

# Victoria's Post 1940s Migration Heritage

Volume 1: Project Report

August 2011

CONTEXT

Prepared for  
Heritage Victoria

---

---

© Context Pty Ltd

### **Core Project Team**

Chris Johnston: Context

Sarah Rood: Way Back When

Leo Martin: Context

Dr Linda Young: Deakin University

Jessie Briggs: Context

### **Report Register**

This report register documents the development and issue of the report entitled *Victoria's Post 1940s Migration Heritage* undertaken by Context Pty Ltd in accordance with our internal quality management system.

<b>Project No.</b>	<b>Issue No.</b>	<b>Notes/description</b>	<b>Issue date</b>	<b>Issued to</b>
1334	1	Vol 1 Project Report (Draft)	23/6/2011	Tracey Avery, Heritage Victoria
1334	2	Vol 1 Project Report (Final)	31/8/2011	Tracey Avery, Heritage Victoria

### **Context Pty Ltd**

22 Merri Street, Brunswick 3056

Phone 03 9380 6933

Facsimile 03 9380 4066

Email [context@contextpl.com.au](mailto:context@contextpl.com.au)

Web [www.contextpl.com.au](http://www.contextpl.com.au)

---

# CONTENTS

<b>SUMMARY</b>	<b>V</b>
<b>1 INTRODUCTION</b>	<b>1</b>
Background	1
Purpose	1
Scope	1
Project Plan	2
Report structure	3
Acknowledgements	3
Project team	4
<b>2 VICTORIA'S POST 1940S MIGRATION HERITAGE</b>	<b>5</b>
Developing a thematic history	5
Searching for recognised heritage places, objects and collections	9
<b>3 ENGAGING COMMUNITIES</b>	<b>13</b>
Introduction	13
Principles	13
Development of community-based heritage methods in Australia	18
Examples of methods	24
Definitions	24
Issues	25
Recommended framework	27
Challenges emerging	30
<b>4 THE PILOT PROJECT</b>	<b>32</b>
Background	32
Approach	32
Summary of the case studies	34
Conclusions	42
<b>5 MOVING FORWARD: A STRATEGY FOR ACTION</b>	<b>46</b>
Introduction	46
Opportunities and constraints	46
Proposed action areas	47
<b>BIBLIOGRAPHY</b>	<b>52</b>
Literature searches: notes on the process	56
<b>APPENDIX 1: INVENTORY OF PLACES</b>	<b>58</b>

---

<b>APPENDIX 2: INVENTORY OF OBJECTS AND COLLECTIONS</b>	<b>77</b>
<b>APPENDIX 3: NOTES ON PLACE SEARCHES</b>	<b>84</b>
<b>APPENDIX 4: SAMPLE MUSEUM VICTORIA HOLDINGS (2 EXAMPLES)</b>	<b>90</b>

## SUMMARY

Migration is part of Australia's story, and post-war migration changed the country in fundamental and far-reaching ways.

This project sought to understand migration to Victoria from the 1940s, just prior to the end of the war, and to present it as a thematic history. (see Section 2 of Volume 1, and Volume 2) Next it explored how to uncover the places, objects and collections associated with those who participated in this period of major change – especially those who migrated from then up until the present. (see Section 3, Volume 1)

Currently Victoria's heritage listings only reveal a part of the many stories of migration, and this project is the first step towards filling that gap. (see Appendix 1, Volume 1)

Through a partnership between the City of Darebin and Heritage Victoria, and the consultant team and The Connies worked to identify the migration heritage stories of several places and to engage with specific migrant communities to identify places of importance to them. This 'pilot project' also sought to test out community engagement principles and methods. (see Section 4, Volume 1 and Volume 3).

Based on the learnings in the earlier stages of the project and through the pilot, a strategy for action was developed (see Section 5, Volume 1).

The project offers a sound foundation from which further work to uncover Victoria's post-war migration heritage can be based. It also highlights the importance of engaging all communities and cultural groups in the journey to reveal and celebrate all the many facets of Victoria's rich and diverse heritage.



# 1 INTRODUCTION

## Background

Migration is a fundamental Australian story. Call it invasion, colonisation or settlement – the movement of peoples from across the world to settle in Australia is a story shared by the majority of Australians. For Indigenous Australians the experience is as unwilling ‘hosts’ – and while their experience is theirs alone – Australians have not always been gracious hosts to all they have invited, nor to those who have come uninvited.

For some Australians, the stories of arrival and making a home in a new land have historical distance - they are remote rather than contemporary experiences. For other Australians, migration is a lived experience.

Given the project’s post-1940 focus, a period of living memory – our approach has been on migration as lived experience - rather than on migration as history. It means a focus on community-held values, some of which may converge with the values of other communities or of the Victorian community as a whole. These community-held values can be expected to encompass all of the Burra Charter values – aesthetic, historic, scientific, social and spiritual - social values in particular.

Supporting this approach is Heritage Victoria’s desire to understand places and objects seen by migrant communities as having value as part of their heritage.

The project is focused on understanding the lived experience of migration – the migrating generation and in subsequent generations for whom that experience retains substantial meaning.

## Purpose

Heritage Victoria commissioned the State-wide post 1940s migration heritage study to develop a better understanding of places and objects associated with people who have migrated to Victoria since the Second World War.

The project was designed to encourage greater recognition of migration heritage, and to encourage its conservation.

Specifically, the purpose of the study was to:

- build an understanding of the value of migrant related heritage places and objects
- to assist in identification, assessment, protection and management of migrant related heritage places and objects
- to provide a comparative basis for assessment and nomination to the Victorian Heritage Register, and
- to provide the background for future migrant heritage studies to be undertaken across Victoria.

## Scope

The project, as commissioned, was to focus on the period from 1945 - c2007, and on the places and objects that are important to understanding this period of Victoria’s migrant heritage.

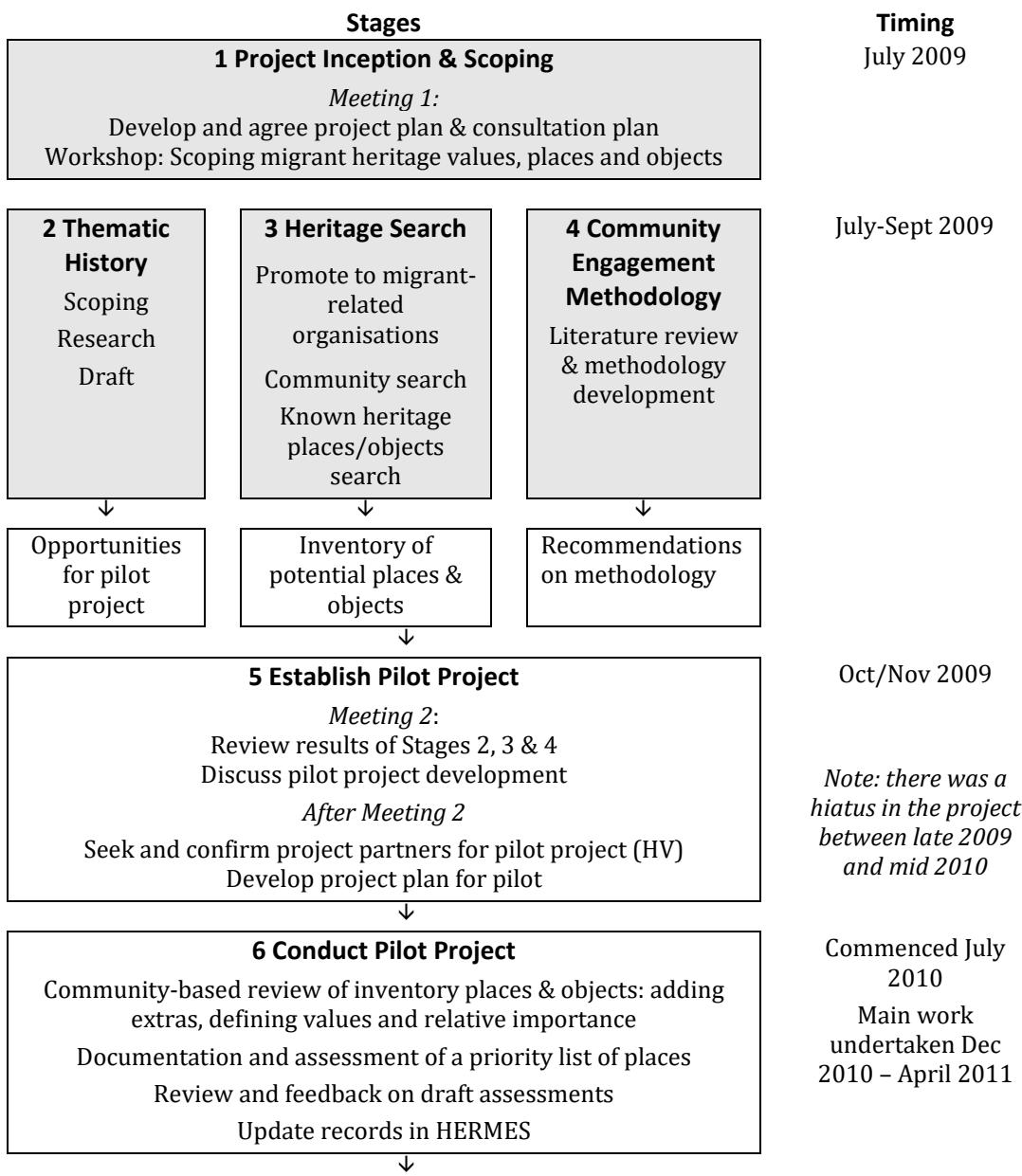
The scope was loosened slightly to be the period 'post-1940s to present' during the early stages of the project, recognising that the intense period of post-war migration actually started during the Second World War. Even so, any tightly defined period has to be regarded as arbitrary, given the nature of migration as part of the history of Victoria and the nation as a whole.

## Project Plan

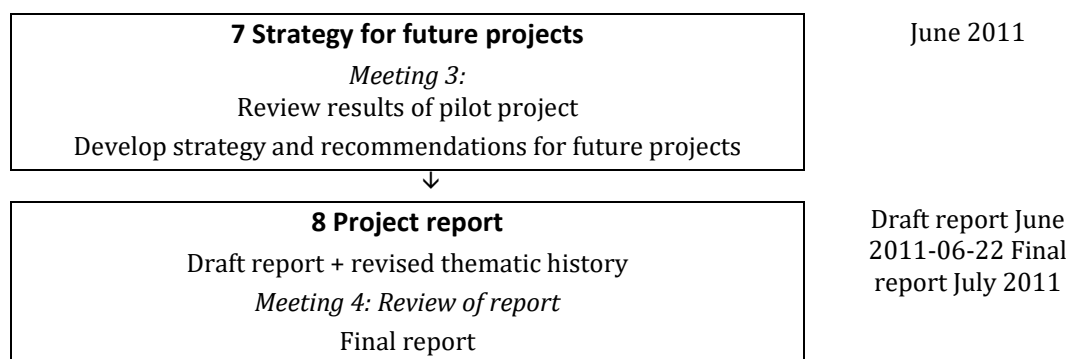
The project had 4 main components:

- thematic history
- approaches to involving communities
- pilot project
- strategy & recommendations for future projects.

This report covers the whole project.







## Report structure

The project is reported in three volumes:

Volume 1 – The project – *this volume*

Volume 2 – Thematic History

Volume 3 – Pilot Project.

### **Volume 1**

This volume provides an overview of the whole project, defining its purpose and scope, the methods used, results obtained and conclusions and recommendations in the form of a strategy for action (Section 5).

### **Volume 2 – Thematic History**

The thematic history is designed to provide the historical and thematic context for the identification and assessment of places (and associated objects) that help tell the many stories of post-1940s migration to Victoria. The thematic history builds on and complements *Victoria's framework of historical theme*. A detailed bibliography of source materials reflects the scope of research undertaken in preparing the thematic history and also offers a starting point for future research.

### **Volume 3 – Pilot Project**

The pilot project, held in partnership with the City of Darebin, sought to test out approaches to engaging communities in identifying places important in their stories of migrating and settling. Some of the approaches also sought to engage people from across the whole local community, recognising that there are 'host' communities as well as 'arrival' communities.

The pilot project generated a wealth of material from oral history interviews and other sources. It is therefore presented as three volumes:

3A: Pilot Project – Project Report.

3B: Pilot Project – Data: this volume assembles the case study data.

3C: Pilot Project – DVD: the electronic data, primarily the MP3 versions of the oral history recordings and the digital images used for the *Migration Heritage on the Walls* exhibition.

## Acknowledgements

The project consultant team gratefully acknowledge the contributions of many people and organisations to this project, including:

***Project Steering Committee***

Dr Tracey Avery, Heritage Victoria

Anne Cahir, Heritage Victoria

Pauline Hitchins, Heritage Victoria

Frances O'Neill, Heritage Victoria

Julie Cabrol, Senior Projects Officer, Victorian Multicultural Commission

Dr Celestina Sagazio, Senior Historian, National Trust

Maria Tence, Manager, Community Exhibitions, Immigration Museum

***Others significant contributors***

John Petersen, Manager, NSW Migration Heritage Centre

Andrew Waugh-Jones, Victorian Multicultural Commission.

**Project team**

The project team for this project was lead by Chris Johnston from Context, in close collaboration throughout with Sarah Rood (Way Back When). Dr Linda Young (Deakin University) contributed to the consideration of objects and collections in the early project stages. Other staff from Context made significant contributions including: Jenny Walker, Leo Martin, Jessie Briggs, and Julia Cusack.

The Pilot Project was undertaken by Context and Way Back When in collaboration with The Connies, particularly Roberto D'Andrea and Carmelina Di Guglielmo, and Paul Michell (Darebin Library). The project working group included Heritage Victoria representatives Tracey Avery and Frances O'Neill, Darebin City Council representatives Mei Lee, Maree Fewster, and Cr Gaetano Greco. Transcriptions were prepared by Deborah Wright. Assistance at Preston Market was provided by Fiona Poulton.

## 2 VICTORIA'S POST 1940S MIGRATION HERITAGE

### Developing a thematic history

The thematic history was designed to provide a framework that would support the understanding of what is significant in the range of places and objects relating to Victoria's post 1940s migration stories. The aim was a concise analytical history of up to 10,000 words.

The approach was framed by the following questions:

- *What are the key themes?* Based on the thematic framework that was established, the key themes presented comprehensive and integrated understanding of cultural heritage across the state that provides information on Victoria's post 1940s migration heritage.
- *What is important about the theme, and the places and objects associated with it?* This comprised historical information about the theme and its relevance to and impact on the state, and, potentially, to particular regions, phases of development or communities across Victoria. This required a careful balance between providing sufficient information in order to gain an appropriate understanding and avoiding too much specific detail. Where appropriate, images, maps and diagrams were used to illustrate particular themes, place and object examples and the key events over time.
- *How are the places and objects associated with the theme important?* Whilst researching and writing, the potential values – historic, aesthetic, social, scientific or spiritual – needed to be kept in mind.
- *Why are the places and objects associated with the theme important?* This is often overlooked, or is implied rather than being explicitly stated. What is it about each theme that highlights the particular character of Victoria's post 1940s migration heritage?

The specific tasks undertaken included:

- Identifying source materials and prepare initial bibliography including key primary and secondary sources
- Identifying the key themes as an outline structure – considering geographic, demographic and other factors, state-wide and national historic themes, and thematic analyses undertaken in other states for migrant heritage places
- Based on the framework, developing explanatory text including the types of evidence potentially associated with each theme - including types of places and objects, and intangible heritage (such as traditions, activities, performance etc)
- Preparing the draft thematic history, including specific examples of places, objects and intangible heritage and use them to illuminate the themes - these arose from the research or from either strand of work in the Stage 3 Heritage Search.

After the completion of the Pilot Project, the thematic history was further reviewed and then completed.

**Thematic framework**

The identified themes cover the various experiences of migrants in arriving, settling, working and living in Victoria since the 1940s. Each theme has been designed to be used as a framework to help identify places of significance across Victoria.

The following themes and sub-themes were identified:

- **Arriving and making a home**
  - Arrival
  - Finding and choosing a home
  - Making this place home
  - The many meanings of home
- **The business of work**
  - Manufacturing
  - Building Victoria – construction and infrastructure
  - Migrant women and work
  - Small business
  - Working outside of Melbourne
- **Learning new ways**
  - English language and culture
  - Support for learning new ways
  - Children learning new ways
  - Assisting the elderly
- **Celebrating culture and marking life cycles**
  - Renegotiating culture
  - The roll of 'making' in celebrating culture
  - Religious institutions
  - Cultural practice in Anglo-Australian society
- **Getting together**
  - Festivals
  - Social and sporting clubs
  - Gendered leisure activities
  - Political activism
- **Keeping culture, language and traditions alive**
  - Language
  - Media and music
  - Cultural institutions
- **Changing us all**
  - Cultural exchange
  - Representation of migrant rights and support groups

It is important to note that there is a degree of overlap between some of the themes. The subthemes have been listed as a guide to the types of experiences and places that each theme is attempting to cover.

**Place typology**

A simple place typology was developed in relation to the themes. It was later used in the pilot project.

<p><b>Home</b></p> <p>Houses and gardens                      Sharing houses                      Living near each other                      Migrant hostels                      Boarding houses                      Housing estates</p>	<p><b>Community meeting places</b></p> <p>Neighbourhood houses                      Schools (and weekend schools)                      Hotels                      Clubs &amp; associations                      Meeting in private houses</p>	<p><b>Public spaces</b></p> <p>Parks                      Public spaces</p>
<p><b>Work &amp; Economy</b></p> <p>Offices                      Trades                      Construction &amp; building                      Shops                      Shopping areas and evidence of change                      Cafes &amp; restaurants                      Hotels                      Factories                      Farming (farms, sheds, houses, market gardens)</p>	<p><b>Moving around</b></p> <p>Travel                      Links between places (eg. home and place of worship)</p>	<p><b>Leisure</b></p> <p>Sport                      Cafes                      Clubs                      Parks                      Reception centres (for celebrations)                      Hotels</p>
<p><b>Health</b></p> <p>Medicine (doctors, health practitioners, hospitals)                      Home cures                      Burial places</p>	<p><b>Religion</b></p> <p>Churches                      Mosques                      Temples                      Worship at home</p>	<p><b>Cultural aspects that may connect to place</b></p> <p>Traditions                      Festivals                      Language                      Food                      Costume                      Ritual                      Organisations                      Names &amp; naming                      Customs</p>

## Searching for recognised heritage places, objects and collections

An important part of the initial project stages was to identify how many and what types of places, objects or collections had already been recognised for their connections to post 1940s migration heritage.

### Heritage places

#### *Purpose*

To develop a comprehensive list of places that have been listed or nominated to a heritage register, based on a documented association with migrant history. This may include places found on local Heritage Overlays, the Victorian Heritage Register, the Victorian Heritage Inventory, the National and Commonwealth Heritage lists, the Victorian National Trust Register and the Register of the National Estate.

#### *Scope*

The registers search sought to identify places associated with migrant history from 1940 to 2007. Although the place itself might have existed at an earlier date, it was important to ensure that the migrant heritage of the place related to this specific period. Places could be located anyway in Victoria, across Metropolitan and Rural municipalities.

#### *Searches undertaken*

A range of heritage databases were utilised to develop a list of places with some level of identified migrant heritage significance. These included the Australian Heritage Database, Victorian Heritage Database, Victorian National Trust Register and Heritage Victoria's HERMES database.

A search of the Australian Heritage Database was carried out first. Keywords could not be truncated, and this provided an ideal opportunity to test a variety of search terms for their efficiency in producing useful results. The most effective search terms in this instance were: migrant; migrants; migration; immigrant; immigrants; and immigration. Appendix 3 below provides details of on the place searches and search terms. These most effective keywords were used as the basis for subsequent searches undertaken in the Victorian Heritage Database and National Trust Register, except where more efficient truncated terms such as 'migr\*' or 'immigr\*' could be employed.

Use of these keywords to search the HERMES database produced an excessive number of results. This was due to a very large number of individual place citations in the City of Yarra, totalling 5281. Consequently the search was modified by limiting the field to a single municipality, for example "Darebin", and searching using the truncated keyword 'migr'. This produced a more manageable number of results, and so the process was repeated for every municipality excluding the City of Yarra.

#### *Results*

Through searching the four key databases mentioned above a total list of 119 migrant heritage places was compiled. Places that employed or were associated with the labour of migrants in the postwar period were most common, closely followed by places of worship. Other place types that occurred frequently include: places used as reception centres, hostels or other accommodation for migrants; social clubs established for and by migrant communities; places of recreation used and influenced by migrants; and places contributing to social cohesion or commerce among migrant

communities, including community centres and commercial precincts such as Lygon Street, Carlton.

The majority of places found via register searches are located in the Melbourne Metropolitan area, with approximately twice as many places as found across rural municipalities. Interestingly, however, one rural municipality – Alpine Shire - produced the highest number of migrant heritage places, a total of thirteen, most of which were associated with migrant labour.

Other municipalities with a high occurrence of places, seven or more, all fall within the metropolitan area and include the Cities of Brimbank, Darebin, Hobsons Bay, Melbourne, Moreland and Yarra. However, the overwhelming majority of Victorian municipalities are not represented in this list. Of 84 Victorian municipalities just 28 appear. Of the migrant heritage places identified through register searches almost 40% do not have statutory protection, either because they are listed only by the National Trust, or at this stage they are only recommended for local or state level protection. The full list of places is provided in Appendix 1.

In searching the registers for migrant heritage places it was found that the majority of the 119 places listed discuss the contributions or experiences of migrants in their statements of significance. Some citations, however, only refer to migrant history in sections other than the statement of significance such as 'History' of the place or 'Description'. As such the level of significance these places have for migrant communities is unclear. For example, the history section of the National Heritage List citation for the Sidney Myer Music Bowl notes that Italian migrants were employed in construction of the music bowl but no reference is made to this fact in the statement of significance. Nonetheless this information implies that the place is of some value in relation to the history of migration and employment in Victoria, and as such it has been included in the lists of places identified through register searches. All such places with an implied relevance to migrant heritage have been included on the list at Appendix 1, with brief comments noting where their status as a migrant heritage place is as yet uncertain.

Another issue is with place records created using a standard statement for a precinct or group of similar places. For example, a number of cemeteries found in the National Trust Register that refer to migrant heritage have citations with the same generic statement of significance. This means that the extent to which each individual cemetery has heritage significance for migrant communities is not clear. These places, too, have been flagged with brief comments in the list at Appendix 1.

## **Migrant heritage objects – Identifying existing holdings**

### ***Purpose***

To determine the extent of current holdings of migrant heritage objects in Victoria, by searching available catalogues of known historic collections that are likely to contain material relating to migration.

### ***Searching – context and issues***

Initial research on holdings of post-war migrant heritage objects revealed much less than expected. The gap is not in the concept of migration heritage, but in the chronology; there is very, very little material representing post-WW2 migration, and even less representing post-1975 refugee and subsequent migration. The following sites have been investigated for items relevant to the project: Museum Victoria; Royal Historical Society of Victoria; Italian Historical Society, part of COASIT (its objects have been transferred to Museum Victoria).



These institutions have a keen intellectual awareness of the concept of migration history expressed as documents, places and objects. It is described in their organising systems, such as cataloguing categories and thesauri, which effectively constitute a thematic framework for migration collections.

The Museum Victoria collections management system deals in two relevant primary classifications: Migration and Cultural Identity; these are sub-divided into Secondary and Tertiary categories.

The Victorian Local History Thesaurus, coordinated by the RHSV, lists the following standard terms for cataloguing and cross-referencing purposes:

- Emigration
- Immigration
- Migrant education
- Migrant hostels
- Migrant services
- Migrants
- Nissen huts
- Quarantine stations

The presence of these terms in the Local History Thesaurus undoubtedly helps to focus local historical society collecting when material is offered on the topic.

#### ***Results – the content of existing collections in Victoria***

Although migration is a major theme of the state museum collections, represented in exhibitions at the dedicated Immigration Museum, the actual holdings are small and are overwhelmingly documents: passports, tickets, travel documents. Materials for IM exhibitions are largely of the 19<sup>th</sup> and early 20<sup>th</sup> century, or are researched, identified and borrowed from individuals for specific occasions.

A sample of Museum Victoria holdings is provided in Appendix 4. It covers a Flotta Lauro souvenir ashtray; a Qantas boarding pass of 1978 from Malaysia; a Hmong embroidered banner; a Gaucho doll sent to a child in Melbourne by his grandmother; a hand-woven length of Latvian traditional skirt cloth; an unprovenanced framed religious picture (Italian Historical Society); paper ephemera re: the doll-manufacturing business of L.J. Sterne, a 1939 refugee from Austria; a 1991 refugee support group poster. The Italian Historical Society collection includes toys, domestic goods, musical instruments, and many document groups.

The RHSV has researched and presented a number of photographic exhibitions on migrant communities, but all have been dispersed. It has no post-WW2 objects related to migration.

An inventory of objects and collections identified is provided in Appendix 2.

#### ***Other Australian collections of post-war migrant heritage***

Migration Museum, Adelaide, is part of the History Trust of South Australia: Collects in the perspective of the cultural diversity of immigrants to SA, but also takes the view that awareness of what objects are about and valued by their owners means it doesn't need to formally acquire all material, since it can be accessed temporarily for exhibition or research.

NSW Migration Heritage Centre, an arm of the Community Relations Commission, based at the Powerhouse Museum has as its role to identify, record, preserve and interpret the heritage of migration by producing online exhibitions, resources and publications, without collecting (though close links to the PHM facilitate collecting by the Museum). Its 'Objects through time' pages connect PHM objects with migration stories to periods 1945-65, and 1965-1990.

Powerhouse Museum, Sydney: Collects comprehensively in a tradition of object typologies, but thanks to a social history lens in documentation, its records pick up the migration history aspects of a huge variety of objects, identifiable via the tags 'migrant', 'migration' etc.

National Museum of Australia, Canberra: Collecting driven by exhibition needs generated a body of oral histories 'illustrated' by an object or two to represent immigration. There is also a large collection of furnishings and equipment from the Pennington Migrant Hostel, near Adelaide.

### ***Generating migrant heritage***

The museum examples demonstrate that there are numerous ways to conceptualise the material history of post-war migration, but that proactive research based on interviewing community members may be the most effective means of identifying it. An example is the recent study of Macedonian traditional aprons undertaken by the NSW Migration Heritage Centre, resulting in a web site of personal and technical stories, an exhibition at the PHM, and a publication:

<http://www.migrationheritage.nsw.gov.au/exhibitions/tieswithtradition/> It is a significant advance on the first exhibition at the Migration Museum, Adelaide, in 1986, which featured traditional costumes of Serbia, Croatia, Macedonia and Albania, and a catalogue that had to have errata slips pasted over the attributions to accord with lender perceptions of ethnicity.

A prime challenge appears to be the reluctance of individuals to identify elements of their own personal histories, represented by ordinary material culture, as the stuff of history and heritage. It requires to be drawn out, and contextualised in the story of Australian immigration, to make sense to subjects. In this vein, one of the first projects of the NSW Migration Heritage Centre was 'Belongings: Post-WW2 migration memories and journeys', described at <http://www.migrationheritage.nsw.gov.au/belongings/about-belongings/belongings-paper/> More than 90 personal stories have now been uploaded, based on interviews kick-started by an object. Some are hard to call 'heritage' in a public sense, because their meaning is activated by highly personal memories; the same condition governs many of the NMA's migration objects. This question deserves further exploration.

It is probably helpful to look for personal migrant heritage in plural rather than individual specimens. The facets of a collection of souvenir or memorial material offer different but complementary insights into representing a previous life, a translated life, or a persistent culture.

Migration heritage objects may also be identified on the communal scale: items of religious, club or sporting groups. These have been avoided by the contemporary museum taste for seeking unique personal stories, partly to avoid the trap of representing a community as a unified bloc. However, items such as religious equipment and sporting trophies still in active use by groups may well fulfill the needs of the Victorian Heritage Register to recognize migrant presence and tradition.

## 3 ENGAGING COMMUNITIES

### Introduction

This section looks at how to engage migrant communities in the process of identifying their heritage with the aim of developing a methodology that can be tested through a pilot project and that will then to guide future projects.

This section covers:

- principles
- development of community-based methods in Australia
- examples of methods
- recommended framework.

### Principles

#### Overarching principles

Community consultation in Australia is now guided by broadly accepted approaches including the public participation principles of IAP2, and approaches that clarify the purposes and outcomes to shape different approaches to community involvement.

#### IAP2 Core Values of Public Participation

As an international leader in public participation, IAP2 has developed the “IAP2 Core Values for Public Participation” for use in the development and implementation of public participation processes. These core values were developed over a two year period with broad international input to identify those aspects of public participation which cross national, cultural, and religious boundaries. The purpose of these core values is to help make better decisions which reflect the interests and concerns of potentially affected people and entities.

Public participation is based on the belief that those who are affected by a decision have a right to be involved in the decision-making process.

Public participation includes the promise that the public’s contribution will influence the decision.

Public participation promotes sustainable decisions by recognizing and communicating the needs and interests of all participants, including decision makers.

Public participation seeks out and facilitates the involvement of those potentially affected by or interested in a decision.

Public participation seeks input from participants in designing how they participate.

Public participation provides participants with the information they need to participate in a meaningful way.

Public participation communicates to participants how their input affected the decision.

(Source: IAP2 [www.iap2.org](http://www.iap2.org))

The IAP2 public participation spectrum (below) is a useful guide to the purpose of consultation and the 'promise' made to those being consulted. It offers useful examples of methods ('tools'). In thinking about working with specific communities, the word community or communities can be substituted for public.

**IAP2 PUBLIC PARTICIPATION SPECTRUM**

<b>INFORM</b>	<b>CONSULT</b>	<b>INVOLVE</b>	<b>COLLABORATE</b>	<b>EMPOWER</b>
Public Participation Goal:	Public Participation Goal:	Public Participation Goal:	Public Participation Goal:	Public Participation Goal:
To provide the public with balanced and objective information to assist them in understanding the problems, alternatives and/or solutions.	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered.	To partner with the public in each aspect of the decision, including the development of alternatives and the identification of the preferred solution.	To place final decision-making in the hands of the public.
Promise to the Public:	Promise to the Public:	Promise to the Public:	Promise to the Public:	Promise to the Public:
We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and aspirations are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for direct advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.
Example Tools:	Example Tools:	Example Tools:	Example Tools:	Example Tools:
<ul style="list-style-type: none"> <li>• fact sheets</li> <li>• web sites</li> <li>• open houses.</li> </ul>	<ul style="list-style-type: none"> <li>• public comment</li> <li>• focus groups</li> <li>• surveys</li> <li>• public meetings.</li> </ul>	<ul style="list-style-type: none"> <li>• workshops</li> <li>• deliberate polling.</li> </ul>	<ul style="list-style-type: none"> <li>• citizen advisory committees</li> <li>• consensus-building</li> <li>• participatory decision-making.</li> </ul>	<ul style="list-style-type: none"> <li>• citizen juries</li> <li>• ballots</li> <li>• delegated decisions.</li> </ul>

© Copyright IAP2. All rights reserved.

DSE has developed a toolkit of materials on effective community engagement: *Effective Engagement: building relationships with community and other stakeholders*. It offers a valuable set of engagement planning tools.

### **Heritage principles and practice**

There are no government policies or guidelines on community engagement in cultural heritage at the national or Victorian government level. There is however some guidance available through other guidelines. These are briefing described below.

### **Places**

The *Australia ICOMOS Burra Charter* (1999) guides best practice in heritage conservation in relation to places. It establishes that:

- *places* are widely defined and include objects associated with that place (1.1)
- the *cultural significance* of places includes all *values* - aesthetic, historic, scientific, social or spiritual value for past, present or future generations - with the significance recognised as being embodied in the physicality of the place and also in its *use, associations* and *meanings* (Article 1.2)
- places may have a range of values for different individuals or groups (Article 1.2)
- objects associated with a place may be at that place or elsewhere (associated object)
- *associations* between people and a place may give that place significance for those people with associations – especially social or spiritual significance (Article 1.15)
- *meanings* denote what a *place* signifies, indicates, evokes or expresses and explains that meanings generally relate to intangible aspects such as symbolic qualities and memories (Article 1.16).

The Burra Charter (1999) sets out several key principles that guide when and how people with associations with a place should be involved:

### **Principles**

- *Conservation, interpretation* and management of a *place* should provide for the participation of people for whom the place has special *associations* and *meanings*, or who have social, spiritual or other cultural responsibilities for the place (Article 12).
- Co-existence of cultural values should be recognised, respected and encouraged, especially in cases where they conflict (Article 13). This principle recognises that cultural values held by different people or cultural groups may conflict – and it seeks solutions that allow all values to co-exist.

### **In conserving the cultural significance of the place where these include significant associations and meanings:**

- Significant associations between people and a place should be respected, retained and not obscured. Opportunities for the interpretation, commemoration and celebration of these associations should be investigated and implemented (Article 24.1).
- Significant meanings, including spiritual values, of a place should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented (Article 24.2).

### **In managing the place:**

- Groups and individuals with *associations* with a *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management (Article 26.3).

Distilled this means that heritage practice should:

- seek to identify people and cultural groups with associations with a place

- understand these associations and the values that may arise from these associations, and include these in an assessment of cultural significance
- protect associations and meanings – often this means allowing or enabling a continuing relationship between people and place
- involve associated people in the processes of conservation and management.

These requirements are sometimes difficult to achieve and often require specialised approaches and dedication of additional resources.

### **Objects**

Relatively recently the significance of objects has begun to be assessed, using a similar framework to that developed for places. The first national guidelines Significance 1.0 have recently been updated in *Significance 2.0: A guide to assessing the significance of collections* (Collections Council, 2009).

Significance is defined as the 'historic, artistic, scientific, social or spiritual values that items or collections has for past, present and future generations'.

Further, 'where objects have social or spiritual significance to specific communities, these communities must be consulted and their point of view documented and reflected in the statement of significance. Wherever possible, you should provide the ... community with the opportunity to describe, in their own words, why an object is important to them.'

The process of assessing the significance of collections as a whole is also relatively new in Victoria, and Heritage Victoria have actively promoted it. An example relevant to migrant heritage is the assessment of the Bonegilla collection by Bruce Pennay in 2008. This collection started life when former Bonegilla residents started collecting memorabilia in 1984. His assessment notes that the collection has 'strong and special associations for the migrants, refugees and the staff who resided there' describing it as 'evidence that underpins ... collective memory'.

### **Intangible heritage**

Australia is not yet a signatory to the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* (2003). Nevertheless this Convention has now been activated internationally and is starting to influence approaches in Australia. ICOMOS has an international Committee on Intangible Heritage.

In the Convention, intangible cultural heritage is defined as 'the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage'.

The Convention seeks to raise awareness of and respect for the intangible cultural heritage of communities, groups and individuals.

In relation to this project, the key messages are:

- intangible cultural heritage is often intimately connected to places and objects
- intangible cultural heritage is constantly recreated or reshaped in response to environment, circumstances and experiences - the experiences of migration and the processes of seeking to 'retain' culture in a new land for example
- retaining intangible cultural heritage requires that it be passed on from generation to generation.

Examples of intangible cultural heritage include: oral history, oral traditions, knowledge, language, craftsmanship, performance, arts, social practices, rituals, festivals and other cultural expressions.

## Development of community-based heritage methods in Australia

### Introduction

Reflecting experience and increasing confidence in heritage assessment and the use of formal criteria, especially historical and architectural values, interest in building an understanding of community-based values, especially social significance, started in the late 1980s.

Social significance was the focus, given its framing as:

*a place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.*

Aesthetic significance has also attracted some attention as it also requires a community held value: a place's importance in exhibiting particular aesthetic characteristics valued by a community or cultural group'.<sup>1</sup>

The methods described below generally fit within a phenomenological research framework combined with interpretation and focus group techniques.

Phenomenological research is based on subjective experience using people's unstructured descriptions of their lived experiences, and using methods designed to illuminate the essence of human experience. Interpretation (hermeneutics) is used to take the human experience material and 'translate' it into the heritage framework, and focus group techniques offer a social context for people to share experiences, distil commonalities and create shared insights.<sup>2</sup> Heritage recognition is based on shared rather than individual values.

It is important to recognise the distinction between two distinct 'ways of knowing':

- **An experience based approach** – the places that have associations and meanings for people because of their direct experience of places, people, events (etc).
- **A research-based approach** – the places that can be demonstrated through research to be connected to a particular story or theme, and therefore be considered to be 'important to the wider community'.

Both are legitimate and both are needed to fulfil the requirements for heritage assessments under the current suite of criteria. In terms of migrant heritage places, the experience-based approach requires working with living people who experienced migration (and potentially with the host communities as they too had lived experiences, however their experiences may well be better documented and understood).

Some of the methods described below, combine both approaches.

### Foundations

Since the 1980s, there has been an interest in recording and celebrating the experience, cultures and heritages of people who migrated to Australia in the post-

---

<sup>1</sup> Aesthetic value at a State and Territory level no longer includes this community values element, however it is still retained at Commonwealth level.

<sup>2</sup> Armstrong, 1996, p. 24.



war period – and especially the stories of those from non-English speaking backgrounds. Some projects have come from within migrant communities – and some have been initiated outside those communities, often by State or Commonwealth government agencies.

That interest blossomed in the 1990s. There have been numerous oral history projects, arts and culture events, museums and collections and exhibitions. Most projects have focused on telling the many stories of migration - the experiences of migrating, of living in a new country, of being 2<sup>nd</sup> generation and so on. Most of this work has not been specifically focused on 'heritage places and objects' but rather on story.

From this work, there should be a rich resource of 'story' to create a foundation for more specific work on place and objects, however our work on the thematic history suggests that this may not be the case, even in relation to those who migrated in the earliest post-war years. The work of the Immigration Museum and NSW Migration Heritage Centre offer the richest and most comprehensive sources within their scope of work.

### **Developing methods**

In 1993 a paper on social significance was published by the AHC and has become a widely accepted framework.<sup>3</sup> In the early-mid 1990s, the Commonwealth government in partnership with State governments in NSW, Queensland, Tasmania, Victoria and Western Australia developed and ran "community heritage workshops" in each RFA (Regional Forest Agreement) region as part of identifying 'national estate values'. These workshops were locally co-ordinated, with participants invited from across each local/district communities – seeking participation of people with 'experience' of the forests.

A method was developed for these workshops, and then adapted in different states. The key components included understanding what heritage meant to participants, followed by a structured process of identifying places of potential significance to individuals and then those where there were shared values across the group. The data collected was supplemented by other research and consultation, and selected places were then fully assessed.<sup>4</sup>

One of the significant conclusions was that this method identified a wider range of places than were being revealed by the other parallel studies (eg. historic places studies). It was recognised that this was achieved by drawing on deep local knowledge and personal experience. In essence, these workshops revealed the perspective of the insider – contrasting to the outsider.

In 1993, Helen Armstrong was commissioned for *Migrant Heritage Places in Australia*, a project funded by the AHC and designed to increase recognition of 'Australia's culturally diverse heritage' that was seen as having been greatly enriched by the many thousands of people who had come to live in Australia since World War 2.

This project asserted that the places that help to tell the important story of these 'immigration experiences' are not well protected nor widely known by the broader community.

---

<sup>3</sup> Johnston, 1993, *What is social value? A discussion paper*.

<sup>4</sup> The need to select places was based on budgetary constraints. The focus was places of potential social and/or aesthetic significance. Places with other values, including natural values, were fed into other strands of the overall national estate values assessments.

The project sought to find ways to assist migrant communities to identify their own places – places associated with their cultural traditions and activities in Australia. The products were: a guide for communities, a handbook for group coordinators and pilot studies in 3 communities.

The project established and tested a small group method built around 4 meetings. The group was small – 8-12 people - and the method emphasised the steps in bringing people together who have shared the ‘migrant experience’. Through the meetings, stories and memories would be shared and this process would lead in a structured way to considering places worthy of recognition, celebration and (possibly) protection. The emphasis was on places people want to ‘record and have publicly recognised’ rather than on ‘protection’.

Each of the 3 pilots involved 4 meetings, one per week and each of 2 hours. The meetings progressed through a sequence:

- Meeting 1 – What is cultural heritage in your previous country? What is cultural heritage in Australia? This meeting included talking about the experience of migrating.
- Meeting 2 – Mapping your heritage places in Australia? This meeting included recapping on the heritage of the immigrant group before it arrived in Australia and the experiences in Australia in relation to places. Mapping is done at 3 levels - Australia, city or town, local area.
- Meeting 3 – Cultural practice and living in Australia. This meeting focused on ways of life (language, cooking, food, houses, gardens, music, worship, education, festivals/events).
- Meeting 4 – Conserving your heritage places. This meeting focused on ‘heritage significance’ and why specific places the group has identified might be significant and how to document them.

Each project had a coordinator – someone able to bring the 8-12 people together – probably through their own contacts. The resultant guide suggests that the group could represent one migrant community or several, but recommends that participants should have something in common – for example, shared ethnicity, shared work experience together – and if the group is diverse, preliminary meeting with subgroups may be desirable to increase everyone’s comfort levels when the group comes together for the first meeting.

The project produced two booklets – one for participants and the other for the coordinator. These materials are well resolved and very practical. It would be possible to estimate the time involved in applying this model from the guides. Helen Armstrong<sup>5</sup> has written extensively on her work with migrant communities, including on this project.

This project arose at a time of new interest in cultural diversity and therefore migration. The South Australian Migration Museum commenced in 1986, developing a community-based program and gallery and supporting migrant communities to tell their own story. This model has been influentially nationally. Two other important migrant history/heritage institutions date broadly from this period, with 1998 seeing the Immigration Museum in Melbourne and the NSW Migration Heritage Centre launched.

---

<sup>5</sup> Helen Armstrong is Professor-Emeritus of Landscape Architecture, Queensland University of Technology and Adjunct-Professor, Centre for Cultural Research, University of Western Sydney

In NSW, a similar project – *Rich rewards: Ethnic communities consultation in rural and regional centres pilot program* was run in 1999, and managed by the Migration Heritage Centre. Its goal was similar – to develop a heritage identification model for use with ethnic communities. The pilot used three local case studies – Albury, Broken Hill and Orange as a basis for the model. The goals included generating awareness and developing skills amongst members of ethnic communities so that they could ‘identify, assess and protect heritage from their own cultural perspectives’. Another goal was to establish ongoing partnerships between these ethnic communities and heritage organisations.

The method used involved a one day workshop with up to 30 people. Participants were drawn from ethnic communities in that locality, and any key heritage organisations were also invited. The workshop agenda was adapted from some earlier work by Meredith Walker; she developed and used a workshop format in smaller Queensland communities based on people working in pairs and taking photographs of what they regarded as part of their heritage, and then sharing their images as a focus for plenary discussion. In the NSW project, two representatives from each ethnic community were seen as ideal, as then they could work together in the photographic session.

Prior to the workshops, the consultant prepared a profile of ethnic communities in the area and short thematic history. The report provides good guidance about working with communities generally.

In 2002, the *Migration Heritage Toolkit* was developed based on this pilot. It provides a detailed guide to the method, and in its adaptation from the 1999 project, includes a series of workshops rather than one, with the content following more closely the AHC model. The photographic component has been retained as an option for workshop 2.

Neither the Rich Rewards approach nor the Migration Heritage Toolkit models are used today by the NSW Migration Heritage Centre (see below).

In 1998 another guide was developed by the AHC: *Protecting Local Heritage Places: A guide for communities*. This was designed to help communities work together to identify and care for the heritage places they valued. It is national in focus and covers natural, Indigenous and historic places. This guide was widely distributed and went into several reprints. In 2000, a kit was developed to further support communities that wanted to act. The kit proposes that a community works together using a ‘learning circle’ – that is a ‘group of people who meet together regularly to discuss and learn about issues that concern them ... A learning circle is built around the idea that everyone has something to contribute, everyone has something to learn and we can all learn from each other’. It is an example of participatory action research and other examples are discussed below.

Over the 1990s and into the 2000s, there have been many other projects that have sought to directly engage communities in identifying places and values: examples include social significance assessments for major sites, conservation management plans, local heritage studies.

Local heritage studies, for example, follow a model brief. In Victoria, the brief now encourages the consultant to provide opportunities for ‘local communities, community groups (such as historical societies) and interested individuals to assist with the identification of potential places of significance’. Some strategies for community engagement are listed in an appendix to the brief and include providing information to the community, drop-in days or workshops to gather local knowledge, and reviewing of drafts.

In NSW, a guideline on 'community-based heritage studies' was published in 1999, and revised in 2005 and 2007. It offers a method whereby a community can contribute to a heritage study, with the guidance of a heritage consultant. There is a similar model in use in Western Australia. In the NSW model, 'members of the community work alongside the consultant for the duration of the project, undertaking research, nominating items and considering recommendations for the future management and promotion of their local heritage items'.

Since 1998, the Immigration Museum has worked closely with communities to help them present their stories through objects via a 'community exhibition'. The process relies on a close working relationship with each community that is developed over time. Trust and respect is critical. The process varies with each community but generally involves discussions to commence the project. Then, people are asked to bring objects (including documents, photographs) to a gathering where there is discussion about why these objects are important. Over a period of 12 months or longer, stories and objects to illustrate these stories are identified and then a selection is made using established criteria. The end product is the exhibition. The process often raises many issues for discussion by participants: for example, some people do not see a value in everyday objects.

The Immigration Museum has worked with more than 50 communities over 10 years using this broad approach; however, the caution is that working with each community is different and a long-term commitment is required along with specialist skills.<sup>6</sup>

The Migration Heritage Centre's early work has been briefly described above.<sup>7</sup> Over the last 5 years, MHC has used a partnership model for working with local migrant communities. Typically the partnership would involve the local government authority, representatives of migrant community organisations, and possibly the regional museum or gallery. The partnership roles and responsibilities are explicitly defined.

The workshop models developed in 1999/2002 are no longer used. Instead the approach is less prescriptive and less 'one size fits all' and there is a stronger focus on thematic history.

In broad terms, Stage 1 starts with the partnership arrangements being made. Then a thematic history is commissioned for a defined region and period.<sup>8</sup> As well as documentary research using local as well as broader resources, there could be:

- an oral history component (although the costs can be prohibitive)
- workshop days where people are asked to bring photos and objects as a starting point for talking to each other.

The thematic history is written closely with community participants, reflecting the fact that most of the information is not in public documents: primary sources are therefore local materials, folklore, collective memory.

Stage 2 involves assessing the significance of selected objects – typically 20 objects held in public collections – and this is done in close collaboration with the relevant migrant communities. Sometimes places are included through a partnership with the

---

<sup>6</sup> These notes are summarised from an interview with Maria Tence and their accuracy needs to be confirmed with Maria.

<sup>7</sup> Information on MHC is from their website, several publications and a discussion with John Peterson, Manager of the Centre.

<sup>8</sup> A professional historian is required for thematic history, preferably someone with local connections.

Heritage Branch, with a heritage trail the most likely outcome (rather than protection through listing).

Each project will have a specific outcome: typical examples include a publication and/or exhibition locally. Sometimes these are co-funded with Arts NSW. Another outcome is often the recognition of new stories associated with objects and places that may already be well documented (and potentially protected).

These projects have a local/regional focus and people are invited across all migrant communities with the aim of finding out about shared experiences. Differences between people's experiences and ethnic nuances are expected.

MHC has completed around 60 research partnership projects. Their focus has been on the 1946-1973 period, recognising that there was a degree of urgency in capturing these stories before those who were involved died. They have targeted the 38 regions where there were migrant centres (hostels). They have partnered with the Jewish Museum in relation to working with holocaust survivors.

MHC is now turning its attention to the later 1970s, the 80s and 90s. This will open up new challenges for MHC in terms of the trauma people have experienced in migrating and the different challenges of settling.

MHC sees a key part of its purpose as building a body of knowledge for future researchers. MHC does not collect.

A recent MHC partnership project is one based in the Illawarra region of New South Wales. The project - a community initiative - has sought to define, record, protect and promote the heritage of the Illawarra's diverse cultural communities. It has a strong focus on objects. There are many parts to this project. Towards the end of 2009 a book will be published that illustrates some of the projects undertaken under the umbrella of the broader project. The book aims to encourage local people to record their migration history and experiences and to care for associated records, photos and family belongings. (See <http://www.mhpillawarra.com/>)

Another area of interesting work closely aligned to heritage and involving recent migrants or Aboriginal people are the projects undertaken as 'studies in the cultural construction of open space' and published by the NSW National Parks and Wildlife Service. These projects have involved an interesting combination of research and community engagement to understand cultural perceptions of place held in specific communities and to distil the values of place, objects and memories.

For example, Rodney Harrison's work on the pastoral industry in NSW combined documentary research, archaeological site recording, oral history (including structured interviews, focus groups, life histories) and mapping of places and pathways. Like the US REAP project - an ethnography program run through the US National Parks Service - it is the potential combination of approaches that makes it adaptable to the needs, interests and capacities of particular communities.

Other techniques - such as photography, journey to places, participatory GIS mapping, video (and no doubt much more) can increase the accessibility of a project as well as making it more meaningful and enjoyable for participants.

Underpinning the US NPS program mentioned above is the 2004 *Cultural Heritage Needs Assessment*, a project designed to gain a better understanding of which aspects of cultural heritage are important to minority cultures and how the federal government's cultural programs could do to better address these aspects of heritage. The key questions posed are:

- What do people value?

- How do they understand their heritage?
- What would they like to conserve?

This project involved interviews and some group meetings. The report offers a wonderful insight into the issues, and concludes with a series of strategic directions for action. (It in fact offers a different model for how the present project could proceed)

## Examples of methods

The specific ways one could go about engaging with people so as to discover (or help them reveal) their heritage values are many. Here is a list of methods noted in the literature:

Back-tos and other site-based processes

'Community mapping' – mapping of meaning, identity, placeness.

Focus groups

Interviews

Learning circles

Mapping of places, events, knowledge (etc) – including GIS and GPS processes

Oral history and life histories

Surveys & questionnaires

Walking the land

Workshops.

## Definitions

The language used around the topic of migrant heritage is important. Here are some of the key definitions noted from the literature.

**Migrant heritage places** are:

- those places in Australia (or a locality) which are 'important to our different immigrant heritage groups' (AHC 1995: 6)
- those places that tell the story of migration in Australia (AHC 1995: 9).

**Migrants** is used as shorthand to mean:

- 'those who have recently arrived, and 2<sup>nd</sup> and 3<sup>rd</sup> generation Australians who have strong ties to their migrant heritage' (AHC 1995: 6).
- those for whom their ethnicity remains a central concept in shaping community and individual identity (Rich Rewards: Sec 2/page 2).

**Migrant heritage** can be distinguished by its particular cross-cultural character – evoked by leaving the country of origin with its particular cultural context to live in another country with a different socio-cultural context. It is thus a heritage which is both transported and transformed (Armstrong 1996: 23).

- Transformed heritage – heritage based on an aspects of a migrant culture that has changed as a result of being in Australian society (AHC 1995: 49).

- Transposed heritage – heritage based on an aspects of a migrant culture that has not changed as a result of being in Australian society (AHC 1995: 49).

**Migrant heritage** includes all aspects of heritage – tangible heritage (places, objects, collections) and intangible.

But what makes something ‘migrant heritage’? Is it:

- the direct association with a migration process?
- association with a person/family/group who identify as ‘migrants’?
- how a person/family/group adapts to a new place and their new circumstances?

An interesting distinction is between the ‘architecture of memory’ – features that derive from a country of origin – and the ‘landscapes of experience’ – features that register the experiences of an ethnic community in their new country (Upton, in Kaufman 2004: 8). Kaufman comments that while ‘landscapes of experience’ are often the most important of the two, many heritage studies have concentrated on the ‘visually striking manifestations of ethnicity – Chinese pagodas or German bank barns which lie on the memory side of the equation’.

**Ethnic group or community** – is today commonly used to refer to a group of people differentiated from the rest of the community by their racial origins or cultural background. For women participants in a Greek-Australian workshops project (Kunek 1988:40), ethnicity meant cultural specificity. This recognition that everyone is ‘ethnic’ has led to the term ‘migrant’ being used in many projects.

(NOTE: Rich Rewards and the NSW Migration Heritage Toolkit both contain a range of useful definitions.)

## Issues

Many issues arise. Below is a review of some key issues.

### Power and control

There are three distinct approaches to the question of power, authority and control in the projects and approaches described:

- **Initiating agency projects** are those initiated by and controlled by an agency external to the community.
- **Participatory action research** projects are initiated and controlled by the community.
- **Partnership (collaborative) projects** are those done in collaboration. The contributions of the partners, and their rights and responsibilities are documented and agreed beforehand.

### Emotional risks and benefits

There are many potential emotional risks for participants: revisiting of trauma and sadness; unwelcome exposure to others; loss of face; feeling unable to meet the expectations of others, including those of researchers; etc.

There are also potential benefits: for example, empowerment; appreciating the shared or common nature of many individual experiences.<sup>9</sup>

---

<sup>9</sup> Pratt et al, 2007 p.1

### **Defining community**

Working with or as a 'community' is a key part of the approaches described. Communities can be defined in many ways, and the definitions for community and cultural groups in the recent NHL guidelines (2009) offers an inclusive approach closely aligned to heritage criteria.

In the guidelines, *Community or cultural group* has been defined to mean a group or body of people that share characteristics such as social organisation and locality (eg. a locality and its community), culture (ethnicity, culture, beliefs, traditions), spiritual values. In the assessment of social significance, the sharing of deeply felt experiences and activities can also create a community (eg. a group of people who train for and experience war service together; people who work closely together etc). However, the Guidelines are clear that a group of people who only share 'common expertise' – for example a professional group or special interest group - would not usually constitute a community or cultural group.

Referring to the phrase '*particular*' community or cultural group, the guidelines suggest that particular refers to a specific or definable or identifiable community or cultural group.

In the guidelines, threshold tests are applied to each criterion. For social significance, the threshold tests include:

- that it is people within a particular community or cultural group that collectively have the strong or special associations
- that the community or cultural group is clearly identifiable (ie particular)
- that there is clear evidence that the community or cultural group has a connection – a strong or special association – with the place
- the connection or association is enduring and that there is a deep sense of ownership or connectedness.

Generally the expectation is that the association is evident today, although the guidelines note that in some cases significant former associations by past communities or cultural groups may meet the threshold.

The question then arises as to who defines the community – who is in and who is out? The community itself? Or an external agency? Or is it through a process of discussion and negotiation?

### **Differences, politics & representing a culture**

The valuing of heritage – at the most fundamental level – is culturally defined. This is evident in international debates about heritage and about how it should be cared for. For example, the valuing of original fabric is far from universal; some cultures value more highly the ritual of re-creation than the original fabric. It should be expected that such differences will remain true within migrant communities.

Not everyone within a defined community will have the same views and perspectives – far from it. Nor will people value the same things. Armstrong (1996: 25) notes that there are competing values within all cultures, and that this may be revealed in what different people identify to 'represent' their heritage: she gives the example of some Greek participants in her project who saw the Mediterranean elements added to their houses as part of their cultural heritage while others saw these elements as 'degrading' for Greek culture and not appropriate to be recorded as part of the cultural heritage.



And for some migrants, the rich and often ancient heritage of their originating country may mean that they are unable to easily identify recent and everyday places and objects as heritage.<sup>10</sup>

### **Shared heritage – Convergences of interests**

Shared heritage is a popular term; however it can disguise conflicting values. The idea of “convergences of interest” around a specific place or object offers a different perspective (Kaufman 2004:4). It would be interesting to see how this approach would resonate at a local level.

### **Who benefits?**

Another interesting issue is who should benefit from a ‘migrant heritage project’?

Ethnic communities could benefit by building skills in and knowledge about the heritage system, as well as making links to heritage organisations that can assist those communities who want to have their heritage places and objects recognised and conserved (Rich Rewards 1999: 4.14).

Rich Rewards (1999: 4.14) also recognises that heritage practitioners can be ‘introduced to the rich rewards of culturally diverse heritage practices’ through such projects, benefiting them through professional development.

Kaufman (2004: 4) asks whether it is the subsequent generations of migrant families who are expected to be the primary beneficiaries, or new migrants from similar (or different) backgrounds who can use such work as a way to connect, or in fact whether the primary beneficiaries are the whole community.

Does our view about who the primary beneficiaries are change our approach to the task – and if so how?

### **Do migrant communities care about heritage places and objects?**

This is the most fundamental question. From the work of the Immigration Museum and the Migration Heritage Centre, the answer is that some do and some don’t, and there are many factors that affect the answer. Some are culturally determined and unlikely therefore to change. Other influences may be factors associated with community well-being and security and may change over time.

There has been no specific study in Australia or Victoria that we are aware of that attempt to answer this question. The Kaufman (2004) project mentioned above is an interesting initiative designed to tackle this question.

With it is the question of advocacy. Who is to be the advocate for migrant heritage in Victoria – and to both support and challenge migrant communities in this role?

## **Recommended framework**

### **Principles**

Based on the above, the following principles should guide the pilot project:

- Respect

---

<sup>10</sup> In fact this is widely true in the Australian community. Heritage recognition of post-1950s places is still relatively rare, and much of the interest is coming from architects who are seeking to have the architectural heritage of modernism recognised.

- An inclusive approach – towards people and all aspects of heritage
- The scope of what is considered to be cultural heritage and migrant heritage is to be defined by the migrant community participants – with the desired focus for this project being the daily landscape of places and objects that give meaning to the migration experience, along with the associated intangible heritage
- People and cultural groups with associations with a place or object will be involved in defining its cultural significance (not just in identifying it)
- Multiple significances and layers of values will be expected, encouraged and respected
- Long-term relationships and commitments will be built and maintained
- The approach will be based on partnership, with the migrant communities part of that partnership and able to jointly determine what is done
- The ‘methods’ used will be appropriate to the community and to the scope of heritage being considered
- The outcomes of the pilot project will be implemented in consultation with the project partners

### **Key questions**

The pilot project should explore five key questions:

What is heritage?

How to identify heritage? (eg. research, talking together)

What is the best way to document and assess it? (eg. individual, collective, on-site etc)

Who should be involved?

How can heritage be celebrated and cared for into the future? By whom and for whom?

### **Assessing significance**

The approach to assessing significance needs to be developed prior to the pilot. This means addressing some of the definition and method issues that will be important if any form of protection is proposed. These include:

- defining community
- considering how a shared value across a community can be demonstrated
- local and state thresholds

### **Possible models**

There are many different types of heritage studies. What is the pilot project a ‘pilot’ for?

- methods that could be applied in local government heritage studies (place-focused)?
- methods can could be applied to migrant heritage projects?
- methods applicable to community-based projects more broadly?

- method for assessing places and objects for the Victorian Heritage Register?

A simple framework is offered below for discussion for 3 of these 4 categories (each can offer learnings for community-based heritage studies).

The **local government heritage study** could apply the standard brief but with additional components to reflect the 'migrant heritage' component. Alternatively, the NSW community-based heritage study brief could be used, or a Victorian variation developed.

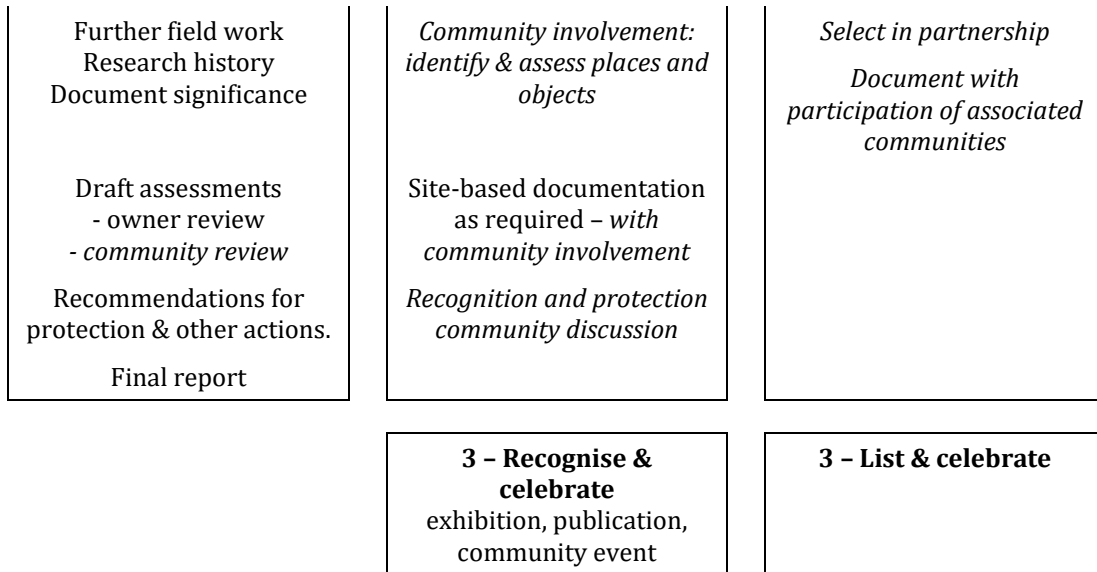
The **migrant heritage study** would follow the general approach being used by the Migration Heritage Centre and develop it this through the pilot. This model is useful because it aligns in many ways with heritage practice in Victoria, adopting a two stage approach – Stage 1 thematic history and Stage 2 assessments – and with clear community outcomes in Stage 3.

The workshop concepts in the AHC *Migrant Heritage Places* guides (1995), *Rich Rewards* (1999) and *Migration Heritage Kit* (2002) could be used in these processes, however adopting them as the 'model' is not recommended as a more flexible approach appears to be essential, based on the successful work of the Immigration Museum and the Migration Heritage Centre.

Establishing an **approach for VHR assessment of places and objects** would also be valuable. This would probably be best done by establishing relationships with migrant communities/organisations on a state-wide basis and working with them to define how best to:

- identify, document and assess places and objects of potential state significance
- engage with associated communities throughout, including in Heritage Victoria decisions about the place or object (eg. permits).

Local government heritage study	Migrant heritage study	VHR assessment
Select relevant LGAs  Brief (adjust) Establish partnerships Select consultants (criteria)	Select regions/localities  Develop brief Establish partnerships Select consultants (criteria)	Define priorities theme, locality  Establish project scope Establish partnerships
<b>1 - Thematic history</b> including migrant heritage theme/s  <i>Community involvement: meeting/s</i>  Field work Preliminary place lists	<b>1 - Thematic history</b> focus is migrant heritage  <i>Community involvement: research, meetings, interviews etc</i>	<b>1 - Victorian story of migration</b> - review thematic history - define key storylines - identify potential place and object types  <i>Work in partnership</i>
<b>2 - Detailed assessments</b>	<b>2 - Places, object &amp; values</b>	<b>2 - Select places &amp; objects</b>



### Challenges emerging

At this point in the project, and before embarking on the pilot, the following issues were recognised as worthy of discussion before determining the form, content, location (etc) of the pilot study.

These issues have arisen from the work to date, and through discussions with the Steering Committee, and are summarised below.

#### Commitment

Recognising that a long-term commitment and an investment into relationship building has been an essential part of the success of the work of the Immigration Museum and NSW Migration Heritage Centre, what kind of long-term commitment can Heritage Victoria make? And how will their commitment be presented in the pilot?

Another important message is that migrant communities may require particular ways of working to build up trust and relationships over time. Is this realistic, given the budget?

#### Time frame

Working with and understanding the values of those who migrated in the early post-war years – is increasingly urgent given their likely ages.

Should the focus be limited to a particular period for the pilot study?

And if it is, there is often a strong relationship between those people who migrated in the immediate war years (or earlier) and post-war migration. How can this be dealt with in the pilot?

#### What is the pilot?

There are many different types of heritage studies. What is the pilot project a ‘pilot’ for?

- methods that could be applied in local government heritage studies (place-focused)?
- methods can could be applied to migrant heritage projects?

- methods applicable to community-based projects more broadly?
- method for assessing places and objects for the Victorian Heritage Register?

**How important is place listing and protection?**

Again from work elsewhere, it seems likely that listing and statutory protection (through VHR or Heritage Overlay) may quickly become an issue in a pilot study. What is Heritage Victoria's view on this?

**What happens at the end of the project?**

One key deliverable is a strategy for Heritage Victoria to guide it in working with communities on migrant heritage places and objects in Victoria. In some ways, this strategy is needed before embarking on the pilot as it will start to answer questions that will be asked during the pilot.

And if the pilot is designed to reveal the needs of migrant communities and therefore to inform the strategy - it may be a quite different pilot that originally envisaged.

Strategic issues that have been raised from other projects and by people we have spoken to include:

- Migrant community expectations – will the pilot raise expectations? How can this be managed by Heritage Victoria?
- Past projects – there have been migrant heritage projects with some communities? Are there disappointments we need to be aware of?
- Does Heritage Victoria have the resources to support community-based projects – including migrant heritage projects? What will happen after the pilot is completed? Will Heritage Victoria have the resources to continue working with that community to complete whatever is required? What ongoing support will be available?
- How do migrant communities (and their organisations) see Heritage Victoria now? Will that raise issues or open up opportunities during the pilot project?
- What are the key messages that Heritage Victoria needs to convey during the pilot project? Does this involve testing messages?

## 4 THE PILOT PROJECT

### Background

#### Purpose

The purpose of the pilot was to explore ways to involve people from post-war migrant backgrounds in identifying places that are important to them as part of their experience of migrating, settling (etc).

The pilot was designed to inform Heritage Victoria about effective ways that they could work with local government authorities (LGAs) to help them identify migrant heritage places, an acknowledged gap in many local heritage studies.

The Pilot Project is fully documented in Volume 3. This section contains a summary of the approach, methods and results.

#### Scope

The basic concept for the pilot project was to work with a range of communities within a selected pilot LGA to identify places that tell the story of post 1940s migration in that locality, and assess the importance of selected places identified using HERCON criteria at the levels of local and State significance.

In consultation with the project Steering Committee, it was decided to focus on places and not objects or collections.

The pilot project LGA was selected based on expressions of interest sought through a notice on HeritageChat and through direct contact with potential LGAs. The City of Darebin was selected as the pilot.

### Approach

#### An initial framework

The initial framework involved four steps:

##### 1 – Starting

Understanding what was already known about post 1940s migration in Darebin and any heritage places already identified, and establishing a working group to guide the project. This included making initial contacts with each of community or group.

##### 2 - Working together

Establishing ways of working with each community or group, and starting to explore stories, places and shared meanings.

##### 3 - Recording the places

Visiting and recording information about selected places from community perspectives, as well as undertaking more formal heritage documentation and assessment.

##### 4 – Celebrating.

Sharing the results and thanking everyone for their contribution.

**Method**

The initial method proposed was to engage with a number of communities that identified as post-1940s migrants through a series of meetings or workshops. Through discussions with the working group established for the pilot, it was decided to explore a different approach – using a series of case studies. Each case study was seen as offering something different to the pilot, enabling a number of different approaches to be explored. The case studies are described briefly below and detailed in Volume 3.

### Summary of the case studies

Case study	Rationale	Methods	Results
<b>Preston Tramway Workshop</b>	A well-documented heritage place with an important post-war migrant workforce, but where this aspect of the history is neglected in the current Victorian Heritage Register listing (VHR 2031).	Interviews with two long-standing employees to document the social and migration history of the Workshop.	<p>The in-depth interviews with two knowledgeable people revealed the depth of connection felt by those who worked at the workshops. The strong and enduring sense of community amongst workers was enhanced by opportunities to socialise together both on-site and elsewhere.</p> <p>The interviews enabled identification of areas within the workshops that had particular significance.</p> <p>The trams themselves were also revealed as offering important connections: an example was the chalk 'inscription' recently found while repairing a tram that offered a connection back to well-remembered fellow workers.</p> <p>The material gained from the two interviews proved to be a valuable addition in terms of the heritage assessment. This was largely because of the depth of knowledge and long-connections to the place by those interviewed.</p> <p>Preparation of supplementary materials for VHR listing.</p> <p>Use of the documentation to develop an additional card in the Darebin's Australians card series (separately funded).</p>
<b>Preston Market</b>	Potential heritage values recognised in Darebin Heritage Study but place	Interviews with stallholders and shoppers to help understand the history and	Working with The Connies was a highly effective way of interacting with both stallholders and market shoppers. The success of this case study was largely



Case study	Rationale	Methods	Results
	<p>not yet assessed. A place expected to have strong community attachments across many diverse ethnic communities.</p>	<p>meanings of Preston Market. Historical research using documentary sources.</p>	<p>due to the fact that its content and aims and the interview questions themselves were communicated to the shoppers and stallholders by The Connies – who were an identifiable, familiar and approachable presence.</p> <p>The case study resulted in a collection of rich oral history interviews that will be of benefit to documenting the Preston Market and its significance. These oral histories will also be of benefit for future research.</p> <p>Interviewees welcomed the opportunity to record their own thoughts and experiences and seemed to feel empowered by the interview format.</p> <p>Many aspects of the Preston Market that relate to migration stories and experiences were documented in a powerful and personal way. Also the various meanings of the Preston Market to different communities – both migrant and non-migrant – were documented.</p> <p>This case study was an extremely successful way of demonstrative how experiences of migration can be tied to and represented by a physical place.</p> <p>A new heritage assessment has been prepared, potentially enabling the City of Darebin to include this place on the Heritage Overlay.</p> <p>Use of the documentation to develop an additional card in the Darebin’s Australians card series (separately funded).</p>

Case study	Rationale	Methods	Results
			<p>Preston Market management was excited by the project and is keen to use some of the material in the future.</p>
<p><b>St Joseph the Worker</b></p>	<p>A place that is an important focus for Italians living in that locality (Merrilands Estate). Not yet assessed for heritage values. Recognised in the Thematic Environmental History (part of Darebin Heritage Study).</p>	<p>A group interview with members of the congregation.</p> <p>Historical research and gathering of documents through an interview with Father Joseph Yu, the first pastor of the parish.</p>	<p>This case study demonstrated the value of having a community 'insider' who was well-regarded and trusted, enabling the potential interviewees to have confidence in the process. They were very eager to be involved.</p> <p>The group interview documented the roles that St Joseph the Worker has played in the lives of this Italian community and its integral part in their stories of migration. The interview also documented how this community have in turn contributed to St Joseph the Worker and continued to build its roles and presence in the community.</p> <p>This case study enabled material to be gathered about some of the less tangible aspects of the parish. It also demonstrated that while intangible, these aspects of parish life are firmly tied to place and to the physical buildings that comprise St Joseph the Worker.</p> <p>Throughout the interview additional organisations, places and networks that have been significant to the experiences of migration within this Italian community were identified.</p> <p>The heritage assessment focused on St Joseph the Worker. As an example, it helps demonstrate the potential importance of churches and community buildings established or adapted by post 1940s migrant communities. There are a number of these in</p>

Case study	Rationale	Methods	Results
			<p>the City of Darebin that have not yet been assessed for these values.</p> <p>Use of the documentation to develop an additional card in the Darebin's Australians card series (separately funded).</p>
<p><b>Punjabi community</b></p>	<p>As an example of a more recently arrived community, to explore their sense of attachment to places.</p>	<p>Two individual interviews with highly-regarded community members, covering two generations and long connections with Darebin.</p> <p>A group interview with more recently arrived and younger Punjabis.</p>	<p>The key question about how newly arrived communities build connections was able to be explored through this case study, making it a valuable contribution to the pilot project.</p> <p>The opportunity to identify several key people and to connect into this community through a Darebin City Councillor was of great assistance. Like with other case studies, finding a connection into the community is a vital first step.</p> <p>A 'snowball' method was used to gather a small group of younger, newly arrived Punjabis. These young men clearly felt more comfortable being interviewed in a group with friends than they would have alone. As well, in group discussions, there is always the benefit of the interactions sparking memories and enabling discussion about shared meanings.</p> <p>The concept of a small group discussion worked well, even though the first attempt – badged as community meeting – failed to attract any participants. The second attempt, organised for a less formal venue was more successful. Participants seemed to enjoy the opportunity to talk about their experiences of arrival and settling.</p> <p>The interview with Mandjit Singh Sekhon enabled us</p>

Case study	Rationale	Methods	Results
			<p>to start documenting what was the most important place for those in the Sikh community that we spoke to, and to gather important history about this place. It was followed by a visit to the former temple with Mandjit and his son Gurm.</p> <p>Use of the documentation to develop an additional card in the Darebin's Australians card series (separately funded).</p>
<p><b>A catch everyone place – the library</b></p>	<p>The library is a significant community meeting place for all communities in Darebin. It offered an opportunity to seek ideas about migration heritage from everyone. The final project focused on gathering photographs.</p>	<p>The original idea was to set up something in the library to catch passers-by and encourage them to engage with the pilot project. It could be - a stall, display, or an activity or event (ie on a specific day).</p> <p>One specific idea was to use the Library's annual Summer Snaps project – a photographic project - and focus it on the theme of migration. It was seen as an activity that could engage people of most ages, including second generation people.</p> <p>An alternative was a “bring along” day where people could bring along a photo, object etc that is part of their story – and we would photograph them</p>	<p>The case study, using the library as it centre, has raised awareness of migration heritage within Darebin and across a wide sector of the Darebin community. Further, it has opened up opportunities for cross-generational discussions within families between children and parents about their experience of migration, and being within a community with a distinctive and significance post-1940s migration history.</p> <p>Engagement of the library as a base and resource for the case study has enabled archival materials – in this case photographs – to be made available again to the Darebin community, again heightening awareness of migration heritage and of the resources available for use in other projects</p> <p>The project provided the opportunity for a Local Studies librarian to be seconded, offering that person the opportunity to both use and build their skills, and to enhance their career.</p> <p>The project achieved a high level of public exposure, through the three libraries, two others sites, and</p>

Case study	Rationale	Methods	Results
		<p>with their photo, object etc and record their story. The material could become a display, a book, more cards, a record on WikiNorthia etc. (ACMI did a project like this a year or two ago)</p> <p>The project concept that emerged was <i>Migration heritage on the walls'</i> an exhibition of local images, and an invitation to the community to contribute new images.</p>	<p>Youtube, with a potential viewing audience of around 2000 people per day.</p> <p>No photographs illustrating aspects of Darebin's migration heritage were submitted. Many people spoke with the Local Studies librarian, and said they would submit images, but none eventuated. The information on places was designed to the understanding of Darebin's migration heritage and enable Darebin City Council to undertake further investigation of their heritage values and the need for protection.</p> <p>Reflecting on the challenges faced in this case study, it is suggested that the delays may have limited the likelihood of gaining images. Combining the invitation and promotion with an event – such as the Darebin Kite Festival or a photographic workshop day – would be expected to increase the number of images submitted. Similarly, engaging with specific communities and groups and introducing the project to them would have been worthwhile, and could have worked in combination with the other case studies. Inclusion of information in other languages may also have increased the response rate. Involving young people – through youth organisations and schools – could be a valuable area for others to explore.</p>
<b>Darebin Kite Festival</b>	The festival is held annually at Edwardes Park and Lake and is popular across the Darebin community. It	The concept was quickly developed and a marquee at the Festival obtained with the assistance of Strategic Planning.	The Kite Festival offered a great opportunity to talk to a wide range of people from migrant backgrounds and find out about the places that meant something to them. The range of places identified was interesting, often reflecting the places they used in their daily lives

Case study	Rationale	Methods	Results
	<p>offered another 'catch everyone' place, and was used to record some vox pops and catch passers-by about their favourite places.</p>	<p>The plan was to engage people with three questions:</p> <p><i>What is your story of migrating to Australia and coming to Darebin?</i></p> <p><i>What places in Darebin tell us about post-war migration?</i></p> <p><i>What places are important to you (your family/ your community) as part of your story of migrating?</i></p> <p>The methods included a vox pop component, using a member of The Connies (Adam) and a roving microphone (Sarah Rood) to seek out people and attract them back to the marquee. Darebin's Australians' cards were also used as a point of interest.</p> <p>At the marquee, the aim was to get people to map places associated with migration heritage, especially places important to them. Notes were taken about each place identified. We focused on attracting people from</p>	<p>as well as places of recreation and leisure (including Edwardes Park Lake.)</p> <p>The Festival itself was an easy and non-threatening environment in which to engage with people who were out to enjoy the afternoon and to themselves engage with others. Many people were at the Festival with family members and those also helped overcome any shyness or reluctant to talk about their personal history and the places of importance to them.</p> <p>The marquee was welcoming and having a Connie there with the Darebin's Australians card series did help attract some people.</p>

Case study	Rationale	Methods	Results
		migrant backgrounds.	

## Conclusions

The pilot project demonstrated the richness of migration stories and associated places within the City of Darebin, by tapping into a sampling of communities and places.

### Considering the framework

The framework developed in Section 3 of this report was applied and the pilot project confirmed the **principles** and **key questions**.

Because of the diversity of case studies and the scope of work, the process of testing and refining **significance** with community representatives was not explored. Instead, the significance of individual places was explored with the communities and individuals who took part in the case studies, but assessment of significance was a professionally undertaken task only.

Of the three potential heritage study types outlined in Section 3, the model explored was most like a **local government heritage study** where typically there are community meetings or workshops focused on sharing local knowledge with the heritage study consultants and identifying places of value to the community (especially social significance). To this was added a **celebration** at the end, an event designed to bring together the different case study participants to hear about all of the case studies and to celebrate their community's contributions to the heritage of Darebin.

The issues of concern raised in Section 3 under '**What happens at the end of the project?**' have not yet arisen, although some may still. Anticipated issues about community expectations, protection of places, and documentation have not been raised by those involved. Many community members attended the celebration at the completion of the pilot project, and the feelings expressed included delight that recent migrant heritage places were being recognised, a strong sense of pride, and shared passion and commitment to both the place and the community that created it.

The **partnership** between Heritage Victoria and the City of Darebin, a local government authority with a demonstrated commitment to migrant and ethnic communities, may have lessened any potential concerns.

The specific approach developed for the pilot study crossed some of the 'boundaries' identified in the framework. For example, the pilot did not focus on a specific **timeframe** within the 1940s to the present, but selected case studies that spanned the whole time-frame as a way of exploring the process of developing 'attachment'. Interestingly, the case studies highlighted the importance of community-created places (for example: St Joseph the Worker, the Sikh Gurdwara) and the meanings embodied in specific spaces as a result of community-initiated activities (eg. at the Tramways Workshop, the activities in Tudor Hall and social/sporting activities in some outside areas).

In terms of the thematic framework, the places identified in the pilot project related to most of the themes and place types (see tables below).

The places identified in the case studies in relation to the thematic framework are shown below (✓). An asterisk (\*) marks the overall theme/s expected to arise in a case study. Where a theme arose in the case study but is not reflected in the specific place, it is marked as (+).



	Preston Tramway Workshop	Preston Market	St Joseph the Worker	Sikh Gurdwara	Edwardes Lake Park
<b>Arriving and making a home</b>		*		*	
Arrival			+	+	
Finding and choosing a home				+	
Making this place home		+	+	+	
The many meanings of home		✓	+	+	
<b>The business of work</b>	*	*			
Manufacturing					
Building Victoria – construction and infrastructure	✓				
Migrant women and work		✓			
Small business		✓			
Working outside of Melbourne					
<b>Learning new ways</b>	*	+	+	*	
English language and culture	✓		+	+	
Support for learning new ways					
Children learning new ways				✓	
Assisting the elderly			✓	✓	
<b>Celebrating culture and marking life cycles</b>		*	*	*	
Renegotiating culture		✓	+	✓	
The role of ‘making’ in celebrating culture		✓	✓		
Religious institutions			✓	✓	
Cultural practice in Anglo-Australian society		✓			
<b>Getting together</b>		*	*	*	*
Festivals			✓	✓	✓
Social and sporting clubs				+	
Gendered leisure activities		✓			✓
Political activism		✓			
<b>Keeping culture, language and traditions alive</b>		+	*	*	+
Language			✓	✓	
Media and music					
Cultural institutions			✓	✓	
<b>Changing us all</b>		*			*
Cultural exchange		✓	✓	✓	✓

Representation of migrant rights and support groups			+	+	
---	--	--	---	---	--

The places identified in the case studies in relation to the typology of places (Section 2) are shown below

	Preston Tramway Workshop	Preston Market	St Joseph the Worker	Sikh Gurdwara	Edwardes Lake Park
Home					
Community meeting places		✓	✓	✓	
Public spaces		✓	✓		✓
Work & economy	✓	✓			
Moving around	✓				
Leisure				✓	✓
Health		✓			
Religion			✓	✓	
Culture: may relate to place		✓	✓	✓	

### Recognising key success factors

There were a number of key factors that significantly contributed to the success of the pilot project and that should be considered as potential factors in future projects:

- **Existing connections:** having connections into the Punjabi community, St Joseph the Worker congregation and with key people at Preston Tramway Workshop enabled the pilot project team to quickly gain access to and start engaging with both communities. These connections came through the City of Darebin and The Connies. The previous work of The Connies at Preston Market helped give the project credibility.
- **Internal staff:** having staff at the City of Darebin and Darebin Library actively involved in the project was of great assistance in activating internal resources and overcoming some internal resistance.
- **Political commitment:** the involvement of a Councillor through the pilot study provided political support as well as connections to other key organisations such as the Darebin Ethnic Communities Council.
- **Collaborative, skilled and dedicated pilot project team:** the pilot project required a range of skills (communication, oral history, research, negotiation) and the diverse skills in the team enabled all aspects to be covered. Further, everyone in the team was committed to working collaboratively, and this enabled an open sharing of ideas as well as joint problem solving. The dedication of the team to the task was also important as some case studies presented challenges that needed persistence to overcome.

### Addressing limitations and concerns

There were also some challenges, possibly specific to this pilot project that needed to be addressed by the pilot project team. These included:

- **Territorial tensions:** initially, there was a strong territorial reaction to the pilot project by those the City of Darebin invited to the first meeting. Some people expressed concern that 'outsiders' were being brought in to undertake this project. The subsequent partnership with The Connies was a successful response to this concern.
- **Resource commitment:** the pilot project required a commitment of resources from the City of Darebin. However, other priorities and a shortage of staff made this more difficult than anticipated. At one stage several parts of the pilot appeared to be at risk.
- **Timeframe:** the pilot needed to be conducted within a short timeframe, meaning that our approach to each community may have seemed quite 'abrupt'. A short flier/letter was prepared to help explain the project and its scope.
- **Finding a way in:** with one community, and despite existing connections, it seemed difficult to find a way in and make contact with people willing and able to be involved. This was largely because many newer migrants were working long hours and had limited time to be involved. This was overcome with persistence.
- **Getting communities engaged:** the Darebin Library case study raised the profile of the whole pilot but no images were submitted – which was the specific purpose of that particular case study. The timing of this element meant that there was not the opportunity to introduce it through the various migrant community organisations and invite their participation, nor was there the opportunity to run a workshop at the library. Nevertheless the concept could form a significant focus for future projects.

## 5 MOVING FORWARD: A STRATEGY FOR ACTION

### Introduction

Migration in the post Second World War period is an important part of Victoria's history, and yet the tangible expressions of these experiences of migration – the migration heritage – have been largely neglected.

This project sought to provide a framework through which more work could be undertaken on identifying places that are relevant to and representative of migration heritage from the 1940s onwards. It sought to learn from other migration heritage projects and institutions – for example projects by the Australian Heritage Commission, and the work of the NSW Migration Heritage Centre and Victoria's Immigration Museum. Further, it sought to test ideas for engaging people for whom migration is part of their lived experience in the process of identifying their heritage places.

This project therefore offers a foundation on which further work can be built, through local heritage studies in particular, as well as in thematic or typological projects.

This section of the report explores some of the ways in which a strategy for action could be achieved so as to continue building an understanding of Victoria's post 1940s migration heritage.

### Opportunities and constraints

Heritage Victoria is keen to advance the work that it has initiated in commissioning this project. The key opportunities include:

- The new Victorian government's focus on outcomes and their election commitment to ensure that all local government authorities undertake a municipal heritage strategy
- Continuing funding through Heritage Victoria/Heritage Council Victoria to support heritage advisers and heritage studies at local government level
- Other potential sources of funding associated with regional and urban development, the arts and multicultural affairs
- Regular forums held by Heritage Victoria for heritage advisers, local government officers and heritage consultants which offer opportunities for training and awareness raising
- Heritage Victoria's website as a well-known source of heritage information
- Interest by the City of Darebin in considering the places identified in its implementation program for the Darebin Heritage Study
- Potential for local government authorities to work with the Immigration Museum, local museums and archives, libraries and art galleries where exhibitions could be used to identify places of significance
- Interest from at least two other local government authorities in a pilot study
- Networks provided through the Department of Planning and Community Development's regional offices.

The key constraints include:

- Conclusion of the significant funding provided for the implementation of the Victorian heritage strategy – *Strengthening our Communities: Victoria's Heritage 2010* - under which this project was commissioned
- There is no single agency at the State level with responsibility for places, objects and collections associated with migration heritage. Equally, the interest within each local government organisation for this subject is likely to be dispersed. Achieving a coordinated approach is therefore challenging.

## Proposed action areas

The following are the recommended action areas, based on consideration of the project as a whole and the pilot project in particular, and reflecting on the current opportunities and limitations above.

### Building awareness

An important need is to build awareness of the potential to identify heritage places associated with post 1940s migration heritage. This means tackling the issues of:

- recognising and respecting places associated with recent history
- knowing the principles and techniques of engaging effectively with communities generally
- drawing out people who may be reluctant to engage because of reasons of language, ethnicity, religion, experience of discrimination etc.

The key actions recommended are:

#### 1 – *Guidance*

Develop short guideline documents on:

- migration heritage
- engaging communities.

Two documents are suggested, rather than a combination so as to ensure that each topic is effectively addressed and gains adequate recognition. Each could be quite short – say 8 pages plus covers. Use the pilot project to provide illustrations and case studies, along with 1 or 2 other significant case studies from rural and regional settings.

Prepare each as a pdf document for on-line publishing, using the template already established by Heritage Victoria.

Use a workshop/seminar, HeritageChat and other means to communicate and promote these publications.

Adopt as standard reference document and attach to the local government heritage study brief.

#### 2 - *Workshops, seminars*

Develop and run a training session (or several) as part of Heritage Victoria's regular workshops for:

- Local Government: officers, advisers and consultant
- Heritage Asset Managers Forum: held annually with State government agencies with heritage property management responsibilities.

Use the pilot project case studies in that training, and involve the City of Darebin and other Councils that have demonstrated an interest to as contributors and to lead discussion.

Consider opportunities to present the project at other seminars or conferences to build awareness.

### **3 – Web**

Establish a dedicated web page on the Heritage Victoria web site focused on migration heritage. Structure the page to include links to case studies, starting with Darebin pilot but seeking other examples over time. Keep a focus on local government projects rather than the Victorian Heritage Register assessments, although both could be included.

Have links to other significant web sites: for example The Immigration Museum; NSW Migration Heritage Centre and Culture Victoria.

Have the Guidance proposed above available as a PDF download.

## **Local government heritage strategies & studies**

### **4 - Additional pilot projects**

Seek out one or two Councils with an interest in running a small pilot project on migration heritage as part of a future local heritage study. This would enable testing of approaches designed to integrate the heritage values and places of distinctive local communities into a heritage study.

Based on these further pilots, Heritage Victoria should amend the standard heritage study brief to alert local government authorities to the need to identify specific communities or cultural groups – including migrant communities – that they may wish to give particular attention to in undertaking a local heritage study. It is important to recognise that some communities and cultural groups are often inadvertently left out, generally because such communities are small, may not be well connected into the wider community and may be reticent about getting involved. The experience in the Darebin pilot supports this view, but equally demonstrates the value of a direct invitation to participate, especially if delivered in person by someone known to that community.

Another possibility is that a community-based organisation linked to migration heritage could be the auspice for this specific component of a local heritage study.

Communicate the learnings through the Guidance, workshops/seminars and as case study examples on the proposed web page.

### **5 – Strategies**

The development of a heritage strategy by each local government authority is a strong commitment by the State government. Heritage Victoria has prepared a useful guide to local Councils on preparing a Heritage Strategy.

It is important that Councils include all of their communities when they develop their strategy, and there is always the risk that any communities that are outside the mainstream may not be consulted. The pilot project has demonstrated the value in recognising and valuing these communities in the building of social capital locally.

Actions that might help address this issue could include:

- More guidance on engaging communities as part of heritage strategy development

- Model or pilot projects – for example in a local government area where there are strong post 1940s migrant communities
- Sharing of approaches and learnings through the local government workshops/seminars.

### **6 - Focused funding**

Heritage Victoria supports local government heritage studies through co-funding arrangements. Heritage Victoria could consider giving priority to heritage study proposals where there was evidence that post 1940s migration heritage would be effectively targeted.

For example, Heritage Victoria target one project per year for three years, and add the learnings to the web page.

### **Engaging with communities**

#### **7 – Find opportunities to support migrant communities and organisations**

Migrant communities are increasingly seeking to recognise and protect their own heritage of places, objects, traditions and languages. In some communities, historical societies, museums and archives have been created and are under community management. Such communities are likely to be actively seeking recognition of their heritage places, and will be looking for support from time to time from agencies like Heritage Victoria, Arts Victoria, the Immigration Museum, Multicultural Affairs Victoria (etc).

This process only seems to start once a community has gained a sufficient size and social capacity. There is a risk that much will be lost from the early years of arrival and settlement by the time the community has sufficient capacity to engage with protecting its own heritage. This raises a quite different issue for Heritage Victoria.

Local heritage studies – which offer opportunities to raise awareness of places associated with migration heritage and to engage with migrant communities in identifying them – is a key opportunity to develop relationships between Heritage Victoria, local councils and migrant communities and organisations.

By building these relationships, opportunities may develop to:

- support migrant communities and organisations in acting to protect places and associated objects and traditions (for example through advice, guidance, access to community heritage grants etc)
- help communities feel that their migration heritage is valued

Commitment of Heritage Victoria and local councils to identifying places (with associated objects and traditions) through heritage studies could therefore start to build a solid foundation for working with communities to identify and then protect these places.

### **Objects & collections**

Heritage Victoria's focus is on places, with objects and collections recently added to their remit. At local government level, heritage is also focused mainly on places combined with the celebration of cultural traditions through festivals, art and the like. Some local Councils support museums, and most have their own collections although usually these relate primarily to municipal governance.

For migrant communities, families and individuals, the objects and collections brought with them or created here may be of great importance. In the pilot project, a collection

of objects related to a community meeting place and now stored in a family garage was identified as of importance, with community members keen to see it conserved.

### **8 – Support for objects, collections and associated traditions**

Possible ways that Heritage Victoria, alone or in partnership could support the recognition and conservation of objects and collections associated with migration heritage include:

- advice on the conservation of objects and collections
- collaboration on the development and presentation of exhibitions, especially those that combine place, objects and traditions
- recognising objects, collections and traditions as integral components of migration heritage in publications, workshops and seminars recommended above.

## **Partnerships**

### **9- Partnerships with migrant community organisations**

Specific opportunities may also exist for active partnerships between Heritage Victoria and peak or state-level community organisations that represent the interests of migrant communities in researching, recording and protecting aspects of their own migration heritage. Such organisations would include migration heritage focused museums and historical societies. These partnerships could be best developed through a specific project, allowing each organisation to gain familiarity with the other, or through joint workshops and seminars. Heritage Victoria may like to consider involving some of these organisations in the proposed workshops/seminars for local government or in contributing case studies to the web site.

There are a wide range of potential community-based partners. Some examples include:

- ethno-specific organisations (e.g. CO.AS.IT – the Italian Historical Society)
- migrant support networks and organisations (e.g. Ecumenical Migration Centre (EMC), VICSEG, Asylum Seeker Resource Centre, VMC)
- migrant community museums (e.g. Chinese Museum; Jewish Museum Australia), cross-cultural museums (e.g. Living Museum of the West), regional museums and historic place interpretation centres (eg. Bonegilla)
- well-established social and sport clubs (e.g. Abruzzo Club, Australian Turkish Association etc).

### **10- Partnerships with other State agencies**

Within State government, a number of government agencies have an interest in aspects of migration heritage. These include Museum of Victoria/Immigration Museum, Multicultural Affairs Victoria, Arts Victoria and Museums Australia (Victoria).

Others with a potential interest include VicUrban and the Growth Areas Authority as both organisations seek to recognise heritage in new development areas, and Regional Development Victoria which seeks to support rural communities and settlements.

This project included representation from the Immigration Museum and Multicultural Affairs Victoria on the project steering committee, and implementation of some of these recommendations could continue to build a mutually beneficial relationship.



The NSW Migration Heritage Centre, with its extensive experience in working with migrant communities over many years, offers an opportunity for an interstate partnership which may result in benefits such as shared information materials, joint seminars and increased State and possibly national recognition of migration heritage, through Heritage Chairs and Officials (HCOANZ).

## BIBLIOGRAPHY

This bibliography contains the references used in the heritage search and community engagement components. A separate reference list is provided in Volume 2 – Thematic History.

Notes on the processes of searching for the literature review on community engagement are at the end of the bibliography.

### Reports

Kaufman, Ned (2004), *Cultural heritage needs assessment: Phase 1*, National Park Service, US (draft).

Available online at:

<http://www.nps.gov/history/crdi/publications/PhaseIReport.pdf>

NSW Migration Heritage Centre (1999), *Rich rewards: Cultural diversity and heritage practice*, NSW Heritage Office, Sydney. Report on Stage 1, Ethnic communities consultation in rural and regional centres pilot program.

Available online at:

<http://www.migrationheritage.nsw.gov.au/readingroom/reports/rich/index-Contents.html>

Powerhouse Museum and NSW Migration Heritage Centre (2000), *Wattan: Redfern*, Report on the second phase of the Lebanese and Arab Australian Communities Heritage Project.

Available online at:

<http://www.migrationheritage.nsw.gov.au/readingroom/reports/wattan/wattan-Wattan.html>

### Guidelines

Australian Heritage Commission (1995), *Migrant Heritage Places in Australia: A Guide - How to find your heritage places*, Commonwealth of Australia, Canberra.

Available online at:

<http://www.environment.gov.au/heritage/ahc/publications/commission/books/migrant-heritage-places.html>

Australian Heritage Commission (1995), *Migrant Heritage Places in Australia - A Handbook for group coordinators*, Commonwealth of Australia, Canberra.

Available online at:

<http://www.environment.gov.au/heritage/ahc/publications/commission/books/migrant-heritage-places.html>

Australian Heritage Commission (1998), *Protecting local heritage places: A guide for communities*, Australian Heritage Commission, Canberra.

Australian Heritage Commission (2000), 'Protecting heritage places: Information and resource kit: User guide and presenter notes for education, training, awareness-raising, group facilitation and community action', in Australian Heritage Commission & Commonwealth Department of the Environment and Heritage, *Protecting heritage places: Information and resource kit: 10 steps to help protect the natural and cultural significance of places*, Australian Heritage Commission, Canberra.

NSW Heritage Office (2007), *Heritage information series: Community-based heritage studies: A guide*, 3<sup>rd</sup> edn, NSW Department of Planning, Sydney.

NSW Migration Heritage Centre (2002), *Migration heritage toolkit*, NSW Heritage Office, Sydney.

Available online at:

<http://www.migrationheritage.nsw.gov.au/readingroom/reports/toolkit/index.html>

### Books and articles

Armstrong, H (1996), 'Identifying migrant heritage places: Social values and the immigrant experience', in Australia ICOMOS, *Assessing social values: Communities and experts – A workshop held by Australia ICOMOS*: 23-25.

Armstrong, H (1997), 'Mapping Migrant Memories: crossing cultural borders', *Journal of the Oral History Association of Australia*, No. 19.

Cave, Jenny, Ryan, Chris & Panakera, Charlie (2007), 'Cultural tourism product: Pacific Island migrant perspectives in New Zealand', *Journal of Travel Research*, Vol. 45, May: 435-443.

Elwood, Sarah et al., 'Participatory GIS: The Humboldt/West Humboldt Park Community GIS Project, Chicago, USA', in Sara Kindon, Rachel Pain & Mike Kesby (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Haffenden, Peter (1994), *Your history mate*, Melbourne's Living Museum of the West, Melbourne.

Harrison, Rodney (2004), *Shared landscapes: Archaeologies of attachment and the pastoral industry in New South Wales*, University of New South Wales Press Ltd, Sydney.

Hume-Cook, Geoffrey et al., 'Uniting people with place using participatory video in Aotearoa/New Zealand: A *Ngati Hauti* journey', in Sara Kindon, Rachel Pain & Mike Kesby (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Kindon, Sara, Pain, Rachel & Kesby, Mike (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Krieg, Brigitte & Roberts, Lana, 'Photovoice: Insights into marginalisation through a 'community lens' in Saskatchewan, Canada', in Sara Kindon, Rachel Pain & Mike Kesby (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Kunek, Srebrenka (1988), *Women of the Mediterranean, Greek-Australian women's workshops*, Centre for Migrant and Intercultural Studies, Monash University, Clayton, Victoria.

Pratt, Geraldine et al., 'Working with migrant communities: Collaborating with the Kalayaan Centre in Vancouver, Canada', in Sara Kindon, Rachel Pain & Mike Kesby (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Thomas, Martin (2001), *A multicultural landscape: National Parks and the Macedonian experience*, NSW National Parks and Wildlife Service, Hurstville.

Thomas, Mandy (2002), *Moving landscapes: National Parks and the Vietnamese experience*, NSW National Parks and Wildlife Service, Hurstville.

Tolia-Kelly, Divya P., 'Participatory art: Capturing special vocabularies in a collaborative visual methodology with Melanie Carvalho and South asian women in London, UK', in Sara Kinson, Rachel Pain & Mike Kesby (2007), *Participatory action research approaches and methods : connecting people, participation and place*, Routledge Studies in human geography, No. 22.

Walker, Meredith & Illawarra Migration Heritage Project Inc., *Investigating the migration heritage of Wollongong*, NSW Migration Heritage Centre, Sydney. In press.

### Online

Australian Heritage Commission (2002), *Tracking the dragon: A guide for finding and assessing Chinese Australian heritage places*, viewed online 28 September 2009, <<http://www.environment.gov.au/heritage/ahc/publications/commission/books/tracking-the-dragon.html>>

Australian Lebanese Historical Society Inc. (2009), Home Page, viewed online 28 September 2009, <<http://www.alhs.org.au/>>

Canadian Heritage (2008), Home Page, viewed online 28 September 2009, <<http://www.pch.gc.ca/index-eng.cfm>>

Chinese Australian Cultural Heritage (CACH) Project (2006), Home Page, viewed online 28 September 2009, <<http://www.cach.org.au/>>

City of Greater Dandenong (2009), Home Page, viewed online 28 September 2009, <<http://www.greaterdandenong.com/>>

City of Whittlesea (2009), Home Page, viewed online 28 September 2009, <<http://www.whittlesea.vic.gov.au/>>

Co.As.It (2009), Italian Association of Assistance, viewed online 28 September 2009, <<http://www.coasit.org.au/>>

Collections Council of Australia Ltd (2009), *Significance 2.0: A guide to assessing the significance of collections*, viewed online 28 September 2009, <<http://significance.collectionscouncil.com.au/>>

Commonwealth of Australia (2006), Australian National Maritime Museum, viewed online 28 September 2009, <<http://www.anmm.gov.au/site/page.cfm>>

Community Relations Commission for a multicultural NSW (2009), Home Page, viewed online 28 September 2009, <<http://www.crc.nsw.gov.au/home>>

Culturesafe (2003), Kythera-Family.net, viewed online 28 September 2009, <<http://www.kythera-family.net/>>

Darebin City Council (2009), Home Page, viewed online 28 September 2009, <<http://www.darebin.vic.gov.au/>>

Department of the Environment, Water, Heritage and the Arts (2009), Home Page, viewed online 29 September 2009, <<http://www.environment.gov.au/>>

Department of the Environment, Water, Heritage and the Arts (2009), The Australian Heritage Database, viewed online 24 August 2009, <<http://www.environment.gov.au/heritage/ahdb/>>

- Department of Families, Housing, Community Services and Indigenous Affairs (2009), Home Page, viewed online 28 September 2009, <<http://www.fahcsia.gov.au/Pages/default.aspx>>
- EBSCO Industries (2009), EBSCOhost database, viewed online 28 September 2009, <<http://search.ebscohost.com/>>
- English Heritage (2009), Home Page, viewed online 28 September 2009, <<http://www.english-heritage.org.uk/>>
- Heritage Council of Western Australia (2009), Home Page, viewed online 28 September 2009, <<http://www.heritage.wa.gov.au/>>
- Heritage Tasmania (2009), Home Page, viewed online 28 September 2009, <<http://www.heritage.tas.gov.au/>>
- Heritage Victoria (2009), HERMES: Victoria's Heritage Database, viewed online 3 September 2009, <<http://applications.doi.vic.gov.au/hermesv6/Login.html>>
- Heritage Victoria (2009), Home Page, viewed online 28 September 2009, <<http://heritage.vic.gov.au/Home.aspx>>
- Heritage Victoria (2009), Victorian Heritage Database, viewed online 2 September 2009, <<http://vhd.heritage.vic.gov.au/vhd/heritagevic>>
- History Trust of South Australia (2004), Migration Museum, viewed online 28 September 2009, <<http://www.history.sa.gov.au/migration/migration.htm>>
- Illawarra Migration Heritage Project Inc. (2009), Illawarra Migration Heritage Project, viewed online 28 September 2009, <<http://www.mhpillawarra.com/index.html>>
- Maribyrnong City Council (2009), Home Page, viewed online 28 September 2009, <<http://www.maribyrnong.vic.gov.au/>>
- Melbourne's Living Museum of the West Inc. (2009), Home Page, viewed online 28 September 2009, <<http://www.livingmuseum.org.au/home/index.html>>
- NSW Migration Heritage Centre (2005), Home Page, viewed online 28 September 2009, <<http://www.migrationheritage.nsw.gov.au/>>
- Museum of Chinese Australian History Inc. (2009), Chinese Museum, viewed online 28 September 2009, <<http://www.chinesemuseum.com.au/>>
- Museum Victoria (2009), Immigration Museum, viewed online 28 September 2009, <<http://museumvictoria.com.au/immigrationmuseum/>>
- National Trust of Australia - Victoria (2009), Trust Register, viewed online 2 September 2009, <[http://www.natrust.com.au/trust\\_register\\_1](http://www.natrust.com.au/trust_register_1)>
- New Zealand Historic Places Trust Pouhere Taonga (2009), Home Page, viewed online 28 September 2009, <<http://www.historic.org.nz/>>
- Northern Territory Government (2007), Natural Resources, Environment, the Arts and Sport, viewed online 28 September 2009, <<http://www.nt.gov.au/nreta/index.html>>
- Powerhouse Museum (2009), viewed online 28 September 2009, <<http://www.powerhousemuseum.com/>>
- SA Department for Environment and Heritage (2009), Home Page, viewed online 28 September 2009, <<http://www.environment.sa.gov.au/>>
- State of Queensland (2009), Environment and Resource Management, viewed online 28 September 2009, <<https://www.epa.qld.gov.au/>>

Thomson Reuters (2009), ISI Web of Knowledge database, viewed online 28 September 2009, <[www.isiknowledge.com/](http://www.isiknowledge.com/)>

US National Parks Service (2009), Home Page, viewed online 28 September 2009, <<http://www.nps.gov/index.htm>>

## Literature searches: notes on the process

### Methodology

The process of compiling resources for the literature review consisted mainly of internet research, and some research within the Context Pty Ltd library. Sources relating to engaging migrant communities were sought in the Context library by searching first "migra", and later "ethnic" in the Title field of the Library data entry form. Returns were limited, and include: a Context report - *Protecting local heritage places: A guide for communities*; hard copies of the *Migrant Heritage Places in Australia* guide and handbook; *Communicating with Migrant Communities*.

Internet research covered a number of resources. The various publications, resources and projects pages on the websites of a number of government agencies proved useful, particularly that of the NSW Migration Heritage Centre and the Department of Environment, Water, Heritage and the Arts (DEWHA). A number of links were followed from the NSW Migration Heritage Centre, including Co.As.It, the Australian Lebanese Historical Society, Migration Heritage Project Illawarra, Australian National Maritime Museum, the Chinese Australian Cultural Heritage Project, Kythera Project, Tracking the Dragon, and NSW Community Relations Commission.

Other agency sites examined include the state heritage agencies of Victoria, Queensland, Northern Territory, Western Australia, South Australia and Tasmania, as well as the Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA). Some Local Council websites were studied without success, including Darebin, Dandenong, Whittlesea and Maribyrnong. A number of international heritage and environment agency websites were searched briefly, including English Heritage (UK), New Zealand Historic Places Trust, Canadian Heritage, and the US National Parks Service.

The publications list on the website of Melbourne's Living Museum of the West included *Your History Mate* by Peter Haffenden. The website of the Victorian Immigration Museum did not offer any publications, although pointed to Moya McFadzean as a useful contact. The Chinese Museum, Melbourne, Powerhouse Museum and South Australian Immigration Museum also did not have any online resources, although contacting by phone or email may be helpful.

Library catalogue and database searches returned some useful resources, particularly *Participatory action research approaches and methods : connecting people, participation and place*, a book containing a number of relevant chapters. Varying combinations of the following keywords were searched in EbscoHost, Web of Knowledge, Australian Heritage Bibliography, and APA-FT databases, and the library catalogues of the University of Melbourne, Deakin University and the State Library of Victoria:

- migra\* or immigra\* or emigra\* or ethnic
- "migrant communit\*" or "immigrant communit\*" or "ethnic communit\*"
- heritage or histor\* or place\*
- method\* or engag\* or outreach

- “participatory research”

Australia ICOMOS's *Historic Environment* was searched using similar keywords without results. The websites of a number of other community and non-profit organisations were investigated with limited success. These include, the Australian Folklore Network, Footscray Arts, Northern Tasmanian Migrant Resource Centres, Royal Australian Historical Society, and Spectrum Migrant Resource Centre. The Oral History Association of Australia website lists *Mapping migrant memories* by Helen Armstrong among its publications.

## APPENDIX 1: INVENTORY OF PLACES

This inventory was compiled based on searches undertaken between July and September 2009, that is in Stage 3 of the project. Notes on the places search methods are contained in Appendix 3.

### Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Bright Boys Camp	Camp	Coronation Ave	Bright	Alpine Shire				HO101	Indicative		24/08/09	
Mount Buffalo Chalet	Chalet, Recreation		Porepunkah	Alpine Shire		H0901			Registered		24/08/09	
Kinnears Ropeworks	Labour	124-188 Ballarat Rd	Footscray	Alpine Shire		H2067				B7185	24/08/2009 02/09/2009	
Bonegilla Greek Orthodox Church, former	Church	Quirk Lane	Gundowring	Alpine Shire				HO146			2/09/2009	
Clover Arboretum	Arboretum	Bogong High Plains Road	Bogong	Alpine Shire				H089			2/09/2009	
Forest Commission Camp Site	Labour	Slaughteryard Creek	Myrtleford	Alpine Shire	10567						2/09/2009	
Forest Commission Camp Site	Labour	Great Alpine Road	Ovens	Alpine Shire	10514						2/09/2009	
House, Great Alpine Road, Smoko	Labour	Great Alpine Road	Smoko	Alpine Shire	10528						2/09/2009	
Tobacco Kilns (cement)	Labour	106 Cavedons Lane	Eurobin	Alpine Shire	10548						2/09/2009	
Tobacco Kiln	Labour	465	Myrtleford	Alpine	10549						2/09/2009	



## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
(cement)		Whalley Lane		Shire	1							
Tobacco Kilns	Labour	Great Alpine Road	Between Gapstead and Eurobin	Alpine Shire	10577 4						2/09/2009	
Tobacco Workers' Houses	Labour	776 Buckland Valley Road	Buckland	Alpine Shire	10549 2						2/09/2009	
McKay Creek Power Station	Labour	McKay Power Station Road	Falls Creek	Alpine Shire	10534 4			H091			3/09/2009	HERMES citation notes that migrants were employed at the power station, however this is not included in significance.
"Snail" house	Accommodation	11 Park Parade	Cape Paterson	Bass Coast	72051			H026			2/09/2009	
Boroondara Cemetery	Cemetery	440 High St	Kew	Boroondara		H0049		H064	Indicative	B6824	24/08/2009 02/09/2009	National Trust citations for Boroondara, Williamstown, Box Hill, Eastern and Western Cemeteries appear to have been taken from a standard statement. Their individual significance to migrant communities is therefore not clear.
Shenton	Reception Centre	41 Kinkora Road	Hawthorn	Boroondara		H0788					26/08/2009	Converted to immigration reception centre in 1963, however this is not given as primary

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
ICI Housing Estate Precinct	Labour	Millbank Drive, Station Road, Welwyn Parade, Dumfries Street	Deer Park	Brimbank	45845			H002 2			2/09/2009	significance in place citation.
Macedonian Community Centre	Community	Fourth Avenue	Sunshine	Brimbank	10608 0			H010 6			2/09/2009	
Market Garden	Land use	56 Yallourn Street	Ardeer	Brimbank	10640 1			H007 8			2/09/2009	
St Albans Community Hall Youth Club/ Tin Shed	Community	Main Road East	St Albans	Brimbank	10620 7			H019 2			2/09/2009	
St Paul's R.C. Church	Church	Glengala Road	West Sunshine	Brimbank	10610 4			H011 8			2/09/2009	
Sunshine Market	Market	13 City Place	Sunshine	Brimbank	10600 6			H009 1			2/09/2009	
Ukrainian Catholic Church	Church	2 Holmes Street	Ardeer	Brimbank	10613 9			H013 2			2/09/2009	
Preston Tramway Workshops	Labour	Miller Street	Preston	Darebin		H2031					26/08/2009	
Church of the Nazarene	Church	16-18 Martin Street	Thornbury	Darebin	24010						3/09/2009	

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Fidelity Tent No. 75 of the Independent Order of Rechabites	Community Centre	251-253 High Street	Preston	Darebin	27344			H0188			3/09/2009	
Fologar Furgan Social Club	Social Club	1 Matisi Street	Thornbury	Darebin	43989						3/09/2009	
Preston General Cemetery and Mausoleum	Cemetery	Plenty Road	Bundoora	Darebin	27120						3/09/2009	
Preston Makedonia Social Club	Social Club	231 Broadhurst Avenue	Reservoir	Darebin	27063						3/09/2009	
Prince of Wales Park Methodist Church	Church	64-66 St David Street	Thornbury	Darebin	26722						3/09/2009	
Sacred Heart Catholic Church Complex	Church	322 Bell Street and 4-6 Clifton Grove	Preston	Darebin	26700						3/09/2009	
Don Bosco Youth Centre	Italian-influenced building	715-719 Sydney Rd	Brunswick	Darebin				H0170	Indicative		24/08/09	
Omar Bin El Khattam Mosque	Mosque	88 Cramer Street	Preston	Darebin	27070						3/09/2009	
St Mary's Catholic Church	Church	24--256 Main Street	Bairnsdale	East Gippsland		H2174					24/08/09	Place citation notes general historical associations with Italian community but period of significance not given.

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Ernest Fooks House	House	32 Howitt Road	Caulfield North	Glen Eira		H2191					26/08/2009	Designed by influential immigrant architect Ernest Fooks for wife and himself, however migrant heritage is not highlighted in statement of significance.
Residence (rear of property)	House	196 Bellarine Street	Geelong	Greater Geelong				H016 41, H087 3			31/08/2009	
Eastern Cemetery	Cemetery	Boundary Road	Geelong	Greater Geelong				H011 01		B6809	2/09/2009	National Trust citations for Boroondara, Williamstown, Box Hill, Eastern and Western Cemeteries appear to have been taken from a standard statement. Their individual significance to migrant communities is therefore not clear.
Western Cemetery	Cemetery	Minerva Road	Herne Hill	Greater Geelong				H025 4		B6816	2/09/2009	National Trust citations for Boroondara, Williamstown, Box Hill, Eastern and Western Cemeteries appear to have been taken from a standard statement. Their individual significance to migrant communities is therefore not clear.
North Geelong	School	209	Geelong	Greater				H015			24/08/09	

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Primary School (former)		Melbourne Rd		Geelong City				34				
Dhurringile	Children's home	870 Murchison-Tatura Road	Murchison	Greater Shepparton		H1554		H012; H03	Indicative		24/08/09	
Number One WWII Internment Camp	Internment Camp	1320 Stewart Rd	Tatura; Dhurringile	Greater Shepparton		H2048	H7924-0083				24/08/09	
Number One Internment Camp Entrance	Internment Camp	1296 Crawford Road	Murchison	Greater Shepparton			H7924-0090				24/08/09	
Parkside Gardens	Gardens	Parkside Drive	Shepparton	Greater Shepparton	13080						2/09/2009	
St Mary's Roman Catholic Church Complex	Church	Corner Railway Place North and 38 McBain Street	Altona	Hobsons Bay				H0265			24/08/09	
Newport Baptist Church Complex	Church	24-26 Mason St	Newport	Hobsons Bay				H0180			24/08/09	
Red Robin Hosiery Factory (former)	Social club	119 Pier St	Altona	Hobsons Bay				H0255			24/08/09	
Williamstown Racecourse	Camp	Racecourse Road	Altona	Hobsons Bay				H0262			24/08/09	Possible site of migrant camp, however the place citation does not make this clear, and it is not included in

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Williamstown Italian Social Club	Social Club	30 Garden Street	Williamstown	Hobsons Bay	15065			HO13 2			26/08/2009	significance.
Gilbertsons Meat Processing Complex	Labour	65-75 Kyle Road	Altona North	Hobsons Bay	15098			HO16 6			26/08/2009	
Williamstown Grammar School ("Monomeath")	Hostel	67 The Strand	Williamstown	Hobsons Bay				HO29 2	Registered		24/08/09	
Brooklyn Migrant Hostel (former)	Hostel	431 Francis St	Brooklyn	Hobsons Bay	15063			Y			24/08/09	
Camii Turkish Mosque	Mosque	45-55 King Street	Dallas	Hume	11467 4						3/09/2009	
Payne Estate Sunbury	Housing Estate precinct	Batman Avenue	Sunbury	Hume	11339 2						3/09/2009	
Payne Estate Heritage Area 1	Precinct	Blaxland Drive, Gap Road, Henty Court, Hume Street, Sturt Street	Sunbury	Hume	11631 5						3/09/2009	
Payne Estate Heritage Area 2	Precinct	Burke Road, Flinders Street,	Sunbury	Hume	11631 6						3/09/2009	

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
		Mawson Court										
Payne Estate Heritage Area 3	Precinct	Lawson Street	Sunbury	Hume	116317						3/09/2009	
Payne Estate Heritage Area 4	Precinct	12 & 14 Wentworth Street	Sunbury	Hume	116318						3/09/2009	
House, 10 Batman Avenue, Sunbury	House	10 Batman Avenue	Sunbury	Hume	116105						3/09/2009	The Payne Estate and associated precincts in Sunbury (City of Hume) are relevant to migrant heritage. A number of individual houses, including 10 Batman Avenue, are recommended for Heritage Overlays in these areas, however the citation given for them is a standard statement for the entire precinct. It is therefore unclear whether these individual places have significance for migrant communities.
House, 10 Oxley Street, Sunbury	House	10 Oxley Street	Sunbury	Hume	116163						3/09/2009	The Payne Estate and associated precincts in Sunbury (City of Hume) are relevant to migrant heritage. A number of individual houses, including 10

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
												Oxley Street, are recommended for Heritage Overlays in these areas, however the citation given for them is a standard statement for the entire precinct. It is therefore unclear whether these individual places have significance for migrant communities.
House, 4 Burke Road, Sunbury	House	4 Burke Road	Sunbury	Hume	116113						3/09/2009	The Payne Estate and associated precincts in Sunbury (City of Hume) are relevant to migrant heritage. A number of individual houses, including 4 Burke Road, are recommended for Heritage Overlays in these areas, however the citation given for them is a standard statement for the entire precinct. It is therefore unclear whether these individual places have significance for migrant communities.
House, 86 Mitchells Lane, Sunbury	House	86 Mitchells Lane	Sunbury	Hume	116145						3/09/2009	The Payne Estate and associated precincts in Sunbury (City of



## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
												Hume) are relevant to migrant heritage. A number of individual houses, including 86 Mitchells Lane, are recommended for Heritage Overlays in these areas, however the citation given for them is a standard statement for the entire precinct. It is therefore unclear whether these individual places have significance for migrant communities.
Dugan House	Residence	28 Kiewa East Road	Tangambalanga	Indigo Shire	10788 8			H071 4			3/09/2009	
Parkdale Greek Orthodox Church	Church	56 The Corso	Parkdale	Kingston City	11447 7						3/09/2009	
Templer Church Hall	Church; Recreation	3 Wadi Street	Boronia	Knox		H1992					26/08/2009	
Kennedy's Quarry Hut Site	Labour; living quarters	Leslie Track	Yallourn North	Latrobe			H7822 -0316				26/08/2009	
Kennedy's Quarry Hut Site	Labour	Leslie Track	Yallourn North	Latrobe City	31575		H8121 -0051				3/09/2009	
Former Maribyrnong Migrant Hostel	Hostel	61-71 Hampstead Rd and Williamson Rd	Maidstone	Maribyrnong City	35583	H2190					24/08/09	

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
CSR Yarraville	Labour	265 Whitehall Street	Yarraville	Maribyrnong City	28791						3/09/2009	HERMES citation notes that migrants were employed at the CSR factory, however this is not included in significance.
Maribyrnong Ordnance Factory	Labour	Raleigh Road	Maribyrnong	Maribyrnong City	76236			HO151			3/09/2009	HERMES citation notes that migrants were employed at the Ordnance Factory, however this is not of primary significance.
Melbourne Meat Preserving Co. – Hume Pipe Co	Labour	Van Ness Avenue	Maribyrnong	Maribyrnong City	28677						3/09/2009	HERMES citation notes that migrants were employed at the pipe factory, however this is not included in significance.
Unity Hall	Union headquarters	636 - 638 Bourke Street	Melbourne	Melbourne			H7822-1409			B4692	2/09/2009	
Church of All Nations and Organ	Church	180 Palmerston Street	Carlton	Melbourne		H2179				B4851	2/09/2009	Important to migrant community as listed by the National Trust. The place also has VHR listing (H2179), however significance statement emphasises historic and aesthetic significance of the organ only.
Sandridge Rail Bridge	Gateway	Over Yarra River	Southbank	Melbourne		H0994				B5620	2/09/2009	
Oriental Coffee	Accommod	342-250	North	Melbourne						B6857	2/09/2009	

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Palace (former)	ation	Victoria Street	Melbourne									
Pellegrini's	Café	66 Bourke Street	Melbourne	Melbourne						B6051	2/09/2009	
Sidney Myer Music Bowl	Labour	Linlithgow Ave	Melbourne	Melbourne		H1772					24/08/2009	History in place citation notes that migrant workers were employed in construction of the Music Bowl, however this is not included in the statement of significance.
Former Carlton Creche	Welfare	101-111 Neill St	Carlton	Melbourne City		H1864				B7078	24/08/2009 02/09/2009	
Painsdale Place Precinct	Precinct	864 Swanston Street	Carlton	Melburne City				HO1		B7264	2/09/2009	Homes of Italian migrants 'after the 1930s' according to National Trust citation. Length of this period of occupation not specified.
Fish & Chip Shop (Signage)	Sign	89 Hoffman Road	Niddrie	Moonee Valley	29727						3/09/2009	
House at 38 Henry Street (Mirabella)	Residence	38 Henry Street and cnr Dennis Avenue	Keilor East	Moonee Valley	29724						3/09/2009	
Panagia Soumela Greek Orthodox Church	Church	20 Amis Crescent	Keilor East	Moonee Valley	29631						3/09/2009	

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
House at 18 Beryl Street	House	18 Beryl Street	Essendon West	Moonee Valley	29636						3/09/2009	HERMES citation notes that house was designed by a migrant architect for a migrant surgeon.
Lady Northcote Recreation Camp	Child training camp	1273-1327 Glenmore Rd	Glenmore	Moorabool Shire		H2167					26/08/2009	
Villa Italia	Residence	610 Sydney Rd	Coburg	Moreland				H0169			24/08/09	
Sydney Road (Brunswick)	Precinct; Community, Commerce	Sydney Road	Brunswick	Moreland	56076			H0149			26/08/2009	
Western Theatre	Social Club	41-45 Melville Road	East Brunswick	Moreland				H0111			26/08/2009	
Holy Trinity Parish Hall (former)	Social Club	520 Sydney Road	Coburg	Moreland				H0166			26/08/2009	
West Brunswick Progress Association Hall	Social Club	484 Victoria Street	West Brunswick	Moreland				H0185			26/08/2009	
Crag and Seeley Offices and Showroom	Labour	Hope Street and Percy Street	Brunswick	Moreland		H2026					26/08/2009	Place citation describes Crag and Seeley as associated with the great surge of manufacturing in the post war years and the redevelopment and immigration programmes that sustained this activity,

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
												however no further detail provided.
Sheffield Street	Precinct	1-61 & 2-38 Sheffield Street, 9-21 Chambers Street, 1-9 and 2-12 McCrory Street	Coburg	Moreland				HO145			2/09/2009	History in place citation refers to migrant impact on housing stock, however this is not included in significance
House, 36 Alistair Street, East Brunswick	House	36 Alistair Street	East Brunswick	Moreland	61732						3/09/2009	
Shop, 21 Napier Street, St Arnaud	Shop	21 Napier Street	St Arnaud	Northern Grampians	111546						2/09/2009	At this stage place is only recommended for Heritage Overlay. See HERMES record.
Astor Theatre	Greek language cinema	1-9 Chapel St	St Kilda	Port Phillip		H1751			Identified through State		24/08/09	
Tolarno Hotel	Hotel	42 Fitzroy St	St Kilda	Port Phillip		H2207					24/08/09	
Station Pier, Southern Section	Pier; Arrival	Beach Street	Port Melbourne	Port Phillip		H0985					24/08/09	
Princes Pier	Pier; Arrival	Beach Street	Port Melbourne	Port Phillip		H0981					24/08/09	
Centenary Bridge	Gateway	Beach Road	Port Melbourne	Port Phillip				HO47		B6228	2/09/2009	
Chapel Street	Precinct; Community,	Chapel	South Yarra	Stonningto				HO12		B7144	2/09/2009	National Trust cites as important to the

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
	Commerce	Street		n				6				commercial and social life of many groups, including migrants, however significance appears to have been drawn from a standard statement encompassing a number of prominent commercial precincts in the Melbourne area.
Box Hill Cemetery	Cemetery	Middleborough Road	Box Hill	Whitehorse		H2045		H058		B6833	2/09/2009	National Trust citations for Boroondara, Williamstown, Box Hill, Eastern and Western Cemeteries appear to have been taken from a standard statement. Their individual significance to migrant communities is therefore not clear. The VHR citation in HERMES does not mention migrants.
Dante's Divine Comedy	Sculpture	Kingsbury Drive	Bundoora	Whittlesea	66789					B6469	2/09/2009	
Bonegilla Migrant Camp - Block 19	Migration Centre	76 Bonegilla Rd	Bonegilla	Wodonga City		H1835		H07	Y	B7009	24/08/2009 02/09/2009	Address is Bonegilla Rd for NHL and Stillman Rd for RNE
Lygon Street Urban Conservation Area	Precinct	Lygon St	Carlton	Yarra				H032 6	Indicative		24/08/09	The Urban Conservation Area title refers to the RNE indicative listing. However, a large

## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
												section of Lygon St, Carlton is covered by City of Yarra H0326, the statement of significance for which refers to postwar migration.
236-252 Brunswick Street	Precinct; Community, Commerce	236-252 Brunswick Street	Fitzroy	Yarra				H031 1		B4770		National Trust cites as important to the commercial and social life of many groups, including migrants, however significance appears to have been drawn from a standard statement encompassing a number of prominent commercial precincts in the Melbourne area.
Brunswick Street Fitzroy Historic Area	Precinct; Community, Commerce	Brunswick Street	Fitzroy	Yarra				H031 1		B7089		National Trust cites as important to the commercial and social life of many groups, including migrants, however significance appears to have been drawn from a standard statement encompassing a number of prominent commercial precincts in the Melbourne area.
James Reilly Flour Mill	Mill/Precinct	433 Brunswick	Fitzroy	Yarra						B6289		Associated with Brunswick Street Fitzroy Historic Area,

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
		Street										which National Trust cites as important to the commercial and social life of many groups, including migrants, however significance appears to have been drawn from a standard statement encompassing a number of prominent commercial precincts in the Melbourne area.
The Royal Exhibition Building and Carlton Gardens	Reception centre	Victoria St	Carlton	Yarra		H1501				B842	24/08/2009 02/09/2009	
Church of the Holy Annunciation	Church	186-196 Victoria Pde	East Melbourne	Yarra					Registered		24/08/09	
"Aqua Profonda" sign, Fitzroy Pool	Language; recreation	Alexandra Pde	Fitzroy	Yarra City		H1687		H1687			24/08/09	
Tesselaar's Nursery	Nursery	353 Monbulk Road	Silvan	Yarra Ranges Shire	11585 1			H030 5			3/09/2009	
Elementary Flying Training School No 11 (former)	Hostel	Samaria Rd	Benalla						Indicative	B6757	24/08/2009 02/09/2009	
Wodonga Cudgewa railway line	Transport		Wodonga						Indicative		24/08/09	



## Inventory of places

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
Upper Yarra Reservoir Wall, Park and associated features	Labour		McMahons Creek						Indicative		24/08/09	
Boola Camp	Labour camp		Yallourn North						Indicative		24/08/09	Commenced operation 1937. Place citation doesn't give end date, so presumably continues into the relevant period.
Noojee Boys Camp No. 1	Labour camp	McCarthy Creek Rd	Noojee						Indicative		24/08/09	Noojee Boys Camps 1 and 2 share same RNE statements, however based on the description in the place citation it appears that only Camp 1 is relevant to migrant heritage.
Defence Explosive Factory Maribyrnong	Labour	Cordite Ave	Maribyrnong						Registered		24/08/2009	History in place citation notes that the factory employed migrant workers in postwar period, however this is not included in the statement of significance.
O'Shannassy Lodge	Labour	Road One	McMahons Creek						Indicative		24/08/2009	History in place citation notes that migrant workers were accommodated in O'Shannassy lodge, however this is not included in the

**Inventory of places**

Place Name	Descriptor	Address	Locality	Municipality	HERMES Ref	VHR (No.)	VHI (no.)	HO (No.)	RNE	NTR (No.)	Search date	Comments
												statement of significance.
Fort Franklin	Camp	3704 Point Nepean Road	Portsea						Indicative		24/08/2009	Description in place citation notes that Fort franklin was briefly a migrant camp, however this is not included in the statement of significance.
Mission to Seamen Building	Welfare	Beach Street	Port Melbourne						Registered		24/08/2009	Description in place citation notes that the Mission received, entertained and provided welfare to postwar migrants, however this is not included in statement of significance.

## APPENDIX 2: INVENTORY OF OBJECTS AND COLLECTIONS

This inventory was compiled based on searches undertaken between July 2009 and September 2009, that is in Stage 3 of the project.

### Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Objects</b>							
Ashtray - Flotta Lauro Napoli	Travel to Australia	Museum Victoria	Melbourne	MV History & Technology collections	HT 5329	22/07/09	
Aeroplane Boarding Pass - Lam Huu Minh	Travel to Australia	Museum Victoria	Melbourne	MV History & Technology collections	HT 13312	22/07/09	
Banner - Hmong	Traditional practice	Museum Victoria	Melbourne	Immigration & Artistic Practice Collection (MV History & Technology collections)	SH 901005	22/07/09	
Doll - Gaucho	Remembrance of homeland	Museum Victoria	Melbourne	MV History & Technology collections	SH970447	22/07/09	
Fabric - Latvian, Zemgale Region, Blue	Traditional practice	Museum Victoria	Melbourne	Immigration & Artistic Practice Collection (MV History & Technology collections)	SH 950530	22/07/09	

## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Objects</b>							
Holy Picture - Mary	Religion	Museum Victoria	Melbourne	Italian Historical Society CO.AS.IT Collection (MV History & Technology Collections)	SH 940604	22/07/09	
Photograph - Ron Blaskett with Six Gerry Gee and Geraldine Dolls, LJ Sterne Doll Company	Business; Creation	Museum Victoria	Melbourne	L.J. Sterne Collection (MV History & Technology Collections)	MM 92175	22/07/09	
Poster - They Escape Persecution...	Refugees; Community activism	Museum Victoria	Melbourne	MV History & Technology collections	SH 911393	22/07/09	
Baggage Chest used by Polish migrant Bill Jedorow in Diez Displaced Persons Camp, Germany	Refugees; Travel to Australia	National Museum of Australia	Canberra	Bill Jedorow collection	1988.0029.0001	28/09/09	
Hand carved wooden cross made in 1986 by Polish immigrant to Australia by Basil Gasperowicz	Religion; Creation	National Museum of Australia	Canberra	Basil Gasperowicz collection no. 1	1986.0122.0001	28/09/09	

## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Collections</b>							
IHS Document Collection	Travel to Australia; Settlement.	Italian Historical Society	Carlton			25/08/09	Document Collection tells the migration story from departure to arrival: the voyage, the search for work, family reunion and settlement. Included are originals and copies of: ship and airline tickets; passports; correspondence; farming and employment contracts; payslips and tax returns; national service records; and postcards depicting towns of origin, planes and passenger ships.
Index of Italian Civil Internees	War internment	Italian Historical Society	Carlton			25/08/09	Material included in the Index of Italian Civil Internees was extracted from public records (National Archives).
IHS Library	Research/Education Resource	Italian Historical Society	Carlton			25/08/09	Collection of book, periodicals, rare and out of print publications, newspaper cuttings, masters and doctoral theses relating to the history of Italian migration and Italians in Australia.

## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Collections</b>							
IHS Object Collection	Domestic life	Italian Historical Society/ Museum Victoria	Melbourne	Museum Victoria Immigration and Cultural Diversity Collection		25/08/09	Household and personal objects relating to Italian migration. The items now form a part of the Immigration and Cultural Diversity Collection at Museum Victoria.
IHS Oral History Collection	Various	Italian Historical Society	Carlton			25/08/09	Over three hundred recorded interviews conducted with Italian migrants and their children.
Photographic Collection	Various	Italian Historical Society	Carlton			25/08/09	Approximately 10,000 original photographs and copies which illustrate the migration and settlement process in Australia and the contribution made by migrants to their new home.
Bonollo Collection	Family; Life in Australia	Italian Historical Society	Carlton			25/08/09	Collection of letters, photographs and documents that charts the love story of Emilio and Nella Bonollo, and their experiences as migrants to Australia. Note - The Bonollos migrated to Australia prior to WWII. The majority of material therefore relates to a slightly earlier time than the study period, however some material dates from WWII (i.e. post-1939).

## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Collections</b>							
Candela Collection	Business; Creation	Italian Historical Society	Carlton			25/08/09	Collection includes correspondence, documents, photographs, diaries, sheet music, postcards etc, and relates to the life of Italian migrant Vincenzo Candela. Note - Candela migrated to Australia in 1920, and the extent to which the material in this collection relates to his life in the postwar period is not clear from a synopsis on the COASIT website.
COASIT Records and Archives	Welfare	Italian Historical Society	Carlton			25/08/09	Collection of COASIT Italian Assistance Association internal records and memorabilia.
Fashion Collection	Business; Creation	Italian Historical Society	Carlton			25/08/09	The Australian fashion industry owes much to Italian migrant couturiers, seamstresses, tailors and shoemakers. This collection includes originals and copies of dress patterns, fashion magazines, business cards, photographs, scrapbooks, and promotional material.

## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Collections</b>							
Food Industry Collection	Business; Cuisine	Italian Historical Society	Carlton			25/08/09	Collection of documents and ephemera relating to Italian contribution to Australian food industry as manufacturers, retailers, winemakers, caterers, chefs, waiters, and restaurant owners/managers.
Jacqueline Templeton Collection	Life in Australia; Labour	Italian Historical Society	Carlton			25/08/09	Collection of papers, documents and ephemera that culminated in author and historian Jacqueline Templeton's last book, 'From the Mountains to the Bush: Italian migrants write home from Australia, 1860-1962'.
Mangiamele Collection	Business; Creation	Italian Historical Society/National Film and Sound Archive	Melbourne/ Canberra			25/08/09	Collection relates to professional life of migrant photographer and filmmaker Giorgo Mangiamele. Includes photographs, film scripts, libretti, newspaper cuttings, business cards and documents. The IHS has deposited original prints of Mangiamele films with the National Film and Sound Archive.
IHS Newspaper Collection	Community; Business	Italian Historical Society	Carlton			25/08/09	Copies and originals of over 40 Italian newspapers and periodical titles. Both Italian and Australian publications are represented.



## Inventory of objects and collections

Object/Collection Name	Descriptor	Repository/Owner	Locality	Collection	Catalogue/Inventory No.	Search Date	Comments
<b>Collections</b>							
Santospirito Collection	Welfare	Italian Historical Society	Carlton			25/08/09	Photographs, postcards and documents relating to the efforts of the Archbishop's Italian Relief Committee to provide welfare and assistance to Italian migrants during WWII and the postwar period.
Dr Edward Duyker collection no. 1	Labour	National Museum of Australia	Canberra			28/09/2009	Clothing and tools used by Dutch immigrant dockside worker Harry Duyker at Port Melbourne.

## APPENDIX 3: NOTES ON PLACE SEARCHES

This Appendix details the search protocols used in compiling the Inventory of Places in Appendix 1.

### ***Australian Heritage Database 24/08/2009:***

#### Search terms

- Unable to truncate search terms
- Search keyword and select Victoria in form
- Search terms such as 'migrant' do not return plurals i.e. need to search both 'migrant' and 'migrants'
- Effective keywords: migrant; migrants; migration; immigrant; immigrants; immigration
- Less effective keywords: emigrant; emigrants; émigré; ethnic (minimal returns)
- Ineffective keywords: migrate; immigrate; immigrating; emigrate; emigration; ethnicity; ethnicities; ethnically; diaspora
- 'Migrating' searched after 'migrant', 'migrants' etc produced useful results but nothing new

#### Place note

- Bonegilla Migrant Camp – Block 19 address is Bonegilla Rd for NHL and Stillman Rd for RNE
- Places that employed migrant workers, however this is not of primary significance. Included in spreadsheet:
  - Defence Explosive Factory Maribyrnong;
  - Sidney Myer Music Bowl;
  - O'Shannassy Lodge
- Fort Franklin - "was briefly a migrant camp" – NB also on VHR. Included in spreadsheet.
- Boola Camp – commenced operation 1937 and doesn't give end date, so presumably continues into the relevant period. Included in spreadsheet.
- Mission to Seamen Building – received, entertained and provided welfare to postwar migrants, but this is not included in statement of significance. Included in spreadsheet.
- Noojee Boys Camps 1 and 2 share same statements, however it appears only Camp 1 is relevant to migrant heritage. Camp 1 included in spreadsheet.

### ***Victorian Heritage Database 24/08/2009 – 02/09/2009:***

#### Search terms

- Can use truncated search terms
- Effective keywords: migra\*; immigra\*
- Less effective keywords:

- emigr\* - 92 returns however the majority relate to places associated with 19<sup>th</sup> Century émigrés. Only those records that seemed relevant to period 1940s onwards were checked, with limited success;
- ethnic\* - 13 returns, some of which were relevant but had already been captured by migra\* and immigra\* searches.
- When returning to results list from an individual record the order of results changes, with only first three results being maintained. Consequently I have printed the list of results for each search term, and then searched each item individually.
- Website tends to be slow. Generally fastest to search using ID numbers rather than place names/keywords

#### Place notes

- St Mary's Catholic Church (H2174) has general historical associations with Italian community but period of significance not given. Included in spreadsheet.
- Williamstown Racecourse site – possible site of migrant camp, although not clear from record. Included in spreadsheet.
- Ernest Fooks House – designed by influential immigrant Ernest Fooks. Included in spreadsheet.
- Shenton – converted to immigration reception centre but this is not its primary significance. Included in spreadsheet.
- Places that employed migrant workers, however this is not of primary significance. Included in spreadsheet:
  - Sidney Myer Music Bowl;
  - Crag and Seeley Offices and Showroom.
- Limited info available on the following places. Check Hermes to confirm significance:
  - Sheffield Street (Moreland H0145) – *Checked. No further info but certainly seems sufficiently relevant to include;*
  - Immigration barracks (H7221-0060) – *Checked. Not Relevant;*
  - 608-610 Collins Street (H7822-1688) – *Checked. Limited info. Listed as migrant hostel but unsure of date;*
  - Williamstown Immigration Office and Depot (7822-0614) – *Checked. Not relevant;*
  - Geelong Government Immigration depot (H7721-0215) – *Checked. Not relevant;*
  - Yarra Street Jetty (H7721-0195) – *Checked. Limited info. Probably not relevant.*
- Shop, 21 Napier Street, St Arnaud seems relevant (migrant-owned business) but at this stage is only recommended for HO. Included in spreadsheet.

#### ***National Trust Register 02/09/2009***

#### Search terms

- Unable to truncate search terms

- Only used effective keywords from AHD search
- Effective keywords: migrant; migrants; immigration
- Less effective keywords: immigrant; immigrants
- Ineffective keywords: migration

#### Place notes

- Church of All Nations and Organ – important to migrant community as listed by the National Trust (B4851). The place also has VHR listing (H2179), however significance statement emphasises historic and aesthetic significance of the organ only. Included in spreadsheet.
- Streets cited as important to the commercial and social life of many groups, including migrants, however not sure significant enough, particularly as most citations seem to be taken from a standard statement. Included in spreadsheet:
  - Chapel Street (B7144);
  - 236-252 Brunswick Street (B4770) and Brunswick Street Fitzroy Historic Area (B7089), along with associated place James Reilly Flour Mill (B6289).
- Citations for Boroondara, Williamstown, Box Hill, Eastern and Western Cemeteries appear to have been taken from a standard statement. Their individual significance to migrant communities is therefore not clear. Included in spreadsheet.
- Painsdale Place Precinct (B7264) – homes of Italian immigrants “after the 1930s”. Included in spreadsheet.

#### ***HERMES 02/09/2009 – 03/09/2009***

#### Search terms

- Search 1: Keyword - “migrant” and Heritage Status - multiple options from drop-down list as follows - Heritage Inventory Site, Local Planning Scheme, Nominated, Recommend Local Protection, Registered, Registration Recommended, Incl in HO area indiv sig, Included in Heritage Overlay, Rec for HO area indiv sig, Recommend for VHI, Recommend for VHR.  
= 191 returns
  - Search 1.1: Very time consuming to check even as little as 200 in Hermes, so eliminated heritage statuses relating to any existing state level protection, as these would have been captured in VHD searches. Thus, search only includes statuses relating to Local Heritage Overlays or recommendation/nomination for some form of protection.  
= 15 returns
- Search 2: As above, replacing keyword with “migrants” = 13 returns, all of which were results in Search 1.1
- Search 3: As above, replacing keyword with “migration” = 7 returns, most of which were results in Search 1.1
- Search 4: As above, replacing keyword with “immigrant” = 12 returns, all of which were results in Search 1.1
- Search 5: “Migrant” in Keyword field on Place Search screen and “>1940” in Construction Started field on Advanced Search screen.  
= 807 returns.

- Search 5.1: Many of the 807 places are within precincts in the City of Yarra (specifically HO334 South Fitzroy Precinct and HO326 North Carlton Precinct). There doesn't seem to be a way of excluding these records, and after inspecting an individual record the results screen returns to the top of the list. As such I will search "migrant" with ">1940" in the Construction Started field against each LGA, excluding City of Yarra.  
= 2 returns against Alpine shire
- Search 5.2: Expanded above search by removing ">1940" limit. Only looked at records with an existing listing or recommendation for protection – results field too large to consider places in Study stages. NB From Hepburn shire replaced keyword "migrant" with "migr", which operates as effectively as a truncation:  
 = 21 returns against Alpine Shire with some excellent results  
 = 0 against Ararat city  
 = 4 against Ballarat, none relevant  
 = 2 against Banyule, none relevant  
 = 2 against Bass Coast, one relevant  
 = 7 against Baw Baw, none relevant  
 = 3 against Bayside, none relevant  
 = 2 against Benalla, already listed in spreadsheet  
 = 12 against Boroondara, limited relevance  
 = 26 against Brimbank with some excellent results  
 = 0 against Buloke  
 = 13 against Campaspe, however most in study stage  
 = 1 against Cardinia, study stage  
 = 3 against Casey, all study stage  
 = 1 against Central Goldfields  
 = 20 against Colac Otway, most in study stage  
 = 16 against Corangamite, none relevant  
 = 26 against Darebin  
 = 5 against East Gippsland  
 = 0 against Falls Creek Alpine Resort  
 = 0 against Frankston  
 = 1 against Gannawarra  
 = 2 against Glen Eira, both study stage  
 = 20 against Glenelg, none relevant  
 = 11 against Golden Plains, none relevant  
 = 188 against Greater Bendigo, none relevant  
 = 0 against Greater Dandenong  
 = 26 against Greater Geelong, none relevant  
 = 5 against Greater Shepparton  
 = 15 against Hepburn, none relevant  
 = 2 against Hindmarsh, none relevant  
 = 34 against Hobsons Bay, all relevant records captured in previous searches  
 = 36 against Hume, with some excellent results  
 = 22 against Indigo  
 = 5 against Kingston City, 1 relevant  
 = 0 against Lake Mountain Alpine Resort  
 = 3 against Latrobe City, 1 relevant  
 = 1 against Loddon Shire, not relevant  
 = 22 against Macedon Ranges Shire, none relevant  
 = 14 against Manningham, none relevant

- = 0 against Mansfield Shire
  - = 19 against Maribyrnong
  - = 1 against Maroondah, not relevant
  - = 88 against Melbourne City, all relevant records captured in previous searches
  - = 17 against Melton, most in study stage
  - = 0 against Mildura Rural City
  - = 5 against Mitchell Shire, none relevant
  - = 1 against Moira Shire, not relevant
  - = 3 against Monash City, none relevant
  - = 8 against Moonee Valley City
  - = 16 against Moorabool, none relevant
  - = 34 against Moreland
  - = 19 against Mornington Peninsula Shire
  - = 59 against Mount Alexander Shire, none relevant
  - = 0 against Mount Baw Baw Alpine Resort
  - = 0 against Mount Buller Alpine Resort
  - = 0 against Mount Hotham Alpine Resort
  - = 0 against Mount Stirling Alpine Resort
  - = 15 against Moyne Shire, none relevant
  - = 6 against Murrindindi Shire, none relevant
  - = 5 against Nillumbik, none relevant
  - = 57 against Northern Grampians Shire, none relevant
  - = 34 against Port Phillip City, all relevant records captured in previous searches
  - = 11 against Pyrenees Shire, none relevant
  - = 6 against Queenscliffe Borough, none relevant
  - = 0 against South Gippsland Shire
  - = 9 against Southern Grampians Shire, none relevant
  - = 13 against Stonnington City, none relevant
  - = 2 against Strathbogie, none relevant
  - = 8 against Surf Coast Shire, none relevant
  - = 4 against Swan hill rural City, all study stage
  - = 1 against Towong Shire, Study stage
  - = 1 against 'Unincorporated', not relevant
  - = 0 against 'Unknown'
  - = 34 against Wangaratta Rural City, most in Study stage
  - = 9 against Warrnambool City
  - = 10 against Wellington Shire, none relevant
  - = 1 against West Wimmera Shire, not relevant
  - = 9 against Whitehorse City, none relevant
  - = 26 against Whittlesea City
  - = 22 against Wodonga City, most in Study stage
  - = 1 against Wyndham City, not relevant
  - = 18 against Yarra Ranges Shire, one relevant
  - = 2 against Yarrambiak, none relevant
- There were 5281 returns against City of Yarra in search 5.2. Far too many to search in limited time unfortunately, although many records seem to be individual places within very large precincts – something to skim over if extra time found later on, perhaps?

Place Notes

- The Payne Estate and associated precincts in Sunbury (City of Hume) are relevant to migrant heritage. A number of individual houses are recommended for Heritage Overlays in these areas, however the citation given for them is a standard statement for the entire precinct. It is therefore unclear whether these individual places have significance for migrant communities. Included in spreadsheet:
  - House, 10 Batman Avenue, Sunbury (Hermes ID 116105)
  - House, 10 Oxley Street, Sunbury (Hermes ID 116163)
  - House, 4 Burke Road, Sunbury (Hermes ID 116113)
  - House, 86 Mitchells Lane, Sunbury (Hermes ID 116145)
- Places that employed migrant workers, however this is not of primary significance. Included in spreadsheet:
  - McKay Creek Power Station (Hermes ID 105344)
  - CSR Yarraville (Hermes ID 28791)
  - Maribyrnong Ordnance Factory (Hermes ID 76236)
  - Melbourne Meat Preserving Co. – Hume Pipe Co. (Hermes ID 28677)
- House at 18 Beryl Street, Essendon West (Hermes ID 29636) – designed by immigrant architect for immigrant surgeon, but not sure if this fits criteria. Included in spreadsheet.

## APPENDIX 4: SAMPLE MUSEUM VICTORIA HOLDINGS (2 EXAMPLES)



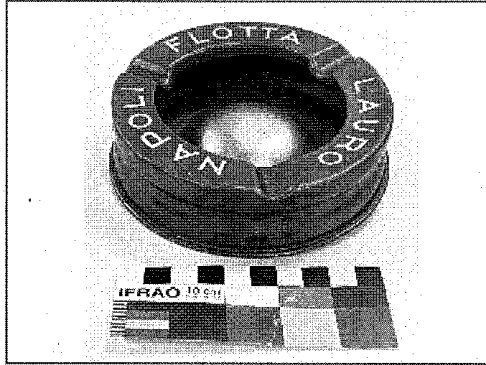
### Museum Victoria - History & Technology Collections

Information in this report is provided for the purposes of research only and should not be reproduced or published without written permission from Museum Victoria

© Museum Victoria



**Registration No.:** HT 5329  
**Record Category:** Registered  
**Type of Item:** Object  
**Collection Discipline:** History  
**Primary Classification:** MIGRATION  
**Secondary Classification:** Travel - Shipboard Life  
**Tertiary Classification:** souvenirs  
**Collection Name:**  
**Acq Details:** Donation, 31/08/2003  
 (Received: 21/08/2003)



ht 5329a.jpg

**Object Name:** Ashtray - Flotta Lauro Napoli, Metal  
**Object Summary:** Pressed metal ashtray, circa 1950s.  
**Physical Description:** Circular metal ashtray with a central well for the ash deposit and three grooves for resting a cigarette/ cigar. The ashtray has a blue coloured exterior and inscriptions, in silver, on top.  
**Object Inscription:** 'Flotta Lauro Napoli'  
**Historical & Technological Significance:**

**ASSOCIATIONS:**

Assoc Type	Name	Location	Date (Date Range)
------------	------	----------	-------------------

**Subjects:**

**Collection Themes:** Migration  
 Cultural Diversity

**DIMENSIONS:**

Configuration	Length	Width	Height	Diameter	Scale
					Weight
Exhibition Collection Management	124.0 mm	124.0 mm	33.0 mm		




**Museum Victoria - History & Technology Collections**

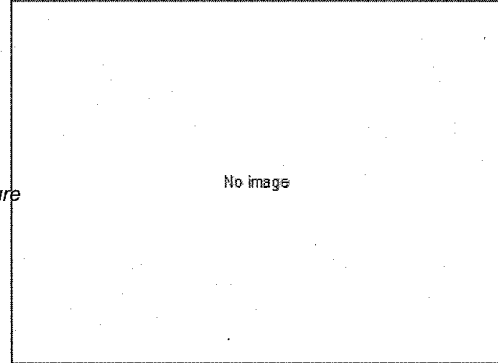
Information in this report is provided for the purposes of research only and should not be reproduced or published without written permission from Museum Victoria



© Museum Victoria

**Registration No.:** HT 13312  
**Record Category:** *Registered*  
**Type of Item:** *Object*  
**Collection Discipline:** *History*  
**Primary Classification:** *MIGRATION*  
**Secondary Classification:** *Processing - Planning & Departure*  
**Tertiary Classification:** *tickets*  
**Collection Name:**

**Acq Details** Donation, 18/11/2006



**Object Name:** **Aeroplane Boarding Pass - Lam Huu Minh**  
**Object Summary:** Qantas boarding pass for Lam Huu Minh, Cuc's husband, from Kuala Lumpur to Melbourne, 14 July 1978.  
**Physical Description:** Boarding pass, white card with 'Qantas Boarding Pass' inscribed at bottom and series of 5 squares across the top indicating seating allocations.  
**Object Inscription:** Printed on pass: "Flight QF2 / QANTAS Boarding Pass"  
 Inscribed in pen: '23 - Lam Huu Minh' and seat '35A'  
 Stamped on back: "DIPERIKSA / 05 / Kawalan Keselamatan MAS K.L. International Airport"



**Museum Victoria - History & Technology Collections**  
 Information in this report is provided for the purposes of research only and should not be reproduced or published without written permission from Museum Victoria  
 © Museum Victoria



**Historical & Technological Significance:**

Cuc Lam escaped from Vietnam on 19/5/1978 with her husband Huu Minh. Cuc was born in 1952 and grew up in Can Tho in the Mekong Delta with 4 brothers and sisters. Her father died when she was just 15 days old; her mother when she was 13 so she was raised by her older brother and sister. When Cuc left Vietnam, she had to leave her sister (Hien Thi Tran), her sister's husband (Hai Van Tran) and 2 children behind (as they couldn't raise the money at the time). Her sister attempted to come 6 months later with her children but the voyage failed, her children drowned and she was returned to Vietnam and put in jail. She tried to come at various other times but has never made it. Cuc still carries much grief, guilt and regret for leaving her sister behind.

Cuc's boat (a fruit and vegetable river boat) was picked up in international waters by a Malaysian ship after 8 days. The women and children were taken on board and the men towed behind on the boat (causing Cuc much fear for her husband's life). They made it to Pulau Tengah camp in Malaysia and were there for 5 weeks. They were taken for health checks in Kuala Lumpa before leaving for Australia on 16/7/78.

Cuc and Huu Minh went to Midway Hostel in Maribyrnong where they stayed until asked to leave in January 1979, when Cuc had her first baby. They moved on to the housing commission flats in Kensington.

Over the years, Cuc has studied, got her BA, worked at local kindergartens and Catholic schools as a new arrivals teacher and had her second child in Nov 1980 and a third in 1988. Her husband studied, worked as a file clerk at St Vincents Hospital, further studied and is now a practising chiropractor. Cuc now works at Centrelink as a Multicultural Liaison Officer in Footscray and Newport, and became a Maribyrnong councillor in 2000. Throughout, she has continued to support her family back in Vietnam.

This is an extremely rich collection of material which demonstrates the risk and desperation involved in the refugee experience. It is extremely rare to acquire objects from refugees - by the very nature of the experience, people carry little if anything with them, and what they do is usually lost or thrown away. More contemporary immigration-related documents are particularly rare - and those representing plane travel even more so. Vietnamese immigration has played a significant part in the history of immigration to Australia and a vital area to represent in the collection. The collection and story also assists in representing the period post 1975, when Australia's new political and social policies of multiculturalism were being implemented in the late 1970s, as well as providing further insights into life in one of Melbourne's principal migrant hostels - Midway in Maribyrnong.

**ASSOCIATIONS:**

Assoc Type	Name	Location	Date (Date Range)
------------	------	----------	-------------------

**Subjects:** Immigration

**Collection Themes:** Migration  
Transport

**DIMENSIONS:**

Configuration	Scale				
	Length	Width	Height	Diameter	Weight
2D format	17.8 cm	9.0 cm			



# Victoria's Post 1940s Migration Heritage

Volume 2: Thematic  
History

August 2011

CONTEXT

Prepared for  
Heritage Victoria

---

---

© Context Pty Ltd

**Core Project Team**

Chris Johnston: Context

Sarah Rood: Way Back When (Principal author  
- Volume 2)

Leo Martin: Context

Dr Linda Young: Deakin University

Jessie Briggs: Context

**Report Register**

This report register documents the development and issue of the report entitled *Victoria's Post 1940s Migration Heritage* undertaken by Context Pty Ltd in accordance with our internal quality management system.

<b>Project No.</b>	<b>Issue No.</b>	<b>Notes/description</b>	<b>Issue date</b>	<b>Issued to</b>
1334	3	Draft Thematic History	24/6/2011	Tracey Avery
1334	4	Final Draft Thematic History	4/8/2011	Tracey Avery
1334	5	Final Report	31/8/2011	Tracey Avery

**Context Pty Ltd**

22 Merri Street, Brunswick  
3056

Phone 03 9380 6933

Facsimile 03 9380 4066



---

# CONTENTS

LIST OF FIGURES	VI
1 IDENTIFYING THE HISTORIC THEMES RELATING TO POST-WAR MIGRANT HERITAGE IN VICTORIA	1
2 NOTE ON SOURCE MATERIAL AND RESEARCH	3
3 HISTORICAL BACKGROUND AND THE CONTEXT OF POLICY	4
3.1 Immigration policy	4
3.2 Settlement policy	14
3.3 In summary	19
4 POST-WAR IMMIGRATION IN VICTORIA	20
5 THEMES	26
Developing the themes	26
Theme 1 - Arriving and finding a home	28
Arrival	28
Finding and choosing a home	29
Making this place home	34
The many meanings of home	36
Potential places & objects	37
Theme 2 - The business of work	43
Manufacturing	43
Building Victoria - construction and infrastructure	45
Migrant women and work	46
Small business	48
Working outside of Melbourne	<b>Error! Bookmark not defined.</b>
Potential places & objects	<b>Error! Bookmark not defined.</b>
Theme 3 - Learning new ways	<b>Error! Bookmark not defined.</b>
English language and culture	<b>Error! Bookmark not defined.</b>
Support for learning new ways	<b>Error! Bookmark not defined.</b>
Children learning new ways	<b>Error! Bookmark not defined.</b>
Assisting the elderly	<b>Error! Bookmark not defined.</b>
Potential places	<b>Error! Bookmark not defined.</b>
Theme 4 - Celebrating culture and marking life cycles	<b>Error! Bookmark not defined.</b>
Renegotiating culture	<b>Error! Bookmark not defined.</b>

---

The role of 'making' in celebrating culture	<b>Error! Bookmark not defined.</b>
Religious institutions	<b>Error! Bookmark not defined.</b>
Cultural practice in an Anglo-Australian society	<b>Error! Bookmark not defined.</b>
Potential places & objects	<b>Error! Bookmark not defined.</b>
Theme 5 - Getting together	<b>Error! Bookmark not defined.</b>
Festivals	<b>Error! Bookmark not defined.</b>
Social and sporting clubs	<b>Error! Bookmark not defined.</b>
Gendered leisure activities	<b>Error! Bookmark not defined.</b>
Political activism	<b>Error! Bookmark not defined.</b>
Potential places & objects	<b>Error! Bookmark not defined.</b>
Theme 6 - Keeping culture, language and traditions alive	<b>Error! Bookmark not defined.</b>
Language	<b>Error! Bookmark not defined.</b>
Media and music	<b>Error! Bookmark not defined.</b>
Cultural institutions	<b>Error! Bookmark not defined.</b>
Potential places & objects	<b>Error! Bookmark not defined.</b>
Theme 7 - Changing us all	<b>Error! Bookmark not defined.</b>
Cultural exchange	<b>Error! Bookmark not defined.</b>
Representation of migrant rights and support groups	<b>Error! Bookmark not defined.</b>
Potential places & objects	<b>Error! Bookmark not defined.</b>

## REFERENCES

	<b>Error! Bookmark not defined.</b>
General histories	<b>Error! Bookmark not defined.</b>
Migration in Australia and Victoria	<b>Error! Bookmark not defined.</b>
Community specific materials	<b>Error! Bookmark not defined.</b>
Place and suburb specific materials	<b>Error! Bookmark not defined.</b>
Population and demographic	<b>Error! Bookmark not defined.</b>



---

## LIST OF FIGURES

- Figure 1. This pamphlet written by the Minister for Immigration, the Hon. Arthur Calwell, contains a statement given by the Minister to the House of Representatives on 8 September 1949. (Source: Museum Victoria) 6
- Figure 2. This cartoon, which appeared in The Bulletin on 4 December 1946, reflected public concern about the increasing numbers of war refugees being permitted entry into Australia. (Source: The Bulletin) 8
- Figure 3. Refugees at a Displaced Persons Camp in Europe are processed by volunteer workers of the organisation known as the Joint, or JDC. A post on the wall advertises Australia as the ideal destination for making a new life. (Source: JDC Archives New York City, 15539). 9
- Figure 4. Midnight arrivals in Australia - 1,000,000<sup>th</sup> migrant Mrs Barbara Ann Porritt, aged 21, of Redcar, Yorkshire, England, arrived in Melbourne aboard the liner Oronsay on 8 November 1955 with her husband, Dennis, aged 25, an Electrical Fitter. (Source: National Archives of Australia, 8275081) 10
- Figure 5. In 2001, cartoonist Geoff Pryor, created this satirical image that depicts the doors of the White Australia policy crypt hanging open and the ghost of death floating away from the cemetery. (Source: National Library of Australia, Pryor Collection of Cartoons and Drawings, vn5153596) 12
- Figure 6. 1957 photo of a group of new and old Australian school children on their way to a camp in Anglesea, where they would learn another facet of the Australian way of life. The camp was sponsored by the Good Neighbour Council of Victoria, to help the adjustment of migrant children to their new way of life. Children from Australia, England, Germany, Lithuania, Holland, the Ukraine, Poland, Estonia and Russia would 'mix informally in a happy atmosphere of outdoor folk dancing, beach games, clay-modelling, drama instruction and films on Australia'. (Source: National Archives of Australia, 7471087) 16
- Figure 7. Many post-war migrants worked on the construction of the Silvan Dam, in the Dandenong Ranges. (Source: State Library of Victoria, b30585) 22
- Figure 8. Ships like this one - the SS Galilah, which embarked from Cyprus in 1949 - carried war refugees to Australia. (Source: JDC Archives, New York City) 29
- Figure 9. A postcard of the Enterprise Hotel in Springvale. Postcards from the milk bar were often the first purchased item in Australia and were sent home to family soon after arrival. (Source: <http://enterprisehostel.org>) 30

---

Figure 10. Housing provided by the Housing Commission of Victoria provided homes for many migrant families. (Source: Darebin Library Collection)	32
Figure 11. The Mazzecato family vegetable garden. Gardens like these often provided a link to the more rural practices of home countries and enabled migrants to grow important foods that were not commercially available in Australia. (Source: Darebin Library Collection)	35
Figure 12. The Ford Factory in Geelong was a major employer of migrant workers. Indeed, 50 percent of the workers in Australia car plants were migrants from the United Kingdom and Europe. This image pictures Branko Kacavenda from Yugoslavia, who was a machinist at the Geelong factory. (Source: National Archives of Australia, 8275107)	44
Figure 13. A female migrant worker at a loom factory in Northcote. (Source: Darebin Library Collection)	47
Figure 14. The Ibrahim family milk bar. (Source: Darebin Library Collection, 1989)	49
Figure 15. This 1955 image was taken in the Golden Valley Café in Myrtleford. An Italian espresso bar was established and frequented by the large Italian community living and working (on the tobacco farms) in the surrounding area. (Source: National Library of Australia, 24537282)	<b>Error! Bookmark not defined.</b>
Figure 16. Promotional poster from the film 'They're a Weird Mob'. (Source: <a href="http://www.movieposterdb.com/poster/c632149a">http://www.movieposterdb.com/poster/c632149a</a> )	<b>Error! Bookmark not defined.</b>
Figure 17. Advice being dispensed to new arrivals via a phone service established in Northcote. (Source: Darebin Library Collection)	<b>Error! Bookmark not defined.</b>
Figure 18. Newly formed group of aged Italians bring addressed by Co. As. It. Director G Martini. (Source: Darebin Library Collection)	<b>Error! Bookmark not defined.</b>
Figure 19. Two members of the Viscardi family make pasta sauce in their own backyard, according to their traditional methods. (Source: Darebin Library Collection)	<b>Error! Bookmark not defined.</b>
Figure 20. A table laid out for a Macedonian feast, to be enjoyed by the Karaskos family. (Source: Darebin Library Collection, 1989)	<b>Error! Bookmark not defined.</b>
Figure 21. Imaged from the 1009 Buddha's Day Festival. (Source: <a href="http://www.buddhaday.org.au">http://www.buddhaday.org.au</a> )	<b>Error! Bookmark not defined.</b>
Figure 22. Three women instructing others on their method of spinning. (Source: Darebin Library Collection)	<b>Error! Bookmark not defined.</b>
Figure 23. Traditional dancing at Edwardes Park. (Source: Darebin Library Collection)	<b>Error! Bookmark not defined.</b>
Figure 24. A Romanian broadcaster for ethnic radio 3EA - Melbourne in action, in 1979. (Source: National Archives of Australia, A6135)	<b>Error! Bookmark not defined.</b>
Figure 25. A performance of The Chao Feng Chinese Orchestra, a Melbourne based orchestra that was established in 1982 with the aim of promoting traditional Chinese culture, developing	

---

---

music and rendering the arts and music accessible. (Source:  
The Chao Feng Chinese Orchestra) **Error! Bookmark not defined.**

Figure 26. Five teenagers on the school grounds at lunch  
time, Northcote. (Source: Darebin Library Collection) **Error! Bookmark not defined.**

# 1 IDENTIFYING THE HISTORIC THEMES RELATING TO POST-WAR MIGRANT HERITAGE IN VICTORIA

The lack of post-war places and objects of migrant significance on the Victorian Heritage Register (VHR) has been acknowledged by Heritage Victoria. These places and objects, as well as the significance and meanings they hold, have been largely overlooked. This study has been commissioned to address this silence, to access and understand the migrant experience in Victoria and to open a pathway for identifying places and objects that can help illuminate these experiences. Adopting a thematic approach to exploring this period of Victoria's history and the experience of being a migrant is designed to establish a thorough and inclusive framework for identifying places and objects of significance.

This thematic history is framed by the premise that the process of migration is complex, multi-faceted and lengthy, as opposed to being a simple matter of transition into a new and dominant mainstream culture. Themes relating to the experience of migration have been identified in order to investigate and explore post-war migrant heritage in Victoria. The themes acknowledge the diversity of the migrant experience as well as the complexity of building a new life in a new country.

The thematic approach uses the major phases of the arrival and settlement experience and acknowledges that the process of settlement is dynamic and ongoing, spanning generations. The thematic framework aims to capture elements of the migrant experience, thereby enabling places and objects of significance to migrant heritage in post-war Victoria to be identified.

The following themes are explored:

- Arriving and making a home
- The business of work
- Learning new ways
- Celebrating culture and marking life cycles
- Getting together
- Keeping culture, language and traditions alive
- Changing us all

Much has been written about aspects of post-war migration to Australia and Victoria. However, little of this material focuses on the practice and expression of culture. This knowledge and experience exists within migrant communities in Victoria. The application of this thematic framework to some of the experiences of migration will help to document and understand how culture has been expressed during this period.

Placing post-war migration in Victoria in a wider context is fundamental to understanding the experiences of migration at this time. In order to do so, the history of Australian immigration and settlement policy is explored, followed by a brief overview of immigration in Victoria. Then, each of the seven identified themes is defined and briefly explored. Examples of places and objects relating to each theme are listed, and a link is made to relevant Victorian and Australian Historic Themes.

## 2 NOTE ON SOURCE MATERIAL AND RESEARCH

The majority of the research and writing for this Thematic History was completed at the end of 2009. The Thematic History was scheduled for completion during 2010 after the Pilot Study had been completed. However, due to unforeseen delays in the commencement of the Pilot the Thematic History was not finalised until July 2011. A number of books, exhibitions, websites and electronic resources relating to issues of migration in Australia and Victoria, have been published or created since the research and writing of the Thematic History occurred in late 2009. As a result it should be noted that many of the more recently published resources that are relevant to the Thematic History, do not appear in the reference list as it currently stands.

The reference list for Thematic History includes sources that were current at the time of writing (2009). Some additional, more recently published sources have been included in the reference list and are marked with an asterisk. Where possible, some of these more recent sources have been worked into this thematic history.

### 3 HISTORICAL BACKGROUND AND THE CONTEXT OF POLICY

Post-war migration changed the face of Australia. Between 1940 and 2010 the population of Australia trebled. Immigration was a major contributing factor.<sup>1</sup> In response to war, trauma, persecution and political instability, increasing numbers of migrant and refugee populations became mobile, searching for a new, safe and politically stable home. Many of these refugees knew little, if anything, about Australia. However, once aware of its location and its political stability, Australia rapidly became an appealing and physically distant haven from the tumult of Europe.

Plentiful work opportunities also increased the appeal of Australia as a destination, particularly in the 1950s and 1960s. Many migrated to Australia, some temporarily and others permanently, with the direct intention of finding work and improving their financial situation.

As the century progressed and political instability plagued different parts of the world, the appeal of Australia did not diminish. By the end of the 1980s Australia had experienced the second largest migrant intake per head of population in the world.<sup>2</sup>

#### 3.1 Immigration policy

The second half of the twentieth century was the 'greatest period of sustained immigration in Australian history'.<sup>3</sup> Behind these figures are a series of major changes to immigration policy that embodied the desire to expand Australia's population for the dual purposes of improving its ability to defend itself against attack, and enabling it to become more self-sufficient in manufacturing and food production. These immigration policies evolved continuously throughout the post-war period and regulated who was permitted entry into the country and under what terms. The policies responded directly to the perceived needs of the country as well as to the international political climate. As a result, over the post-war period, immigration policy has emphasised different entry criteria, such as family and chain migration, occupational expertise and training, as well as humanitarian and refugee status. Without these continually evolving policies, the mass migration that characterised this period simply could not have occurred.

---

<sup>1</sup> A. Markus, *Race: John Howard and the Remaking of Australia*, Allen & Unwin, New South Wales, 2001, p. 11.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, p. 14.

Prior to the close of World War Two Australia was dominated by a restrictive immigration policy that regulated and controlled entry into the country to mainly white Anglo-Celtic from the British dominions. The post-war period saw a very deliberate and rapid change to Australia's approach to its borders and to who was permitted to make a permanent home within them. Similarly, the settlement policy that was applied to those making a new home in Australia changed significantly throughout the latter part of the century. Understanding these changes and their context is crucial to understanding and providing a context for the experience of post war migration and its impact on Victoria.

The perceived threat of invasion and concerns about the development of the Australian economy, industry and workforce dominated political rhetoric by the end of the war. These anxieties for the future of the country had also begun to permeate popular culture. Large-scale immigration, which would bring about rapid population expansion, was put forward as the solution.

Australia's first Minister for Immigration, Arthur Calwell, began to vehemently argue the case for population expansion in the early 1940s.<sup>4</sup> According to Calwell, there simply was not time to wait for the population to grow of its own accord. A more immediate, proactive solution was necessary - immigration. The rapid population increase that would result from increased immigration would bolster Australia's strength against invasion. In addition, it would strengthen Australia's work force and foster the development of its industries and the economy.<sup>5</sup>

---

<sup>4</sup> J. Zubrzycki, *Arthur Calwell and the Origin of Post-War Immigration*, Bureau of Immigration, Multicultural and Population Research, Australian Government Publishing Service, Canberra, 1994.

<sup>5</sup> J. Wilton and R. Bosworth, *Old Worlds and New Australia: The Post War Migrant Experience*, Penguin Books, Victoria, 1984, p. 7. See also A. Jordens, 'Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945', *Administrative, Compliance and Governability Program Working Paper No. 6*, Australian National University, Canberra, 1992, for discussion of the rationale behind post-war immigration.





Figure 1. This pamphlet written by the Minister for Immigration, the Hon. Arthur Calwell, contains a statement given by the Minister to the House of Representatives on 8 September 1949. (Source: Museum Victoria)

The newly established Immigration Department began to negotiate agreements to entice migrants to Australia. The plan was to increase Australia's population by one percent each year. However, increasing the Australian population via mass immigration was effectively at odds with the *Commonwealth Immigration Restriction Act* that was passed by the newly federated Australia in 1901 and remained unchanged and unchallenged until 1958.

Post-contact Australia was clearly built on migration. The first British settlers, both convicts and free settlers alike, were migrants. At various periods, such as during the Gold Rush, the influx of migrants was particularly high. Interestingly, the Gold Rush period in Victoria is perhaps the state's first experience of a multinational society. However, it was short-lived. The approach of the colonies to the influx of non-British immigrants who came to Victoria in search of gold was typical of the new colony's approach to immigration. While migrants from the surrounding Asian countries and other non-European regions had arrived in Australia in search of gold, their entry was restricted and permanent settlement discouraged.<sup>6</sup>

From the earliest days of post-contact settlement the colonies maintained a highly selective approach to migration, one that was motivated by an absolute commitment to maintain

---

<sup>6</sup> A. Markus (ed.), *Building a New Community: Immigration and the Victorian Economy*, Allen & Unwin, Crows Nest, 2001, pp. 4-5.

the 'Britishness' of Australia. This exclusive (in the most literal sense) approach to migration in Australia was codified by the *Immigration Restriction Act* 1901, or as it became known, the 'White Australia' policy, which was specifically constructed to restrict and control entry into the country.

The *Immigration Restriction Act* was motivated by the desire to 'preserve Australia's white racial purity' and maintain its Britishness.<sup>7</sup> Immigration statistics from the first half of the century reflect its effectiveness. Nearly eighty percent of all migrants who settled in Australia during this period were from the United Kingdom.<sup>8</sup> Australia clung to its British culture. Although it was the domain of policy makers and politicians, this immigration policy had the support of the general public.<sup>9</sup>

When the post-war program of mass migration commenced, it was generally assumed, by politicians and the general public alike, that immigration policy would remain relatively unchanged and that Australia would continue to draw migrants from the United Kingdom. However, it rapidly became clear that this would not be the case. Conscious of this reality, early in 1946 Arthur Calwell agreed to provide entry permits on humanitarian grounds for 2,000 Jewish war refugees. But his first attempt to realise the plans for population expansion were met with hostility. These migrants were not British and their 'otherness' immediately provoked a public outcry. Calwell was forced to renege. A quota was placed on the number of Jewish war refugees permitted to arrive in Australia in the future. Clearly, Australia was not ready to relax its restrictive approach to immigration.

---

<sup>7</sup> G. Tavan, *The Long, Slow Death of White Australia*, Scribe Publications, Melbourne, 2001, p. 8. See also J. Jupp, *From White Australia to Woomera: The Story of Australian Immigration*, Cambridge University Press, New York, 2002, p. 8.

<sup>8</sup> Markus, *Race*, p. 14.

<sup>9</sup> Jupp, *From White Australia to Woomera*, p. 4.



Figure 2. This cartoon, which appeared in *The Bulletin* on 4 December 1946, reflected public concern about the increasing numbers of war refugees being permitted entry into Australia. (Source: *The Bulletin*)

Calwell returned to the traditional source for the population injection. In 1947 the Empire and Allied Ex-servicemen Scheme was introduced. It was specifically aimed at encouraging ex-servicemen from Commonwealth countries who had served in Australia during the war to return and settle in the country. However, the desired influx of new Australians did not follow. The scheme was quickly broadened to include Polish people living in the United Kingdom as well as those who took part in resistance movements in Holland, Norway, Belgium, France and Denmark. But still, the numbers were too low. Less than 10,000 migrants came to Australia under the scheme during its first year of operation.<sup>10</sup>

At around the same time as the limitations of the Empire and Allied Ex-Servicemen Scheme were becoming clear, Arthur Calwell spent some time at the International Refugee Organisation's (IRO) headquarters in Geneva. He also visited several of the Displaced Persons (DP) camps that had been set up in Germany immediately after the war, run by Allied Forces and other relief organisations like the IRO. The DP camps provided a base for the vast numbers of war refugees that had been displaced and left homeless by the tragedies of war, but the camps were only temporary. The war refugees needed a more permanent home. It was there that Calwell found part of his solution. There were hundreds of thousands of DPs in

---

<sup>10</sup> Commonwealth yearbook.

desperate need of a new home and a new beginning. As long as he could weather the response to this challenge to the 'White Australia' policy, here were the large numbers of migrants he was hoping to attract to Australia; here was the population injection he had hoped to find.

The Displaced Person Scheme, the first of Australia's formal refugee or humanitarian immigration programs, commenced in late 1947. It opened Australia's doors to war refugees from Estonia, Latvia, Lithuania, Poland, Ukraine, Czechoslovakia, Hungary and the former Yugoslavia. In exchange for an assisted passage to Australia, DPs brought to Australia would work, usually as labourers, and usually, for a contractual period of two years. They were placed by the Commonwealth Employment Service. After the contractual period had expired, they were free to settle in the country as desired. By 1949, 118,000 migrants had arrived in Australia on assisted passages.<sup>11</sup>



*Figure 3. Refugees at a Displaced Persons Camp in Europe are processed by volunteer workers of the organisation known as the Joint, or JDC. A post on the wall advertises Australia as the ideal destination for making a new life. (Source: JDC Archives New York City, 15539).*

The failure of the Allied and Ex-servicemen Scheme to bring large numbers of traditionally 'desirable' migrants to Australia made it clear that British migrants alone could not provide the desired population increase. The Displaced Person Scheme clearly could. The Commonwealth Government embarked on a large popular education program, via organisations like the

---

<sup>11</sup> <http://www.immi.gov.au/media/publications/statistics/federation/timelinel.pdf>, accessed 8 September 2009.

Good Neighbour Movement, to promote acceptance of the new Australians and also to encourage assimilation of migrant groups into Australian society.<sup>12</sup> Slowly, the general public began to accept the changes occurring around them.

The Displaced Person Scheme accelerated the opening of Australia's doors. As the 1950s progressed, Australia began to sign more assisted passage agreements with individual countries such as Malta, the Netherlands, Turkey, Italy, Germany and Greece. Operation Reunion commenced in 1955 and aimed to reunite Australian immigrants with family left behind in areas of Eastern Europe. Over 30,000 migrants from the former Yugoslavia, Poland, Hungary, USSR, Romania, Czechoslovakia and Bulgaria joined relatives in Australia under this scheme. Arrival statistics reflect the swell in population. Between 1947 and 1951 over 460,000 immigrants arrived in Australia. Perhaps most significantly, more than fifty-five percent were from non-English speaking backgrounds.<sup>13</sup>



*Figure 4. Midnight arrivals in Australia - 1,000,000<sup>th</sup> migrant Mrs Barbara Ann Porritt, aged 21, of Redcar, Yorkshire, England, arrived in Melbourne aboard the liner Oronsay on 8 November 1955 with her husband, Dennis, aged 25, an Electrical Fitter. (Source: National Archives of Australia, 8275081)*

By 1955 the one-millionth post-war migrant had arrived on Australian soil. Interestingly, she was British. Her name was Barbara Porritt. She was 21 years old and newly married. Barbara and her husband Dennis represented the promise and hope Australia held for its future. While Australia's approach to immigration had clearly changed to some extent, the hype that surrounded Barbara Porritt's arrival as the

---

<sup>12</sup> Jupp, *From White Australia to Woomera*, p. 13.

<sup>13</sup> Wilton and Bosworth, *Old Worlds and New Australia*, p. 13.

one-millionth migrant suggested that the Anglo-centric approach to immigration still prevailed. The young British couple were the embodiment of what Australia had hoped to achieve with its post war immigration policy.<sup>14</sup>

Although Australia's immigration policy was becoming less restrictive, the ideas behind 'White Australia' retained a firm hold. Schemes were still being established to encourage migrants from the United Kingdom. Bring out a Briton, and the Nest Egg Scheme are two examples of such attempts in the late 1950s. Similarly, in 1966 the Special Passage Assistance Program was designed to encourage Scandinavians, Swiss French and Americans to settle in Australia at the end of their European work contracts. This highly successful scheme saw 11,000 people settle in Australia in its first year of operation.<sup>15</sup>

In theory the *Migration Act 1958* removed some of the discrimination underpinning the *Immigration Restriction Act 1901*. It abolished a dictation test that had been in place (at the discretion of customs officers) and introduced entry permits and a points system that regulated entry into Australia.<sup>16</sup> Potential migrants could earn points, ideally a total of one hundred, based on categories relating to youth, employment skills and English language skills.

The *Migration Act 1958* was indicative of the tension that fuelled Australian immigration. It removed some of the restrictions of the White Australia policy period, but still gave weight to English language skills in terms of allowing entry into the country. The Immigration Department continued to walk a fine line between restricting entry into Australia according to its traditional values, and adapting immigration policy to meet the country's changing needs. There were policies to attract 'desirable' migrants, while at the same time in order to meet immigration targets, there were other agreements signed by the Australian government and the governments of specifically targeted countries that challenged this traditional approach.

By the mid 1960s a further shift had occurred in Australia's approach to migrants. Australian citizens could sponsor non-European spouses and unmarried minor children to migrate to Australia. In addition, unassisted passage became an option for all nationalities upon application. Accelerating this process of sponsorship was the change in regulation that

---

<sup>14</sup> [http://www.multiculturalaustralia.edu.au/doc/wacol\\_remembered.pdf](http://www.multiculturalaustralia.edu.au/doc/wacol_remembered.pdf), accessed 27 August 2009.

[http://www.nma.gov.au/exhibitions/horizons/marketing\\_migrants/](http://www.nma.gov.au/exhibitions/horizons/marketing_migrants/), accessed 27 August 2009.

<sup>15</sup> [http://www.multiculturalaustralia.edu.au/doc/wacol\\_remembered.pdf](http://www.multiculturalaustralia.edu.au/doc/wacol_remembered.pdf), accessed 27 August 2009.

<sup>16</sup> B. Leuner, *Migration, Multiculturalism and Language Maintenance in Australia: Polish Migration to Melbourne in the 1980s*, Peter Lang, Bern, 2008, p. 76.

permitted Non-Europeans to become Australian citizens after a period of five years residence in Australia. Previously, it had been a period of fifteen years. Prohibitive restrictions on mixed-race immigration were formally relaxed in 1966. Migrants from Asia, the Middle East, Lebanon, Israel, India and Japan were now permitted entry into Australia.<sup>17</sup>

All of these slow, cautious steps were building to the abolition of the 'White Australia' policy. Finally, in 1973, Immigration Minister Al Grassby, at a press conference in the Philippines, overtly declared his intention to bury the 'White Australia' policy.<sup>18</sup> By the end of the Whitlam Government's term in office White Australia was officially abolished. However, it would take decades for the attitudes behind the policy to loosen their hold.

In addition to the gradual dismantling of White Australia, changes in immigration criteria and the categories into which potential migrants fell was also a major part of the policy reform that occurred throughout the 1960s and 1970s. From the 1950s onwards, as evidenced by the point system favouring skilled migration introduced in the *Migration Act 1958*, there had also been an increasingly loud call for skilled migrants from overseas to join the Australian workforce. It was a call that continued to rise throughout the 1960s as the majority of migrants, particularly those from non-English speaking backgrounds (NESB) flooded into the unskilled and semi-skilled sectors of the workforce.



Figure 5. In 2001, cartoonist Geoff Pryor, created this satirical image that depicts the doors of the White Australia policy crypt hanging open and the ghost of death floating away from the cemetery. (Source: National Library of Australia, Pryor Collection of Cartoons and Drawings, vn5153596)

Lobbying began to be conducted by pro-immigration Australian organisations and ethno-specific welfare societies, in

---

<sup>17</sup> *Ibid.*, p. 39.

<sup>18</sup> Tavan, *The Long, Slow Death of White Australia*, p. 1.

---

particular CO.AS.IT and the Australian Greek Welfare Society, in the 1970s. Similarly focussed, state-based ethnic councils were established after these two major players started influencing policy change.

As a result of this lobbying, the family reunion category was broadened. It became a major criterion for entry into Australia. Initially, it worked to the advantage of more established migrant communities. However, as the decade progressed and the Australian Government decided to participate in the resettlement of Indo-Chinese refugees, Asian immigration increased. By 1980, the number of migrants coming to Australia from Asia had reached twenty-two percent of the total intake.<sup>19</sup>

Immigration intakes fluctuated greatly throughout the 1970s and 1980s. After several decades of consistently high immigration and a continually growing economy, migrant intakes began to be influenced by a less stable economic climate. The mid 1970s saw Australia face an economic downturn for the first time since the close of World War Two. Immigration numbers were drastically reduced in response. Between 1971 and 1976 immigration figures averaged 56,000 per year - less than half that of the peak years 1966-1971.<sup>20</sup> Figures began to rise again towards the end of the 1970s and into the 1980s as the economy looked to be improving. However, plans to steeply increase the number of immigrants were thwarted by another economic recession in the early 1980s. It was around this time, in 1982, that the assisted passage schemes that encouraged initially European and then non-European migrants and refugees to settle in Australia were finally abandoned.<sup>21</sup>

Large-scale immigration policy was embarked upon once again in the mid 1980s. Skilled immigrant intake increased as the emphasis on the family reunion category lessened. Between 1990 and 1991, 15,577 skilled migrants, classed as 'Professionals' arrived to make a new home in Australia.<sup>22</sup> But, by the 1990s immigration numbers had once again slowed in response to the economy. The Keating Government introduced a four-year temporary protection visa for refugees as opposed to the existing permanent residence scheme. The importance of Asian languages and cultures in terms of Australian

---

<sup>19</sup> Collins, *Migrant Hands in a Distant Land: Australia's Post-war Immigration*, Pluto Press, Sydney, 1988, p. 28.

<sup>20</sup> *Ibid.*

<sup>21</sup> J. Jupp, 'Migration and Settlement Policy in Australia', in R. Nile (ed.), *Immigration and the Politics of Ethnicity and Race in Australia and Britain*, Bureau of Immigration Research (Australia), Carlton, 1991, p. 53.

<sup>22</sup> R. Iredale in B. Cope, 'Policy into Practice: Essays on Multiculturalism and Cultural Diversity in Australian Society', Working Papers on Multiculturalism No. 20, the Centre for Multicultural Studies, University of Wollongong, Wollongong, 1992, p. 105.



international relations and trade was highlighted in a report released in 1994.<sup>23</sup>

While immigration numbers began to rise again towards the mid 1990s, another major change occurred with the election of the Howard Government in 1996. Once again, immigration plummeted as migrant intake was cut severely. The Howard Government also combined the family reunion and skilled migration into one entry category in 1997.<sup>24</sup> This change is still in effect today as the major immigration categories are drawn into two 'programs': the Migration Program, including skilled migration and family reunion, and the Refugee and Humanitarian Program.<sup>25</sup>

The number of people allowed into Australia under the category of skilled migration was increased, and the category of family reunion decreased. Migrants were no longer eligible for social welfare on arrival.<sup>26</sup> A new points based system was introduced and the approach to refugees also drastically changed. Australia seemed to be closing its doors to migrants in a way that it had not done since pre-war days.

As significant as the fluctuating immigration numbers in Australia throughout the 1970s, 1980s, 1990s and early 2000s, was the reality that increasingly, immigration was becoming a matter of difference between the political parties.<sup>27</sup> In addition, lobby groups and the general public were becoming increasingly involved in how migrants were treated upon arrival in Australia.

### **3.2 Settlement policy**

Public debate and involvement in issues relating to immigration began to increase when the assimilationist settlement policy of the Australian Government was called into question in the mid-to-late 1960s. Post-war mass migration was a solution to Australia's anxiety and fear for its future.<sup>28</sup> However, it had implications beyond arrival and rapidly climbing population statistics. The post-war migrants

---

<sup>23</sup> The report, *Asian Languages and Australia's Economic Future*, was released in February 1994. Also known as the Rudd Report, it was written by Kevin Rudd.

<sup>24</sup> Jupp, *From White Australia to Woomera*, p. 19.

<sup>25</sup> Leuner, *Migration, Multiculturalism and Language Maintenance in Australia*, p. 41.

<sup>26</sup> *Ibid.*, p. 104.

<sup>27</sup> This was in stark contrast to the general bi-partisan agreement in relation to immigration that characterised the post-war years.

<sup>28</sup> A. Haebich, *Spinning the Dream: assimilation in Australia 1950-1970*, Fremantle Press, North Fremantle, 2008, pp. 22-33, discusses the anxiety that permeated the post-war and cold war world. She discusses Australia's fears for its future in the context of the shifting boundaries and political allegiances that unfolded in the post war period.

were different in every way: in their appearance, the languages they spoke, and in their cultural expressions and practices. The widespread adoption of the word 'alien' to refer to migrants is indicative of the otherness they embodied and the threat they were perceived to pose to the 'British' focused culture that Australia clung to so desperately.<sup>29</sup>

The answer, at least initially, to this perceived problem of cultural difference was a clear policy of assimilation. If Australia could no longer afford to be racially 'white', it would try at the very least to be culturally 'white'.<sup>30</sup> 'Migrants were discouraged from making their homes in 'enclaves' and forming their own organisations; assimilation required that they merge themselves into the mainstream of Australian life and assume a new identity.'<sup>31</sup> As long as new migrants assimilated into the culture that surrounded them, the existing British-influenced Australian culture and way of life would remain protected. The process of assimilating or becoming 'Australianised' was something that the individual migrant was expected to do with little assistance from the government outside of programs run at migrant reception and training hostels.<sup>32</sup> Discarding the old world and its culture was seen as a fair exchange for the benefits of the Australian way of life. It was naively assumed that migrants could be assimilated quickly, easily and with little public expense other than instructional leaflets that were published in English.<sup>33</sup>

Against a backdrop of the burgeoning international human rights movement following the United Nations led Declaration of Human Rights in 1948, the right of the Australian government to promote and demand assimilation was called into question.<sup>34</sup> In addition, by the early 1950s, it was becoming clear to the Department of Immigration that 'the predominantly alien immigrant population would not easily assimilate into the monolingual, Anglo-Celtic host community'.<sup>35</sup>

---

<sup>29</sup> Nile (ed.), *Immigration and the Politics of Ethnicity and Race in Australia and Britain*, p. 16.

<sup>30</sup> Haebich, *Spinning the Dream*, p. 81.

<sup>31</sup> Markus, *Race*, p. 16.

<sup>32</sup> Collins, *Migrant Hands in a Distant Land*, p. 59.

<sup>33</sup> A. Jordens, 'Redefining Australians: Immigrant non-Compliance and the Extension of Citizenship Rights in Australia Since 1945', *Working Papers in Australian Studies*, Working Paper No. 79, Institute of Commonwealth Studies, University of London, 1992, p. 3.

<sup>34</sup> Markus, *Race*, pp. 6-7.

<sup>35</sup> Jordens, 'Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945', p. 8.



Figure 6. 1957 photo of a group of new and old Australian school children on their way to a camp in Anglesea, where they would learn another facet of the Australian way of life. The camp was sponsored by the Good Neighbour Council of Victoria, to help the adjustment of migrant children to their new way of life. Children from Australia, England, Germany, Lithuania, Holland, the Ukraine, Poland, Estonia and Russia would 'mix informally in a happy atmosphere of outdoor folk dancing, beach games, clay-modelling, drama instruction and films on Australia'. (Source: National Archives of Australia, 7471087)

Changes began to occur in the 1960s. The approach to the settlement of migrants shifted from assimilation to a modified form of assimilation. The long-term goal remained the same, but the process of assimilation began to be viewed differently. It was acknowledged that providing 'arrivals with familiar faces and words [and] migrant structures ensured a stable foundation on which a new Australian life could be built'.<sup>36</sup> The need for government assistance in the form of increased English language assistance and the establishment of ethno-specific organisations and schools was accepted.<sup>37</sup> However, it was held that once established in Australia, the benefits of Australian life would become clear and the need for these 'foreign' associations would dissipate.<sup>38</sup> By the end of the 1960s assimilation policy had given way to a policy of integration. Assimilation remained the ultimate goal, but it became the focus for the children of post-war migrants and the generations to follow rather than the new migrants themselves.

It was not long before integration also came under fire. Advice offered by the vastly under-resourced social workers

---

<sup>36</sup> J. Wilton and R. Bosworth, *Old Worlds and New Australia*, p. 23.

<sup>37</sup> Leuner, *Migration, Multiculturalism and Language Maintenance in Australia*, p. 84.

<sup>38</sup> Wilton and Bosworth, *Old Worlds and New Australia*, p. 23.

working with migrants, as well as the voluntary organisations and welfare bodies, began to point to the disadvantage experienced by migrant groups when trying to make a new home in Australia. In 1971 the Immigration Minister claimed that if Australia was to continue to attract migrants, the services it provided on arrival and settlement had to be improved.<sup>39</sup>

Immigration policy and attitudes to the settlement of migrants clearly went hand in hand. While the conservative ideals of 'White Australia' were commonly accepted and perpetuated, an assimilationist approach to settlement was upheld. Similarly, as the restrictive and racially based underpinnings of Australian immigration policy began to break down, modified assimilation and integration became the accepted approach to migrant settlement. The end of 'White Australia' signalled the end to the policies of assimilation and integration.

Terminology began to change as did differentiations between the types of migrant settlers. The assisted passage agreement between Australia and Turkey, made in 1967, was the first signed with the specific understanding that migrants participating in the scheme would become citizens of Australia. From 1974 all migrants were regarded as 'permanent residents', and entitled to civil and political rights without a formal requirement of citizenship regardless of where they came to Australia from.<sup>40</sup> Loaded terms that had clear racial undertones had become points of issue. In 1983, the two classes of immigrants, 'British' and 'aliens', were removed and the universal term 'non-citizens' was instated. The right of migrants to continue to express their culture, as opposed to being permitted to express their culture as a short-term an integrative step towards assimilation, was finally acknowledged. Migrants were encouraged, at least in theory, 'not merely to share in Australia's social and cultural life, but to add to it'.<sup>41</sup>

Changes in settlement policy introduced the rhetoric of multiculturalism into the dialogue that surrounded Australian immigration. Debate about the meaning of a multicultural Australia dominated the political and public spheres as immigration numbers and targets fluctuated in response to an increasingly unstable Australian economy. Multiculturalism as an ideology, as opposed to a demographic reality, gained acceptance in gradual phases, and saw different areas of emphasis depending on the policies of the government of the time.

The issue of migrant rights, the practical meaning of multiculturalism and the government's responsibility to

---

<sup>39</sup> Markus, *Race*, p. 18.

<sup>40</sup> Nile (ed.), *Immigration and the Politics of Ethnicity and Race in Australia and Britain*, p. 30.

<sup>41</sup> Markus, *Race*, pp. 13 and 25.

migrants became the subjects of numerous reports throughout the 1970s, 1980s and 1990s.<sup>42</sup> All of these reports focussed on access and equity for migrants and the government provision of services for new Australians. While the methodology and approach differed, the common aim was to ensure that those from non-English speaking backgrounds had full access to government services.

Interestingly, in the mid 1980s, while multiculturalism as a settlement policy gained acceptance, questions began to be raised by prominent academics, about the proportion of Asian immigrants arriving in Australia.<sup>43</sup> The ideas and sentiments they expressed were the subject of debate. However, they were not reflected in immigration policy until 1996 when the newly elected Howard Government began to act on them. Multiculturalism, as both a policy guiding the treatment of migrants, and as a concept regarding the composition and identity of Australia, suffered a severe set-back. The Howard Government ceased to advocate a multicultural Australia.<sup>44</sup> Two major government agencies established specifically to support migrants were dismantled and policy relating to the support of migrants was devolved to the states.

As the new century commenced, multiculturalism and immigration returned to the agenda. The Howard Government had begun to use the term 'multiculturalism' and released several reports outlining the 'Agenda for Multicultural Australia'.<sup>45</sup> The reports reaffirmed the government's commitment to a multicultural Australia, and in the case of a revised report released in 2003, reflected the security concerns and caution that resulted from the terrorist attacks of September 11, 2001 in America, and the Bali bombings of October 2002. The Howard Government's multiculturalism focussed on civic duties and the 'mutual obligations and responsibilities of citizens'.<sup>46</sup> While the report signalled a return to the values and commitments of the pre-Howard Government years, many of its recommendations remained unimplemented.<sup>47</sup> In addition,

---

<sup>42</sup> Detailed discussion of these reports is beyond the scope of this thematic history but the major reports relating to multiculturalism and migrant services of this period were *Multiculturalism for All Australians: Our Developing Nationhood*, written by Al Grassby; Charles Price, Jean Martin and Jerzy Zubrzycki, *Review of Post-Arrival Programs and Services for Migrants*; the Galbally Report, written by Frank Galbally; the *Review of Migrant and Multicultural Programs and Services: Don't Settle for Less*, written by James Jupp; and *National Policy on Languages*, written by Lo Bianco.

<sup>43</sup> Collins, *Migrant Hands in a Distant Land*, pp. 26-27.

<sup>44</sup> Markus, *Race*, pp. 40-41.

<sup>45</sup> The full name of the report was *United in Diversity - Updating the 1999 New Agenda for Multicultural Australia: Strategic Directions for 2003 - 2006*.

<sup>46</sup> Leuner, *Migration, Multiculturalism and Language Maintenance in Australia*, p. 106.

<sup>47</sup> Jupp, *From White Australia to Woomera*, pp. 98-99.

there had been a shift from discussions of 'settlement and welfare issues ... towards the contribution which a multilingual and skilled immigrant workforce can make to the Australian economy in a globalising world'.<sup>48</sup>

### **3.3 In summary**

From the years leading up to the end of World War Two, to 2007, Australian immigration and settlement policy changed drastically. Australia changed from a country with a restrictive immigration policy that sought to perpetuate and protect a traditional British culture, to a country that provided a home for migrants from all over the world. Gradually, in response to a changing global environment, Australia altered both who it permitted to settle in Australia and how these migrants were treated upon arrival. Victoria, as evidenced by demographic change, its built heritage, the development of its cultural and religious institutions, welfare organisations and sporting and leisure clubs and societies, was similarly altered by the rapid change in immigration and settlement policy in the post-war years.

---

<sup>48</sup> *Ibid*, p. 102.

## 4 POST-WAR IMMIGRATION IN VICTORIA

The history of post-war immigration in Victoria sits within the broader context of changes and developments to immigration and settlement policy in Australia over the second half of the twentieth century. However, the impact of immigration in Victoria is multifaceted. Both Victoria's experience of post-war immigration and the experiences of post-war migrants in Victoria will be examined in detail via the thematic investigation in the following section, 'Examination of Themes'. However, a brief and general overview of immigration in Victoria during this period, as well as some of the attitudes embodied by the Victorian Government toward the settlement of migrants in Victoria, is an important precursor to exploring the identified themes.

The 2006 Census revealed that 43.7 per cent of Victorians were either born overseas or had a parent who was born overseas. The migrant population in Victoria drastically increased in the post-war period. However, it is important to note that Victoria has had a diverse migrant presence from the earliest days of settlement. Like the surrounding colonies, Victoria's population was dominated by British and European migrants in the early nineteenth century. However, particularly around the time of the discovery of gold in Victoria, increasing numbers of migrants from China and other South East Asian countries, the Pacific Islands, India and Afghanistan made at least temporary homes in Victoria.<sup>49</sup> As early as the 1850s and 1860s 'small ethnic enclaves [had] emerged, like Chinatown in Little Bourke Street' in inner city Melbourne.<sup>50</sup> There was also a vibrant, successful and well established Lebanese community in Lonsdale Street.

As was the case in Australia in general, immigration in Victoria was influenced by fluctuations in the economic climate. In times of economic depression, migrant numbers were curtailed and in times of plenty they were encouraged. By the late nineteenth and early twentieth century, the role of migrants in boosting and stimulating the economy had become an acknowledged reality in Victoria. The government had proactively instigated specific immigration and settlement programs to boost immigration and develop certain industries. The Closer and Soldier Settlement Schemes provide a good example. These rural settlement incentive schemes were designed to attract both Victorians and potential migrants to relocate to rural areas within Victoria, thus developing agricultural industries in the state.<sup>51</sup>

---

<sup>49</sup> Tavan, *The Long Slow Death of White Australia*, p. 9.

<sup>50</sup> A. Brown-May and S. Swain (eds), *The Encyclopedia of Melbourne*, Cambridge University Press, Port Melbourne, 2005, p. 361.

<sup>51</sup> M. Kenely, *Land of Hope: Soldier Settlement in Western District of Victoria 1918-1930*, Deakin University Faculty of Business and Law, Working Paper Series No 9911, Deakin University, Geelong,

The Closer and Soldier Settlement Schemes were focussed on attracting additional British and European migrants. In fact there were specific publications enticing them to journey to Victoria to farm the land.<sup>52</sup> There were similar attempts to encourage migrants from the United States, Italy, Denmark, Holland and Sweden.<sup>53</sup> By the 1930s it was clear that the Closer and Soldier Settlement Schemes were largely unsuccessful in attracting British migrants to farming life in Victoria. However, Italian migrants, who were the largest group of non-British to settle in Victoria in the first half of the century, were enticed by the scheme and proved to be highly skilled and successful in rural environments. Their presence was encouraged and was particularly apparent in market gardens areas such as Werribee, Dandenong, Lilydale and in more rural locations like Mildura, Shepparton and Bairnsdale.<sup>54</sup> In the interwar years there was also a high proportion of migrant men who travelled around Victoria from labouring job to labouring job as construction work on roads, railways and other major infrastructure became available. The construction of the now dismantled Yallourn Power Station drew a significant proportion of migrant men in the 1950s and 1960s.<sup>55</sup> Similarly, migrant 'work gangs' were largely responsible for the construction of the Hume Weir, Maroondah and Silvan Dams. It is important to note that although not in Victoria, the Snowy River Scheme was a major employer of immigrant labour, many of whom later moved to and settled in Victoria.

---

1999. M. Lake, *The limits of hope: soldier settlement in Victoria, 1915-38*, Oxford University Press, Melbourne, 1987.

<sup>52</sup> 'Victoria, the speedway to rural prosperity: a handbook for intending settlers', issued by direction of Alfred Downward, Minister of Lands and Migration, H.J. Green, Government Printer, Melbourne, 1925.

<sup>53</sup> Markus (ed.), *Building a New Community*, pp. 2-3.

<sup>54</sup> *Ibid.*, p. 12. For a study of a specific Italian community that settled in rural Victoria see A. Davine, 'Vegnimo Da Conco Ma Simo Veneti': *A Study of the Immigration and Settlement of the Veneti in Central and West Gippsland, 1925-1970*, Italian Australian Institute, La Trobe University, Melbourne, 2006.

<sup>55</sup> M. Fletcher, *The Model Town and the Machine Parts 1 & 2*, radio program prepared for Radio National Hindsight, can be downloaded at <http://www.abc.net.au/rn/hindsight/stories/2008/2258249.htm>.





*Figure 7. Many post-war migrants worked on the construction of the Silvan Dam, in the Dandenong Ranges. (Source: State Library of Victoria, b30585)*

There was also a strong migrant presence in inner city Melbourne preceding the post-war period. Retail outlets, restaurants, small-scale factories and manufacturing industries dotted the streets of inner Melbourne and its suburbs. Churches, synagogues and places of worship that were specific to various cultures and migrant groups were also located around metropolitan Melbourne and its growing suburban network. Demographically, Victoria was no stranger to ethnic diversity. Inter-racial tensions and hostility existed – particularly in years of economic depression, when government assisted immigration came under attack.<sup>56</sup> Of the 30,000 non-British migrants who arrived in Victoria between 1900 and 1940, approximately two thirds remained.<sup>57</sup>

Victoria's exposure to both European and non-European migrants before the end of World War Two shaped and characterised its response to the major influx of war refugees and later migrants from all over the world in the post-war period. In the immediate post-war years Victoria opened its doors to Displaced Persons and war refugees. Along with New South Wales, it was the leading destination for migrants during the 1950s and 1960s. The Victorian migrant intake peaked in 1960 with a net immigration figure of just over 50,000.<sup>58</sup>

Immigration to Victoria remained steady throughout the remainder of the century but it slowed from the high numbers experienced in the 1960s. In this sense, immigration patterns

---

<sup>56</sup> R. Broome, *The Victorians: Arriving*, Fairfax, Syme & Weldon Associates, Melbourne, 1994. Broome discusses this hostility and friction at various stages in his chapter 'Twilight of British Victoria', pp. 128-161.

<sup>57</sup> Markus (ed.), *Building a New Community*, p. 13.

<sup>58</sup> ABS Yearbook Australia 1958-1998, cited in Markus, *Building a New Community*, p. 33.

in Victoria followed the general trends occurring in Australia. The number of British migrants arriving in Victoria was proportional to the rest of the country. However, European, and particularly southern European migrants, showed a clear and distinct preference for Melbourne and Victoria in this early peak period of migration. Many were channelled into the large manufacturing industry in Melbourne.<sup>59</sup> By 1971, 47.6 percent of Greek-born migrants, 36.9 percent of Italian-born migrants, 32.5 percent of Yugoslav-born migrants and 35 percent of Polish-born migrants in Australia lived in Victoria.<sup>60</sup> It was during this period that many of these migrants settled in the Geelong and Latrobe Valley areas.<sup>61</sup>

The demographic of Victoria's migrants altered over the post-war period in response to changes in Australian immigration policy. From the mid 1970s Victoria saw an increase in the number of Asian migrants, particularly in response to the turmoil of the Vietnam War. This increase continued throughout the early 1980s as the family reunion category was emphasised as a criteria for entry into Australia. An increase in the number of Middle Eastern migrants arriving in Victoria also resulted from this policy change. Under the refugee and humanitarian categories high numbers of migrants from the former Yugoslav and USSR republics, Poland, Turkey, Sri Lanka and the Horn of Africa settled in Victoria throughout the later 1980s, 1990s and early 2000s.<sup>62</sup> It is interesting to note that the majority of refugees who came during this period satisfied the English language criteria.

Government policy in Victoria regarding the settlement of migrants shaped the experience of migration as well as the dialogue and interaction between migrant and non-migrant groups. The Victorian Government, as well as Victorian migrant support groups and community agencies were at the forefront of the discussions surrounding attitudes to settlement as Australia moved from a policy of assimilation, to integration.<sup>63</sup> Throughout the 1970s and 1980s Victoria provided forums for cross-disciplinary discussion about the services and structures that would celebrate diversity, foster cultural expression and assist in bringing about access and equity to migrants in a multicultural Victoria.

Successive Victorian Governments throughout this period sought to address community attitudes towards migrants in Victoria in the policies that were developed. In 1978, the Victorian Ministry of Immigration and Ethnic Affairs

---

<sup>59</sup> *Migration, Multiculturalism and Language Maintenance in Australia*, p. 39

<sup>60</sup> ABS Census Population of Housing, 1971, cited in Markus, *Building a New Community*, p. 35

<sup>61</sup> Markus (ed.), *Building a New Community*, p. 36.

<sup>62</sup> *Ibid.*, p. 53.

<sup>63</sup> *Ibid.*, pp. 81-88.

commissioned an attitudinal survey of Victorians toward migrants. The report revealed a high proportion of negative attitudes within the Victorian community.<sup>64</sup> As well as being an interesting snapshot of viewpoints within the community at the time, the significance of the survey lies also in its demonstration of the Victorian Government's commitment to address issues relating to migrant settlement and the interaction and reception in the wider community. Additional attitudinal surveys were carried out again in 1986 and 1997.<sup>65</sup> It was in this way that Victoria explored, developed and charted practical multicultural policy. There were differences between the major parties' respective policies in relation to immigration. However, unlike the national political sphere in the 1980s and 1990s, support for commitment to multiculturalism in Victoria remained bipartisan.

Victoria was also a forerunner in developing language policy and programs that helped migrants learn English and ensured the maintenance and longevity of their own languages. In 1979 the Victorian Ministry of Education formulated a policy that showed its commitment to English language proficiency for all citizens, offering migrants the opportunity to learn their home language as well as the opportunity for existing Victorians to learn other languages and cultures, particularly those within the community.<sup>66</sup> English language proficiency and the provision for the proliferation of languages other than English remained a policy focus in Victoria. By 1995, Victoria's population included people from over 140 countries and one in five people spoke a language other than English at home.<sup>67</sup> This became a promotional point for successive Victorian governments as the language diversity in Victoria's population was perceived as advantageous in growing Victoria's economy and contributing to the burgeoning globalised market place.

Victoria is also characterised by a strong history of both government funded and independent support networks and organisations that aim to provide support to migrants. As well as providing access to support and community services, these organisations have often provided an important point of intersection between the migrant and non-migrant communities - a forum for cultural exchange and dialogue. A strong

---

<sup>64</sup> *Attitudes of Victorians to Migrants*, Victorian Ministry of Immigration and Ethnic Affairs, 1978.

<sup>65</sup> *A Nation of Immigrants: A State of Diversity*, Multicultural Affairs Unit, Department of Premier and Cabinet, East Melbourne, 1997.

<sup>66</sup> Markus, *Building a New Community*, p. 86.

<sup>67</sup> *We are all Australians: A Discussion paper about an inclusive Ethnic Affairs Policy for Victoria*, Report of the Immigration and Ethnic Affairs Policy Committee, The Australian Labor Party Victorian Branch, 1995.

cultural presence that carried a diverse range of cultural expressions emerged in Victoria. As a direct result, in the late 1990s multiculturalism began to be used as a platform to bolster the state's cultural exchange program, which fostered interaction between Victorian arts and the rest of the world.<sup>68</sup>

Migrant communities continue to influence Victoria long past the initial period of arrival and settlement. Migration is not a static or fixed process with a finite end point and frame of reference. Consequently, understanding the impact of post-war migration on Victoria involves investigating the economic, demographic, social, welfare and cultural components of migration and the many different experiences that fall within them.

---

<sup>68</sup> *A Nation of Immigrants: A State of Diversity*, Multicultural Affairs Unit, Department of Premier and Cabinet, East Melbourne, 1997.

## 5 THEMES

### Developing the themes

The thematic exploration of post-war migration in Victoria encompasses the experiences of migrants in arriving, settling, working and living in Victoria. It encompasses Victorian Government policy relating to the settlement of migrants, as well as the tangible and intangible effects of migration on various aspects of life in Victoria. It also provides a framework for the investigation of interaction between migrants and non-migrants. Looking at the migrant experience thematically will facilitate a detailed examination of post-war migration in Victoria and the identification of places and objects that relate to this process and are significant as a result.

The following themes are explored:

- Arriving and finding a home
- The business of work
- Learning new ways
- Celebrating culture and marking life cycles
- Getting together
- Keeping culture, language and traditions alive
- Changing us all

Each theme is designed to be used as a framework to help identify places and objects of post-war migrant heritage significance across Victoria. Each theme is discussed before specific examples of places and objects that illustrate each theme are listed. In addition, the related themes from the Victorian Heritage Framework and the Australian Historic Themes are listed in each section.

Naturally there is some overlap between the themes. For example, the emergence of specialty delicatessens or 'delis' and shops that supplied culturally specific food and produce has been identified as an important part of the first theme, 'arriving and making a home'. But, these commercial enterprises are also an integral part of the second theme 'the business of work' and the sixth theme 'keeping culture, language and traditions alive'. This is a clear strength of the thematic approach. It reiterates that there are many layers of meaning for different individuals and groups who have lived, experienced and been influenced by post-war migration in Victoria.

This thematic approach is fundamental to the investigation of post-war migration heritage in Victoria. Using these experience-focused themes as a framework to identify places and objects of significance to migration heritage is an

important step in ensuring that, in time, the recognised and protected heritage of Victoria reflects the complexity of this period in Victoria's history and the many voices and layers of meaning that comprise experiences of migration.

## Theme 1 - Arriving and finding a home

### Arrival

Pino Giuseppe Bartolome arrived in Victoria on 10 February 1953. He was fifteen years old. His ship berthed at Station Pier in Port Melbourne. Uniformed customs officials and policemen, strange forms, numbers, labels and lines followed before a long train journey through rural Victoria took Pino and his family to Bonegilla in Northern Victoria, the largest and longest running migrant hostel in Australia.<sup>69</sup>

In the years immediately following World War Two, a long sea journey was the most common way migrants made their way to Australia.<sup>70</sup> Major ports in Perth, Sydney, Brisbane and Melbourne were often the first points of contact with Australian land. Some disembarked where they landed and this part of their journey came to an end. For others, additional journeys, either by sea or by rail, or both, took them to another destination within Australia. In the late 1940s aeroplanes began to be used to transport migrants to Australia. However, it would take some decades before air overtook sea as the major form of transport.

Pino's experience of arriving in Australia by sea and then journeying to Bonegilla is representative of many arrival stories of immigrants who arrived in Australia on assisted passages during the 1940s and 1950s. Overwhelmed and bewildered, exhausted, and in the cases of many refugees, traumatised, many talk of a sense of confusion and dislocation when reflecting on their arrival in Australia.

Memories of journeying and landing remain vivid and strong. Arrival was the end of a long journey. But it was also the beginning of another. A journey that involved finding and making a home.

---

<sup>69</sup> J. Barnard with S. Jennings, *Welcome and Farewell: The Story of Station Pier*, Arcadia, Melbourne, 2004, pp. 121-122.

<sup>70</sup> A. Cooke, *Emigrant Ships: The Vessels Which Carried Migrants Across the World, 1946 - 1972*, Carmania Press, London, 1992.



Figure 8. Ships like this one - the SS Galilah, which embarked from Cyprus in 1949 - carried war refugees to Australia. (Source: JDC Archives, New York City)

### **Finding and choosing a home**

Upon arrival in Australia the migrant ceased being the responsibility of the Commonwealth of Australia and became the responsibility of the state in which they arrived. The Commonwealth was responsible for 'the recruiting of immigrants abroad and for their transport to Australia while the states were responsible for their reception and aftercare'.<sup>71</sup> Despite this demarcation of responsibility, the hostels, that were established to provide initial temporary housing for migrants, were originally owned and managed by the Australian Commonwealth Government. Although this was short-lived: in 1952, management of migrant hostels was transferred to a new entity, created by the government, called Commonwealth Hostels Ltd. The management of the hostels became a private business, although the government retained ownership of the buildings and the land. By the late 1950s, Commonwealth Hostels Ltd operated 64 hostels around Australia. The hostels were run as businesses, charging a tariff for board and lodging according to the migrant's working situation and family size.<sup>72</sup>

Many migrants who journeyed to Australia on assisted passages throughout the post-war period spent their first nights, days, weeks and sometimes months in Victoria in the temporary

---

<sup>71</sup> Jordens, 'Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945', p. 4.

<sup>72</sup> <http://vhd.heritage.vic.gov.au/places/heritage/35583>, accessed 25 September 2009.



hostels located throughout Victoria. In rural Victoria there was the well known Bonegilla, as well as hostels in Benalla, Mildura, Rushworth, Sale West and Somers. There were also several hostels located in the industrial or less developed outer suburbs of Melbourne, such as Altona, Broadmeadows, Brooklyn, Fishermans Bend, Holmesglen, Maribyrnong, Nunawading and Preston.

For many, the hostel experience was difficult. The food was strange, unfamiliar and tasteless, and the plainly furnished rooms and communal washing and eating facilities provided little privacy. While they were intended to be temporary, many individuals and families spent months at hostels while they waited for employment and more permanent housing. As attitudes to the reception and accommodation of migrants began to change in the late 1960s, many of the early hostels were closed. Those that remained were upgraded. A new hostel, The Enterprise, was constructed at Springvale in 1969. Hostels increasingly provided services for migrants and refugees as well as accommodation. By 1980, there were four hostels in operation - in Altona, Maribyrnong, Nunawading and Springvale. Each hostel could house approximately 3,000 refugees.

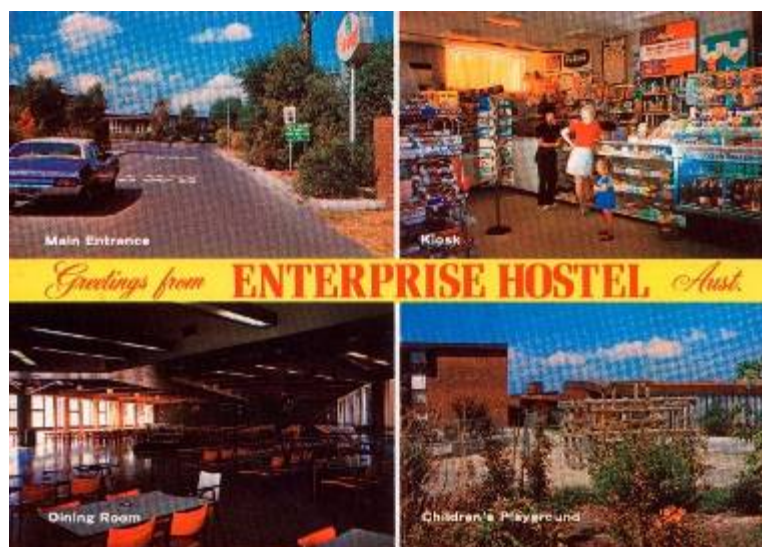


Figure 9. A postcard of the Enterprise Hotel in Springvale. Postcards from the milk bar were often the first purchased item in Australia and were sent home to family soon after arrival. (Source: <http://enterprisehostel.org>)

Hostels only accommodated assisted passage immigrants. Therefore, not all migrants spent their first days and nights in this type of organised accommodation. Initial housing of unassisted passage migrants was the responsibility of the sponsor or guarantor. As a result both formal and informal networks emerged within different migrant communities to assist with the absorption of new arrivals. Boarding houses and shared accommodation with relatives or friends provided alternatives to the migrant hostel. An example of this kind of accommodation can be found in Moonee Ponds in the 1950s, where there was a large Italian pre- and post-war community.

One study of post-war migration in the area revealed that of 27 Italian-born people interviewed, just under half stayed in boarding houses or shared accommodation on arrival in Melbourne.<sup>73</sup> This option was often most attractive for single males, or men awaiting the arrival of a spouse and/or family members.

Boarding house accommodation was less common for single women. It was often viewed as inappropriate. For example, in many Mediterranean cultures women were not permitted to travel alone as immigrants. They came as wives, proxy wives or fiancés of men already in Australia. It was therefore not acceptable for single women to use boarding house accommodation. Informal temporary accommodation became increasingly common as migration numbers gradually declined over the post-war period. By 1998, it was recorded that 87 percent of new migrants stayed with friends or relatives on arrival in Victoria.<sup>74</sup>

Ethno-specific groups also provided more formalised temporary housing options. For example, in 1950 the Australian Jewish Welfare Society opened the Bialystoker Centre in Robe Street, St Kilda. It provided temporary accommodation for migrants.<sup>75</sup> Similarly, at around the same time, the United Overseas Jewish Relief Fund purchased two large houses specifically for conversion into temporary dwellings for war refugees from Europe.<sup>76</sup>

Whether staying at a migrant hostel, the home of relatives or friends, or at a community-run temporary boarding house, permanent accommodation was crucial. A booklet, prepared by the Inter-Church Migration Fellowship of Melbourne, welcomed new arrivals to Victoria and provided them with important information about life in their new home. They were advised that the most pressing problem for new settlers was that of housing.<sup>77</sup> Migrants were encouraged to seek the advice of banks, the Home Ownership Advisory Bureau and Commonwealth Hostels Housing Officers regarding the rental and purchase of property.

A severe housing shortage, particularly for lower-income earners, characterised the immediate post-war years. As a result of a government enquiry into the state of housing in

---

<sup>73</sup> G. Di Lorenzo, *Solid Brick Homes and Vegie Patches: A History of Italian Migration to Moonee Ponds*, The History Department, University of Melbourne, Melbourne, 2001, p. 61.

<sup>74</sup> *Availability, Affordability, Accessibility: Housing Victoria's New Migrant and Refugee Communities*, Ethnic Communities Council of Victoria Policy Discussion Paper No 4, Statewide Resources Centre, Carlton, p. 11

<sup>75</sup> Rodney Benjamin, *A Serious Influx of Jews: A History of Jewish Welfare in Victoria*, Allen & Unwin, 1998, p. 202.

<sup>76</sup> R Benjamin, *A Serious Influx of Jews*: p. 202.

<sup>77</sup> *Welcome to Australia: Vital Information for New Arrivals Settling in Victoria*, The Cloister Press, Northcote, 1978.

inner Melbourne, the Victorian Housing Commission was formed in 1938.<sup>78</sup> As Victoria opened its door to migrants, the Housing Commission was engaged in the construction of two and three storey blocks of flats in 'slum' areas of inner suburban Melbourne in an attempt to address the housing crisis.<sup>79</sup> Migrants could apply to the Housing Commission to rent or buy homes under the Commission's control. Initially, non-British migrants were not permitted to apply for public housing until they had resided in Australia for a period of two years. However, by 1963 this limitation was removed and all new arrivals were encouraged to register with the Housing Commission as soon as possible.<sup>80</sup> By this time, the Housing Commission was constructing high-rise blocks and encouraging high-density living. High-rise Commission housing retained a large concentration of migrants throughout the post-war period.



*Figure 10. Housing provided by the Housing Commission of Victoria provided homes for many migrant families. (Source: Darebin Library Collection)*

The Housing Commission also built low-cost housing in specific areas to support growth in the manufacturing industries and to provide housing for those who would work in them. The Doveton Housing Estate was custom built in the 1950s, 1960s and 1970s for this purpose. Located on the fringe of Dandenong, the Doveton Estate provided housing for workers in the surrounding factories of International Harvester, General Motors Holden and H.J. Heinz to name a

---

<sup>78</sup> <http://www.emelbourne.net.au/biogs/EM00733b.htm>, accessed 21 September 2009.

<sup>79</sup> F. O'Neill and S. Yelland, *Not a Place Forever: The Hotham Estate, North Melbourne*, Heritage Management Branch, Department of Planning and Development, 1993, p. 3

<sup>80</sup> *Welcome to Australia: Vital Information for New Arrivals Settling in Victoria*, The Cloister Press, Northcote, 1978.

few. By 1971, 2,500 homes had been built at Doveton. Census figures from 1986 revealed that 31.5 percent of Doveton residents were born overseas.<sup>81</sup>

Many migrants also chose to rent or purchase homes that were not under the auspices of the Housing Commission. In many of these cases, migrants sought to settle in areas that were heavily populated by other migrants from their home country, or that were in relatively close to the temporary hostels or first places of accommodation. This pattern of settlement resulted in the formation of ethnic clusters in certain areas. For example, the large Vietnamese population in Springvale is a result of migrants settling close to the initial accommodation that was provided to them at the Enterprise Hostel.<sup>82</sup> Suburbs such as Brunswick, Coburg, Thornbury and Oakleigh also had high migrant populations for similar reasons.

The concentration of certain migrant groups also occurred in certain locations as a result of 'chain migration'. This term refers to a succession of migrants from a particular location followed family or friends who have already migrated to Australia. In this chain-like process, newer immigrants rely on support in the form of sponsorship or financial assistance from those who have already made a new home in Australia to enable them to also immigrate to Australia. In some cases whole communities and from villages, towns and cities have been transplanted to Australia as a result of this pattern of migration.<sup>83</sup>

The demographic composition of Brunswick also provides an example of 'chain migration'. In the 1950s and 1960s Brunswick had a high proportion of Greek and Italian migrants. New arrivals, seeking to make a new community in a new home, settled near other Greeks and Italians. A demographic shift occurred in the area in the mid to late 1970s after the arrival of some 10,000 Lebanese migrants. By 1994, 50 percent of these migrants lived within the borders of Brunswick and Coburg.<sup>84</sup> High concentrations of specific ethnic groups within a particular suburb or location had a clear impact on the local businesses, cultural activity, and built heritage of the area.

---

<sup>81</sup> M. Harding, *Doveton: A Brief History*, The Friends of Doveton Library Inc, Melbourne, 1993.

<sup>82</sup> F. Fisher (ed.), *Vietnamese Settlement in Springvale*, Monash University graduate School of Environmental Science, Environment Report No. 14, 1987, p. 6.

<sup>83</sup> <http://museumvictoria.com.au/origins/glossary.aspx?gid=9>, accessed 29 October 2009.

<sup>84</sup> H. Penrose (ed.), *Brunswick: One History, Many Voices*, Victoria Press, South Melbourne, 1994, p. 280.

### **Making this place home**

Making a home in Victoria involved more than finding a stable, affordable place to live. Maintaining and adding personal elements to the physical appearance of a house was one aspect of this process. Even in temporary hostels this desire to personalise and familiarise place occurred – Dutch migrants at the Maribyrnong migrant hostel painted a mural of windmills and tulips on the side of one of the concrete structures. A mural of an Asian scene that appears to have been painted by Vietnamese migrants also remains on an outside wall.<sup>85</sup>

Personalising touches, often reflecting specific cultural trends and practices were also made in more permanent forms of accommodation. For example parts of the suburbs of Carlton, Collingwood and Fitzroy were transformed by their post-war migrant residents who occupied the less affluent areas of these inner city suburbs. Their revitalising influence on these homes was noted as their physical appearance began to improve, representing the pride that was taken in the appearance of home and garden.<sup>86</sup> However, these changes are difficult to find examples of as many of these houses have since been demolished or physically altered.

Gardens were also of great importance. As well as a source of pride, they were often important for practical reasons, particularly in the early post-war years when produce and foodstuffs that had been staples in a migrant's home country were not yet available in Victoria. The Greek-Cypriot community in Victoria in the 1960s began to grow and make their own produce as a solution to the lack of availability of certain foods like coriander, haloumi cheese and colocassi.<sup>87</sup>

---

<sup>85</sup> <http://vhd.heritage.vic.gov.au/places/heritage/35583>, accessed 25 September 2009.

<sup>86</sup> K. MacLaren, *Migration and Melbourne's Inner Suburbs: The Impact of Post-war Migration on the Built Heritage of Inner Melbourne*, 2004.

<sup>87</sup> T. Kalivas, 'Olive Oil, Eggplants and Haloumi Cheese: Food Availability and the Maintenance of Greek-Cypriot Migrants' Food Cultures in Melbourne in the 1960s' in S. O'Hanlon and T. Luckins (eds), *Go! Melbourne: Melbourne in the Sixties*, Circa, Melbourne, 2005.



*Figure 11. The Mazzecato family vegetable garden. Gardens like these often provided a link to the more rural practices of home countries and enabled migrants to grow important foods that were not commercially available in Australia. (Source: Darebin Library Collection)*

Migrants began to physically transform the areas in which they made their homes with the establishment of churches (either in existing buildings or custom built places of worship), halls, meeting places and social clubs. This happened in various pockets of Melbourne with high post-war migrant populations. For example, following the arrival of large numbers of Lebanese migrants in the mid 1970s, an Islamic mosque was built in Preston in 1976. The mosque was extremely significant in building a sense of community and fostering a sense of home in the new migrant community. The mosque 'met all the needs of the people, far outside of the scope of religion. Often it was only these religious institutions that people could rely on, especially if they did not have family close by.'<sup>88</sup>

Ethno-specific shops and restaurants appeared in close proximity to places of high migrant settlement in post-war Victoria and were also part of building a home. Being able to purchase culturally appropriate food, household items and clothing was an important part of establishing roots in Victoria. Examples of these types of specialty shops are numerous. For example, existing women's clothes stores on

---

<sup>88</sup> H. Penrose, *Brunswick*, p. 281.

Sydney Road in Brunswick that cater for the modest dress requirements of Muslim women; European cake and bread shops in Acland and Carlisle Streets in St Kilda; the Mediterranean style furniture shops in Brunswick Franco Cozzo and Sortino; and finally the Dutch supermarket De Hollandse Winkel, located in Vermont.

### **The many meanings of home**

There are many different meanings of home and place for post-war migrants. This was illustrated by a community cultural development project undertaken with the residents of the high-rise Atherton Gardens Housing Estate in Fitzroy. The project revealed the complexity of the meaning of home and place, even to those who share an experience and place of residence. The project, entitled 'Settled and Unsettled', revealed that there were many different connections that bound residents to Atherton Gardens and its community. While some spoke of the estate as a long-term home, there were others for whom it was a temporary refuge. Some referred to it as a place of uncertainty and danger, while for others it was a place of sanctuary.<sup>89</sup>

For some migrants it is the physical location of place that carries the meaning of home. As a result they choose to stay in the same home or suburb that they first settled in on arrival in Victoria, or return to it in their years of retirement.<sup>90</sup> For others this sense of physical place is less important.

Demographic research reveals migratory patterns within some migrant groups as the settlement process progressed. For example in 1947, 40 percent of the Italian community lived outside of Melbourne in areas such as Shepparton, Wangaratta, Myrtleford, Mildura, Swan Hill and the Latrobe Valley. However, by 1996, almost 92 percent of Victoria's Italian-born community lived in metropolitan Melbourne and the greater Geelong area.<sup>91</sup> Other migrant groups tended to move from inner suburban homes, which were often lower-cost rental properties close to places of work, community and transport, further out into the suburbs of Melbourne in favour of larger suburban dwellings.<sup>92</sup> Areas like Croydon and Ringwood, within the Shire of Maroondah were a particularly popular choice of

---

<sup>89</sup> *Settled and Unsettled: A View From the Highrise*, Immigration Museum Exhibition Catalogue, 2004.

<sup>90</sup> G. Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 72.

<sup>91</sup> J. Jupp, *The Australian People: An Encyclopedia of the Nation, Its People and Their Origins*, Cambridge University Press, New York, 2001, p. 517.

<sup>92</sup> This migratory pattern has been recorded within several post-war migrant communities. See K. MacLaren, *Migration and Melbourne's Inner Suburbs: The Impact of Post-war Migration on the Built Heritage of Inner Melbourne*, for further discussion of this migratory pattern.

residence from many British and Dutch migrants in the post-war period. The British migrants in particular were enticed by the possibility to purchase 'new detached houses with gardens on large lots' - a stark contrast to the housing options offered to them in their home country.<sup>93</sup>

### **Potential places & objects**

#### ***Types of places and objects***

Arrival points: piers, stations, airports, refugee centres.  
First housing: hostels, boarding houses, Housing Commission estates, community owned and shared houses.

Migration papers, brought goods, ephemera from travel to Australia, items of furniture / personal items from hostels, reunion items from hostels, guides and booklets produced for new migrants

#### ***Examples from Thematic History***

Station Pier; Essendon Airport; Bonegilla Migrant Hostel; Enterprise Hostel; Maribyrnong Migrant Hostel. Migrant hostels in rural areas: Benalla, Mildura, Rushworth, Sale West and Somers. Migrant hostels in outer Melbourne: Altona, Broadmeadows, Brooklyn, Fisherman's Bend, Holmesglen, Nunawading and Preston. Housing Commission estates: Hotham Estate, Atherton Gardens housing estate; boarding houses and share accommodation in Moonee Ponds; Bialystocker Centre; housing in Coburg and Brunswick as examples of chain migration; Mosque in Preston; Clothes and specialty stores on Sydney Road (Brunswick, Coburg); Acland Street St Kilda

---

<sup>93</sup> [http://www.maroondah.vic.gov.au/common/files/PlanningSustainability/Thematic\\_and\\_Contextual\\_Study.pdf](http://www.maroondah.vic.gov.au/common/files/PlanningSustainability/Thematic_and_Contextual_Study.pdf), accessed 22 October 2009.



**Registered Places**

<b>Place Name</b>	<b>Descriptor</b>	<b>Locality</b>	<b>Hermes Ref</b>	<b>VHR/VHI/HO/NTR</b>
Bright Boys Camp	Camp	Bright		HO101
'Snail' house	Accommodation	Cape Paterson	72051	HO26
Shenton	Reception Centre	Hawthorn		VHR H0788
Ernest Fooks House	House	Caulfield North		VHR H2191
Residence (rear of property)	House	Bellarine Street Geelong		HO1641, HO873
Dhurringile	Children's Home for British migrant boys	Murchison		VHR H1554, H0012 HO3
Williamstown Grammar School 'Monomeath'	Hostel	Williamstown		HO292
Brooklyn Migrant Hostel (Former)	Hostel	Brooklyn	15063	
Dugan House	Residence	Tangambala	107899	HO714
Maribyrnong Migrant Hostel (former)	Hostel	Maidstone	35583	VHR H2190
Oriental Coffee Palace (Former)	Accommodation	North Melbourne		NTR B6857
Painsdale Place Precinct	Housing Precinct	Carlton		HO1 NTR B7264
House at 18 Beryl Street	House	Essendon West	29636	
Villa Italia	Residence	Coburg		HO169
36 Alistair Street	House	East Brunswick	61732	
Tolarno Hotel	hotel	St Kilda		VHR H2207
Station Pier; Southern and Northern	Pier	Port Melbourne		VHR HO985 and HO984

Place Name	Descriptor	Locality	Hermes Ref	VHR/VHI/HO/NTR
Sections				
Princes Pier	Pier	Port Melbourne		VHR H0981
Bonegilla Migrant Camp	Migration Centre	Bonegilla		VHR H1835
The Royal Exhibition Building and Carlton Gardens	Reception Centre	Carlton		VHR H1501
Elementary Flying Training School No 11	Hostel	Benalla		NTR B6757
Former Fort Franklin	Military barracks & housing/ Recreation camp	Portsea	2322	VHR H1090
James Reilly Flour Mill	Mill/Precinct	Brunswick		NTR B6289
Brunswick Street Fitzroy Historic Area	Community Commerce	Fitzroy		HO311 NTR B7089
236-252 Brunswick Street	Community Commerce	Fitzroy		HO311 NTR B4770
Chapel Street	Community Commerce	South Yarra		HO126 NTR B7144
Sunshine Market	Market; Commerce	Sunshine	106104	HO118
Bonegilla Greek Orthodox Church, former	Church	Gundowring		HO146
St Paul's R.C. Church	Church	Brimbank	106104	HO118
Ukrainian Catholic Church	Church	Brimbank	106139	HO132
Church of the Nazarene	Church	Thornbury	24010	
Prince of Wales Park	Church	Thornbury	26722	

Place Name	Descriptor	Locality	Hermes Ref	VHR/VHI/HO/NTR
Methodist Church				
Sacred Heart Catholic Church Complex	Church	Preston	26700	
Omar Bin El Khattam Mosque	mosque	Preston	27070	
St Mary's Catholic Church	Church	Bairnsdale		VHR H2174
St Mary's Roman Catholic Church Complex	Church	Altona		HO265
Newport Baptist Church Complex	Church	Newport		HO180
Camii Turkish Mosque	Mosque	Dallas	114674	
Parkdale Greek Orthodox Church	Church	Parkdale	114477	
Templer Church Hall	Church; Recreation	Knox		VHR H1992
Church of All Nations and Organ	Church & Organ	Carlton		VHR H2179 NTR B4851

**Registered Objects**

Object Name	Descriptor	Repository/Owner	Catalogue number
Flotta Lauro Napoli - Ashtray	Ashtray from ship to Australia	Museum Victoria	HT 5329
Aeroplane Boarding Pass	Boarding pass of Lam huu Minh from journey to Australia	Museum Victoria	HT 13312
Baggage Chest	Baggage Chest used by Polish migrant Bill	National Museum of Australia	1988.0029.0001

Object Name	Descriptor	Repository/Owner	Catalogue number
	Jegorow in Displaced Persons Camp, Diez		
IHS Document Collection	Travel to Australia	Italian Historical Society	
IHS Object Collection	Domestic life, Home	Italian Historical Society/Museum Victoria	
Photographic Collection	Approximately 10,000 original photographs and copies which illustrate the migration and settlement process in Australia and the contribution made by migrants to their new home.	Italian Historical Society	
Collection	The Tatura Museum houses a unique collection based on 3 main themes. One of these is the history of the seven World War 2 Prisoner of War and Internment Camps and the Garrison and Hospital which were established in this area. <sup>[1]</sup> <sub>[SEP]</sub> The collection houses items specific to Tatura.	Tatura Irrigation and War Time Camps Museums	

***VF & AHT Themes***

***2. Peopling Victoria's places and landscapes***

2.2 Adapting to diverse environments

2.3 Arriving in a new land

2.4 Migrating and making a home.

***6. Building towns, cities and the garden state***

6.3 Shaping the suburbs

6.5 Living in country towns

6.7 Making homes for Victorians.

## Theme 2 - The business of work

*Tales from a Suitcase* is a collection of first hand testimonies of various Displaced Persons who migrated to Australia in the 1940s and early 1950s. Editors of the collection Will Davies and Andrea Dal Bosco reflect on their own thoughts and experiences of arrival. They comment that even though 'you are new to this place, you already feel a certain attraction as you build the country - actually build it and change it and make your mark'.<sup>94</sup> Through work, migrants have played a critical role in building, shaping and making 'a mark' on Victoria.

One of the first and most fundamental tasks faced by most migrants upon arrival in Victoria was finding work. Often complicated by language barriers and the lack of recognition of overseas qualifications, the process of finding work could be both arduous and stressful. Migrants in the post-war period were involved in a variety of sectors of the Victorian workforce. Their contribution to the building of Victoria is unquestionable.

### Manufacturing

From 1945 to 1970 Australia and Victoria enjoyed a period of sustained economic growth. As Calwell had foreshadowed, immigration was pivotal in providing the labour to support the growing economy and its demands. 'Migrant labour filled more than five out of every ten jobs created in Australia.'<sup>95</sup> The reality of language barriers, combined with Australia's immigration policies in the early post-war period meant that unskilled and semi-skilled labour became synonymous with the experience of immigration.

This 'utilisation of relatively low-skilled migrant or ethnic minority labour...led to marked ethnic or racial (as well as gender) segmentation, with concentrations of minority workers in low-skilled manufacturing jobs and certain service occupations.'<sup>96</sup> The large group of Displaced Persons, the first mass intake of non-British migrants, moved into the semi-skilled and unskilled labour industry that had been deserted by Australian-born and British migrants in the immediate post-war years. Migrants from an English speaking background were more likely to be 'employed in jobs across the occupational and industrial spectrum'.<sup>97</sup> This type of segmentation continued throughout the post-war period as particular migrant groups continued to be drawn to certain

---

<sup>94</sup> W. Davies and A. Dal Bosco, *Tales From a Suitcase*, p. xii. NB. No publication details in book.

<sup>95</sup> J. Collins in B. Cope, 'Policy into Practice: Essays on Multiculturalism and Cultural Diversity in Australian Society', p. 88.

<sup>96</sup> *Ibid.*, p. 84.

<sup>97</sup> *Ibid.*, pp. 86-87.

factories and industries. In 1988 reference was still being made to a 'South European occupational ghetto' as a result of the high concentration of Southern European workers in manual manufacturing jobs.<sup>98</sup>

This high concentration of migrants in the manufacturing industry was particularly the case in Victoria, which was one of the focal points of the industry in Australia. There were particular areas in Victoria where clusters of industrial factories employed a large number of migrants. For example, Melbourne's western suburbs were transformed by this industrial focus and the migrant workers who staffed these factories throughout the 1950s, 1960s and 1970s.<sup>99</sup> Major manufacturing plants such as the General Motors Holden site in Dandenong and the Ford site in Geelong relied heavily on migrant labour. In fact, migrants comprised 47 percent of Ford's workforce by 1955 and 87 percent by 1974.<sup>100</sup>



*Figure 12. The Ford Factory in Geelong was a major employer of migrant workers. Indeed, 50 percent of the workers in Australia car plants were migrants from the United Kingdom and Europe. This image pictures Branko Kacavenda from Yugoslavia, who was a machinist at the Geelong factory. (Source: National Archives of Australia, 8275107)*

Migrant workers in the manufacturing industries enjoyed relative job security in the post-war economic boom. However, they were affected by the economic downturns experienced in Victoria in the mid 1970s and early 1980s. A study in the mid

---

<sup>98</sup> C. Lever-Tracey, *A Divided Working Class: ethnic segmentation and industrial conflict in Australia*, Routledge & Kegan Paul, New York, 1988.

<sup>99</sup> G. Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 85.

<sup>100</sup> E. Richards, *Destination Australia: Migration to Australia Since 1901*, UNSW Press, Sydney, 2008, p. 231.

1980s revealed overwhelmingly that migrants suffered higher levels of unemployment than those born in Australia.<sup>101</sup>

Language barriers often made it difficult for migrant workers to deal with issues relating to the workplace such as wages, working conditions and safety. After a Migrant Workers Conference was held in Victoria in 1975, moves were made to establish a trade union that represented the needs and interests of migrants.<sup>102</sup> A year later the Trade Union Migrant Workers' Centre was established. It aimed to strengthen the links between non-English speaking workers and their unions. The Centre received support from a combination of state and federal government funds and unions who were sympathetic to the needs and challenges faced by migrant workers. The Centre was based at the Metal Trades Union, in East Melbourne, until it moved to the Trades Hall Building in Carlton in the late 1980s. Individual migrants also began to get involved in union activity, eager to represent their interests in the labour market. This was an important part of the political activism that grew as migrants began to overcome language and cultural barriers.

### **Building Victoria – construction and infrastructure**

Migrants made significant contributions to the physical building of Victoria in terms of construction, roads and infrastructure. For example, the Department of Railways participated in a scheme in the early 1950s that specifically sponsored young men from Germany to work in Victoria.<sup>103</sup> Italian migrants, often bringing specific trade skills, became involved in the construction industry as builders and tilers.<sup>104</sup> Work in the labour, construction and trade industries often resulted in the involvement of migrants in their related trade union – this was an important junction between migrant and non-migrant communities.<sup>105</sup>

The involvement of post-war migrants in the Kiewa Hydro-Electric Scheme is a pertinent example of the contribution of migrants to the building of Victoria. The Kiewa Hydro-Electric Scheme, built between the 1930s and the 1960s, was the largest civil engineering project of its time in

---

<sup>101</sup> B. Cope, 'Policy into Practice: Essays on Multiculturalism and Cultural Diversity in Australian Society', p. 56.

<sup>102</sup> <http://www.lib.unimelb.edu.au/collections/archives/collections/pdfs/tumwc.pdf> accessed 12 September 2009. See also, M. Lopez, 'The Politics of the Origins of the Multiculturalism: Lobbying and the Power of Influence', Paper delivered at the 10th Biennial Conference of the Australian Population Association, December 2000.

<sup>103</sup> Jordens, 'Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945', p. 10.

<sup>104</sup> Markus, *Race*, p. 43.

<sup>105</sup> E. Butler-Bowdon, *In the Service? A History of Victorian Railway Workers and their Union*, Hyland House, South Yarra, 1991.



Victoria.<sup>106</sup> It provided significant employment, new townships and roads to the Alpine Shire, and enabled the development of Falls Creek ski field. The Scheme experienced a burst of activity in the late 1940s when additional power stations were built as part of the scheme. Nearby, a model township called Mount Beauty, was constructed from pre-fabricated buildings imported from England and constructed in Melbourne. A large number of post-war migrants, particularly from Italy (the third wave of Italian migrants to the Alpine regions) were employed in the construction of the Kiewa Hydroelectric Scheme, and many settled in the district, contributing to both the building of Victoria, and to the rural community they became an integral part of.

### **Migrant women and work**

Clear patterns emerged in the type of work in which migrant women were engaged. A report released in the early 1990s revealed that five main industries provided employment for overseas-born women: manufacturing, community services, wholesale and retail trade, finance, and recreational and personal services.<sup>107</sup> However, it was acknowledged that migrant women were over-represented in the manufacturing industry, particularly clothing and footwear.<sup>108</sup> This was particularly evident in the Brunswick area, which had a high proportion of both migrant women and textile, clothing and footwear manufacturing factories. In the 1990s these industries declined dramatically in Brunswick. Many factories closed entirely and some relocated to the outer suburbs. A major proportion of related job losses were experienced by 'married women from non-English-speaking backgrounds who had been the mainstay of [the] industry for three decades'.<sup>109</sup>

Migrant women from non-English speaking backgrounds have been described as being at a 'double disadvantage' to others in the Australian workforce in that they face both gender and ethnic barriers.<sup>110</sup> The practical implications of this reality meant that many post-war migrant women were engaged in unskilled, repetitive and high-risk occupations, usually in a factory context. An article released in 1994 revealed that '56 percent of women born in Greece, 54 percent of Yugoslav women, and 45 percent of Italian women work as labourers,

---

<sup>106</sup> [http://www.alpineshire.vic.gov.au/files/Heritage\\_Thematic\\_Environmental\\_History\\_Oct2008\\_pp51-97.pdf](http://www.alpineshire.vic.gov.au/files/Heritage_Thematic_Environmental_History_Oct2008_pp51-97.pdf), accessed 3 November 2009.

<sup>107</sup> 'Overseas Born Women in the Victorian Labour Market: Information Paper no. 17', Office of Ethnic Affairs, East Melbourne, 1992, p. 5.

<sup>108</sup> *Ibid.*, p. 6.

<sup>109</sup> Penrose (ed.), *Brunswick*, p. 148.

<sup>110</sup> A. Cattermole, *The Political Economy of Work and Health for Women of Non-English Speaking Background*, Centre for Employment and Labour Relations Law, Working Paper 1, 1994, pp. 8-9.

production or process workers' compared to nine percent of Australian-born women.<sup>111</sup>



Figure 13. A female migrant worker at a loom factory in Northcote. (Source: Darebin Library Collection)

Work conditions for these women were often poor and the language barrier made it difficult to demand improved conditions. A Migrant Women Workers Project was formed in 1974 to provide support for migrant women in the workforce. The outcome of the project was a report, entitled 'But I wouldn't Want My Wife to Work Here ... A Study of Migrant Women in Melbourne Industry'. It drew the conditions of migrant women workers to the attention of the unions.<sup>112</sup>

Migrant women were often engaged in family businesses and made an important contribution to the running and management of specialty stores and smaller-scale family run factories. Sophia Nikitarakos talks of the pickling business she ran with her husband upon arrival in Australia. She describes the Kensington factory at which the pickled mussels, onions and scallops were canned and mentions that 38 women were under her supervision.<sup>113</sup> This kind of supervisory and authoritative role was uncommon among migrant women outside of the sphere of family business. Sophia also talks about the experience of raising her first child and the reality that she had to keep working throughout the pregnancy and return to work soon after the child was born. There has been little documented about the pressure on migrant women in the post-war period to juggle domestic and paid work as well as maintain the role as mother and home-maker while helping to establish the financial stability of the recently arrived family.

---

<sup>111</sup> *Ibid.*, p. 8.

<sup>112</sup> <http://www.womenaustralia.info/biogs/AWE2125b.htm>, accessed 24 September 2009.

<sup>113</sup> The story of Sophia Nikitarakos, in *For a Better Life we Came: Photographs and memories of 16 Greek and Italian Migrants*, collected and edited by the Brunswick Oral History Project, p. 24.

### **Small business**

In January 1965, the then Minister for Immigration Hubert Opperman, announced that of the post-war migrants to have arrived in Australia, approximately 100,000 had either become self employed or employed other people.<sup>114</sup> Small scale manufacturing activity increased as migrants found niches around existing Anglo-Australian enterprises. This was particularly evident in areas such as 'clothing, textiles and food production where the capital required was not substantial and where foreign experience could be of value'.<sup>115</sup>

Small scale retail outlets, delis, grocers and speciality shops were also common areas of enterprise in the post-war migrant community. Once again, little capital was needed to start these businesses and 'as shopkeepers, the willingness of many migrants to work long hours and to utilise family labour gave them a competitive edge'.<sup>116</sup> The presence of speciality stores, in particular delis and grocers, often fulfilled an important need within migrant communities as they stocked and imported culturally specific food and produce.<sup>117</sup> La Terra food store, which became Mediterraneo or the Mediterranean Supermarket, on Sydney Road was a known and much valued supplier of imported Italian cheese.<sup>118</sup> As well as making a significant contribution to the economy these small businesses and specialty stores were an important element of building a home, community and culture in post-war Victoria.

---

<sup>114</sup> Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 123.

<sup>115</sup> Markus, *Race*, p. 43.

<sup>116</sup> *Ibid.*, p. 42.

<sup>117</sup> Kalivas, 'Olive Oil, Eggplants and Haloumi Cheese' in O'Hanlon and Luckins (eds), *Go! Melbourne*.

<sup>118</sup> Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 123.



Figure 14. The Ibrahim family milk bar. (Source: Darebin Library Collection, 1989)

Small shops and specialty businesses were also a significant meeting point between migrant and non-migrant communities. Many strip shopping centres and local shopping areas that were previously dominated by pre-war Anglo-Australian shops and enterprises were transformed by migrants. Puckle Street in Moonee Ponds became a hub of Italian grocers and delis. Victoria Street in Richmond became a centre of Vietnamese supermarkets, grocers, couture and restaurants. Halal butchers began to spring up on Sydney Road in Brunswick and Coburg, often standing side-by-side with non-Halal butchers and other non-ethno specific shops.

The opening of ethno-specific restaurants, shops and retail outlets occurred in close proximity to particular communities. Lygon Street, Carlton developed a strong Italian presence because of the shopping strip's proximity to the suburbs of Carlton and Brunswick which had a large Italian population. Similar patterns have occurred in other areas of Melbourne. A further example can be found in the City of Greater Dandenong which has a large and diverse migrant population. Ethno specific restaurants and shops representing various migrant cultures have emerged to the extent that tours of certain areas are carried out. For example, the Little India Cultural Tour allows participants to experience 'the rich Indian culture through clothing, jewellery, food, film and music' that is found in the Dandenong area. An Afghan Bazaar Cultural Tour with a focus on places and aspects of Afghan culture in Dandenong can also be undertaken.<sup>119</sup>

<sup>119</sup> <http://www.greaterdandenong.com/Documents.asp?ID=9123&Title=Afghan+Bazaar+Cultural+Tours>, accessed 5 November 2009.

### **Working outside of Melbourne**

Rural communities across Victoria were transformed by migrants and migrant groups. While the majority of migrants settled in and around metropolitan Melbourne, significant numbers and groups of migrants settled throughout country Victoria. Their presence shaped the communities that surrounded them in various tangible ways. Contribution to the local economy was one of them.

The establishment of a Fletcher Jones factory in Warrnambool was directly linked to a high number of post-war migrants settling in this region of Victoria, therefore contributing to the local economy and community. Fletcher Jones was the successful business enterprise of Sir David Fletcher Jones who began his a career as a door-to-door salesman in Melbourne. Himself a migrant from Cornwall in the late nineteenth century, Fletcher Jones eventually settled in Warrnambool and purchased a menswear and tailoring business.<sup>1</sup> After supplying trousers to the army during World War Two, he decided to reflect this focus in his business after the war. He began to open shops around Melbourne and Victoria. But, it was his Warrnambool factory that was of most significance in the context of work and post war migration.<sup>2</sup> Fletcher Jones in Warrnambool employed many post-war migrants and many were reportedly 'recruited straight off the docks'. These migrants worked and settled in Warrnambool.<sup>3</sup> Fletcher Jones was renowned for his emphasis on positive work conditions for his staff and famously introduced a scheme whereby all staff were given shares of the company and a voice in its management. In the immediate post-war period Fletcher Jones became known as Fletcher Jones and Staff for precisely this reasons. Migrants who were employed by Fletcher Jones in Warrnambool found themselves shareholders in the business.

The Latrobe Valley also attracted many post-war migrants as a result of the employment opportunity it offered. During the 1950s in particular there was a marked increase in the number of immigrants from the Netherlands, Italy, Germany, Malta and Poland who lived and worked in the region.<sup>4</sup> The influx of European migrants and returned servicemen to this area was so great that additional housing was required. 'in the eight years between 1949 and 1956, the Victorian Housing Commission

---

<sup>1</sup> Markus, *Building a New Community*, p. 133.

<sup>2</sup> <http://vhd.heritage.vic.gov.au/places/heritage/2409>

<sup>3</sup> <http://www.filmaust.com.au/fabric/default.asp?content=showcase> , accessed 3 November 2009, see also 'The Fabric of a Dream' press kit that can be found on this site.

<sup>4</sup> M. Fletcher, *Digging People Up for Coal: A History of Yallourn*, Melbourne University Press, Carlton, 2002, p. 153.

erected 1471 houses in Morwell'.<sup>5</sup> The power stations at Yallourn and Morwell, Hazelwood and Jeeralang, as well as the Morwell Briquette Factory were just a few of the major employers of post-war migrants in the area.

Oskar Pildre was one such migrant who settled in the Latrobe Valley. He arrived in Western Australia in 1947 and was immediately sent to Bonegilla in Victoria.<sup>6</sup> Soon after, he gained employment in the camp kitchen of the Yallourn Power Station. His wife Helga also worked in Yallourn, in the hospital kitchen. Later Oskar worked at the briquette factory, then the open cut mine, before finishing his working days as a boiler attendant at the Yallourn Power Station. While Oskar Pildre's story is just one experience of work in rural Victoria, it is indicative of the opportunities that many post-war migrants found outside of Melbourne. A study of post-war immigration to the Latrobe Valley revealed that employment stability and job satisfaction in the area was high, particularly amongst the British, Maltese, Poles and Yugoslavs.<sup>7</sup>



*Figure 1. This 1955 image was taken in the Golden Valley Café in Myrtleford. An Italian espresso bar was established and frequented by the large Italian community living and working (on the tobacco farms) in the surrounding area. (Source: National Library of Australia, 24537282)*

<sup>5</sup> <http://www.filmgippsland.com.au/region/index.php?town=morwell>, accessed 1 November 2009.

<sup>6</sup> <http://www.latrobe.vic.gov.au/WebFiles/Media/March08/Page%2012.pdf>, accessed 2 November 2009

<sup>7</sup> <http://www.sale.catholic.org.au/asp/common/stream.asp?ID=1202>, accessed 2 November 2009. See also, J. Zubrzycki, *Settlers of the Latrobe Valley: A sociological study of immigrants in the brown coal industry in Australia*, Australian National University, Canberra, 1964.

## Potential places & objects

### *Types of places and objects*

Training centres for new migrants, places associated with early work for passage schemes, railway works and infrastructure, particular factories and/or locations that employed a high number of migrants.

### *Examples from Thematic History*

General Motors Holden Dandenong; Preston Tramway Workshop, Ford Geelong; La Terra Food Store/ Mediterranean Supermarket; Trade Union Migrant Workers' Centre; Kiewa hydroelectric scheme; Puckle Street Shopping Precinct; Fletcher Jones Warrnambool; Yallourn Power Station, Morwell, Hazelwood and Jeeralang Power Stations; Morwell Briquette Factory.

### Registered Places

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
Kinnears Ropeworks	Labour	Footscray		VHR H2067 NTR B7185
Forest Commission Camp Site	Labour	Myrtleford	105676	
Forest Commission Camp Site	Labour	Ovens	105149	
House, Great Alpine Road, Smoko	Labour	Smoko	105284	
Tobacco Kilns (cement)	Labour	Eurobin	105488	
Tobacco Kiln (cement)	Labour	Myrtleford	105491	
Tobacco Workers' Houses	Labour	Buckland	105492	
McKay Creek Power Station	Labour	Falls Creek	105344	
ICI Housing Estate Precinct	Labour	Deer Park	45845	HO022
Preston Tramway Workshop	Labour	Preston		VHR HO2031
Gilbertsons Meat Processing Complex	Labour	Altona North	15098	HO166
Kennedy's Quarry Hut Site	Labour; Residences	Yallourn North		VHI H7822-0316
Kennedy's	Labour	Yallourn	31575	VHI H8121-

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
Quarry Hut Site		North		0051
CSR Yarraville	Labour	Yarraville	28791	
Maribyrnong Ordnance Factory	Labour	Maribyrnong	76236	HO151
Melbourne Meat Preserving Co. - Hume Pipe Co	Labour	Maribyrnong	28677	
Sidney Myer Music Bowl	Labour	Melbourne		VHR H1772
Craig and Seeley Offices and Showroom	Labour	Brunswick		VHR H2026
Upper Yarra Reservoir Wall, Park and associated features	Labour	McMahons Creek		
Defence Explosives Factory Maribyrnong	Labour	Maribyrnong		
O'Shannassy Lodge	Labour	McMahons Creek		
James Reilly Flour Mill	Mill/Pre cinct	Brunswick		NTR B6289
Brunswick Street Fitzroy Historic Area	Community Commerce	Fitzroy		HO311 NTR B7089
236-252 Brunswick Street	Community Commerce	Fitzroy		HO311 NTR B4770
Chapel Street	Community Commerce	South Yarra		HO126 NTR B7144
Sunshine Market	Market; Commerce	Sunshine	106104	HO118

**Registered Objects**

Object Name	Descriptor	Repository/Owner	Catalogue number
Candela Collection	Business	Italian Historical Society	
Fashion Collection	Business	Italian Historical Society	



Food Industry Collection	Business	Italian Historical Society	
Jacqueline Templeton Collection	Labour; life in Australia	Italian Historical Society	
Mangiamele Collection	Business	Italian Historical Society	
Dr Edward Duyker collection no. 1	Labour	National Museum of Australia	

### ***VF & AHT Themes***

#### ***2. Peopling Victoria's places and landscapes***

2.2 Adapting to diverse environments

2.4 Migrating and making a home

#### ***3. Connecting Victorians by transport and communications***

3.3 Linking Victorians by rail

3.4 Linking Victorians by road in the twentieth century

#### ***4. Transforming the land***

4.1 Living off the land

4.3 Grazing and raising livestock

4.4 Farming

#### ***5. Building Victoria's industries and workforce***

5.3 Marketing and retailing

5.5 banking and finance

5.7 Working

#### ***6. Building towns, cities and the garden state***

6.3 Shaping the suburbs

6.4 Making regional centres

6.6 Marking significant phases in development of Victoria's settlements, towns and cities

### **Theme 3 - Learning new ways**

In 1957, the film *They're a Weird Mob*, based on the best-selling book by John O'Grady, was released in Australia. One particular scene in the film involves a friendly exchange between an Australian man and a very recently arrived Italian migrant. The Italian man arrives at a busy bar and proceeds, in highly formal, extremely broken English to attempt to order a beer. As the scene is played out, the Australian man,

also at the bar, adopts the informal role of educator as he teaches the Italian migrant the difference between a 'schooner' and a 'middy' and explains the Australian tradition of a 'shout'.<sup>8</sup> As well as being laden with the assimilationist expectations of the time, this excerpt from the film is indicative of the challenge faced by migrants on arrival in Australia: the pressure to adapt to a new culture and society - to learn new ways.

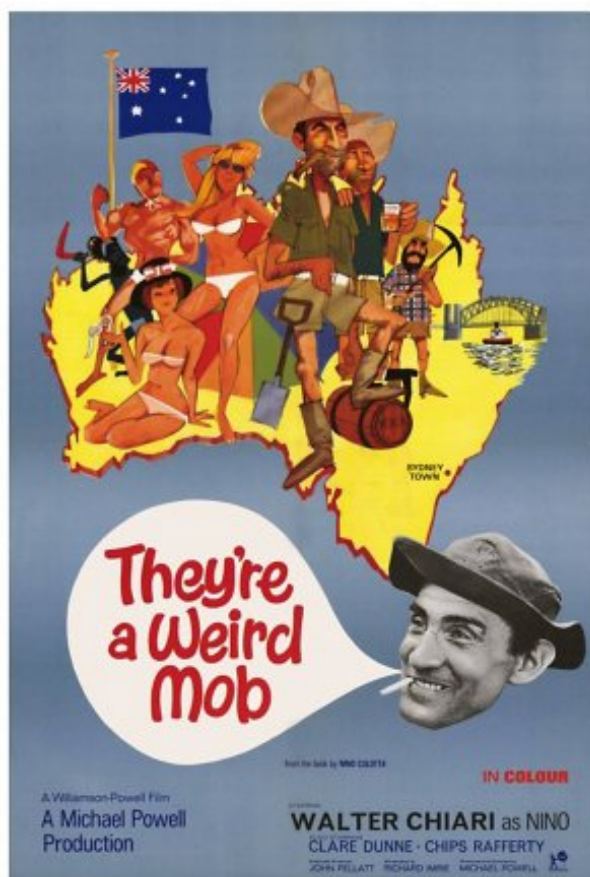


Figure 2. Promotional poster from the film 'They're a Weird Mob'.  
(Source: <http://www.movieposterdb.com/poster/c632149a>)

### English language and culture

Being able to speak English was pivotal to integrating into Australian life and gaining access to important services. Learning English often provided one of the first and most significant challenges for non-English speaking migrants. In 1979 the Victorian Ministry of Immigration and Ethnic Affairs released a list (published in English) detailing the various English language classes available in Victoria. It listed classes held at the Enterprise Hostel in Springvale, at the Midway and Eastbridge hostels, at the Adult Migrant Education Centre in the city, at the Brunswick Technical School in

<sup>8</sup> <http://australianscreen.com.au/titles/theyre-weird-mob/clip1/>, accessed 18 September 2009.

Dawson Street and at the Church of All Nations in Carlton.<sup>9</sup> Despite the variety of locations, levels and timing of the English classes offered, poor levels of English language proficiency among migrant groups remained a problem.

Various studies have been undertaken in Victoria to address access to English language education and services and to try and understand ongoing problems of poor English language competency within migrant communities. One particular study was carried out in the western suburbs in the early 1980s.<sup>10</sup> The study focussed on housebound women, young unemployed adults, factory workers and the aged - subgroups within migrant communities that had been identified with low levels of English language proficiency. The study urged that English language proficiency was the responsibility of all Victorians, not just migrant groups. It suggested that English classes should promote interaction with other English speakers and that there was a need for a variety of English language classes that combined English language instruction with the learning of new skills. The study also recommended that ethnic and local community groups should play more of a role in the planning, organisation and advertising of classes.

Throughout the post-war period ethnic and local community groups have been highly involved with less formal instruction in English, particularly in relation to practical skills, conversational English and elements of Australian culture. For English and non-English speaking migrants alike, the nuances of Australian culture and language provide an equally difficult challenge, particularly as these elements were difficult to learn in a formal context. Information pamphlets and brochures were prepared specifically for migrants, but particularly in the 1950s, 1960s and 1970s they were often printed in English, and therefore impenetrable to NESB migrants. In addition, it proved difficult to learn about expressions, phrases and practical tasks from reading alone.

Learning about elements of mainstream Australian culture as well as how to live, travel, shop and exist in Victoria on a day-to-day level often occurred in an informal context. In 1986 the Australian Lebanese Welfare Committee organised a female welfare worker to work with a Lebanese women's group in Brunswick and Coburg to help them work through issues relating to familiarity with Australian culture.<sup>11</sup> A local neighbourhood house also provided an important social network and haven for these women who had arrived in Brunswick in the

---

<sup>9</sup> *English Classes Available for Adult Migrants in Victoria 1979*, Victorian Ministry of Immigration and Ethnic Affairs, East Melbourne.

<sup>10</sup> *English Language and Learning Needs of Adult Migrants in the Western Suburbs of Melbourne*, Department of Immigration and Ethnic Affairs, Australian Government Publishing Service, Canberra, 1983.

<sup>11</sup> Penrose, *Brunswick*, p. 282.

1960s and 1970s. Together they talked about the 'strangeness' of Australia and provided each other with an important network of support.<sup>12</sup>

These less formal networks, while difficult to document, are particularly important. New migrants residing with family, friends and relatives on arrival often learned much about life in Australia from their peers. Similarly social gatherings within migrant groups gave newer arrivals a chance to ask those who had been here longer important questions about Australian life.

### **Support for learning new ways**

The Galbally Report of 1978 recommended the establishment of Migrant Resource Centres. These centres were intended to provide useful support services and resources to migrants building a new life in Australia. They were established to provide multilingual welfare and counselling services, meeting facilities for ethnic groups, as well as facilities for English language classes, cultural activities and other types of migrant support. Importantly, they were established as independent, non-government agencies. A number of the resource centres were established in Melbourne in the 1970s and early 1980s and rapidly became important migrant support and information centres. Many still exist in Victoria today, providing services to the continuing new Victorian arrivals.

Non-government groups and community organisations also worked with migrants and migrant groups to help them learn new ways. These organisations were also often concerned with access of migrant groups to support services and education. For example, the Catholic Education Office of Melbourne released a journal called *Diversity: A Publication of the Catholic Education Office of Melbourne on Issues of Language and Learning Culture*. The journal focussed on issues relating to education within the Catholic community.

Over the years the journal dealt with issues of access and education within Melbourne's post-war migrant community. For example, in 1995 an article was published that summarised the findings of the Maltese Education Project, which had been commissioned by the Maltese Community Council in 1989. The article addressed educational issues experienced by students within the Maltese community in the context of mainstream secondary school and the language and cultural practices within the Maltese community. By educating the educators, the Catholic Education Office used this journal as a way to work with various communities to help them learn new ways.

---

<sup>12</sup> *Ibid.*



*Figure 3. Advice being dispensed to new arrivals via a phone service established in Northcote. (Source: Darebin Library Collection)*

The Ecumenical Migration Centre provides a further example of an organisation established specifically to assist migrants on arrival in Victoria. It was established as a state-wide, non-ethno-specific agency that would work with new and emerging communities in Victoria.<sup>13</sup> It aimed to ensure that these communities, which are among the most marginalised, had full access to resources, services and the opportunity to settle securely in their new community. The key activities of the Ecumenical Migration Centre were (and still are) to identify and articulate the needs of small, recently arrived communities, to play an advocacy role in collaboration and issues management with the communities and service providers and to disseminate information and publications as part of their community education strategies.

### **Children learning new ways**

Children found themselves in a slightly more advantageous position than adults when it came to learning English and being exposed to Australian culture. The schoolyard often provided the most important, informative and practical forum for education in English language and culture. Children were often relied upon to pass on their newly learned language skills to parents and act as interpreters on their behalf. Several participants in an oral history collection that gathered the testimonies of a group of Macedonian migrants in

---

<sup>13</sup> V. Papaleo and D. Safadi, *Increasing Access to Rooming House Services for Newly Arrived Migrant Communities in the City of Yarra*, Yarra Community Housing Ltd & the Ecumenical Migration Centre Inc, Melbourne, 1998.

---

post-war Victoria divulge that they were often required to act as translators for their parents.<sup>14</sup>

The school yard was also an important place for migrants to learn new non-English ways. Tony Calabro, a Sicilian migrant living in Shepparton, talks of a run-in with a 'Greek kid' who was picking on Tony about his typically Italian bicycle. Tony recalls that 'a Dutch guy from down the road said 'If you want to fight, let's do it properly'. He got his hankie and at the drop of the hankie, we had to go for it'.<sup>15</sup>

Similarly an example of play patterns observed at an inner suburban Melbourne school tells of this cross-cultural learning of new ways. At the time of the study in the early 1980s, marbles were in vogue in the playground. Observers noted that there was a distinctly 'Australian' style of marble flick, and a different, distinctly 'Chinese' style of marble flick. At this school it seemed that all marbles players, regardless of background, favoured and chose to use the 'Chinese' flick.<sup>16</sup>

Learning new ways also involved the children of migrants learning the language and cultural ways of the overseas-born parents and grandparents. Language schools began to proliferate in Victoria in the post-war period, particularly after the role of language in preserving and celebrating culture was acknowledged and accepted. The increasing demand for language schools is shown in the example of the number of afternoon language schools run by the Brunswick Greek community by the end of the 1970s. A total of seven afternoon schools were in operation, and by 1986, the first Greek High School in Australia was opened in Brunswick.<sup>17</sup> Afternoon language schools and culturally specific day schools were an important part of second and third generation migrant communities learning new ways. They were also an important way of keeping language and culture alive.

### **Assisting the elderly**

Chain migration and immigration policies that emphasised family reunion brought about the arrival of elderly migrants who required specific assistance and care. This group of migrants had different requirements in terms of how they adapted and adjusted to life in Victoria, particularly as their age often prevented them from working and the associated exposure to English language and Australian culture. Issues of isolation and lack of independence faced

---

<sup>14</sup> *Macedonian Immigrant Stories in Victoria* - DVD published by Victorian Macedonian Community Welfare Association, 2006.

<sup>15</sup> Tony Calabro in *The Valley Success Story: migrant voices be heard!*, Central Gippsland Institute of TAFE, Gippsland, 1996, p. 2.

<sup>16</sup> Heather Russell, *Play and Friendship in a Multi-Cultural Playground*, Australian Children's Folklore Publications, Institute of Early Childhood Development, Melbourne, 1986.

<sup>17</sup> Penrose (ed.), *Brunswick*, pp. 218-219.

older migrants as they were often reliant solely on family members to assist them in learning new ways.<sup>18</sup>

Community based support networks that were specific to ethnic groups often provided much needed assistance and social networks for elderly migrants. For example, Italian social clubs specifically for senior citizens were established across Victoria throughout the 1960s, 1970s and 1980s. In 1983, CO.AS.IT, an organisation established in Victoria in 1967 to provide a range of welfare and support services in response to the needs of Italian migrants, formed an overarching organisation to support these social clubs - it was called the Association of Senior Italian Citizen's Clubs of Victoria. Today, it draws together the 90 Italian senior citizen's clubs in existence across metropolitan Melbourne and rural Victoria and provides a range of services and resources for elderly members of the Italian community.<sup>19</sup>

As Victoria's post-war migrant communities continue to age, the need to provide ethno-specific aged care and support facilities has grown dramatically. An example can once again be found in the activities of CO.AS.IT which established the ItalCare Home Support Agency in 1994. The establishment of ItalCare was a direct response to the growing 'need for linguistically and culturally appropriate services [for] the frail and elderly within the Italian-Australian community'.<sup>20</sup> Services provided by ItalCare include personal care, home help, respite care, meal preparation and shopping assistance, transport and medical appointments, socialisation and companionship. All ItalCare carers speak both Italian and English.

---

<sup>18</sup> J. Vo-Thanh-Xuan and P. Liamputtong, 'What It Takes to Be a Grandparent in a New Country: The Lived Experience and Emotional Well-Being of Australian-Vietnamese Grandparents', *Australian Journal of Social Issues*, Vol. 38, 2003.

<sup>19</sup> <http://www.coasit.com.au/sencit.php>, accessed 4 November 2009

<sup>20</sup> <http://www.coasit.com.au/ital.php>, accessed 5 November 2009.



*Figure 4. Newly formed group of aged Italians bring addressed by Co. As. It. Director G Martini. (Source: Darebin Library Collection)*

The issue of English language proficiency is a growing problem in aging migrant communities. For many who have learned English as a second language, their command of English deteriorates with age. It can therefore become difficult to provide services and support for elderly migrants within mainstream, English dominated aged care systems. Nursing homes and aged care facilities run by ethnic communities have been created to address this problem. The welfare organisation Jewish Care, like CO.AS.IT., has developed a suite of services specifically designed to care for the elderly.<sup>21</sup> In particular it offers residential care for the elderly that can accommodate their language requirements and often decreasing command of English.

### **Potential places**

#### ***Types of places and objects***

Schools, education centres, language and learning groups and schools, educational material, brochures and pamphlets for migrants on Australian life and culture, signage directed at new immigrants, instructional materials.

#### ***Examples from Thematic History***

Enterprise Hostel Springvale; Midway and Eastbridge hostels; Adult Migrant Education Centre; Brunswick Technical School; Church of All Nations; Migrant Resource Centres; the Catholic Education Office; Ecumenical Migration Centre; CO.AS.IT premises; Jewish Care premises; ItalCare premises.

### **Registered Places**

---

<sup>21</sup> [http://www.jewishcare.org.au/services/caring\\_for\\_older\\_people](http://www.jewishcare.org.au/services/caring_for_older_people), accessed 3 November, 2009.



Place Name	Descriptor	Locality	VHR/VHI/HO/NTR
North Geelong Primary School (former)	School	Geelong	H01534
Lady Northcote Children's Farm	Child migrant home	Glenmore	VHR H2167
"Aqua Profonda" sign, Fitzroy Pool	Languages	Fitzroy	VHR H1687

**Registered Objects**

Object Name	Descriptor	Repository/ Owner	Catalogue number
IHS Library	Education	Italian Historical Society	

**VF & AHT Themes****2. Peopling Victoria's places and landscapes**

2.5 Maintaining distinctive cultures.

**8. Building a Community Life**

8.2 Educating people

8.4 Forming community organisations

8.5 Preserving traditions and commemorating.

**9. Shaping Culture and Creative life**

9.4 Creating popular culture.

## Theme 4 - Celebrating culture and marking life cycles

On 17 February 2007, celebrations marking the commencement of the Year of the Pig, the new Chinese year began. The Millennium Dragon was awoken and a weekend of festivities including fireworks, parades and displays of traditional Chinese drumming, singing and dancing commenced. It is a common scene in Melbourne's Chinatown during February each year. It is a celebration of culture: an important and highly public community celebration of a highly valued calendar event. Marking and commemorating such calendar and life cycle events is a crucial, unifying and distinctive collective practice for many migrant groups. These cultural and religious practices can provide a sense of continuity between life and culture left behind and a new life in Australia. In addition, communal celebration of life cycle events often helps to build community networks and a foster a sense of belonging within migrant groups.

### Renegotiating culture

On a conceptual level, migrants occupy a complicated space in relation to cultural expression. They are exposed to dual world views - the cultural practices and beliefs of their 'home culture' and those of their 'host culture'.<sup>22</sup> As a result, cultural expression, which often centres around marking calendar and life cycle events, involves the constant comparison and contrast of their own cultural practices to those in their new environment. A space must be negotiated for both.

The tension between home and host culture can result in a sense of dislocation. However, some post-war migrant communities in Victoria have noted that engaging in cultural practices and celebrating cultural and life cycle events has inspired a deeper connection with home culture, and in some cases a greater level of observance of cultural practices. For example, in the 1960s in Melbourne, the way Jewish weddings were celebrated began to change. Increasingly, more traditional Yiddish folk songs became a part of wedding ceremonies and celebrations.<sup>23</sup> The 1950s saw an unprecedented influx of eastern European Jews into Melbourne. For them, Yiddish culture, including folk songs, was an expression of the life that had been left behind. The inclusion of these Yiddish songs in weddings ceremonies and life cycle events provided a stronger and more tangible link to the culture left behind. It also engendered a greater sense of community and shared experience.

<sup>22</sup> R. Mahalingam (ed.), *Cultural Psychology of Immigrants*, Lawrence Erlbaum Associates Publishers, Mahwah, 2006, pp. 2 -3.

<sup>23</sup> B. Kornhauser, 'Conserving a Past for the Consolidation of the Present: Aspects of Jewish Music Culture in Melbourne in the 1960s', in *Go! Melbourne*, pp. 94-97.

Food and its availability was also an important part of the way cultural events were celebrated by migrant groups in post-war Victoria. Important religious and cultural life cycle and calendar events such as Ramadan, name-days, communions, weddings and funerals are often accompanied by specific foods, drinks and communal participation in both the making and partaking. These celebrations can often be highly public displays, as in the case of the festival of St Anthony celebrated by a number of Italian Catholic churches in Brunswick. The festival has become an annual event for three Catholic churches within Brunswick and Coburg. An example of the 1987 celebrations were as follows:

*The feast began at St Joseph's with a mass and celebrations continued with a procession through the streets of Brunswick to St Fidelis in Coburg. The procession of about 500 people followed the statue of St Anthony through their neighbourhood as is the practice throughout many Italian towns. On arriving at St Fidelis, the Italian tradition of blessing and distributing Panini (bread rolls) commenced.<sup>24</sup>*

Large halls and reception centres provide migrant groups with the space to celebrate and mark large-scale events such as weddings and other parties. Public outdoor space is also an important arena for the celebration of cultural and life-cycle events.

### **The role of 'making' in celebrating culture**

The role of food in marking cultural and lifecycle events is highly significant. However, it was often difficult for migrants to mark life cycle events in the same way as they did in their home countries when the food available in Victoria was not the same.

*As food cultures travel through time and space, they are constantly renegotiated to meet changing economic, physical and environmental conditions.'<sup>25</sup>*

A process of renegotiation of traditional foods used to mark cultural events as well as the practice of acquiring and making them had to occur. This was experienced by the Greek-Cypriot migrant community in Melbourne as they struggled to find traditional produce and foods that were integral to their cultural practices. The process of re-creating the food practices involved interplay of memories from their home country and realities of food availability and practices in Victoria. This resulted in a re-negotiated, Victorian influenced cultural practice.

*Cypriot migrants' re-creation of their food was based on a mixture of the memory of the agricultural and culinary grammar-methods, recipes and ancestral tastes they had*

---

<sup>24</sup> H. Penrose (ed.), *Brunswick*, p. 261.

<sup>25</sup> Kalivas, in *Go! Melbourne*, p. 149.

*known in Cyprus, and the adaptation to the conditions and types of foods available in Melbourne.*<sup>26</sup>



*Figure 5. Two members of the Viscardi family make pasta sauce in their own backyard, according to their traditional methods. (Source: Darebin Library Collection)*

A southern Italian community in South Australia recently published a book documenting their own experiences of migration and making a new life in South Australia. One chapter in particular focused particularly on the importance of Molinaresi food in celebrating culture, traditions and life cycle event. The establishment of specialty store in certain areas of South Australia are discussed as critical to the preparation of tradition food and therefore, the celebrating of culture as for this community, 'food has played a critical role in this multifaceted process of preserving values and reshaping cultural identity'.<sup>27</sup> Similarly, in Victoria, Shops, delis, restaurants and markets and the collective act of sharing recipes and memories of food preparation became crucial to the celebration of life cycle events. In a similar way to food preparation, craft was often a large aspect of commemorating and marking life cycle and cultural events.

---

<sup>26</sup> *Ibid.*

<sup>27</sup> Longo, Don (ed.) *Terra lasci terra trove: from Molinara to Adelaide: the history of a southern Italian community in South Australia, 1927 - 2007*, Molinara Socia and Sport Club Inc., in association with Lythrum Press, Adelaide, 2010. (p 74)



*Figure 6. A table laid out for a Macedonian feast, to be enjoyed by the Karaskos family. (Source: Darebin Library Collection, 1989)*

### **Religious institutions**

In many cases, religious and cultural practices are intertwined. Religious institutions such as churches, mosques, synagogues and temples are critical in perpetuating culture and keeping it alive. Throughout the post-war period they have also provided important support services and networks for newly arrived migrants. For example, the first Russian Orthodox parish was established in Melbourne in August 1949, to support a growing number of Russian migrants who had arrived in Melbourne on assisted passage schemes. Their premises, first in rented accommodation in La Trobe Street, then in Fitzroy, and then later in Oxford Street, Collingwood was close in proximity to its parishioners which enabled the provision of important services and a support network.<sup>28</sup> It was also a place to go to where elements of Russian Orthodox culture could be openly expressed.

Churches, mosques and places of worship provided a place where migrants – both newly arrived and already established – could go to express their religion and culture on a personal and collective level.

Specifically established places of worship such as the Quang Minh Buddhist Temple now located in Braybrook, were also important in that they provided certain communities with the opportunity to establish their own place of worship where specific denominational and cultural practices could be observed and perpetuated. The Quang Minh Temple was established in 1980 by the first Vietnamese monk in Australia, Thích Tác Phước. Together with a small group of

---

<sup>28</sup> M. Tence, *A Russian Presence*, Immigration Museum, Museum Victoria, Melbourne, 2000.

---

Vietnamese Buddhist, he established what is now known as the United Vietnamese Buddhist Congregation of Victoria. This Congregation was the precursor to the Quang Minh Temple which since 1989 has been located on Burke Street in Braybrook. The Quang Minh Temple has grown and moved with the Vietnamese community that it was established to serve.<sup>29</sup>

The Church of All Nations, a Uniting Church in Carlton provides another example of a place that enabled migrants to express their religious and cultural identity. Unlike the Russian Orthodox Parish and the Quang Minh Temple, the Church of All Nations was a pre-existing place of worship - indeed its history stretches back almost 150 years. However, the Church of All Nations, as it was renamed in the 1960s, adapted to meet the needs of newly arrived Australians. It began to offer the simultaneous translation of the Sunday service in five or six different languages *via* interpreter booths and headsets that were located on each pew.<sup>30</sup> This Church was a place where migrants could gather and practice their religion and culture. While the Pipe Organ in the Church is listed on the Victorian Heritage Register, the role of this Church in enabling migrant communities to celebrate their culture is a similarly important part of its heritage.

### **Cultural practice in an Anglo-Australian society**

Certain life cycle and culturally specific celebrations were at odds with the mainstream practices in Anglo-Australian Victoria. Over the post-war period many migrant groups negotiated a space for these practices within the existing health and medical structures of Victoria. It was a process of dialogue between migrant and non-migrant groups. For example, the Jewish practices surrounding death and mourning are extremely specific. While Victorian regulations relating to the reporting and registration of deaths and burial are met, a separate entity, called the Chevra Kadisha, exists in Melbourne to coordinate the process of death and burial.<sup>31</sup> Separate Jewish sections exist within the Necropolis cemetery in Springvale to cater for the requirements of Jewish mourners. Through the services of the Chevra Kadisha members of the Jewish community can perpetuate their own cultural traditions surrounding death, burial and mourning.

The 'Blessing of the Waters' is an important yearly ritual within the Greek Orthodox community. Each year in January, a ceremony for all Melbourne parishes takes place at two locations in Melbourne - Station Pier in Port Melbourne and Frankston. The ceremony, which involves the blessing of a wooden cross, which is then thrown into the water and then retrieved from the water by young men. The ceremony has become a traditional fixture of Station Pier, and alternative

---

<sup>29</sup>[http://www.quangminh.org.au/index.php?option=com\\_content&view=article&id=54&Itemid=55](http://www.quangminh.org.au/index.php?option=com_content&view=article&id=54&Itemid=55), accessed 15 July, 2011.

<sup>30</sup> <http://carlton-uca.org/>, accessed 11 July, 2011.

<sup>31</sup> <http://www.mck.org.au/>, accessed 5 November 2009.

arrangements for cruise ships that would normally enter the area.<sup>32</sup>

A further example of ethno-specific Cultural practices in Anglo-Australian society can be found in relation to the practice of circumcision in the Muslim community. While circumcision is not traditionally practiced in Anglo-Australian culture, provisions have been made for this procedure to be carried out within the structures of Victoria's medical system. A sign at a medical centre in Bell Street, Coburg, a traditionally large Muslim area, declares that circumcisions can be carried out legally and safely. This tradition can be continued even though it falls outside of the standard Anglo-Australian cultural practices.

### **Potential places & objects**

#### ***Types of places and objects***

Places of worship; community halls; places of social gathering that are linked to life cycle, religion and culture; cemeteries; funeral parlours; parks and open spaces; bakeries or retail outlets that sell food and items specific to certain celebrations and practices; health care centres; places of gathering for the preparation of food or making of crafts; craft and handmade items; recipes, clothing.

#### ***Examples from Thematic History***

Chinatown Precinct in Little Bourke Street; Kadimah Theatre; St Joesph the Worker; St Fidelis; Russian Orthodox Parish Collingwood; Quang Minh Buddhist Temple; Church of All Nations; Chevra Kadisha Premises; Bell Street Coburg Medical Centre;

#### **Registered Places**

<b>Place Name</b>	<b>Descriptor</b>	<b>Locality</b>	<b>Hermes reference</b>	<b>VHR/VHI/HO/NTR</b>
Bonegilla Greek Orthodox Church, former	Church	Gundowring		HO146
St Paul's R.C. Church	Church	Brimbank	106104	HO118
Ukrainian Catholic Church	Church	Brimbank	106139	HO132
Church of the Nazarene	Church	Thornbury	24010	
Preston General Cemetery and Mausoleum	Cemetery	Preston	27120	

<sup>32</sup> <http://www.theage.com.au/news/national/cold-winds-and-colder-water-fail-to-halt-a-most-fortunate-tradition/2007/01/07/1168104867761.html>, accessed 25 August, 2011.

## VICTORIA'S POST 1940S MIGRATION HERITAGE

Place Name	Descriptor	Locality	Hermes reference	VHR/VHI/HO/NTR
Prince of Wales Park Methodist Church	Church	Thornbury	26722	
Sacred Heart Catholic Church Complex	Church	Preston	26700	
Omar Bin El Khattam Mosque	Mosque	Preston	27070	
Sts Peter and Paul Ukrainian Catholic Cathedral	Church	North Melbourne	136716	HO3 ungraded building within a precinct
St Mary's Catholic Church	Church	Bairnsdale		VHR H2174
Eastern Cemetery	Cemetery	Geelong		HO1101 NTR B6809
Western Cemetery	Cemetery	Herne Hill		HO254 NTR B6816
St Mary's Roman Catholic Church Complex	Church	Altona		HO265
Newport Baptist Church Complex	Church	Newport		HO180
Williamstown Cemetery		Williamstown North		VHR H1837 HO69
Camii Turkish Mosque	Mosque	Dallas	114674	
Parkdale Greek Orthodox Church	Church	Parkdale	114477	
Templer Church Hall	Church; Recreation	Knox		VHR H1992
Church of All Nations and Organ	Church & Organ	Carlton		VHR H2179 NTR B4851
Astor Theatre	Greek Language Cinema	St Kilda		VHR H1751

## Registered Objects

Object Name	Descriptor	Repository/Owner	Catalogue number
Hmong Banner	Traditional practice	Museum Victoria	SH 901005
Fabric - Latvian, Zemgale	Traditional practice	Museum Victoria	SH 950530



Region			
Holy Picture - Mary	Religion	Museum Victoria	SH 940604
Hand carved wooden cross made in 1986 by Polish immigrant to Australia by Basil Gasperowicz	Religion; Creation	National Museum of Australia	1986.0122.0001

**VF & AHT Themes**

**2. Peopling Victoria's places and landscapes**

2.5 maintaining distinctive cultures

**8. Building community life**

8.1 Maintaining spiritual life

8.2 Educating people

8.3 Providing health and welfare services

8.4 Forming Community organisations

8.5 Preserving traditions and commemorating

8.6 Marking the phases of life

**9. Shaping Cultural and creative life**

9.4 Creating popular culture

## Theme 5 - Getting together

When the first boatloads of Displaced Persons were arriving at Station Pier, Australia still clung tightly to its British culture. It sought to perpetuate the assimilationist ideal: 'The preservation of the homogenous character of our population and the avoidance of the friction which inevitably follows an influx of peoples having different standards of living, traditions, culture and national characteristics.'<sup>33</sup> New arrivals were encouraged to shed their cultural skin, to blend in and to assimilate. Gathering with other migrants was discouraged and seen as an obstruction to the ultimate aim of becoming Anglo-Australian. As the post-war period progressed, getting together became an accepted and acknowledged right of migrant communities. Leisure and social activity flourished and played an important role in the cultural well-being of migrants in Victoria.



Figure 7. Imaged from the 1009 Buddha's Day Festival. (Source: <http://www.buddhaday.org.au>)

### Festivals

Approximately fifty years after the arrival of the first post-war migrants, Victoria's approach to cultural diversity had drastically altered. A symbol of this can be found in the Pako Festa which has taken place annually in Geelong since 1982. On the day of the festival thousands of people from local and cultural communities come together to share food, engage in folk dancing and workshops, and see films, craft displays and exhibitions.<sup>34</sup> The festival is a celebration of

<sup>33</sup> A. Calwell, 'The Australian Tradition in Immigration (the texts of the Minister's speeches on the Second Reading of the Bill to Amend the Immigration Act 1901-1948, and the War-time Refugees Removal Bill)', 9 June 1948, p. 6.

<sup>34</sup> <http://www.pakofesta.com.au/index.html>, accessed 29 August 2009.

cultural diversity and in 2004 was the recipient of the Premier's Award for Harmony in the Community.

Similar gatherings and festivals that celebrate culture and community have occurred in Victoria throughout the post-war period. The annual Lygon Street Festival was held for the first time in 1978, when the influence of the Italian community was at its peak in Carlton. It was originally organised by the Carlton Traders' Association and celebrated Italian food, culture and music.<sup>35</sup>

The Lygon Street Festival and the Pako Festa both celebrate migrant culture and showcase these cultures to non-migrant communities. Getting together in this context has several layers of meaning, both for the groups coming together to express their culture and for the groups and individuals coming together to experience and observe the cultural expression. However, it is important to note that these formal gatherings only became possible as Australia relaxed its settlement policy of assimilation and the Victorian Government pushed forward towards multiculturalism.

Ethno-specific and multicultural festivals have become an integral feature of Victoria's cultural landscape. Federation Square in inner Melbourne has become a particularly important gathering place for this purpose and highlights how important festivals have become. The yearly calendar of events lists at least one and sometimes two ethno-specific cultural festivals each month.<sup>36</sup> In March 2009, Federation Square was also the home of the Victorian Multicultural Centre sponsored the inaugural Viva Victoria festival. The event attracted 40,000 people and represented 248 countries of origin, 289 languages and 128 faiths.<sup>37</sup>

Film festivals have also become an important form of gathering that celebrates culture and Various ethno-specific film festivals have emerged. One of these is the Spanish Film Festival that was held in Melbourne for the first time in 1998. Film goers were exposed to Spanish film as well as traditional food, dancing and costume and it has since become a yearly event. The Spanish Film Festival is significant for members of the Spanish community in that it celebrates Spanish culture. But It is also important for the window it provides into Spanish culture to members of the broader Victorian community.

---

<sup>35</sup> <http://www.emelbourne.net.au/biogs/EM00872b.htm>, accessed 29 August 2009.

<sup>36</sup> <http://www.federationsquare.com.au/index.cfm?pageID=247>, accessed 5 November 2009.

<sup>37</sup>[http://www.culturaldiversity.vic.gov.au/web25/rwpgslib.nsf/GraphicFiles/Viva+program+2009/\\$file/081201+viva+program\\_low+res.pdf](http://www.culturaldiversity.vic.gov.au/web25/rwpgslib.nsf/GraphicFiles/Viva+program+2009/$file/081201+viva+program_low+res.pdf), accessed 5 November 2009.

## Social and sporting clubs

Getting together in formal clubs and networks became more and more accepted in Victoria as multiculturalism gained support. Sporting and social clubs provided an important forum in this context. Sporting clubs in particular had a major influence in Victoria. By the early 1960s the existence of ethnic based soccer clubs had grown to the extent that the soccer competition in Victoria had begun to be divided along cultural lines; the State League comprised teams including the Ukrainian team Polonia, the Dutch team Wilhelmia, as well as Juventus and South Melbourne Hellas.<sup>38</sup> Migrants began to participate in already established sporting clubs and competitions, Australian Rules Football providing one of the most high profile examples. Clearly ethnic names like Alex Jesaulenko and Robert 'Dipper' DiPierdomenico represented the increasing migrant presence in this Australian sporting institution.

Sporting clubs representing sports that were specific to certain migrant communities also emerged in post-war Victoria. A predominantly male leisure activity, Bocce was initially played by Italian men in backyards, parks and grassy median strips in Melbourne. In 1967 the Victorian Bocce Federation was established and transformed into a more organised, competitive sport. From the late 1970s, Bocce links began to appear in public spaces in Melbourne and local clubs were formed.<sup>39</sup> Similarly Skiing became increasingly popular and ski clubs proliferated as post-war European migrants brought with them a passion for this sport.

As well as sporting clubs, social clubs were also an important place of gathering. Often conspicuously signposted by a name revealing a regional tie or national allegiance, social clubs were a strong statement of belonging. For example, it was clear to all who passed the Veneto Club in Bulleen that it was an ethno-centric club that celebrated its culture. Region and nationality based clubs were an overt and positive statement of difference; an expression of the desire to gather as a group defined by ethnicity and place of origin.

In 1958 a community who had migrated to Victoria from Tsamanta, in northern Greece created the Brotherhood of Saint Nicholas of Tsamanta in Melbourne. It was a social club that grew out of the community identified need to maintain a *Tsamantiot* identity in Melbourne. As a member of the community recalled:

*the social club provided a welcome respite from the drudgery of work. It gave people an opportunity to talk, dance, gossip and reminisce. Many of the early settlers had young children and there is no doubt this also created the*

<sup>38</sup> Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 148.

<sup>39</sup> [www.emelbourne.net.au/biogs/EM00207b.htm](http://www.emelbourne.net.au/biogs/EM00207b.htm), accessed 25 September 2009.

*possibility of future proxemia (marriages), to keep the Tsamantiot blood flowing for generations to come.*<sup>40</sup>

There were many clubs and halls established in Brunswick in the 1950s, 1960s and 1970s, including the Reggio Calabria, Federazione Lucana, Monte Lauro, Francofonte, Licodia Eubea, Roscana, Abruzzo and Juventus. Social clubs and the associated halls were not just the domain of inner suburban areas. As the post-war period progressed and migrant communities began to move from initial homes to the outer suburbs, social clubs began to be established outside of inner Melbourne. For example the Polish Club in Rowville and the Freccia Azzurra Club in Keysborough.

Social clubs were also established in rural Victoria to suit the needs and requirements of the often large migrant groups who settled outside of Melbourne. Club Astoria, for example, was established in Morwell in October 1957. The idea of the club was to maintain German culture and it was part of an international movement and worldwide network of Club Astorias.<sup>41</sup> The club was a focal point for group social gatherings, dances, and traditional German dancing. Regardless of their location - inner city, suburban or rural, these social clubs were part of keeping culture alive.

### **Gendered leisure activities**

Leisure activity was often gendered. Within some migrant groups the social clubs and coffee houses were men's domain, and the more informal domestic sphere was that of the women. Consequently, gathering often became a gendered activity. When gathering occurred in the home and was centred around the preparation of food and craft or the celebration of life cycle and religious calendar events, gathering formed a double purpose - reinforcing community as well as strengthening and perpetuating culture.

Public spaces and parks became important in the context of informal gathering. From the 1950s onwards, post-war migrants, particularly from Europe, were known for their use of parks as gathering places for picnics and barbecues. Homes were often not big enough to accommodate large extended families and social clubs and halls too costly to hire, or too formal for the occasion. All of these forms of informal gathering were critical in strengthening and re-building networks, hometown allegiances and support groups.<sup>42</sup>

---

<sup>40</sup> *From Tsamanta to Melbourne: Stories from Melbourne's Tsamantiot Community, published by the Brotherhood of Saint Nicholas Tsamanta, Melbourne, 2009.*

<sup>41</sup> *The Valley Success Story!*, p. 13.

<sup>42</sup> Di Lorenzo, *Solid Brick Homes and Vegie Patches*, p. 131.



Figure 8. Three women instructing others on their method of spinning. (Source: Darebin Library Collection)

### Political activism

Political activism and the formation of political groups provided a forum for getting together. As the post-war period progressed, several ethno-specific political groups began to emerge in Victoria. Andrea Kyriakou's personal experience of the Greek group, Democritus, is one example.<sup>43</sup> For Kyriakou, the group came to embody community and belonging. He disembarked at Station Pier in Port Melbourne with no family and no friends. Looking for a connection, he recognised a colleague from Cyprus who greeted him and suggested he 'come upstairs' to the headquarters of the group Democritus.

Through Democritus Kyriakou found a home and work. But, he also became involved in the political activities of the club which was part of the trade union movement. Through his involvement in Democritus Kyriakou was exposed to the Victorian and Australian political system and came into contact with politicians and trade unionists. These kinds of political groups were not just about getting together with other migrants. They were about getting together with other non-migrants. They also facilitated the involvement of migrants in the Victorian political system and structures.

Ethnic minorities in Victoria, as has been observed elsewhere, had traditionally low rates of political participation.<sup>44</sup> However by 1981-1982 there were migrants from non English speaking backgrounds on seventeen local

<sup>43</sup> Andrea Kyriakou in *For a Better Life We Came*, p. 16.

<sup>44</sup> Nile (ed.), *Immigration and the Politics of Ethnicity and Race in Australia and Britain*, p. 36.

government councils in Melbourne, in particular Brunswick, Collingwood, Northcote and Prahran.<sup>45</sup>

### Potential places & objects

#### *Types of places and objects*

Clubs; social clubs; sporting grounds; coffee houses; outdoor spaces and parks; theatres; informal meeting places; meeting at home.

Material culture - newspapers and written material; craft items. Leisure ephemera like hookahs, items associated with drinking alcohol, tea sets, coffee machines, protest materials like t-shirts, stickers and banners.

#### *Examples from Thematic History*

Lygon Street precinct; Federation Square; Veneto Club; Reggio Calabria, Federazione Lucana, Monte Lauro, Francofonte, Licodia Eubea, Roscana, Abruzzo, Juventus social clubs; Polish Club in Rowville, Freccia Azzurra Club, Club Astoria.

#### Registered Places

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
Mount Buffalo Chalet	Chalet, Recreation	Porepunkah		VHR H0901
Macedonian Community Centre	Community	Sunshine	106080	HO106
St Albans Community Hall Youth Club/ Tin Shed	Community	St Albans	106207	HO192
Fidelity Tent No. 75 of the Independent Order of Rechabites	Community Centre	Preston	27344	HO188
Fologar Furgan Social Club	Social club	Thornbury	43989	
Preston Makedonia Social Club	Social Club	Reservoir	27063	
Parkside Gardens	Gardens	Shepparton	13080	
Red Robin Hosiery Factory	Social Club	Altona		HO255

<sup>45</sup> J. Jupp, *Focused Study on the Political Participation of Ethnic Minorities in Australia*, Australian Government Publishing Service Canberra, 1989, p. 37.

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
(former)				
Williamstown Italian Social Club	Social Club	Williamstown	15065	HO132
Pellegrini's	Cafe	Melbourne		NTR B6051
Fish & Chip Shop (Signage)	Cafe	Niddrie	29727	
Western Theatre	Social Club	East Brunswick		HO111
Holy Trinity Parish Hall (former)	Social Club	Coburg		HO166
West Brunswick Progress Association Hall	Social Club	West Brunswick		HO185

### ***VF & AHT Themes***

#### ***2. Peopling Victoria's places and landscapes***

2.5 maintaining distinctive cultures

#### ***5. Building Victoria's industries and workforce***

5.6 Entertaining and socialising

#### ***8. Building community life***

8.1 Maintaining spiritual life

8.2 Educating people

8.4 Forming Community organisations

8.5 Preserving traditions and commemorating

8.6 Marking the phases of life

#### ***9. Shaping cultural and creative life***

9.1 Participating in sport and recreation

9.2 Nurturing a vibrant arts scene

9.3 Achieving distinction in the arts

9.4 Creating popular culture



## Theme 6 - Keeping culture, language and traditions alive

*Mavri Xenitia* is a term with which many second and third generation Greek Australians are familiar. Its literal translation is black foreign land. But it has come to express 'the often difficult experiences attending departure from home and adjustment to new lands'.<sup>46</sup> The term expresses the hardships and difficulties of the experience of migration, and it has become a fundamental aspect of communicating the migration experience to the younger generations. The communication of *Mavri Xenitia* by older Greek migrants to the younger generations of Greek-Australians symbolises the desire to share the experience of migration. But it is also a medium through which to express the desire to keep tradition, culture and the experiences of being Greek in Australia alive.

The need to keep culture, language and tradition a part of new life in Australia became increasingly important as migrants settled in Australia. After the immediate concerns of housing, work and general stability had dissipated, holding on to the culture of the place left behind became a focus. As time progressed the desire to perpetuate language, culture, ritual and in some cases religion, gained a sense of urgency. This urgency was fuelled by the passage of time.



Figure 9. Traditional dancing at Edwardes Park. (Source: Darebin Library Collection)

---

<sup>46</sup> C. Turnbull and C. Valiotis, *Beyond the Rolling Wave: A Thematic History of Greek Settlement in New South Wales*, Centre for Community History, University of South Wales, 2001.

## Language

Language is a unifying and powerful expression of shared identity and culture. It is also one of the most fundamental ways that migrant communities seek to keep culture, language and traditions alive. Teaching younger generations the language of their culture is a vital medium for the transmission of culture and identity. For with the understanding of language came an understanding of culture.

In 1979 the Victorian Ministry of Immigration and Ethnic Affairs released a list of ethnic newspapers in Melbourne. There were a total of 24 languages represented, and a total of 77 papers. This number increased as the century progressed and as Victoria moved swiftly into an era of sustained multiculturalism. Language preservation and multiculturalism went hand in hand. Multicultural policy celebrated language and sought to encourage a multilingual Victoria.<sup>47</sup>

Language schools represent the importance of keeping language, and therefore culture and traditions alive. In 2011, The Ethnic Schools Association of Victoria proudly reports a total of 181 ethnic Schools in Victoria.<sup>48</sup> These schools along with Saturday language schools play a large part in the transmission of both language and culture.

## Media and music

Ethnic media was integral to keeping culture and traditions alive. Victoria was once again at the forefront of development. In 1975 the Australian Broadcasting Commission created a multilingual access radio station in Melbourne.<sup>49</sup> Community television and radio began to receive funding from the Australian and Victorian governments alike. Ethnic language programs were produced and aired on stations like 3CR, 3ZZZ and SBS radio and television.<sup>50</sup> From 1977 Gippsland FM had a Greek radio show which continued into the late 1990s. The introduction of Channel 31, a community television station, paved the way for additional culturally specific programs.

Music was an additional and highly valued form of cultural expression for many migrant communities. Once again it often took several generations post settlement before a conscious effort to perpetuate certain musical traditions emerged. This is evidenced by the Jewish community, which by the 1960s,

---

<sup>47</sup> Leuner, *Migration, Multiculturalism and Language Maintenance in Australia*, p. 255.

<sup>48</sup> <http://www.communitylanguages.org.au/index.php>, accessed 21 July, 2011.

<sup>49</sup> Markus, *Building a New Community*, p. 87.

<sup>50</sup> Leuner, *Migration, Multiculturalism and Language Maintenance in Australia*, p. 255.

began look at its own forms of cultural expression.<sup>51</sup> The post-war Jewish community began to realise the cultural value and fragility of Yiddish theatre, culture and music. The Kadimah theatre, which was established in Carlton in 1911 by the small East European community for the purpose of 'encouraging and developing Yiddish literary dramatic and musical activity in Melbourne'<sup>52</sup>, grew and expanded to unprecedented levels during the 1960s as efforts were made to nurture and protect these forms of expression.



*Figure 10. A Romanian broadcaster for ethnic radio 3EA - Melbourne in action, in 1979. (Source: National Archives of Australia, A6135)*

### **Cultural institutions**

Victorian institutions have played a major role in working with migrant groups to keep cultures and traditions alive. For example, Museum Victoria's Immigration Museum, established in 1998, has played a critical role in working with migrant groups to mount temporary exhibitions in its Community Gallery. The process of planning, researching and curating one of these exhibitions often involves an intergenerational exchange within the migrant group. The passing on of cultural and material knowledge is an important outcome of these exhibitions. So too is the affirmation from the Immigration Museum, an important and highly regarded Victorian and Australian cultural institution, to the migrant group, that their culture has made an important contribution to post-war Victoria.

Museums, historical societies and cultural institutions that are formed from within migrant groups are also important vehicles for keeping culture alive. A directory of museums in Victoria published in 1993 revealed 15 museums under the

---

<sup>51</sup> Bronia Kornhauser, 'Conserving a Past for the Consolidation of the Present: Aspects of Jewish Music Culture in Melbourne in the 1960s', in O'Hanlon and Luckins (eds), *Go Melbourne*, p. 88.

<sup>52</sup> *Ibid.*, pp. 88-89.

subheading 'ethnospecific'. These museums are an important celebration of culture for the communities they represent. They also showcase culture, history and the experience of migrant communities in Victoria to the general and non-migrant community.



Figure 11. A performance of The Chao Feng Chinese Orchestra, a Melbourne based orchestra that was established in 1982 with the aim of promoting traditional Chinese culture, developing music and rendering the arts and music accessible. (Source: The Chao Feng Chinese Orchestra)

## Potential places & objects

### *Types of places and objects*

Community meeting places; parks and outdoor spaces (including streets for marches); places of worship; homes; reception centres; social gatherings at work; cafes and bars.

Oral histories; festivals; folk dancing; music; traditional song; clubs; museums; collections of objects; gatherings; historical societies; cooking.

### *Examples from Thematic History*

Museum Victoria Immigration Museum.

### Registered Places

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
Mount Buffalo Chalet	Chalet, Recreation	Porepunkah		VHR H0901
Macedonian Community Centre	Community	Sunshine	106080	HO106
St Albans Community Hall Youth Club/ Tin Shed	Community	St Albans	106207	HO192
Fidelity Tent No. 75 of the Independent Order of Rechabites	Community Centre	Preston	27344	HO188

Place Name	Descriptor	Locality	Hermes Reference	VHR/VHI/HO/NTR
Fologar Furgan Social Club	Social club	Thornbury	43989	
Preston Makedonia Social Club	Social Club	Reservoir	27063	
Parkside Gardens	Gardens	Shepparton	13080	
Red Robin Hosiery Factory (former)	Social Club	Altona		HO255
Williamstown Italian Social Club	Social Club	Williamstown	15065	HO132
Pellegrini's	Cafe	Melbourne		NTR B6051
Fish & Chip Shop (Signage)	Cafe	Niddrie	29727	
Western Theatre	Social Club	East Brunswick		HO111
Holy Trinity Parish Hall (former)	Social Club	Coburg		HO166
West Brunswick Progress Association Hall	Social Club	West Brunswick		HO185

### Registered Objects

Object Name	Descriptor	Repository/Owner	Catalogue number
IHS Newspaper Collection	Copies and originals of over 40 Italian newspapers and periodical titles. Both Italian and Australian publications are represented.	Italian Historical Society	
IHS Oral History Collection	Over three hundred recorded interviews conducted with Italian migrants and their children.	Italian Historical Society	

### VF & AHT Themes

#### 2. Peopling Victoria's places and landscapes

##### 2.5 Maintaining distinctive cultures

**5. Building Victoria's industries and workforce**

5.6 Entertaining and socialising

**8. Building community life**

8.1 Maintaining spiritual life

8.2 Educating people

8.4 Forming Community organisations

8.5 Preserving traditions and commemorating

8.6 Marking the phases of life

**9. Shaping cultural and creative life**

9.1 Participating in sport and recreation

9.2 Nurturing a vibrant arts scene

9.3 Achieving distinction in the arts

9.4 Creating popular culture

## **Theme 7 - Changing us all**

There is a sign located in the outdoor swimming area at the Fitzroy pool. It reads, *Aqua Profonda*, or dangerous/deep water. This sign is a much loved fixture at the pool; one that has a place in the collective memory of many Victorians. However, what it represents often goes unsaid. The sign represents the way post-war immigration has changed Victoria. The presence of a sign in another language is accepted. It is not thought about. Its place at the pool is unquestioned. This sign is symbolic of the way post-war migration has changed us all, in ways that are tangible and that we as migrants and non-migrants alike can see and acknowledge.

### **Cultural exchange**

The arrival of new migrants in Victoria in the post-war period resulted in a constant cultural exchange between migrants and non-migrant groups. This dialogue, and the tangible and intangible reflections of it, are important elements of the social significance of post-war migration in Victoria.

Initially, migrants and migrant groups were seen as foreigners that needed to be integrated into Australian society. The culture and *mores* they brought with them were seen as a hindrance to their absorption into Australian society. In 1950, the Australian Government held a Citizenship Convention. As a result of the convention (which was criticised for its failure to invite representatives from migrant groups to attend) the government established the Good Neighbour Movement. It was intended to embody and bring about the establishment of a network of community support for immigrants. However, it fell severely short in its aims and became a vehicle for the encouragement of assimilation.

Over the following decades the deficiencies of the Good Neighbour Movement and the government aid bodies that it established became increasingly clear. In 1979 on the recommendation of the Galbally report it was disbanded. Funding was directed to the newly created Ethnic Communities' Council and attitudes to settlement began to change.<sup>53</sup> So too did the dialogue between migrant and non-migrant groups that, ultimately, changed us all.

There are many tangible examples of the cultural exchange that has occurred. They are as simple as the diversity in names that can be found on school attendance roles, on office doors, and that belong to community leaders and politicians on a local, state and federal government level. This basic symbol of diversity that is represented in a number of aspects of everyday life has become an accepted and often not thought about symbol of multiculturalism.

---

<sup>53</sup> Jordens, *Redefining Australians*, p. 5.

The way food is enjoyed and shared has also been influenced by post-war migration in Victoria. The concept of a shared Vietnamese meal in Richmond, or the practise of sitting and eating outside at café tables on the footpath are a further symbol of how different food cultures have changed in Victoria. Similarly, certain suburbs and locations around Victoria are specifically frequented because of the restaurants and cafes that specialise in particular cuisines. These cuisines often represent the migrant communities in that area. For example, the Ethiopian and Vietnamese restaurants on Racecourse Road in Flemington, or the Chinese restaurants in the suburb of Box Hill. What is particularly interesting about these examples is that their clientele is both members of the migrant communities whose food and culture they represent and by the broader community.



Figure 12. Five teenagers on the school grounds at lunch time, Northcote. (Source: Darebin Library Collection)

### **Representation of migrant rights and support groups**

As a result of the continuing dialogue between migrants and non-migrants in the post-war period, there is a strong history of migrant support groups and networks that represent the interests of migrant and refugee communities.

The Department of Immigration in Australia established a Social Welfare Section in 1948, but, it was vastly under-resourced. By 1952 only twenty social workers were employed to cater for the needs of the half million migrants who had arrived in Australia since January 1947.<sup>54</sup> State government, community, and ethno-centric groups stepped in to provide important support services. It was often upon arrival in Australia that migrants first came into contact with these groups.

---

<sup>54</sup> Jordens, 'Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945', p. 11.



Many of these groups began to emerge as migrant rights began to dominate the international arena. groups of migrants also formed groups to lobby the government regarding conditions for migrants and access to services. Non-government organisations led the way in Victoria in the provision of support and education networks for migrants. So too did the Victorian Council of Social Services which agitated for the rights of migrants, in particular female migrants, widows and unmarried women, from its establishment in the early 1950s. There were numerous other support and lobby groups in Victoria such as the Ecumenical Migration Centre, the Centre for Urban Research and Action, various Greek, Italian, Jewish, German, Maltese and other community lobby groups.<sup>55</sup>

As the century progressed the Victorian Government continued to champion the cause of multiculturalism. The *Ethnic Affairs Commission Act 1993* established the Ethnic Affairs Commission. Its aim was to 'promote full participation by all groups in all aspects of community life; promote access by diverse groups to government services; encourage groups to retain their cultural identity; and to promote co-operation, harmony and understanding'.<sup>56</sup> The Victorian Multicultural Commission then replaced the Ethnic Affairs Commission and furthered the ideas set out in the Act by 'consulting with relevant individuals and organisations to determine the needs of diverse communities [working] to maintain harmonious relations between different cultural groups'.

The Victorian Government's stance on multiculturalism in the later part of the post-war period is clear and well documented. However, there is a need to trace and represent the dialogue that policy and the provision of migrant support services has inspired within the community. There is also a need to access the personal dialogue that has resulted from Victorian post-war immigration.

## **Potential places & objects**

### ***Types of places and objects***

Records of public debate and writing about these themes; placards and signs from public meetings, marches and events on issues relating to migration and race; premise of intercultural organisations and activities; multilingual signage; restaurants; markets.

### ***Examples from Thematic History***

Aqua Profonda sign at Fitzroy Swimming Pool; Restaurant precinct on Racecourse Road; Restaurant precinct in Box Hill; Ecumenical Migration Centre and CHOMI.

## **Registered Places**

---

<sup>55</sup> Markus, *Building a New Community*, p. 84.

<sup>56</sup> *A Nation of Immigrants: A State of Diversity*, Multicultural Affairs Unit, Department of Premier and Cabinet, East Melbourne, 1997.

Place Name	Descriptor	Locality	VHR/VHI/HO/NTR
Unity Hall	Union Headquarter	Melbourne	VHI H782-1409
Church of all Nations	Church	Carlton	VHR H2179
Pellegrini's	Cafe	Melbourne	NTR B6051
Mission to Seamen Building	Welfare	Port Melbourne	
Don Bosco Youth Centre	Italian influenced building	Brunswick	H0170
"Aqua Profonda" sign, Fitzroy Pool	Languages	Fitzroy	VHR H1687

**Registered Objects**

Object Name	Descriptor	Repository /owner	Catalogue Number
They Escape Persecution	Poster detailing refugees and community activism	Museum Victoria	SH 911393
Santospirito Collection	Welfare - Photographs, postcards and documents relating to the efforts of the Archbishop's Italian Relief Committee to provide welfare and assistance to Italian migrants during WWII and the postwar period.	Italian Historical Society	
COASIT Records and Archives	Collection of COASIT Italian Assistance Association internal records and memorabilia.	Italian Historical Society	

***VF & AHT Themes***

***2. Peopling Victoria's places and landscapes***

2.5 maintaining distinctive cultures

***8. Building community life***

8.1 Maintaining spiritual life

8.2 Educating people

8.5 Preserving traditions and commemorating

***9. Shaping Cultural and creative life***

9.4 Creating popular culture

## REFERENCES

This reference list has been divided into the following topics:

- general histories
- migration in Australia and Victoria
- migrant community specific
- place and suburb specific
- population and demographic.

\* References that were published or became available in between the initial compilation of this Thematic History and the submission of the final project report have been marked with an asterisk.

### General histories

Brown-May, A. and Swain, S. (eds), *The Encyclopedia of Melbourne*, Cambridge University Press, Port Melbourne, 2005.

Cooke, A., *Emigrant Ships: The Vessels Which Carried Migrants Across the World, 1946 - 1972*, Carmania Press, London, 1992.

Davison, G. and Brodie, M. (eds), *Struggle Country: The Rural Ideal in Twentieth Century Australia*, Monash University ePress, 2005.

eMelbourne - Housing Commission of Victoria,  
<http://www.emelbourne.net.au/biogs/EM00733b.htm>

Fitzrovians, *Reflections of Fitzroy*, The University of Melbourne School of Historical Studies Student Research Series 11, School of Historical Studies, University of Melbourne, Melbourne, 2008.

Kenely, M., *Land of Hope: Soldier Settlement in Western District of Victoria 1918-1930*, Deakin University Faculty of Business and Law, Working Paper Series No 9911, Deakin University, Geelong, 1999.

Lake, Marilyn, *The limits of hope: soldier settlement in Victoria, 1915-38*, Oxford University Press, Melbourne, 1987.

Lees, S. and Senyard, J., *The 1950s: How Australia Became a Modern Society and Everyone Got a House and Car*, Hyland House, South Yarra, 1987.

O'Hanlon, S., *Together Apart: Boarding House, Hostel and Flat Life in Pre-War Melbourne*, Australian Scholarly Publishing, Melbourne, 2002.

O'Hanlon, Seamus and Luckins, Tanja (eds), *Go! Melbourne: Melbourne in the Sixties*, Circa, Melbourne, 2005.

Yule, Peter (ed.), *Carlton: A History*, Melbourne University Press, Carlton, 2004.

## Migration in Australia and Victoria

*A Nation of Immigrants: A State of Diversity*, Multicultural Affairs Unit, Department of Premier and Cabinet, East Melbourne, 1997.

*Attitudes of Victorians to Migrants*, Victorian Ministry of Immigration and Ethnic Affairs, 1978.

Australian Screen - They're a Weird Mob,  
<http://australianscreen.com.au/titles/theyre-weird-mob/clip1/>

*Availability, Affordability, Accessibility: Housing Victoria's New Migrant and Refugee Communities*, Ethnic Communities Council of Victoria Policy Discussion Paper No 4, Statewide Resources Centre.

Betts, K., *The Great Divide: Immigration Politics in Australia*, Duffy and Snellgrove, Sydney, 1999.

Blacher, T. 'Resettlement of Unattached Refugee Children in Victoria, 1975-1979', *Multicultural Australia Papers*, Clearing House on Migration Issues of the Ecumenical Migration Centre, Victoria, 1980.

\*Brasch, Nicholas, *Australia's Immigration Policy : 1788-2009*, Pearson Heinemann Library, Sydney, 2009.

Broome, R., *The Victorians: Arriving*, Fairfax, Syme & Weldon Associates, Melbourne, 1994.

Butler-Bowdon, Eddie, *In the Service? A History of Victorian Railway Workers and their Union*, Hyland House, South Yarra, 1991.

Calwell, A. 'The Australian Tradition in Immigration (the texts of the Minister's speeches on the Second Reading of the Bill to Amend the Immigration Act 1901-1948, and the War-time Refugees Removal Bill)', 9 June 1948.

Cattermole, A., *The Political Economy of Work and Health for Women of Non-English Speaking Background*, Centre for Employment and Labour Relations Law, Working Paper 1, 1994.

Collins, J., *Migrant Hands in a Distant Land: Australia's Post-war Immigration*, Pluto Press, Sydney, 1988.

Cope, B., 'Policy into Practice: Essays on Multiculturalism and Cultural Diversity in Australian Society', Working Papers on Multiculturalism No. 20, The Centre for Multicultural Studies, University of Wollongong, Wollongong, 1992.

\*Crock, Mary, *Immigration, refugees and forced migration: law, policy and practice in Australia*, Federation Press, New South Wales, 2010.

*EMC News*, Ecumenical Migration Centre Inc., Fitzroy, 1986.

Enever, J. (ed.), *Voices from the Past: Stories of Industry, Immigration and Life From the University of Melbourne Archives*, Rm 403 Publishing, Melbourne, 2005.

---

*English Classes Available for Adult Migrants in Victoria 1979*, Victorian Ministry of Immigration and Ethnic Affairs, East Melbourne.

*English Language and Learning Needs of Adult Migrants in the Western Suburbs of Melbourne*, Department of Immigration and Ethnic Affairs, Australian Government Publishing Service, Canberra, 1983.

Ethnic Schools Association of Victoria,  
<http://www.communitylanguages.org.au/index.php>

Federation Square - Multicultural program,  
<http://www.federationsquare.com.au/index.cfm?pageID=247>

Green, H.J., '*Victoria, the speedway to rural prosperity: a handbook for intending settlers*', issued by direction of Alfred Downward, Minister of Lands and Migration, H.J. Green, Government Printer, Melbourne, 1925.

Haebich, A., *Spinning the Dream: assimilation in Australia 1950-1970*, Fremantle Press, North Fremantle, 2008.

*Immigration Policies 1945-1991: An Annotated Bibliography*, Library Bibliography Series, Bureau of Immigration Research, Australian Government Publishing Service, Canberra, 1991.

\*Immigration Museum Victoria: Identity,  
<http://museumvictoria.com.au/immigrationmuseum/discoverycentre/identity/>

Immigration to Victoria during the 20<sup>th</sup> century - a timeline,  
<http://www.immi.gov.au/media/publications/statistics/federation/timeline1.pdf>

Jordens, A., '*Alien Integration: The Development of Administrative Policy and Practice within the Australian Department of Immigration since 1945*', Administrative, Compliance and Governability Program Working Paper No. 6, Australian National University, Canberra, 1992.

Jordens, A., '*Redefining Australians: Immigrant non-Compliance and the Extension of Citizenship Rights in Australia Since 1945*', Working Papers in Australian Studies, Working Paper No. 79, Institute of Commonwealth Studies, University of London, 1992.

Jupp, James, *Focused Study on the Political Participation of Ethnic Minorities in Australia*, Australian Government Publishing Service Canberra, 1989.

Jupp, J., *From White Australia to Woomera: The Story of Australian Immigration*, Cambridge University Press, New York, 2002.

Jupp, J., *The Australian People: An Encyclopedia of the Nation, Its People and Their Origins*, Cambridge University Press, New York, 2001.

Khoo, S-E. and McDonald, P. (eds), *The Transformation of Australia's Population 1970-2030*, UNSW Press, Sydney, 2003.

- Langfield, M., 'Ecumenical Migration Centre Melbourne - the First 20 Years', Making Multicultural Australia, [www.multiculturalaustralia.edu.au/doc/ecumig\\_2.pdf](http://www.multiculturalaustralia.edu.au/doc/ecumig_2.pdf)
- Langfield, M., *Espresso Bar to EMC: A Thirty-Year History of the Ecumenical Migration Centre*, Monash Publications in History No. 22, Department of History, Monash University, Melbourne, 1996.
- Lever-Tracey, C., *A Divided Working Class: ethnic segmentation and industrial conflict in Australia*, Routledge & Kegan Paul, New York, 1988.
- Lopez, M., 'The Politics of the Origins of the Multiculturalism: Lobbying and the Power of Influence', Paper delivered at the 10th Biennial Conference of the Australian Population Association, December 2000.
- Mahalingam, R. (ed.), *Cultural Psychology of Immigrants*, Lawrence Erlbaum Associates Publishers, Mahwah, 2006.
- Markus, A., *Race: John Howard and the Remaking of Australia*, Allen & Unwin, New South Wales, 2001.
- Markus, A. (ed.), *Building a New Community: Immigration and the Victorian Economy*, Allen & Unwin, Crows Nest, 2001.
- Merchant, P., *The History, Evolution, Function and Contribution of The Catholic Immigration Office in Melbourne 1949-1985*, Catholic Intercultural Resource Centre, No. 39, North Fitzroy, 1986.
- \*Migration Heritage Centre New South Wales,  
<http://www.migrationheritage.nsw.gov.au/homepage/>
- Museum Victoria, Chain migration,  
<http://museumvictoria.com.au/origins/glossary.aspx?gid=9>
- \*Museum Victoria: Immigration to Victoria Timeline,  
<http://museumvictoria.com.au/discoverycentre/websites-mini/immigration-timeline/>
- National Museum of Australia - Horizons,  
[http://www.nma.gov.au/exhibitions/horizons/marketing\\_migrants/](http://www.nma.gov.au/exhibitions/horizons/marketing_migrants/)
- \*Neumann, Klaus and Tavan, Gwenda (eds.), *Does History Matter? Making and debating citizenship, immigration and refugee policy in Australia and New Zealand*, The Australian National University E Press, Canberra, 2009.
- Nile, R. (ed.), *Immigration and the Politics of Ethnicity and Race in Australia and Britain*, Bureau of Immigration Research (Australia), Carlton, 1991.
- 'Overseas Born Women in the Victorian Labour Market', Information Paper no. 17, Office of Ethnic Affairs, East Melbourne, 1992.
- Richards, E., *Destination Australia: Migration to Australia since 1901*, UNSW Press, Sydney, 2008.

---

Roper, T. W., *Bibliography of Migration to Australia from non-English Speaking Countries with Special Reference to Education*, Centre for the Study of Urban Education, School of Education, La Trobe University, 1970.

Rudd, K., *Asian Languages and Australia's Economic Future*, February 1994.

Russell, H., *Play and Friendship in a Multi-Cultural Playground*, Australian Children's Folklore Publications, Institute of Early Childhood Development, Melbourne, 1986.

\*SBS Television, *Immigration Nation*,  
<http://www.sbs.com.au/immigrationnation/>

Tavan, G., *The Long, Slow Death of White Australia*, Scribe Publications, Carlton, 2005.

The Australia Women's Register - Migrant Women Workers Project, <http://www.womenaustralia.info/biogs/AWE2125b.htm>

University of Melbourne Archives - Trade Union Migrant Workers' Centre,  
<http://www.lib.unimelb.edu.au/collections/archives/collection/s/pdfs/tumwc.pdf>

*Victoria's Skilled Migration Strategy*, Skilled Migration Unit, 2005.

Viva Victoria,  
[http://www.culturaldiversity.vic.gov.au/web25/rwpgslib.nsf/GraphicFiles/Viva+program+2009/\\$file/081201+viva+program\\_lowres.pdf](http://www.culturaldiversity.vic.gov.au/web25/rwpgslib.nsf/GraphicFiles/Viva+program+2009/$file/081201+viva+program_lowres.pdf)

Walsh, K., *The Changing Face of Australia: A century of Immigration, 1901-2000*, Allen & Unwin, New South Wales, 2001.

*We are all Australians: A Discussion paper about an inclusive Ethnic Affairs Policy for Victoria*, Report of the Immigration and Ethnic Affairs Policy Committee, The Australian Labor Party Victorian Branch, 1995.

*Welcome to Australia: Important Information for Migrants Settling in Victoria*, Victorian Inter-Church Migration Fellowship, 1978.

Wilton, J. and Bosworth, R., *Old Worlds and New Australia: The Post-War Migrant Experience*, Penguin Books, Victoria, 1984.

York, B., *Admission and Exclusions: 'Asiatics' and 'Other Coloured Races' in Australia: 1901 to 1946*, Studies in Australian Ethnic History, Centre for Immigration and Multicultural Studies, Australian National University, 1995.

Zubrzycki, J., *Arthur Calwell and the Origin of Post-War Immigration*, Australian Government Publishing Service, Canberra, 1994.



## Community specific materials

*A Community of Communities: Victoria's Spanish-Speaking Community* (exhibition catalogue), Immigration Museum, Museum Victoria, 2002.

*A Worthwhile Enterprise: The Migrant Hostel in Springvale* (exhibition catalogue), Immigration Museum, 2008.

Benjamin, R. A., *Serious Influx of Jews: A History of Jewish Welfare in Victoria*, Allen & Unwin, New South Wales, 1998.

Browne, P., *The Longest Journey: Resettling Refugees from Africa*, UNSW Press, Sydney, 2006.

\*Buchanan, Srefanie Everke, *The Construction of Cultural Identity: Germans in Melbourne*, Transaction Publishers, New Brunswick, 2007.

\**Callaloo - The Caribbean Mix in Victoria* (exhibition catalogue), exhibition held at the Immigration Museum in Melbourne as part of the Community Exhibition Program from 3 December 2009 to 7 March 2010.

Campbell, Margaret, *From There to Here: Excerpts from the First Person Accounts of Family Migration Werribee 1840s - 2000s*, Werribee Community Centre, Werribee, 2005.

Catholic Life, 'Polish-Australian hero defined LV immigrants',  
<http://www.sale.catholic.org.au/asp/common/stream.asp?ID=1202>

\*Chinese-Australian Historical Images in Australia,  
<http://www.chia.chinesemuseum.com.au/>

Church of All Nations Carlton, <http://carlton-uca.org/>

COASIT, Italcare Home Support Agency,  
<http://www.coasit.com.au/ital.php>

COASIT, The Association of Senior Italian Citizens' Clubs of Victoria, <http://www.coasit.com.au/sencit.php>

*Cowboys, Church Bells & Curtain Calls: American Heritage in Australia* (exhibition catalogue), Immigration Museum, Museum Victoria, 2005.

Cross, Teena (ed.), *Migration Jigsaw, Melbourne's Living Museum of the West*, Melbourne, 1984.

Davies, Will & Dal Bosco, Andrea, *Tales From a Suitcase*, no further publication details.

Davine, A. Vegnimo Da Conco, *Ma Simo Veneti: A Study of the Immigration and Settlement of the Veneti in Central and West Gippsland, 1925-1970*, Italian Australian Institute, La Trobe University, Melbourne, 2006.

Di Lorenzo, Gioconda, *Solid Brick Homes and Vegie Patches: A History of Italian Migration to Moonee Ponds*, History Department, University of Melbourne, Melbourne, 2001.

eMelbourne - Lygon Street Festa,  
<http://www.emelbourne.net.au/biogs/EM00872b.htm>

- Fitzgerald, J., *Big White Lie: Chinese Australians in White Australia*, UNSW Press, Sydney, 2007.
- Fisher, F. (ed.), *Vietnamese Settlement in Springvale*, Monash University Graduate School of Environmental Science, Environment Report No. 14, 1987.
- Fletcher, M., *Digging People Up for Coal: A History of Yallourn*, Melbourne University Press, Carlton, 2002.
- Fletcher, M., *The Model Town and the Machine* Parts 1 & 2, radio program prepared for ABC Radio National Hindsight program, can be downloaded at <http://www.abc.net.au/rn/hindsight/stories/2008/2258249.htm>
- For a Better Life We Came: Photographs and Memories of 16 Greek and Italian Migrants*, Collected and Edited by the Brunswick Oral History Project, Brunswick City Council, 1985.
- Garner, M., *Swedes in Melbourne: A Contemporary Ethnographic Study*, Scandinavian - Australian Migration Project, Monograph No. 1, Melbourne, 1984.
- Gippsland Immigration Wall of Recognition - Souvenir Booklet*, Official Opening, 18 March 2007.
- Greek Women of the Mass Migration Period*, Australian Greek Welfare Society, Victoria, 1987.
- Grollo, D. R., *Trevisani in Australia: Cooper's Creek*, Mure Pty Ltd, Thornbury, 2004.
- \*Haveric, Dzavid, *History of the Bosnian Muslim Community in Australia: Settlement Experience in Victoria*, PhD thesis, Victoria University, 2009.
- \*Hoang, Carina (ed.), *Boat people: personal stories from the Vietnamese exodus 1975-1996*, Cloverdale, 2010.
- Hoffman, T., *The Iraqi Shia Community: A Resource for Community Workers & Mainstream Agencies*, Ecumenical Migration Centre, Victoria, 1999.
- Howie, E., 'Community Settlement Service Delivery to Indo Asian Refugees - A Review of Agency Experience September 1977 - December 1978', Multicultural Australia Papers, Clearing House on Migration Issues of the Ecumenical Migration Centre, 19 November 1979, Victoria.
- Jannon, G., *Piedmont Down Under: Story of Piedmontese Migration to Australia*, Associazione Piemontesi Victoria Inc, Holmesglen, 1998.
- Jewish Care,  
[http://www.jewishcare.org.au/services/caring\\_for\\_older\\_people](http://www.jewishcare.org.au/services/caring_for_older_people)
- Journey Through Diversity: The Story of Armenian Immigration* (exhibition catalogue), Immigration Museum, Museum Victoria, 2003.
- Leuner, B., *Migration, Multiculturalism and Language Maintenance in Australia: Polish Migration to Melbourne in the 1980s*, Peter Lang, Bern, 2008.

- Loh, M., *Sojourners and Settlers From Japan in Victoria, 1897-1991* (exhibition catalogue), State Library of Victoria, 1992.
- \*Longo, Don (ed.) *Terra lasci terra trove: from Molinara to Adelaide: the history of a southern Italian community in South Australia, 1927 - 2007*, Molinara Socia and Sport Club Inc., in association with Lythrum Press, Adelaide, 2010.
- Lutz, Marina & Somers, *Commonwealth Immigration Camp: Memories of teaching at Victorian School No. 4653 in 1950*, Ginninderra Press, Australian Capitol Territory, 2007.
- Macedonian Immigrant Stories in Victoria* - DVD published by Victorian Macedonian Community Welfare Association, 2006.
- Martin, J. S., *Scandinavians in Victoria - Then and Now*, Scandinavian - Australian Migration Project, Monograph No. 7, University of Melbourne, 1985.
- Matheson, A. J., *Bibliography: The Migrant Woman*, Ecumenical Migration Centre, 1972.
- MCK - The Melbourne Chevra Kadisha, <http://www.mck.org.au/>
- Meyer, C. & Loh, M., *Quiet Industry and Good Conduct: German Immigrants and their Descendents in Victoria* (exhibition catalogue), State Library of Victoria, 1992.
- Nguyen, Nathalie Huynh Chau, *Voyage of Hope: Vietnamese Australian Women's Narratives*, Common Ground, Altona, 2005.
- Nsubuga-Kyobe, A. and Dimock, L., *African Communities and Settlement Services in Victoria, Towards Better Service Delivery Models*, Australian Multicultural Foundation, Bundoora, 2002.
- Pako Festa, <http://www.pakofesta.com.au/index.html>
- Passport: An Education Program at the Immigration Museum* (exhibition catalogue), Immigration Museum, Museum Victoria, 2001.
- Pascoe, R. and Ronayne, J. (eds), *The Passeggiata of Exile: the Italian Story in Australia*, Victoria University of Technology, Victoria, 1998.
- \*Patalone, Angelo, *The Philosopher's Kitchen*, 2010.
- Penrose, H. (ed.), *Brunswick: One History, Many Voices*, Victoria Press, South Melbourne, 1994.
- \*Sestokas, Joseph, *Welcome to little Europe: displaced persons and the north camp*, Little Chicken, Sale, 2010.
- Settled and Unsettled: A View From the Highrise* (exhibition catalogue), Immigration Museum Exhibition Catalogue, 2004.
- Smiley, D. Dress, *Culture and Migration: Project and Research Report on Aspects of Muslim Women's Experiences in Australia*, Islamic Women's Council of Victoria, Collingwood, 1996.
- \**Survival of a Culture - Kurds in Australia* (exhibition catalogue), exhibition held at the Immigration Museum in

---

Melbourne as part of the Community Exhibition Program, from 16 March - 12 September 2010.

Tence, M., *A Russian Presence* (exhibition catalogue), Immigration Museum, Museum Victoria, Melbourne, 2000.

\*The Brotherhood of Saint Nicholas Tsamanta, *From Tsamanta to Melbourne: Stories from Melbourne's Tsamantiot Community*, published by the Brotherhood of Saint Nicholas Tsamanta, Melbourne, 2009.

The Fabric of a Dream - the Fletcher Jones story, <http://www.filmaust.com.au/fabric/default.asp?content=showcase>

*The Other Dutch: De Andere Netherlands* (exhibition catalogue), Immigration Museum, Museum Victoria, 2000.

*The Story of A Hoa: A Celebration of Indo-China ethnic Chinese immigration and settlement in Australia - 20 Years On* (exhibition catalogue), Immigration Museum, Museum Victoria, 2002.

*The Valley Success Story: Migrant voices be heard!*, Central Gippsland Institute of TAFE, Gippsland, 1996.

Tkalcevic, M., *Croats in Australia: An Information and Resource Guide*, Victoria College Press, Burwood, 1988.

Trang, T. & Balnaves, M., *New Land, Last Home: The Vietnamese Elderly and the Family Migration Program*, Australian Government Publishing Service, Canberra, 1993.

*Turkish Community Development Project: First Progress Report*, Ecumenical Migration Centre, Melbourne, 1975.

Turnbull, C. and Valiotis, C., *Beyond the Rolling Wave: A Thematic History of Greek Settlement in New South Wales*, Centre for Community History, University of South Wales, 2001.

Vo-Thanh-Xuan, J. and Liamputtong, P., 'What It Takes to Be a Grandparent in a New Country: The Lived Experience and Emotional Well-Being of Australian-Vietnamese Grandparents', *Australian Journal of Social Issues*, Vol. 38, 2003.

Wiench, M. and Drozd, E. (eds), *Polish Migrants' Stories*, Australian-Polish Community Services Inc., Footscray, 2006.

Wuchatsch, R., *Westgarthtown: The German Settlement at Thomastown*, Robert N. Wuchatsch, Melbourne, 1985.

York, B., *Maltese Migration: An Annotated Guide to Research Sources*, Second Edition, Victoria University of Technology, Victoria, 1998.

York, B., *Maltese in Australia: Wanderings Through the Maltese-Australian Story from Convict Times to the Present*, Europe Australia Institute, Victoria University of Technology, Melbourne, 1998.

Zubrzycki, Jerzy, *Settlers of the Latrobe Valley: A sociological study of immigrants in the brown coal industry in Australia*, Australian National University, Canberra, 1964.

## Place and suburb specific materials

Alpine Shire Heritage Study - Thematic Environmental History, [http://www.alpineshire.vic.gov.au/files/Heritage\\_Thematic\\_Environmental\\_History\\_Oct2008\\_pp51-97.pdf](http://www.alpineshire.vic.gov.au/files/Heritage_Thematic_Environmental_History_Oct2008_pp51-97.pdf)

Barnard, J. with Jennings, S. *Welcome & Farewell: The Story of Station Pier*, Arcadia Melbourne in association with Department of Infrastructure Victoria, Melbourne, 2004.

*Block 19 Bonegilla VHR 1835 720.9945*, A variety of documentation prepared to support the listing of Bonegilla on the Victorian Heritage Register.

Creak, S. and Petrovs, M. (eds), *Western Responses: The Impact of Post-War Migration in Footscray*, Melbourne University History Advanced Seminar Papers, 1995.

Film Gippsland - Township tour, <http://www.filmgippsland.com.au/region/index.php?town=morwell>

Greater Dandenong - Afghan Bazaar Cultural Tours, <http://www.greaterdandenong.com/Documents.asp?ID=9123&Title=Afghan+Bazaar+Cultural+Tours>

Franz, H., *German Heritage Places in Victoria*, Report completed for the Victorian Heritage Council, November 1999.

Harding, M., *Doveton: A Brief History*, The Friends of Doveton Library Inc, Melbourne, 1993.

Johnston, C., *Latrobe Valley Heritage Study*, Latrobe Regional Commission, 1991.

Latrobe's Immigrants, 'Migration scheme helped displaced persons in post-war Europe', <http://www.latrobe.vic.gov.au/WebFiles/Media/March08/Page%2012.pdf>

MacLaren, K. *Migration and Melbourne's Inner Suburbs: The Impact of Post-war Migration on the Built Heritage of Inner Melbourne*, 2004.

Maroondah Heritage Study, stage one, [http://www.maroondah.vic.gov.au/common/files/PlanningSustainability/Thematic\\_and\\_Contextual\\_Study.pdf](http://www.maroondah.vic.gov.au/common/files/PlanningSustainability/Thematic_and_Contextual_Study.pdf)

O'Neill, F. and Yelland, S., *Not a Place Forever: The Hotham Estate, North Melbourne*, Heritage Management Branch, Department of Planning and Development, 1993.

Papaleo, V. and Safadi, D., *Increasing Access to Rooming House Services for Newly Arrived Migrant Communities in the City of Yarra*, Yarra Community Housing Ltd & the Ecumenical Migration Centre Inc, Melbourne, 1998.

Pennay, Bruce, *Bonegilla Food Experiences*, Parklands Authority Wodonga, Wodonga, 2004.

Pennay, B., *Calwell's Beautiful Balts: Displaced Persons at Bonegilla*, Parklands Albury-Wodonga, Wodonga, 2007.

Pennay, B., *Never Enough Dutch: Assisted Immigrants from the Netherlands at Bonegilla*, Parklands Albury-Wodonga, Wodonga, 2007.

Samargis-Murphy, J. and MacFadzean, M., *The Longest Journey: A History of Migration to the Shire of Lilydale*, Lilydale Museum, Shire of Lilydale, 1994.

*Survey of Post-War Built Heritage in Victoria: Stage One, Volume 1: Contextual Overview, Methodology, Lists and Appendices, Volume 2: Citations*, Prepared for Heritage Victoria by Heritage Alliance, October, 2008.

\**The Age*, article on the Blessing of the Waters ceremony  
<http://www.theage.com.au/news/national/cold-winds-and-colder-water-fail-to-halt-a-most-fortunate-tradition/2007/01/07/1168104867761.html>

\*The Gippsland Immigration Park,  
<http://www.gippslandimmigrationpark.com.au/>

The Quang Minh Buddhist Temple, <http://www.quangminh.org.au/>

Victorian Heritage Database - Fletcher Jones Factory and Gardens, <http://vhd.heritage.vic.gov.au/places/heritage/2409>

Victorian Heritage Database - Former Maribyrnong Migrant Hostel, <http://vhd.heritage.vic.gov.au/places/heritage/35583>

WACOL Remembered, 1949-1987,  
[http://www.multiculturalaustralia.edu.au/doc/wacol\\_remembered.pdf](http://www.multiculturalaustralia.edu.au/doc/wacol_remembered.pdf)

\*Westgarthtown,  
<http://www.westgarthtown.org.au/news/index.htm>

## Population and demographic

Burnley, I., Murphy, P. and Fagan, R., *Immigration and Australian Cities*, The Federation Press, Annandale, 1997.

Gray, I. W. et. al., *Immigrant Settlement in Country Areas*, Bureau of Immigration Research, Australian Government Publishing Service, Canberra, 1991.

*Greater Dandenong: A Profile of Our Communities*, City of Greater Dandenong, 1996.

*Greater Dandenong Statistical Profile Series*, City of Greater Dandenong, 1998.

Hugo, G., *Atlas of the Australian People: Victoria*, Bureau of Immigration research, Australian Government Publishing Service, Canberra, 1991.

Maher, C. and Caldown, W., *Atlas of the Australian People - 1991 Census*, Victoria, Joint Commonwealth/State/Territory Population, Immigration and Multicultural Research Program, Australian Government Publishing Service, Canberra, 1997.

Madden, K., *Dangling the Carrot: Analysis and Discussion of Immigration to Regional Australia*, The Australian Population Institute, 2004.

*Population Issues and Australia's Future: Environment, Economy and Society, Consultants' Report*, Australian Government Publishing Service, Canberra, 1992.

*Review of Australia's Demographic Trends, February 1981, 1982, 1983*, Department of Immigration and Ethnic Affairs, Australian Government Publishing Services, Canberra.

*The People of the Inner Urban Region: A Socio-Demographic Profile 1976-1981*, Inner Urban Regional Consultative Council, Centre for Urban Research and Action, Fitzroy, 1983.

*Victorian Community Profiles: 2001 Census Volume 1*, Office of Victorian Multicultural Affairs, Department for Victorian Communities, Victoria, 2003.

Vizard, S., Martin, H. J, and Watts, T. (eds), *Australia's Population Challenge: The 2002 Australian Population Summit*, Penguin Books, Victoria, 2003.

# **Victoria's Post 1940s Migration Heritage Darebin Pilot Project**

**Volume 3A: Pilot Project – Project Report**

**August 2011**

**CONTEXT**

**Prepared for  
Heritage Victoria and the City of Darebin**

---



---

© Context Pty Ltd

### **Team for the Darebin Pilot Project**

Chris Johnston: Context

Sarah Rood: Way Back When

Carmelina Di Guglielmo: The Connies

Roberto D'Andrea: The Connies

Paul Michell: Darebin Libraries

Julia Cusack: Context

Jessie Briggs: Context

### **Report Register**

This report register documents the development and issue of the report entitled *Victoria's Post 1940s Migration Heritage : Darebin Pilot Project* undertaken by Context Pty Ltd in accordance with our internal quality management system.

The Darebin Pilot Project forms Volume 3 in a three volume set for the larger project. There are three parts to Volume 3:

3A: Pilot Project – Project Report.

3B: Pilot Project – Data: this volume assembles the case study data.

3C: Pilot Project – DVD: the electronic data.

<b>Project No.</b>	<b>Issue No.</b>	<b>Notes/description</b>	<b>Issue date</b>	<b>Issued to</b>
1334	1	<b>Victoria's Post 1940s Migration Heritage : Darebin Pilot Project</b> Draft, 30 May 2011	1/6/2011	Tracey Avery: Heritage Victoria
1334	2	<b>Victoria's Post 1940s Migration Heritage : Darebin Pilot Project</b>	31/8/2011	

### **Context Pty Ltd**

22 Merri Street, Brunswick 3056

Phone 03 9380 6933

Facsimile 03 9380 4066

Email [context@contextpl.com.au](mailto:context@contextpl.com.au)

Web [www.contextpl.com.au](http://www.contextpl.com.au)



---

# CONTENTS

<b>1</b>	<b>INTRODUCTION</b>	<b>1</b>
	1.1 Background	1
	1.2 Establishing the framework for the Pilot Project	1
<b>2</b>	<b>DEVELOPING AN APPROACH</b>	<b>3</b>
	2.1 Initial consultation	3
	2.2 The proposed approach	5
	2.3 Structure of the pilot	6
<b>3</b>	<b>CASE STUDIES</b>	<b>8</b>
	3.1 Introduction	8
	3.2 Preston Tramway Workshop	8
	3.3 Preston Market	10
	3.4 St Joseph the Worker	12
	3.5 Punjabi Community	14
	3.6 Library	16
	3.7 Kite Festival	21
<b>4</b>	<b>LEARNINGS FROM THE PILOT</b>	<b>27</b>
	4.1 Introduction	27
	4.2 Considering the framework	27
	4.3 Recognising key success factors	29
	4.4 Addressing limitations and concerns	29
	<b>APPENDIX 1: OUR FRAMEWORK</b>	<b>31</b>
	<b>APPENDIX 2: PLACES ASSOCIATED WITH POST 1940S MIGRATION</b>	<b>33</b>
	Potential types of places	33
	Specific places from the Darebin Heritage Study	34
	<b>APPENDIX 3: LETTER OF INTRODUCTION</b>	<b>37</b>





# 1 INTRODUCTION

## 1.1 Background

### The overall project

Heritage Victoria commissioned a State-wide post 1940s migration heritage study to develop a better understanding of places and objects associated with people who have migrated to Victoria since the Second World War.

The project is designed to encourage greater recognition of migration heritage, and to encourage its conservation. The project has 4 main components:

- thematic history
- approaches to involving communities
- pilot project
- strategy & recommendations for future projects.

This report covers the **pilot project**.

The purpose of the pilot was to explore ways to involve people from post-war migrant backgrounds in identifying places that are important to them as part of their experience of migrating, settling (etc). The pilot was designed to inform Heritage Victoria about effective ways that they could work with local government authorities (LGAs) to help them identify migrant heritage places, an acknowledged gap in many local heritage studies.

The pilot project is reported as Volume 3 of the overall project. The pilot project report has 3 parts:

3A: Pilot Project – Project Report.

3B: Pilot Project – Data: this volume assembles the case study data.

3C: Pilot Project – DVD: the electronic data.

## 1.2 Establishing the framework for the Pilot Project

### Establish basic requirements

Based on the initial community engagement methodology paper, the consultants worked with Heritage Victoria to define the key outcomes required of the pilot project including:

- Principles to guide our work
- Key questions to be addressed
- Approach to assessing significance
- Defining the types of migration heritage studies the pilot is designed to contribute to.

The basic concept for the pilot project is to work with a range of communities within a selected pilot LGA to identify places that tell the story of post 1940s migration in that locality, and assess the importance of selected places identified using HERCON criteria at the levels of local and State significance.

### **Seeking potential pilots**

Through discussions with the project Steering Committee it was decided to:

- focus on places rather than objects
- focus on a defined geographic area
- work across all migrant communities in that area (not focusing on one single migrant community)
- seek the support of the relevant local government authority.

It was agreed that it would be an advantage to work in an LGA where there is an existing relationship with relevant community leaders. It was also recognised that the pilot needed to be scoped to match the available resources, and that the process of designing and running the pilot would be expected to throw up both practical and strategic issues for Heritage Victoria that would be addressed through recommendations arising from the pilot.

It was then decided that Heritage Victoria would put out a call for Expressions of Interest through HeritageChat, an email discussion list widely read in the heritage sector and by local government officers with heritage roles. The EOIs received were then reviewed by the Steering Committee and a pilot locality was selected.

In requesting EOIs, Heritage Victoria the purpose of the pilot as being ‘to test out ways of working with migrant communities (and their organisations) so that places of importance to the story of migration can be identified’. Further, Heritage Victoria noted that the pilot would ‘add to local knowledge, involve migrant community representatives and organisations, identify and assess the significance of specific places, and enable greater recognition and protection of the places that can help tell the story of migration locally. It is expected that it will identify issues and test out solutions to problems that arise along the way, offering directions for the future’.

As local hosts, an LGA was expected to:

- Actively participate in the pilot project, including in community workshops and meetings
- Join the project steering committee
- Introduce the project to their local migrant community organisations, and publicise the project locally
- Provide meeting spaces and other practical support (equipment, photocopying, sending out invitations).

No financial contribution was expected.

Heritage Victoria sought an LGA with a demonstrated interest in migration heritage, effective working relationships with their migrant communities and organisations and a gap in their knowledge of places associated with post 1940s migration. The LGA also needed to commit to implementing the results of the pilot project, through the planning scheme or in other ways.

Four EOIs were received, and the City of Darebin was selected. Their EOI offered strong and active engagement in the pilot project.

## 2 DEVELOPING AN APPROACH

### 2.1 Initial consultation

An initial meeting was held in July 2010 with the City of Darebin, Heritage Victoria and the project consultants to discuss:

- overall project, the pilot project components and the desired outcomes
- an approach suited to that particular locality and communities, and their likely desired outcomes
- the roles of LGA and HV (and any other partners)
- the roles of consultants
- resources and timeframe
- the membership of a working group to guide the pilot project.

The initial meeting included a range of Council officers and Heritage Victoria representatives. Heritage Victoria explained the overall project and the consultants outlined a proposed approach for the pilot.

The proposed project steps were proposed as:

#### 1 - STARTING

##### What is already known about post 1940 migration in Darebin?

What is already known is the starting point.

Sources include: written sources, Darebin Heritage Study, oral histories, organisations with an interest in migration history, the Darebin's community today.

##### Establishing the working group

The working group was proposed to guide the pilot will include DCC staff (planning, arts/culture, community development, history, library/archives), Councillors and community representatives and Heritage Victoria.

##### Agreeing on the approach

Planning the tasks to get the agreed approach into action.

#### 2 - WORKING TOGETHER

It is proposed that this stage would involve a series of meetings designed to:

- explain the project
- share stories
- focus on places and their community meanings
- learn about heritage protection systems.

#### 3 - RECORDING THE PLACES

- Visiting and recording selected places, preferably with community representatives.



- Documenting the places and the significance of each, using the standard Heritage Victoria format
- Reviewing with community representatives.

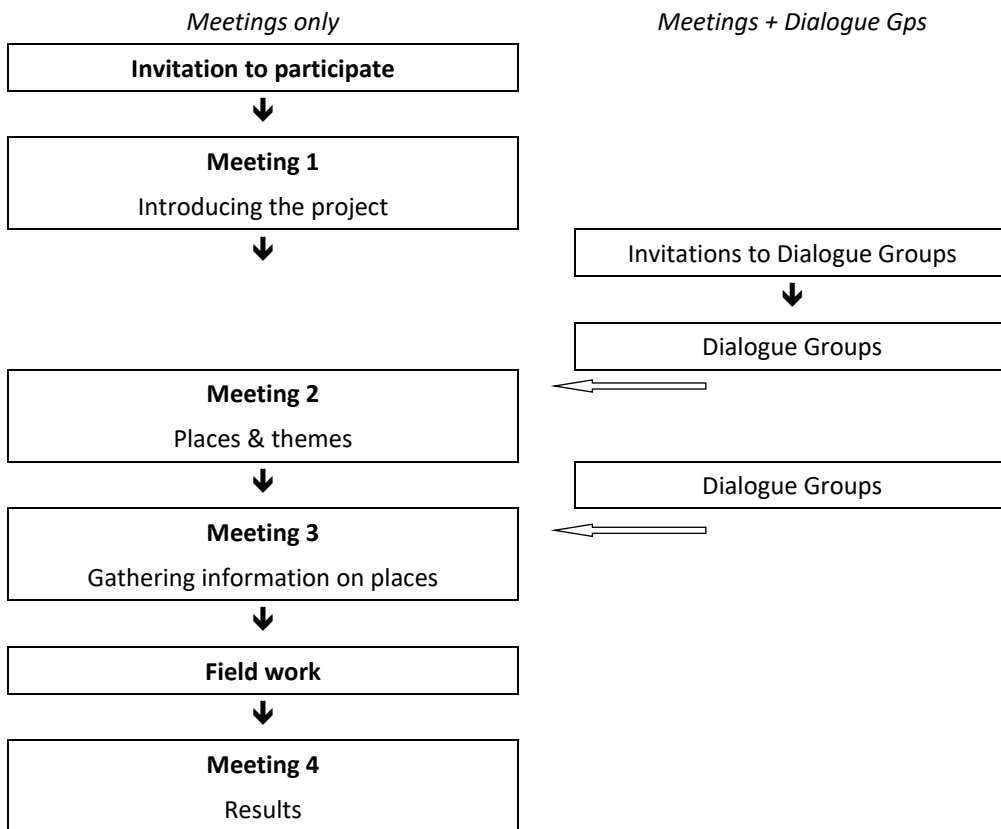
**4 - CELEBRATING**

Celebrating this locality’s migration heritage by:

- Sharing the results for example:
  - through the Darebin Historical Encyclopaedia - <http://dhe.darebin-libraries.vic.gov.au/>
  - through WikiNorthia <http://www.wikinorthia.net.au/>
- Thanking everyone for their contributions
- Acting on the results – Darebin City Council
- Evaluating the process.

There was general support for this overall structure.

Looking at the methods for steps 2 and 3, the consultants proposed a series of community gatherings, seeking people from across a range of post-1940s migrant communities as participants. One idea was that those participating could be provided with resources and guidance so that they could then hold smaller meetings (‘dialogue groups’) within their own communities and feed the results back to the larger gatherings. This is illustrated on the right hand side of the chart below.



This approach was rejected, with the primary concern being that people may not want to come to such meetings and that getting people together across communities may

not succeed. Instead, it was suggested that another meeting be held involving The Connies. This meeting was held in August, and enabled planning of the pilot to begin in earnest.



'The Connies is a collective of tram conductors, performers, educators, ecologists and nature lovers touring festivals, shows and other events throughout Victoria and beyond.

We entertain, educate and inform, creating and distributing beautifully crafted collectable swap-cards that bring environmental, social, historic and cultural themes to your community.

We are a performance troupe born of the rich 112 year Melbourne Tram Conducting tradition. We continue the rites of bag and tickets. The Connies bring along a yarning, poetic and singing trammie tradition. We dress in uniforms that span the era's of tram fashion, and swing beautifully crafted antique leather conductors bags filled with cards and yarns.

(Source: [http://www.connies.com.au/about us](http://www.connies.com.au/about-us))

## 2.2 The proposed approach

At the subsequent meeting with Heritage Victoria, Darebin City Council representatives and The Connies (11.08.2010), the concept of the pilot project and its purpose was discussed in detail, along with the guiding principles. Agreement was reached that a better approach would be to try several methods and work with some individual communities to test out a range of methods. This approach developed as a series of **case studies**.

An important agreement was to build on the existing relationships between The Connies and individuals and communities locally that had been built up over several years, as part of The Connies work on a number of projects including *Darebin's Australians*, a card series developed to illustrate the cultural diversity of Darebin's Australians and given out at public events, especially citizenship ceremonies.

The approach was refined through further discussions between the consultants and The Connies, and a combined team was assembled for the pilot. The approach is detailed below.

### Purpose

The pilot will:

- Recognise that the stories of migration and the places that have the greatest meaning as part of those stories can best be understood by working with local communities and individuals
- Focus on places – not objects or collections – and start with what has been identified in the Darebin Heritage Study

- Focus on 1940 onwards (Second World War) but recognise connections with earlier periods of migration and that specific places may reflect this
- Use themes – the Darebin Draft Thematic Environmental History (2007) and the Migration Heritage Study Thematic History (draft September 2009).

### **Proposed outcomes**

- **Identification of places** including recommendations about their recognition/protection, especially through DCC planning scheme
- **Model approach/es** for inclusion of migration heritage in local government and other heritage studies, with the DCC pilot an important part of developing that approach
- **Community participation** in the pilot.

### **Time frame**

Pilot project was planned for December 2010 to end March 2011. The overall project was required to be completed by the end of April 2011 (with final acquittals by June 2011). As will become clear below, the pilot project has extended into June 2011 with the final component – the library project – not due for completion until mid-June.

### **Pilot project team**

The team comprised:

Chris Johnston, Context (project manager)

Sarah Rood (Way Back When)

The Connies – Roberto D’Andrea and Carmelina Di Guglielmo.

Paul Michell – Darebin Library.

The Connies brought their skills in working with communities and Context (with Sarah Rood) in oral history and in interpreting the community information into a heritage framework. Paul Michell brought archival resources, facilities and connections of the Darebin Library to both the library case study and the Kite Festival activity.

## **2.3 Structure of the pilot**

The pilot was designed to enable the pilot project team to work directly with some communities (or community representatives) and to directly involve people who have experienced migration in the post-war period.

In shaping the pilot, the pilot project team recognised that different communities and communities in different places may need different approaches. Our aim was not to produce a recipe book of ‘standard’ approaches, but rather to illustrate principles through examples.

Three key questions guided the development of the pilot:

Who are the communities?

What is important for them?

How to work with them?

And for each community, the two key questions are:

What are the places that help you tell your story?

Are there shared stories (across your community and others, and across time)?

Appendix 1 Illustrates the overall framework.

### **Giving something to each community**

A fundamental principle was that the pilot project should 'give back to each community' in return for them sharing their stories. The pilot project team proposed that some ways that this could happen would be by:

- Documenting their place/s – that is write a short history, describe the place, record some stories, take some photos, write a statement of heritage significance - and return a copy of that documentation to the community: this would be say 2-6 pages including photos
- Putting information about their place/s on either or both

Darebin Historical Encyclopaedia - <http://dhe.darebin-libraries.vic.gov.au/>

WikiNorthia <http://www.wikinorthia.net.au/>

- Inviting them to a celebration event at the end of the pilot project.

During the project, and as a result of additional funding from Heritage Victoria, there was the opportunity for the development of further cards in the *Darebin's Australians* series.

The City of Darebin agreed to sponsor a celebration at the end of the project.

It may be that some communities will be keen to see an important place associated with their history being considered for protection on the Darebin Planning Scheme as a heritage place.

There may be other future ways the project could help record, share or celebrate these communities, stories and places – and some ideas could come from the communities themselves. However, there were limitations to the scope of the project (time and budget).

### **Case studies**

The case studies selected were:

<b>Preston Tramway Workshop</b>	A well-documented heritage place with an important post-war migrant workforce, but where this aspect of the history is neglected in the current Victorian Heritage Register listing (VHR 2031).
<b>Preston Market</b>	Potential heritage values recognised in Darebin Heritage Study but not yet assessed. A place expected to have strong community attachments across many diverse ethnic communities (see Appendix 2).
<b>St Joseph the Worker</b>	A place that is an important focus for Italians living in that locality (Merrilands Estate). Not yet assessed for heritage values. Recognised in the Thematic Environmental History (part of

<b>Punjabi community</b>	Darebin Heritage Study (see Appendix 2). As an example of a more recently arrived community, to explore their sense of attachment to places.
<b>A catch everyone place – the library</b>	The library is a significant community meeting place for all communities in Darebin. It offered an opportunity to seek ideas about migration heritage from everyone. The final project focused on gathering photographs.
<b>Darebin Kite Festival</b>	The festival is held annually at Edwardes Park Lake and is popular across the Darebin community. It offered another ‘catch everyone’ place, and was used to record some vox pops and catch passers-by about their favourite places.

The Darebin Kite Festival was added later when it appeared that the library project would not be able to be resourced. Finally, all six went ahead.

Each of the case studies is presented below.

## 3 CASE STUDIES

### 3.1 Introduction

The Darebin Pilot Project began in earnest with development of a project plan. This occurred in December 2010 and enabled planning for a January start on the pilot.

For The Connies, Roberto D’Andrea and Carmelina Di Guglielmo, their work in making contacts started immediately (ie. in early December). Timetables were agreed and project directions were set in collaboration with Chris Johnston (Context) and Sarah Rood (Way Back When).

In the pre Christmas period, The Connies introduced the Darebin Migration Heritage Project to each of the identified groups and key participants. This involved telephone calls, emailing the agreed letter of introduction (Appendix 3) and visits to organisations such as the Preston Tramway Workshops. The Connies contacted key people they had worked with in previous years when producing the Darebin’s Australians card series.

The planning and implementation process for the case studies was iterative, with each contact often leading to further contacts or actions. This was not unexpected and reflects the nature of working closely with communities.

### 3.2 Preston Tramway Workshop

#### The concept

The Preston Tramway Workshop is already on the Victorian Heritage Register. The listing recognises that the workshop is historically important as a place where ‘many migrant workers were employed over a long period’ however it does not consider that this place might be of social significance to these workers.

This was a good case study because:

- our work could add an extra layer of understanding
- there is already some good heritage documentation in the VHR listing
- The Connies have already done some research into the stories/potential social significance of the workshop – there is no need to start from scratch.

### **Our proposal**

Our proposal was to add to the existing information through some targeted interviews. This involved:

- Assembling existing information, and define some questions
- Making contact with several people already known to The Connies and doing some interviews, each of around an hour
- Analysing the interview material to add to the heritage information and statement of significance
- Providing material in a format to go onto WikiNorthia & Darebin Historical Encyclopaedia
- Using some of the material to create a new Darebin's Australians card (this opportunity arose through additional funding from Heritage Victoria).
- Inviting contributors to the pilot project celebration.

### **What we did**

The Connies have a long connection with the Preston Tramways Workshops, including collaborating with Bennie Commandeur: in 2000-02 on the Moomba Trams on Parade Festivals which involved the decoration of trams on site at the workshops; in 2004 for the Darebin's Australians card on the Preston Workshops.

For this project the initial contact was again with Bennie Commandeur who advised that the best approach would be to come to the Workshops to talk with management and overview the project direct on site. A meeting was organised and Roberto D'Andrea visited on 16 December 2010, enabling interviews to be planned for February.

In February we interviewed two people, each with a long history working at the tramways workshop:

Bennie Commandeur – interviewed onsite on 9.02.2011

Norm Cross – interviewed at his home on 16.02.2011.

At the on-site interview with Bennie, we had the opportunity to look around the workshop guided by Bennie, and to meet a number of the current workshop staff. We also took a series of photographs on-site.

Each interview was transcribed (see Volume 3B).

### **Documentation**

**Volume 3B**, Section 2 compiles the following materials on the Preston Tramway Workshops:

2.1 Existing VHR listing

2.2 Proposed additions to the heritage listing

2.3 Photographs taken in association with the interviews

2.4 A transcript of each of the two interviews

2.5 The guiding questions used for the interviews.

**Volume 3C**, a DVD, contains:

- Mp3 files of all sound recordings
- all images.

### **Key outcomes**

- The in-depth interviews with two knowledgeable people revealed the depth of connection felt by those who worked at the workshops.
- There had been a strong and enduring sense of community amongst workers, enhanced by opportunities to socialise together both on-site and elsewhere.
- The interviews enabled us to identify some of the areas within the workshops that had particular significance.
- The trams themselves were also revealed as offering important connections: an example was the chalk 'inscription' recently found while repairing a tram that offered a connection back to well-remembered fellow workers.

The material gained from the two interviews proved to be a valuable addition in terms of the heritage assessment. This was largely because of the depth of knowledge and long-connections to the place by those interviewed.

## **3.3 Preston Market**

### **The concept**

Preston Market is an important community meeting place, and a place of trade and work. It is a place that people from many different cultural backgrounds use and may therefore offer a good example of a place with shared values across different backgrounds/communities. It also offers the opportunity to explore the perspectives of both stallholders and shoppers and so to understand the ways in which each group values the market.

Preston Market is mentioned in the thematic history developed as part of the Darebin Heritage Study but has not been documented as a heritage place.

The challenges were seen as finding a way to contact stallholders to gain their cooperation and sampling the views of shoppers who would be intent on the task of shopping.

### **Our proposal**

Our proposal was to gather information about the social significance of Preston Market through a series of short interviews or 'vox pops'. This involved:

- Initially contacting with Preston market management to seek their agreement, and providing an information letter to stallholders
- Researching the history of Preston Market

- Interviewing stallholders on a non-market day, seeking an on-the-spot interview and suggestions as to who else to interview (a snowball technique)
- A roving mike at the market on a market day to seek out short interviews with shoppers
- Analysing the material from the interviews and historical research to create a heritage citation
- Providing material in a format to go onto WikiNorthia & Darebin Historical Encyclopaedia
- Using some of the material to create a new Darebin's Australians card (this opportunity arose through additional funding from Heritage Victoria).
- Inviting stallholders who contributed and market management to the pilot project celebration.

### **What we did**

The Connies have performed at the Preston Market on a number of occasions and were able to build on these relationships in introducing this project. Due to the pre-Christmas rush, The Connies introduced the project to market management in December and in mid January started planning the dates for interviews with stallholders and shoppers with Market management.

We held two days of roving interviews on 9 and 10 February 2011 at the Preston Market. On both days a team of four including two Connies (Roberto D'Andrea and Carmelina Di Guglielmo), dressed in Connies uniform and two historians (Sarah Rood and Fiona Poulton) visited the market with recording equipment to interview and record the thoughts and experiences of both shoppers and stallholders.

On both of the interview days we used the same approach to gathering stories. This involved Roberto moving through the market as a 'scout' informing stallholders and shoppers about the project and the interviews we were hoping to carry out. Roberto would then introduce us to people who were interested in being interviewed. Carmelina, would then carry out the interview with the assistance of Sarah and Fiona.

All interviews were based on a series of questions that had been prepared by the historians and The Connies. (see Volume 3B).

Over the two days we gathered a total of 24 interviews with shoppers and stallholders and took a number of photographs documenting the process. Each interview was transcribed.

### **Documentation**

**Volume 3B**, Section 3 compiles the following materials on the Preston Market:

- 3.1 Letter to stallholders about pilot project
- 3.2 Questions used to guide the interviews
- 3.3 Transcripts of all interviews
- 3.4 Sample photographs taken on the two interview days
- 3.5 Place documentation and assessment.

**Volume 3C**, a DVD, contains:

- Mp3 files of all sound recordings



- all images.

### **Key Outcomes**

There were several key outcomes from Preston Market case study relating to both the process we used and the importance of the Preston Market to the stallholder and shopper communities:

- Working with The Connies was a highly effective way of interacting with both stallholders and market shoppers. The success of this case study was largely due to the fact that its content and aims and the interview questions themselves were communicated to the shoppers and stallholders by The Connies – who were an identifiable, familiar and approachable presence.
- The case study resulted in a collection of rich oral history interviews that will be of benefit to documenting the Preston Market and its significance. These oral histories will also be of benefit for future research.
- Interviewees welcomed the opportunity to record their own thoughts and experiences and seemed to feel empowered by the interview format.
- Many aspects of the Preston Market that relate to migration stories and experiences were documented in a powerful and personal way.
- The various meanings of the Preston Market to different communities – both migrant and non-migrant – were documented.
- This case study was an extremely successful way of demonstrative how experiences of migration can be tied to and represented by a physical place.
- Preston Market management was excited by the project and is keen to use some of the material in the future.

## **3.4 St Joseph the Worker**

### **The concept**

The Darebin Heritage Study Thematic History mentions St Joseph the Worker in North Reservoir as ‘founded by the Italian community’ and having ‘one of Darebin’s largest Italian congregations’.

St Joseph the Worker has not been documented in the heritage study to date. As a case study it offered the opportunity to document a place established by a migrant community to serve their own needs, and it continues to be a focus for that community. Because it is a place attended by many Italians from Reservoir, it could also enable documentation of other places that are important to them within their local area and that help tell their stories of migration (eg. homes; shops; other community meeting places; work places etc).

### **Our proposal**

Our proposal was to hold a series of interviews with individuals or a group interview to document the history and social significance of this place. This involved:

- Making an initial approach through existing contacts to see if there was interest and work out the best approach. If there are any groups that meet at the church regularly, it could be good to use one or two of those groups as our informants
- Meeting with and interviewing individuals or one or two groups

- Undertaking fieldwork to prepare descriptions and take photographs of St Joseph the Worker and any places identified, and preferably bringing that material back to another meeting where it could be discussed and checked for accuracy
- Analysing the material from the interviews and historical research to create a heritage citation
- Providing material in a format to go onto WikiNorthia & Darebin Historical Encyclopaedia
- Using some of the material to create a new Darebin's Australians card (this opportunity arose through additional funding from Heritage Victoria).
- Invite those who participated to the celebration.

### **What we did**

Carmelina Di Guglielmo held an initial meeting with Father Joseph Yu, the first pastor of the parish, at which she gathered some background information about St Joseph the Worker, its history and its congregation. Carmelina then made a series of approaches (by phone and in person) to congregation members and gathered a group of individuals who were willing to be interviewed about the contribution that the Italian community had made to the parish of St Joseph the Worker.

A group interview was held on 24 February in the presbytery at St Joseph the Worker in Reservoir. Present at the interview were current Pastor, Father Emmanuel, Lena Cavidon, Carmelina Di Guglielmo, Diagio Diginopoli, Rosa Di Guglielmo, Renado Cartina and Sarah Rood.

During the interview we discussed individual migration stories and how these related to St Joseph the Worker. We also discussed experiences of building the community and the meanings that St Joseph the Worker has for them today.

The group interview was transcribed.

### **Documentation**

**Volume 3B**, Section 4 compiles the following materials on St Joseph the Worker:

- 4.1 Questions used to guide the interviews
- 4.2 Interview transcripts
- 4.3 Place documentation and assessment

Background material gathered about St Joseph the Worker, primarily copies of newspaper materials, were used in the place assessment but have not been scanned for inclusion in Volume 3B.

**Volume 3C**, a DVD, contains:

- Mp3 files of all sound recordings
- all images.

### **Key Outcomes**

There were several key outcomes from this case study that relate to both the process we used and to the meaning of St Joseph the Worker as a place closely connected to the sense of identity of the interviewees:

- The model used for this case study was extremely effective. That is, working with someone connected to the community to draw together a group of individuals to be interviewed about their experiences. The interviewees were very eager to be involved and this was largely due to the knowledge participants had of Carmelina as a member of the community and as an artist.
- The group interview documented the roles that St Joseph the Worker has played in the lives of this Italian community and its integral part in their stories of migration. The interview also documented how this community have in turn contributed to St Joseph the Worker and continued to build its roles and presence in the community.
- This case study enabled material to be gathered about some of the less tangible aspects of the parish. It also demonstrated that while intangible, these aspects of parish life are firmly tied to place and to the physical buildings that comprise St Joseph the Worker.
- The heritage assessment focused on St Joseph the Worker. As an example, it helps demonstrate the potential importance of churches and community buildings established or adapted by post 1940s migrant communities. There are a number of these in the City of Darebin that have not yet been assessed for these values.
- Throughout the interview additional organisations, places and networks that have been significant to the experiences of migration within this Italian community were identified.

### **3.5 Punjabi Community**

#### **The concept**

Our aims was to find out how a recently arrived community sees the idea of heritage and whether they feel any connections to places that capture some aspect of their culture and community. The Punjabi community was suggested, based on their strong presence in Darebin and also their active participation in citizenship ceremonies currently.

#### **Our proposal**

What we proposed was:

- First find out how best to make contact with the Punjabi community – either with individuals or community organisations, or a small group of people with shared interests that would be willing to work with us
- Arrange one or more group meetings and interviews– to talk about this community’s stories of migration and settling
- If places are identified that need field visits, Context would go out (possibly with a community representative) to take photographs of and record details about the place or places
- Analysing the material from the interviews and any historical research to create a heritage citation
- Providing material in a format to go onto WikiNorthia & Darebin Historical Encyclopaedia
- Using some of the material to create a new Darebin’s Australians card (this opportunity arose through additional funding from Heritage Victoria)

- Invite those who participated to the celebration.

### **What we did**

The Punjabi component of the project took the most time to organise because The Connies had no prior history of collaboration with this community. The first step was contact with Cr Tim Laurence so that he could identify some key people within the Punjabi community that we could talk to. With his help we made contact with others such as Alex Bhathal and Gurm Sekhon.

A community meeting was proposed and publicised, however no-one attended. This was very disappointing as the meeting was well-supported by Darebin City Council through Cr Laurence. Nevertheless, continued contact with some of those invited resulted an informal meeting soon after, and this brought the perspectives of younger Punjabi men to our work. .

Three interviews were held:

- Manjit Singh Sekhon was one of the first in the Punjabi community to arrive in Melbourne. He has been influential in the establishment of community, cultural and religious facilities and services. He was interviewed on 15 February 2011.
- Alexandra (Alex) Bhathal, an active community member and a second generation migrant. She was interviewed on 16 February 2011.
- A group of younger Punjabi men, more recently arrived: a group interview was held in the Darebin Library. They were interviewed on 25 February 2011.

The Leader Newspaper became interested in the Migration Heritage Project after Councillor Gaetano Greco contacted journalist Julia Irwin. Roberto and Carmelina were both interviewed. This led to Manjit Singh and Gurmeet Sekhon returning after many years for a photo at the first Sikh Gurdwara in Tyler Street, East Preston.

### **Documentation**

**Volume 3B**, Section 5 compiles the following materials on the Punjabi community:

- 5.1 Questions used to guide the interviews
- 5.2 Interview transcripts and notes (the interviews were not fully transcribed)
- 5.3 Media article on the Preston gurdwara
- 5.4 Selected images taken at the interview with Mandjit and at the gurdwara
- 5.4 Place documentation and assessment.

**Volume 3C**, a DVD, contains:

- Images
- Mp3 file from one interview (Alexandra Bhathal)

The sound files of the other two interviews were not of sufficient quality as a result of the setting and recording method, and are therefore not included.

### **Key outcomes**

There were a number of important outcomes from this case study in terms of the process used and the opportunities offered to understand the stories of migration and the associations with special places for the Punjabi community:

- The key question about how newly arrived communities build connections was able to be explored through this case study, making it a valuable contribution to the pilot project.
- The opportunity to identify several key people and to connect into this community through a Darebin City Councillor was of great assistance. Like with other case studies, finding a connection into the community is a vital first step.
- A ‘snowball’ method was used to gather a small group of younger, newly arrived Punjabis. These young men clearly felt more comfortable being interviewed in a group with friends than they would have alone. As well, in group discussions, there is always the benefit of the interactions sparking memories and enabling discussion about shared meanings.
- The concept of a small group discussion worked well, even though the first attempt – badged as community meeting – failed to attract any participants. The second attempt, organised for a less formal venue was more successful. Participants seemed to enjoy the opportunity to talk about their experiences of arrival and settling.
- The interview with Mandjit Singh Sekhon enabled us to start documenting what was the most important places for those in the Sikh community that we spoke to, and to gather important history about this place. It was followed by a visit to the former temple with Mandjit and his son Gurm.

### 3.6 Library

#### Initial ideas

The original idea was to set up something in the library to catch passers-by and encourage them to engage with the pilot project. It could be:

- a stall
- a display
- an activity or event (ie on a specific day).

One specific idea was to use the Library’s annual *Summer Snaps* project – a photographic project - and focus it on this theme. An activity like this could engage people of most ages, including second generation people. The idea was that people could contribute a photo that captures something about the stories of post-war migration.

An alternative was a “bring along” day where people could bring along a photo, object etc that is part of their story – and we would photograph them with their photo, object etc and record their story. The material could become a display, a book, more cards, a record on WikiNorthia etc. (ACMI did a project like this a year or two ago)

This activity, whichever option was accepted, would need good support from the library/Council in terms of space, publicity and staff time.

#### The agreed concept

The concept was a photographic project designed to encouraging people across the Darebin community to contribute to identifying places associated with local migration heritage. By documenting the concept and its implementation, it was seen as offering an innovative concept that could be replicated at other locations and by other local government authorities with minimal cost.

Further it was seen that the public library is an 'Agora' or meeting place in local communities. In Darebin, the library has a long history of providing multicultural services, and many other public libraries achieve this.

Libraries have a large number of customers from across the community, enabling the pilot project to broaden the message of understanding migration heritage and reach a large and diverse audience (especially the children / grandchildren of older migrants). Like most public libraries, Darebin Libraries are open long hours, and seven day a week.

### Our proposal

Our proposal, as detailed, was a photograph project, using archival images held in the library as a springboard to inspire community members to take images of places that reflected Darebin's migration heritage. The proposal included the library being the repository for new images collected, and Context analysing the results in relation to the Darebin Heritage Study.

A detailed project plan was prepared, based on a combination of Paul Michell (Darebin Library) and Context supporting the project. However, Darebin was not able to resource this case study initially, and the concept was put on hold. The idea of attending the Darebin Kite Festival emerged as an alternative (see below).

In mid March, Darebin agreed to resource the library case study, and to allocate time to Paul Michell to enable this case study to be developed and executed. This enabled the concept to be further defined and a detailed implementation plan to be developed. Key ideas introduced at this stage included:

- using archival images from the Council's archives from earlier work on migration stories of the Darebin community to encourage discussion, interaction and awareness within the community of place and its migration connection
- presentation of projected archival images across the City of Darebin using screens in the libraries and an external projection on the Northcote Town Hall
- a brochure and poster to promote the case study
- submissions of new images and place details can be through email or delivered to any of the Darebin Libraries, with photographs able to be scanned and returned to customer.

### What we did

- Liaised with Strategic Planning to create secondment for limited hours for project.
- Devised the project name – *Migration Images on the Walls* – and the catch cry – *Be part of your city's history and help identify important places within Darebin* – for inclusion on all publicity. The other project badging was the engaging image of a family in front of a milk bar



front of  
c1988.



- Designed a promotional project flier and brochure, and distributed 450 copies
- Liaised with Darebin Libraries management and the City of Darebin to facilitate usage of space, and equipment.
- Selected photos from Darebin Historical Collection with appropriate text.

- Developed an 8 minute continuous slide show 'Migration Images on the Walls' on DVD to enable its use at each of the projections sites. This exhibition of images ran for 3 weeks from 23 May to 13 June, during library opening hours, on the Town Hall in the evenings and at Bundoora Homestead.



*Example of 'Migration Images in Reservoir Library.*

- Created instructions for staff to operate the datashow technology during library opening hours.
- Liaised with Bundoora Art Homestead to allow presentation of the project there.
- Liaised with Manager Arts & Culture, City of Darebin, to enable use of the external video projector.
- Liaised with City of Darebin Communications to achieve website access, email address for submissions.
- Updated the pilot project steering committee as the case study planning progressed.
- Gained media coverage for the project(*Darebin Leader* 31/5/2011).

There were some challenges and innovations achieved in establishing the *Migration Images on the Walls Exhibition*, including:

- It was discovered that the combination of a laptop and Datashow required a high amount of ongoing maintenance. Instead a continuous playing DVD offered a better option. The availability of cheap DVD players (\$29 +) allowed easy and hassle free presentation.
- It was essential to secure the Datashows against theft. A recycled table was used as stable and secure Datashow table that would could contain DVD player and cables.

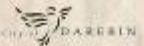

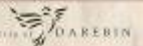
### **Exhibition**

*Migration Images on the Walls* exhibition was held at Northcote, Preston and Reservoir Libraries for a 3 week period:


- Northcote Library – projected onto wall so approx. 5m x 4m. Viewable by anyone.
- Preston Library – projected onto wall approx. 3m x 2m. Viewable by anyone.
- Reservoir Library – wooden slat walls did not facilitate Datashow projection. Used existing large flat screen TV.
- ‘Migration Images on the Walls’ exhibition on Youtube for 4 weeks.
- Bundoora Homestead Art Centre – ‘Migration Images on the Walls’ exhibition for 3 weeks. Viewable by visitors to the centre.
- Northcote Town Hall – ‘Images on the Walls’ teaser of 3.5mins. Projected onto south wall of Town Hall at night between 7-11pm. [Rainy nights excluded.]

### **Invitation to submit images**

The invitation to submit images used the project brochure – below. The aim was that people would submit images of places, with a short explanation of the reasons for selecting this place.

<p><b>MIGRATION HERITAGE</b> YOUR IMAGES</p> <p>Image 3 – Title: _____</p> <p>Address: _____</p> <p>Why did you choose this place? _____</p> <p>The photographer is (yourself / unknown) or: _____</p> <p>Date of photograph: _____</p> <p>You can attach additional information about these places if you wish.</p> <p>To allow the use of your important photographs / images, we need you to give us permission to use your images:</p> <p>I do not / have / have not grant permission for City of Darebin / Darebin Libraries to:</p> <p>1. Archive, display and allow for research purposes a reproduction of the attached digital image / photograph. I believe to the best of my understanding that there are no restrictions on the usage of this photograph / photographs.</p> <p>2. Digitally copy the above image / photographs for its archival purposes.</p> <p>Use so the use of this / these images by: _____ City of Darebin / Darebin Libraries.</p> <p>Signed: _____ Date: _____</p> <p><small>Privacy policy: Darebin City Council believes that the responsible handling of personal and health information is a key aspect of democratic governance, and to this end is committed to protecting and respecting your privacy. Accordingly, Council is committed to full compliance with its obligations under the Information Privacy Act 2000 (Vic) (Privacy Act) and the Health Records Act 2001 (Vic) (Health Act). In doing so, Council will comply with the Information Privacy Principles and the Health Privacy Principles contained in these Acts.</small></p> <p>Thank you for your contribution</p>	<p><b>MIGRATION HERITAGE</b> PARTNERS</p> <p>City of Darebin Darebin Libraries Darebin Estate Communities Council Bundoora Homestead Art Centre Darebin International Centre Heritage Victoria Coastal Pty Ltd (Heritage Consultants)</p> <p>Migration Images on the Walls Exhibition</p> <p>Darebin History Collection</p> <p>Angela Lyznauka – ‘The Family’ (1988) Chris Swain – ‘Northcote Faces’ (1989) Beno Rigby – ‘Portraits of Northcote’ (1988) ‘The Migrant Experience’ ‘Women in Preston &amp; Northcote’</p> <p>Inquiries</p> <p>Contact Paul Mitchell on 8470 8957 migration@darebin.vic.gov.au</p> <p>www.darebin.vic.gov.au www.darebinlibraries.vic.gov.au</p> <p></p>	<p><b>DAREBIN'S</b> <b>MIGRATION</b> <b>HERITAGE</b></p> <p>BE PART OF YOUR CITY'S HISTORY AND HELP IDENTIFY IMPORTANT PLACES WITHIN DAREBIN</p>  <p></p>
---	---	--



MIGRATION HERITAGE WHAT IS MIGRATION HERITAGE?	MIGRATION HERITAGE YOUR SPECIAL PLACES	MIGRATION HERITAGE ENTRY FORM
<p>Since the late 1940s many people from all over the world have chosen Darebin as their new home. Greeks, Italians, Vietnamese, Turkish and Chinese. Now there are over eighty ethnic groups. More recently Sudanese and Indians have also found Darebin to their liking.</p> <p>These post war migrants have created a unique and dynamic mixture of languages, food, clothing and experiences for everyone.</p> <p>The Migration Heritage project aims to identify important places in Darebin that tell us about the migration story.</p> <p>Show your special places with us. Send in your digital images. Physical photographs are good too.</p> <p>Knowing which places are important helps the City of Darebin in planning.</p> <p>Select three places that help tell your migration story. Include the entry form too.</p> <p>'Migration Images on the Walls' will be screening at Northcote, Preston and Haverhill libraries and Broadwood Art Historical until 12 June. The images of migrant life being shown come from the Darebin History Collection.</p> <p>Most of this material has not been publicly seen for over twenty years.</p> <p>If you look carefully you may find a relative or even yourself!</p> 	<p><b>Don't forget -</b> Darebin places only After 1940s immigration Images - show places please Why the place is important &amp; the address Entry form completed Before end 31 June</p> <p><b>Places to consider could include -</b> Sporting venues and clubs Work / Factories Social clubs Familiar homes Food shops Entertainment - cinema, dances, theatre Places of worship Cafes</p> <p>The images submitted will be a major contribution to the migration story of Darebin. These images will become important for researchers now and in the future. A website is planned to present the submitted images.</p> <p><b>Submitting your images - CD, Online, In Person</b></p> <p><b>On CD -</b> drop your CD with up to 3 images (marked Migration Heritage) into any Darebin Library with the completed entry form. OR Email your images and your completed form (use the online form) to <a href="mailto:migration@darebin.vic.gov.au">migration@darebin.vic.gov.au</a> Image size must be less than 1MB please. OR Submit printed photographs in person. Bring your photographs to Person Library and we will scan it for you. Please call Paul on 8438 8957 and make a time.</p> <p><b>Need more details?</b> Contact the project coordinator Paul Mitchell on 8438 8957 <a href="http://www.darebin.vic.gov.au">www.darebin.vic.gov.au</a></p> 	<p>Name _____</p> <p>Address _____</p> <p>E-mail _____</p> <p>Contact phone: _____</p> <p><b>MIGRATION HERITAGE YOUR IMAGES</b></p> <p><b>Image 1 - Title:</b> _____</p> <p>Address: _____</p> <p>Why did you choose this place? _____</p> <p>The photographer is myself / unknown / or _____</p> <p>Date of photograph: _____</p> <p><b>Image 2 - Title:</b> _____</p> <p>Address: _____</p> <p>Why did you choose this place? _____</p> <p>The photographer is myself / unknown / or _____</p> <p>Date of photograph: _____</p>

The project design proposed that images could be received via:

- Email – [heritage@darebin.vic.gov.au](mailto:heritage@darebin.vic.gov.au) established for electronic submissions
- In person delivery - Project coordinator's name and contact details provided. Appointments made and photos scanned.

### Documentation

**Volume 3B**, Section 6 compiles the following materials from this case study:

- 6.1 Brochure for the case study
- 6.2 A4/A3 flyers or posters
- 6.3 Screenshot of City of Darebin homepage;
- 6.4 Staff instructions for operating Datashows / DVD players;
- 6.5 Proforma materials that can be used to replicate this project by other LGAs
- 6.6 List of places identified through photographs.

**Volume 3C**, on DVD contains:

- DVD of 'Images on the Walls' Exhibition. (8mins).

### Key Outcomes

The following key outcomes have been achieved through this case study:

- The case study, using the library as its centre, has raised awareness of migration heritage within Darebin and across a wide sector of the Darebin community. Further, it has opened up opportunities for cross-generational discussions within families between children and parents about their experience of migration, and being within a community with a distinctive and significance post-1940s migration history.
- Engagement of the library as a base and resource for the case study has enabled archival materials – in this case photographs – to be made available again to the

Darebin community, again heightening awareness of migration heritage and of the resources available for use in other projects

- The project provided the opportunity for a Local Studies librarian to be seconded, offering that person the opportunity to both use and build their skills, and to enhance their career.
- The project achieved a high level of public exposure, through the three libraries, two others sites, and Youtube, with a potential viewing audience of around 2000 people per day.
- No photographs illustrating aspects of Darebin's migration heritage were submitted. Many people spoke with the Local Studies librarian, and said they would submit images, but none eventuated. The information on places was designed to the understanding of Darebin's migration heritage and enable Darebin City Council to undertake further investigation of their heritage values and the need for protection.

Reflecting on the challenges faced in this case study, it is suggested that the delays may have limited the likelihood of gaining images. Combining the invitation and promotion with an event – such as the Darebin Kite Festival or a photographic workshop day – would be expected to increase the number of images submitted. Similarly, engaging with specific communities and groups and introducing the project to them would have been worthwhile, and could have worked in combination with the other case studies. Inclusion of information in other languages may also have increased the response rate. Involving young people – through youth organisations and schools – could be a valuable area for others to explore.

### 3.7 Kite Festival

#### The Concept

Part of the pilot project was a commitment by the consultants to a case study that would engage with people across the Darebin community about migration heritage and places. By early February, it appeared that the proposed library project would not be resourced, and an urgent decision had to be made on another option – the Darebin Kite Festival on Sunday 27 February at Edwardes Park and Lake, Reservoir.

The concept was quickly developed and a marquee at the Festival obtained with the assistance of Strategic Planning.

The plan was to engage people with three questions:

- What is your story of migrating to Australia and coming to Darebin?
- What places in Darebin tell us about post-war migration?
- What places are important to you (your family/ your community) as part of your story of migrating?

The methods included a vox pop component, using a member of The Connies (Adam) and a roving microphone (Sarah Rood) to seek out people and attract them back to the marquee. *Darebin's Australians'* cards were also used as a point of interest.

At the marquee, the aim was to get people to map places associated with migration heritage, especially places important to them. Notes were taken about each place identified. We focused on attracting people from migrant backgrounds.

**What we did**

The marquee was set up to be a welcoming place with:

- a display board featuring images of local migrant heritage places and words to prompt people's ideas such as – 'Social places', 'Meeting Places', Work, etc.
- Bunting to add colour
- Darebin Libraries provided large stand-up sign as well as some flyers and handouts
- Large boxes to display aerial images of each of Darebin's suburbs – with each box a suburb
- A simple place survey form

At the marquee, and with some forays out across to site, we actively engaged people from 11am – 4pm. Unfortunately and most unseasonably it rained heavily, reducing the number of people who attended the Festival and making the planned vox pops difficult. A few short 'door-stop' interviews were undertaken.

The team for the day was Chris Johnston, Sarah Rood, Paul Mitchell and Adam from The Connies.

A total of 41 specific places, and a number of generalised places and qualities were identified, briefly documented and mapped, and these have been analysed in relation to places already identified as part of the Darebin Heritage Study.

Thirty-nine people were interviewed at the Festival, all with migrant backgrounds. They identified a total of forty-one places that they personally valued as significant in the City of Darebin (Table 1). In addition, twenty-three other values were mentioned by participants, which include particular streets and values of a general nature (Table 2).

The most valued place was Preston Market, with fifteen survey participants listing this as a place of heritage significance within the City of Darebin. It is valued for the wide variety of its fresh produce and the friendly, community atmosphere. The multicultural stalls and range of produce is the most appealing aspect and often it is a tradition to frequent the market, within migrant families.

Edwardes Lake and Park was the second most valued place within Darebin, with fourteen survey participants valuing the place for its beautiful landscape and quiet space. It is highly valued as a location for social gatherings for community groups and friends, as well as offering facilities for walking and jogging. Edwardes Lake and Park is covered by the council's Heritage Overlay in the planning scheme.

Reservoir Library, Northland Shopping Centre, Edwardes Street shopping strip and chain supermarkets in Reservoir and Bundoora were each listed as places of value by three participants. A number of facilities were valued by two participants, including Bundoora Park and HP Zwar Reserve, which is reflected in the fact that 8 survey participants listed walking as an additional value. Also valued by two survey participants each, were LaTrobe University, Reservoir pool and leisure centre, Reservoir Primary School, Westgarth Cinema and St Gabriel's Parish Primary School in Reservoir.

The additional values, from most to least mentioned, included walking, the northern suburbs in general, transport in Reservoir, High Street, Reservoir's centrality and convenient location, Reservoir's schools and kindergartens, Darebin's community centres and Darebin's parks, to name a few.

**Table 1: Places valued by participants**

Place	Location	No. of mentions	In Heritage Overlay?	In previous heritage studies?
Preston Market	2/30 The Centreway, Preston	15		
Edwardes Lake and Park	Reservoir	14	H0263	Yes
Edwardes St shopping strip	Reservoir	3		
Reservoir Library	17/21 Ralph Street, Reservoir	3		
Northland Shopping Centre	2-50 Murray Rd, Preston	3		
Supermarket/Coles	Reservoir/ Bundoora	3		
Bundoora Park	1069 Plenty Rd, Bundoora	2		
HP Zwar Reserve	St George's Rd, Preston	2		
LaTrobe Uni	3086 Plenty Rd, Bundoora	2		
Reservoir pool/leisure centre	2A Cuthbert Rd, Reservoir	2		
Reservoir Primary School	1-5 Duffy St, Reservoir	2		
Reservoir RSL	251 Spring St, Reservoir	2		
St Gabriel's Parish Primary School	237 Spring St, Reservoir	2	H0280	Yes
Westgarth Cinema	89 High St, Northcote	2	H0101	
Arts/cultural precincts	Northcote	1		
Bundoora Homestead	7/27 Snake Gully Dr, Bundoora	1	H074 VHR H1091	
Campania Sport & Social Club	523 Gilbert Rd, Reservoir	1		
Dept of Human Services	Preston	1		
Frank Hairstyle	307 High St, Preston	1		
(Lakeside) Ruthven Secondary College	Radford Rd, Reservoir	1		
Merri Creek		1		
Merrilands Community Centre	35 Sturdee St, Reservoir	1		
Omar Bun El Khattam Mosque	88 Cramer St, Preston	1		Yes

Place	Location	No. of mentions	In Heritage Overlay?	In previous heritage studies?
NMK	Bell St, Preston	1		
Northcote Social Club	301 High St, Northcote	1	H097	
Northcote Town Hall	189 High St, Northcote	1	H097	
Old Fire Station/ former Metropolitan Fire Brigade	378 High St, Preston	1	H0224	Yes
Penders Park	Thornbury	1	H0290	Yes
Preston Library	266 Gower St, Preston	1	Part = H0214	
Preston RSL	Bell St, Preston	1		
Railway station	High St, Reservoir	1	H0295	
GE Robinson Park	Robinson Rd, Reservoir	1		
Ruckers Hill	High St, Northcote	1	H0162	
Sacred Heart Church	322 Bell St, Preston	1	H0199	Yes
St Joseph the Worker Primary School	79 Wilson Bvd, Reservoir	1		
Streeton's Dance School	Northcote	1		
Town Hall (& Kelvin Grove)	High St, Preston	1	H050	
Vic Roads	8 Graduate Rd, Bundoora	1		
YMCA	Victoria Rd, Northcote	1		
Reservoir West Primary School	5A Carrington Rd, Reservoir	1		

**Table 2: Additional values & generalised places**

Other values	Location	No. of mentions
Walking	Reservoir, Thornbury	8
Northern Suburbs in general		5
Transport (trains, trams, buses)	Reservoir	4
High St in general	Northcote, Thornbury, Preston	4
Convenience and centrality to shops, cafes, markets.	Reservoir	3
Schools and kindergartens	Reservoir	3
Community Centres	Northern suburbs	2

Other values	Location	No. of mentions
Parks in general	Northcote, Thornbury, Preston, Reservoir	2
Avondale Rd	Preston	1
Big back yards	Northcote	1
Built heritage, Bell St, Plenty Rd etc.	Northcote, Thornbury, Preston	1
Chinese Community	Bundoora	1
Clinics on Bell St	Preston	1
Cultural events	Preston	1
Cunningham Street	Northcote	1
Doctors	Reservoir	1
Entertainment	Reservoir	1
Friends	Darebin, Preston	1
Hall Street	Thornbury	1
Jogging, health		1
Oakhill Ave	Reservoir	1
St Georges Rd	Northcote, Thornbury, Preston	1
Transport (trains, trams, buses)	Preston	1
Watts Street	Thornbury	1

### Documentation

**Volume 3B**, Section 7 compiles the following materials from this case study:

- 7.1 Place survey form
- 7.2 List of places identified
- 7.3 A sample of the mapping created

**Volume 3C**, on DVD contains:

- Images of the day.

### Key outcomes

The Kite Festival offered a great opportunity to talk to a wide range of people from migrant backgrounds and find out about the places that meant something to them. The range of places identified was interesting, often reflecting the places they used in their daily lives as well as places of recreation and leisure (including Edwardes Park Lake.)

The Festival itself was an easy and non-threatening environment in which to engage with people who were out to enjoy the afternoon and to themselves engage with others. Many people were at the Festival with family members and those also helped overcome any shyness or reluctant to talk about their personal history and the places of importance to them.

The marquee was welcoming and having a Connie there with the *Darebin's Australians* card series did help attract some people.

## 4 LEARNINGS FROM THE PILOT

### 4.1 Introduction

The pilot project demonstrated the richness of migration stories and associated places within the City of Darebin, by tapping into a sampling of communities and places.

Volume 1 provides a summary of the pilot project and each of the case studies. It also contains the learning from the pilot project (below) and makes recommendations for future work.

### 4.2 Considering the framework

The framework developed in Section 3 of this report was applied and the pilot project confirmed the **principles** and **key questions**.

Because of the diversity of case studies and the scope of work, the process of testing and refining **significance** with community representatives was not explored. Instead, the significance of individual places was explored with the communities and individuals who took part in the case studies, but assessment of significance was a professionally undertaken task only.

Of the three potential heritage study types outlined in Section 3, the model explored was most like a **local government heritage study** where typically there are community meetings or workshops focused on sharing local knowledge with the heritage study consultants and identifying places of value to the community (especially social significance). To this was added a **celebration** at the end, an event designed to bring together the different case study participants to hear about all of the case studies and to celebrate their community's contributions to the heritage of Darebin.

The issues of concern raised in Section 3 under '**What happens at the end of the project?**' have not yet arisen, although some may still. Anticipated issues about community expectations, protection of places, and documentation have not been raised by those involved. Many community members attended the celebration at the completion of the pilot project, and the feelings expressed included delight that recent migrant heritage places were being recognised, a strong sense of pride, and shared passion and commitment to both the place and the community that created it.

The **partnership** between Heritage Victoria and the City of Darebin, a local government authority with a demonstrated commitment to migrant and ethnic communities, may have lessened any potential concerns.

The specific approach developed for the pilot study crossed some of the 'boundaries' identified in the framework. For example, the pilot did not focus on a specific **timeframe** within the 1940s to the present, but selected case studies that spanned the whole time-frame as a way of exploring the process of developing 'attachment'. Interestingly, the case studies highlighted the importance of community-created places (for example: St Joseph the Worker, the Sikh Gurdwara) and the meanings embodied in specific spaces as a result of community-initiated activities (eg. at the Tramways Workshop, the activities in Tudor Hall and social/sporting activities in some outside areas).

In terms of the thematic framework, the places identified in the pilot project related to most of the themes and place types (see tables below).



The places identified in the case studies in relation to the thematic framework are shown below (✓). An asterisk (\*) marks the overall theme/s expected to arise in a case study. Where a theme arose in the case study but is not reflected in the specific place, it is marked as (+).

	Preston Tramway Workshop	Preston Market	St Joseph the Worker	Sikh Gurdwara	Edwardes Lake Park
<b>Arriving and making a home</b>		*		*	
Arrival			+	+	
Finding and choosing a home				+	
Making this place home		+	+	+	
The many meanings of home		✓	+	+	
<b>The business of work</b>	*	*			
Manufacturing					
Building Victoria – construction and infrastructure	✓				
Migrant women and work		✓			
Small business		✓			
Working outside of Melbourne					
<b>Learning new ways</b>	*	+	+	*	
English language and culture	✓		+	+	
Support for learning new ways					
Children learning new ways				✓	
Assisting the elderly			+	+	
<b>Celebrating culture and marking life cycles</b>		*	*	*	
Renegotiating culture		✓	+	✓	
The role of ‘making’ in celebrating culture		✓	✓		
Religious institutions			✓	✓	
Cultural practice in Anglo-Australian society		✓			
<b>Getting together</b>		*	*	*	*
Festivals			✓	✓	✓
Social and sporting clubs				+	
Gendered leisure activities		✓			✓
Political activism		✓			
<b>Keeping culture, language and traditions alive</b>		+	*	*	+
Language			✓	✓	
Media and music					
Cultural institutions			✓	✓	
<b>Changing us all</b>		*			*
Cultural exchange		✓	✓	✓	✓

Representation of migrant rights and support groups			+	+	
---	--	--	---	---	--

The places identified in the case studies in relation to the typology of places (Section 2) are shown below

	Preston Tramway Workshop	Preston Market	St Joseph the Worker	Sikh Gurdwara	Edwardes Lake Park
Home					
Community meeting places		✓	✓	✓	
Public spaces		✓	✓		✓
Work & economy	✓	✓			
Moving around	✓				
Leisure				✓	✓
Health		✓			
Religion			✓	✓	
Culture: may relate to place		✓	✓	✓	

### 4.3 Recognising key success factors

There were a number of key factors that significantly contributed to the success of the pilot project and that should be considered as potential factors in future projects:

- **Existing connections:** having connections into the Punjabi community, St Joseph the Worker congregation and with key people at Preston Tramway Workshop enabled the pilot project team to quickly gain access to and start engaging with both communities. These connections came through the City of Darebin and The Connies. The previous work of The Connies at Preston Market helped give the project credibility.
- **Internal staff:** having staff at the City of Darebin and Darebin Library actively involved in the project was of great assistance in activating internal resources and overcoming some internal resistance.
- **Political commitment:** the involvement of a Councillor through the pilot study provided political support as well as connections to other key organisations such as the Darebin Ethnic Communities Council.
- **Collaborative, skilled and dedicated pilot project team:** the pilot project required a range of skills (communication, oral history, research, negotiation) and the diverse skills in the team enabled all aspects to be covered. Further, everyone in the team was committed to working collaboratively, and this enabled an open sharing of ideas as well as joint problem solving. The dedication of the team to the task was also important as some case studies presented challenges that needed persistence to overcome.

### 4.4 Addressing limitations and concerns

There were also some challenges, possibly specific to this pilot project that needed to be addressed by the pilot project team. These included:

- **Territorial tensions:** initially, there was a strong territorial reaction to the pilot project by those the City of Darebin invited to the first meeting. Some people expressed concern that ‘outsiders’ were being brought in to undertake this project. The subsequent partnership with The Connies was a successful response to this concern.
- **Resource commitment:** the pilot project required a commitment of resources from the City of Darebin. However, other priorities and a shortage of staff made this more difficult than anticipated. At one stage several parts of the pilot appeared to be at risk.
- **Timeframe:** the pilot needed to be conducted within a short timeframe, meaning that our approach to each community may have seemed quite ‘abrupt’. A short flier/letter was prepared to help explain the project and its scope.
- **Finding a way in:** with one community, and despite existing connections, it seemed difficult to find a way in and make contact with people willing and able to be involved. This was largely because many newer migrants were working long hours and had limited time to be involved. This was overcome with persistence.
- **Getting communities engaged:** the Darebin Library case study raised the profile of the whole pilot but no images were submitted – which was the specific purpose of that particular case study. The timing of this element meant that there was not the opportunity to introduce it through the various migrant community organisations and invite their participation, nor was there the opportunity to run a workshop at the library. Nevertheless the concept could form a significant focus for future projects.

## APPENDIX 1: OUR FRAMEWORK

### There are three key questions:

What is the 'Darebin story of migration' post-1940?

Who are the people who know these stories?

What places can help tell these stories of migration?

### What is the 'Darebin story of migration' post-1940?

Questions	Sources
What are the stories?	DCC Thematic Environmental History
Who, when, where, what etc?	Other published and oral history sources
The setting people arrived into?	People

What does the DCC TEH tell us?

Where are the gaps? And how can they be filled?

Outcomes
Local thematic framework
Recommendations on additions to the DCC TEH
Revisions to the State-wide Migration Heritage Thematic History

### Who are the people who know these stories?

Questions	Sources
Who are the people/organisations to work with? Where can we find them?	Darebin City Council
How best to work with them? And how might they like to work with us?	Darebin Ethnic Communities Council
	Other organisations: history, heritage, migrant, ethnic and faith community orgs

What methods are feasible (given time, budget, & community preferences?)

What protocols are required: permissions, IP, copyright etc?

How will communities benefit from their participation?

Outcomes
Community participation plan
Active community involvement

### What places can help tell these stories of migration?

Questions	Sources
What are the places that have meaning for people/communities?	What places have already been identified: DCC Heritage Study etc?
	People & communities.

Where are the gaps?

By type of place?

By themes/periods?

*Outcomes*

Places associated with migration post 1940 recognised

Community values understood and documented.

## APPENDIX 2: PLACES ASSOCIATED WITH POST 1940S MIGRATION

### Potential types of places

The list of what is 'known and/or protected suggests a fairly narrow set of places. In this project we aim to find a much broader set of places.

<p><b>Home</b></p> <ul style="list-style-type: none"> <li>Houses and gardens</li> <li>Sharing houses</li> <li>Living near each other</li> <li>Migrant hostels</li> <li>Boarding houses</li> <li>Housing estates</li> </ul>	<p><b>Community meeting places</b></p> <ul style="list-style-type: none"> <li>Neighbourhood houses</li> <li>Schools (and weekend schools)</li> <li>Hotels</li> <li>Clubs &amp; associations</li> <li>Meeting in private houses</li> </ul>	<p><b>Public spaces</b></p> <ul style="list-style-type: none"> <li>Parks</li> <li>Public spaces</li> </ul>
<p><b>Work &amp; Economy</b></p> <ul style="list-style-type: none"> <li>Offices</li> <li>Trades</li> <li>Construction &amp; building</li> <li>Shops</li> <li>Shopping areas and evidence of change</li> <li>Cafes &amp; restaurants</li> <li>Hotels</li> <li>Factories</li> <li>Farming (farms, sheds, houses, market gardens)</li> </ul>	<p><b>Moving around</b></p> <ul style="list-style-type: none"> <li>Travel</li> <li>Links between places (eg. home and place of worship)</li> </ul>	<p><b>Leisure</b></p> <ul style="list-style-type: none"> <li>Sport</li> <li>Cafes</li> <li>Clubs</li> <li>Parks</li> <li>Reception centres (for celebrations)</li> <li>Hotels</li> </ul>
<p><b>Health</b></p> <ul style="list-style-type: none"> <li>Medicine (doctors, health practitioners, hospitals)</li> <li>Home cures</li> <li>Burial places</li> </ul>	<p><b>Religion</b></p> <ul style="list-style-type: none"> <li>Churches</li> <li>Mosques</li> <li>Temples</li> <li>Worship at home</li> </ul>	<p><b>Cultural aspects that may connect to place</b></p> <ul style="list-style-type: none"> <li>Traditions</li> <li>Festivals</li> <li>Language</li> <li>Food</li> <li>Costume</li> <li>Ritual</li> <li>Organisations</li> <li>Names &amp; naming</li> <li>Customs</li> </ul>

## Specific places from the Darebin Heritage Study

The Darebin Heritage Study has identified the following places that have a clear connection to post 1940s migration.

### Places recently identified (some have been documented)

Place	Address	Ref/Date
Omar Bin El Khattab mosque	88 Cramer St, Preston	c1976
Arabic Baptist Church	480-482 Gilbert Road, Preston	
West Preston Baptist Church (19080s ministry to Cambodian refugees)	334 Gilbert Road, Preston	
St Mark's Coptic Orthodox Church	40-42 Gilbert Road, Preston	c1989 TEH p.96
Preston Makedonia Social Club	231 Broadhurst Ave, Reservoir (TEH p. 24)	c1980
Macedonian Orthodox Church	130 Tyler Street, Reservoir	
Church (Orthodox?) <i>Is this the Macedonian Evangelical United Church – cnf Wood Street and Murphy Grove, East Preston?</i> TEH p. 96	183 Wood Street, Reservoir	
Church of the Nazarene	16-18 Martin St, Thornbury	early 1960s
Fologar Furlan Social Club	1 Matisi St, Thornbury	
Prince of Wales Park Methodist Church (Former) – now Holy Church of St George (called St Georgio's?)	64-66 St David Street, Thornbury (Originally at the cnr Martin & Armadale Streets, Northcote)	TEH p. 120

### Places already protected in the DCC Heritage Overlay

The original assessment is focused on the original establishment of the church, rather than its later development and new congregations.

Place	Address	Ref
Antiochian Orthodox Church of St George (former Holy Trinity Anglican Church, Vicarage & Parish Hall)	26-28 Shaftsbury Parade, Thornbury	HO 151
St Cyril and St Methodius Greek Orthodox Church (former Methodist Church)	Yann Street, Preston	HO 94

Place	Address	Ref
Antiochian Orthodox Church of St George (former Holy Trinity Anglican Church, Vicarage & Parish Hall)	26-28 Shaftsbury Parade, Thornbury	HO 151
Bulgarian Eastern Orthodox church (former Anglican Church of the Epiphany)	1-3 Bayview Street, Northcote	HO 10
Preston Tramway Workshops		VHR 2031

### From the Darebin Heritage Study Thematic Env History

Place	Address	Ref
Little Sisters of the Poor (Fmr) – became Holy Monastery of Axion Estin of the Greek Orthodox Church	St Georges Road, Northcote	TEH p. 24, 96, 120
Northcote Theatre – became Italia Hall reception centre – 1960s	Cnr High and Bastings Streets	TEH p. 24
Westgarth Theatre – showing Greek films in 1970s	High St, Westgarth	TEH p. 24
Macedonian-Bulgarian Eastern Orthodox Church – former Church of the Epiphany	Bayview St. Northcote	TEH p. 24, 96, 120
Makedonia Soccer Club (now Preston Lions)		TEH p. 24
Holy Apostolic Catholic Assyrian Church	Broadhurst Ave, Reservoir	TEH p. 25
Linh Son Buddhist Temple (former Lakeside Primary School)	Reservoir	TEH p. 30
Preston General Cemetery	Preston	TEH p. 119
Northland Shopping Centre – site of the migrant hostel 1952-1971	Northland	TEH p. 24, p. 56
St Joseph the Worker (church founded by the Italian community)	North Reservoir	TEH pp. 96, 120
Macedonian Baptist Church (fmr Baptist Church)	High St. Regent	TEH p. 96
St Nikola	Tyler St. Preston	TEH p. 96
Preston Market		
Housing Commission estates – Merrilands, Reservoir and East		TEH p.30



Place	Address	Ref
Preston		
	Housing Commission of Victoria estates - Newmarket Street, Northcote (H0173), Newlands Estate, Elizabeth Street, Preston (H095), early estates in Bailey Avenue and Oakover Road (Kenwood Court), Preston and later estates such as Merrilands and Reservoir	

## APPENDIX 3: LETTER OF INTRODUCTION



### Migration Heritage – Darebin Pilot Project

The years after the Second World War saw many people come to Australia – some as refugees and some as willing migrants. They brought with them new cultures, foods, stories and lifestyles, and changed the face of Australia.

Heritage Victoria, working with the City of Darebin, is sponsoring a pilot project designed to identify some places that reflect these stories of migration. The pilot project will contribute to a state-wide study and help other local Councils develop projects to identify migration heritage places in their own local areas.

Four case study places and communities are being asked to participate in the pilot project:

**Preston Tramway Workshops** – a place already recognised for its heritage values, but where its importance to migrant communities has not been explored and recorded – we want to fill that gap.

**Preston Market** – is a great community meeting place and we want to find out why it is important to both stallholders and shoppers.

**St Joseph the Worker** – St Joseph the Worker was founded by Archbishop Knox in 1970. He appointed Rev. Father Joseph Yu as the first Parish Priest. This project wishes to recognise the contribution of the Italian community to the life of this Parish.

**The Punjabi community** – as a more recently arrived community, we are interested to know what places are important to them and if they feel that any of these places reflect their more recent history here.

The pilot project will involve interviews and small group discussions. The team conducting the pilot will make all the necessary arrangements.

The pilot project will seek to identify, explore and record what makes particular places part of Darebin's story of migration – from the perspective of those who know these places well. The team will record people's stories, seek to understand what makes these places important, and document them as part of Darebin's heritage. The results will be returned to each community and will be offered to the Darebin Historical Encyclopaedia. As well Darebin City Council will consider adding the places to those already identified in the Darebin Heritage Study.

The pilot project team comprises – Roberto D'Andrea and Carmelina Di Guglielmo (The Connies) working with heritage consultant Chris Johnston (Context) and historian Sarah Rood (Way Back When).

The pilot project is starting now, with initial approaches being made to each of the case study communities and places. Most of the interviews and meetings will be held from mid January through to the end of February.

We hope that you will join us in this important pilot project.

Ms Chris Johnston  
Project Manager

Address

22 Merri Street

Brunswick 3056

Phone

03 9380 6933

Fax

03 9380 4066

Email

[context@  
contextpl.com.au](mailto:context@contextpl.com.au)

ABN

50 006 982 190