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Introduction to Calling Australia Home

Calling Australia Home is an exhibition that tells the story of Jewish life in Australia since the arrival of the first Jewish convicts aboard the First Fleet in 1788.

It looks at the unique situation of Jews in this country through three lenses—migration and diversity, context and conditions, and community life; considers the successive waves of Jewish migration; and explores the impact of these demographic changes.

This guide has been designed by the Jewish Museum of Australia's Education Team to serve as a primary resource for at least four curriculum areas: **Australian Colonies, Australia as a Nation, Making of the Modern World, and The Modern World and Australia.**

Classroom activities are provided in this guide to assist students and teachers with content and methodology. A visit to the Museum—onsite or online—will enhance student learning in key curriculum areas, and our specially trained Museum Education guides can connect exhibition themes to curriculum requirements and tailor discussion to focus on priorities.

This guide is aligned with the Victorian Curriculum: History at Levels Five, Six, Nine and Ten.

Pre-visit Preparation & Classroom Activities

Research has shown that students get the most from museum visits if they've been involved in pre-visit preparation. Visits to the Jewish Museum of Australia will be enhanced by prior knowledge of the context for Jewish life in Australia.

Before visiting *Calling Australia Home*, it is advisable for students to know that:

- Jewish convicts arrived in Australia on the First Fleet in 1788 from England, where they were prevented from fully participating in civil society;
- Australian Law allowed Jews full civic involvement, in contrast with the situation in many other places throughout history;
- Australian Jews come from many different cultures;
- Established communities both supported and were wary of new Jewish migrants; and
- Jews express their identity in many and various ways.

Pre-visit resources

- Lesson plans that introduce the context of *Calling Australia Home* to students at an appropriate level and focus (these include handouts).
- An exhibition catalogue that gives teachers and students an introduction to the exhibition, including its themes and stories with images of some objects on display as a teaser.

Our pre-visit lesson plans and guided visit cover the following Learning Areas and Capabilities according to the Victorian Curriculum and Assessment Authority:

- Learning Areas: Humanities (History), Humanities (Civics and Citizenship).
- Capabilities: Critical and Creative Thinking, Ethical, Intercultural, Personal and Social.

Primary Curriculum Links

The Jewish Museum of Australia's *Calling Australia Home* education program has been developed to link to the Victorian Curriculum: History, connecting with Levels Five and Six.

Pre-visit classroom activities in this program correspond with the following key questions and knowledge and understanding within the curriculum:

Levels 5–6

VCAA: From Colony to Nation

In Levels Five and Six, students study colonial Australia in the 1800s and the development of Australia as a nation, particularly after 1900. They learn about what life was like for different groups of people in the colonial period, examine significant events and people, political and economic developments, social structures, and settlement patterns.

Students learn about the way of life of people who migrated to Australia and their contributions to Australia's economic and social development. In this band, students will apply the following historical concepts and skills to the historical knowledge: sequencing chronology, using historical sources as evidence, identifying continuity and change, analysing causes and effect, and determining historical significance.

Key Questions

- What do we know about the lives of people in Australia's colonial past and how do we know?
- How did Australian society change throughout the twentieth century?
- Who were the people who came to Australia? Why did they come?
- What contribution have significant individuals and groups made to the development of Australian society?

Historical Content Descriptions	
Concepts & Skills	Knowledge
Sequence significant events and lifetimes of people in chronological order to create a narrative to explain the developments in Australia's colonial past and the causes and effects of Federation on its people (VCHHC082).	<p>The Australian Colonies</p> <p>The social, economic and political causes and reasons for the establishment of British colonies in Australia after 1800 (VCHHK088)</p> <p>The nature of convict or colonial presence, including the factors that influenced changing patterns of development, how the environment changed, and aspects of the daily life of the inhabitants, including Aboriginal and Torres Strait Islander peoples (VCHHK089)</p> <p>The effects of a significant development or event on a colony (VCHHK090)</p> <p>The causes and the reasons why people migrated to Australia from Europe and Asia, and the perspectives, experiences and contributions of a particular migrant group within a colony (VCHHK091)</p> <p>The role that a significant individual or group played in shaping and changing a colony (VCHHK092)</p> <p>Australia as a Nation</p> <p>The significance of key figures and events that led to Australia's Federation, including British and American influences on Australia's system of law and government (VCHHK093)</p> <p>The different experiences and perspectives of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander peoples, migrants, women, and children (VCHHK094)</p> <p>The stories and perspectives of people who migrated to Australia, including from one Asian country, and the reasons they migrated (VCHHK095)</p> <p>Significant contributions of individuals and groups, including Aboriginal and Torres Strait Islander peoples and migrants, to changing Australian society (VCHHK096)</p>

Secondary Curriculum Links

The Jewish Museum of Australia's *Calling Australia Home* education program has been developed to link to the Victorian Curriculum: History, connecting with Levels Nine and Ten.

Pre-visit classroom activities in this program correspond with the following key questions and knowledge and understanding within the curriculum:

Levels 9–10

VCAA: The Making of the Modern World & Australia

In Levels Nine and Ten, students study the making of the modern world from 1750 to 1918, and the modern world and Australia from 1918–present. This covers the period of industrialisation and rapid change in the ways people lived, worked and thought, the era of nationalism and imperialism, and the colonisation of Australia which was part of the expansion of European power. The period 1750–1918 culminated in World War I, the 'war to end all wars'.

The history of the modern world and Australia from 1918 to the present, has an emphasis on Australia in its global context. The twentieth century became a critical period in Australia's social, cultural, economic and political development. The transformation of the modern world during a time of political turmoil, global conflict and international cooperation provides a necessary context for understanding Australia's development, its place within the Asia-Pacific region, and its global standing.

In this band, students will apply the following historical concepts and skills to the historical knowledge: sequencing chronology, using historical sources as evidence, identifying continuity and change, analysing causes and effect and determining historical significance.

Key Questions

- What were the changing features of the movements of people from 1750 to 1918?
- How did the nature of global conflict change during the twentieth century?
- What were the consequences of World War II?
- How did these consequences shape the modern world?
- How was Australian society affected by other significant global events and changes in this period?

Historical Content Descriptions	
Concepts & Skills	Knowledge
Sequence significant events in chronological order to support analysis of the causes and effects of these events and identify the changes they brought about (VCHHC121)	The Making of The Modern World
Analyse and evaluate the broad patterns of change over the period 1750–present (VCHHC122)	Causes that led to the Industrial Revolution, and other conditions and ideas that influenced the industrialisation of Britain and of Australia (VCHHK129)
Analyse and corroborate sources and evaluate their accuracy, usefulness and reliability (VCHHC123)	Causes of population movements and settlement patterns during this period and the significant changes to the way of life of groups of people (VCHHK130)
Analyse the different perspectives of people in the past and evaluate how these perspectives are influenced by significant events, ideas, location, beliefs and values (VCHHC124)	Significant effects of the Industrial Revolution, including global changes in landscapes, movements of people, development and influence of ideas, political and social reforms, and transport and communication (VCHHK132)
Evaluate different historical interpretations and contested debates (VCHHC125)	Students investigate the history of either Australia and/or an Asian society in the period 1750–1918.
Identify and evaluate patterns of continuity and change in the development of the modern world and Australia (VCHHC126)	Key social, cultural, economic, and political features of one society at the start of the period (VCHHK133)
Analyse the long term causes, short term triggers and the intended and unintended effects of significant events and developments (VCHHC127)	Intended and unintended causes and effects of contact and extension of settlement of European power(s) (VCHHK134)
Evaluate the historical significance of an event, idea, individual or place (VCHHC128)	Patterns of continuity and change and their effects on influencing movements of people, ways of life and living conditions, political and legal institutions, and cultural expression around the turn of the twentieth century (VCHHK136)
	Different experiences and perspectives of non-Europeans and their perspectives on changes to society, significant events, ideas, beliefs and values (VCHHK137)
	Position of the society in relation to other nations in the world by 1918 including the effects of ideas and movements of people (VCHHK138)
	The Modern World and Australia
	Effects of significant post-World War II world events and developments on one major global influence that shaped change in Australian society (VCHHK157)
	Causes and developments of the major global influences on Australia (VCHHK158)
	Changing social, cultural, historical, economic, environmental, political and technological conditions on a major global influence in Australia (VCHHK159)
	The globalising world: Migration experiences
	The perspectives of people and different historical interpretations and debates from the period (VCHHK160)

Sub-strand: The Australian Colonies

Lesson name: They Did What?



Links to VCAA Curriculum

- Historical Concepts & Skills ([VCHHC082](#), VCHHC083, VCHHC084, VCHHC085)
- Historical Knowledge ([VCHHK088](#), [VCHHK089](#), [VCHHK091](#), [VCHHK092](#), [VCHHK094](#), [VCHHK096](#))

Aim

Use primary sources to explore the settlement of Australia through the lives of Jewish convicts Emanuel Solomon, Esther Abrahams, Ann Solomon, and Henry Cohen. These convicts all went on to make contributions to Australian life.

Equipment needed

- Access to computers for research.
- Accompanying handout printed out.
- Dress-ups for presentation (optional).

Background

At least 15 Jews arrived in New South Wales as convicts on the First Fleet. While the majority of convicts were British, there were also African, French and American convicts on board—so even at this first moment in the history of white Australia, there was diversity in the community.

Conditions were difficult for all of these early migrants. Jewish convicts who were freed gradually established communities and religious organisations. In Australia, they participated in government, succeeded economically and raised themselves socially. They were able to participate fully in civil society, whereas laws in many countries prevented them from engaging in many activities.

↑
*Esther Abrahams, 1811, courtesy of
State Library of New South Wales.*

Q The picture above is of Esther Abrahams, do you think you would be able to work out when she lived?

A She lived from 1711–1846.

Q Esther Abrahams was a convict on the First Fleet. How many Jews including Esther came to Australia on that first ship in 1788?

A At least 15 Jews came to Australia on the First Fleet.

Method

1. Think, pair, share: Ask students to name a transgression they think deserves a punishment and the consequence they think it deserves/is fair. These may be crimes or something touching on their own experience such as shouting in class. Have them turn to a partner and share their thinking, then call on a few members of the class to share their answer with the group.
2. Show students the image of Henry Cohen's pardon on Handout One, then share his conviction and sentence.
 - Describe and define the terms 'convict' and 'pardon,' using this object as a reference.
 - Ask students what they think about the fairness of Henry Cohen's punishment?
3. Place students in groups to research the crimes and sentences of one of these four convicts: Emanuel Solomon, Esther Abrahams, Ann Solomon, Henry Cohen.
 - Use the rubric on Handout Two to guide their research.
4. Ask students to present their research.
 - Encourage students to dress up in some way as they present their research to the class. This might mean simply a hat or bonnet, manacles or convict-styled jacket.

Additional Resources

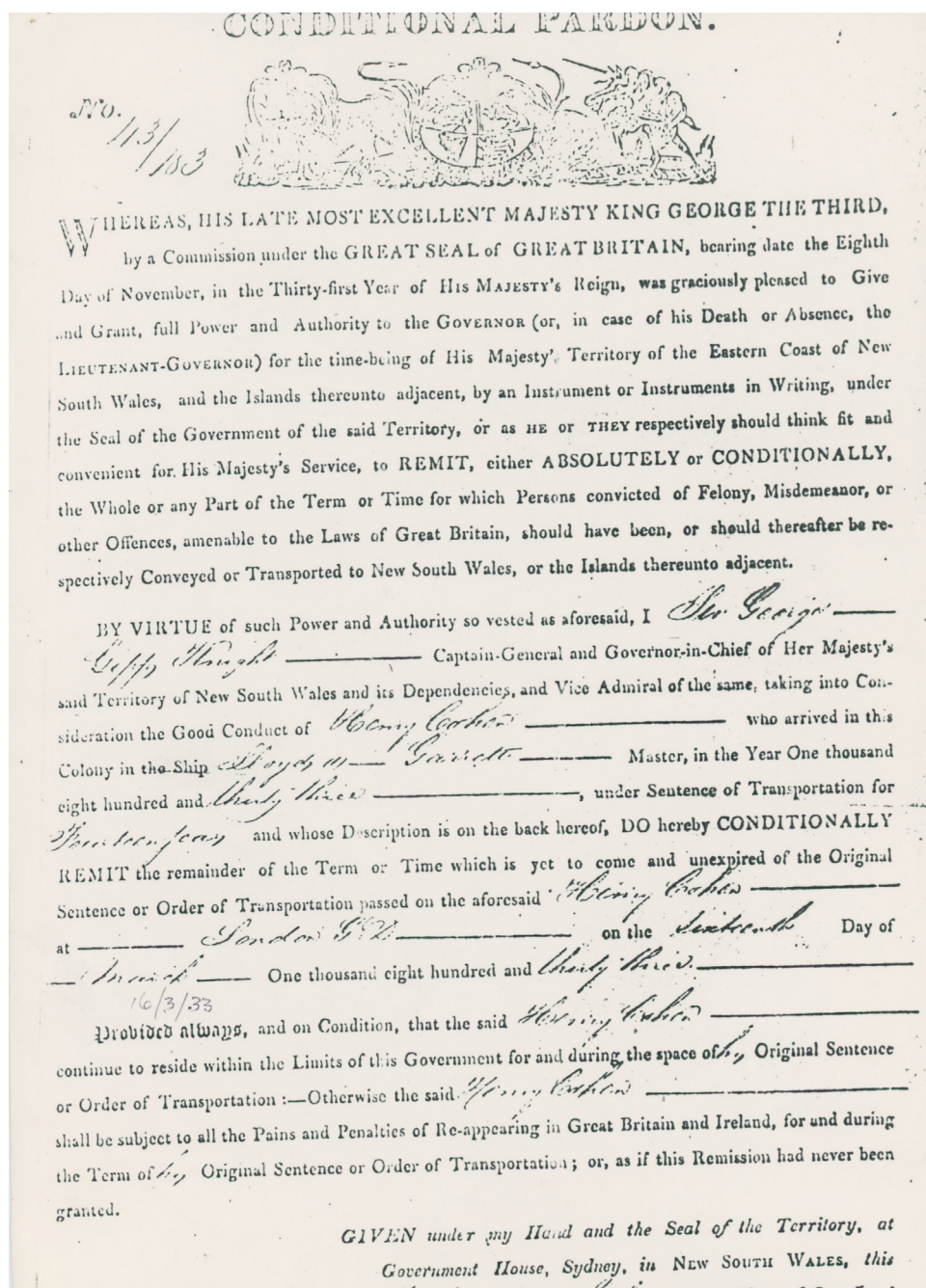
[Convict Records: Isaac Solomon](#)

[Judaica Library Sydney: Henry Cohen](#)

[State Library of New South Wales: Jewish Convicts](#)

[Tracing the Tribe: Jewish Convicts & Ghosts](#)

They Did What? Henry Cohen's Pardon?



In 1833, Henry Cohen, a wealthy merchant tailor from London, was convicted of having received stolen bank notes in the course of his business. He was transported to Australia for 14 years and served his time in Port Macquarie.

Henry was later joined by his wife, Elizabeth, and their 10 children. The family remained in the colony after Henry was pardoned in 1843 and became successful merchants and traders.

Very few objects remain from that time because early settlers and convicts came with little and because no one wanted to celebrate a convict ancestor. This pardon is rare artefact of early Jewish life in Australia.

Conditional pardon for Henry Cohen
(reproduction), 1843, Australia.

Transcript of the conditional pardon for Henry Cohen

WHEREAS, HIS LATE MOST EXCELLENT MAJESTY KING GEORGE THE THIRD, by a Commission under the GREAT SEAL of GREAT BRITAIN, bearing date the Eighth Day of November, in the Thirty-first Year of His Majesty's Reign, was graciously pleased to Give and Grant, full Power and Authority to the Governor (or, in case of his Death or Absence, the Lieutenant-Governor) for the time-being of His Majesty's Territory of the Eastern Coast of New South Wales, and the Islands thereunto adjacent, by an Instrument or Instruments in Writing, under the Seal of the Government of the said Territory, or as HE OR THEY respectively should think fit and convenient for his Majesty's Service, to REMIT, either ABSOLUTELY or CONDITIONALLY, the Whole or any Part of the Term or Time for which Persons convicted of Felony, Misdemeanor, or other Offences, amenable to the Laws of Great Britain, should have been, or should thereafter be respectively Conveyed or Transported to New South Wales, or the Islands thereunto adjacent.

BY VIRTUE of such Power and Authority so vested as aforesaid, I Sir George Gipps [indecipherable] Captain-General and Governor-in-Chief of Her Majesty's and Territory of New South Wales and its Dependencies, and Vice Admiral of the same, taking into Consideration the Good Conduct of Henry Cohen who arrived in this Colony in the Ship Lloyds [indecipherable] Garrett Master, in the Year One thousand eight hundred and thirty third, under Sentence of Transportation for fourteen years and whose Description is the back hereof, DO hereby CONDITIONALLY REMIT the remainder of the Term or Time which is yet to come and unexpired of the Original Sentence or Order of Transportation passed on the aforesaid Henry Cohen at London Gaol on the Sixteenth Day of March One thousand eight hundred and thirty third.

Provided always, and on Condition, that the said Henry Cohen continue to reside within the Limits of this Government for and during the space by Original Sentence or Order of Transportation:- Otherwise the said Henry Cohen shall be subject to all the Pains and Penalties of Re-appearing in Great Britain and Ireland, for and during the Term of by his Original Sentence or Order of Transportation; or, as if this Remission had never been granted.

Given under my Hand and the Seal of the Territory, at Government House, Sydney, in NEW SOUTH WALES, this [indecipherable] Day of July in the Year of Our Lord

They Did What? Who Am I?

1. Name of convict?

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2. What country did the convict live in before transportation?

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3. What was the convict's situation in life, e.g., were they poor, educated, working, married?

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4. What was their crime/wrongdoing and reason for being convicted?

.....

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5. What was their sentence?

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6. How long did they serve?

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7. Where did they serve?

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8. Where did they go when their sentence was over?

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9. What did they do when they were freed?

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10. What did they do to help build early Australian society?

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11. Did you find any other interesting information about your convict?

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Sub-strand: Australia as a Nation

Lesson name: Selfies in the Colonies



Links to VCAA Curriculum

- Historical Concepts & Skills ([VCHHC082](#), [VCHHC083](#), [VCHHC084](#), [VCHHC085](#))
- Historical Knowledge ([VCHHK088](#), [VCHHK093](#), [VCHHK094](#), [VCHHK095](#), [VCHHK096](#))

Aim

To explore the difficult circumstances and legal situation of Jews in Britain that led to the transportation to Australia of around 1,000 Jews as convicts.

Equipment needed

- Access to computers.
- Accompanying handout printed out.

Background

Jews in England in 1788 could not enter professions, trade, vote, be citizens, join guilds, hold political office, ascend to the peerage, attend state funded schools or universities, own property, or become Members of Parliament without taking a Christian oath. It was hard to find an honest day's work.

By 1800, London was home to increasing numbers of destitute Jews, including growing numbers of refugees from Eastern Europe. Some Jews resorted to crime to sustain themselves and their families. About 1,000 Jews were convicted and sent to Australia during the period of transportation.

➤
Invitation to the Opening of Federal Parliament and the Commonwealth of Australia, 1901, Australia.

Q When do you think the Jewish population of Australia was at its all-time high?

A The Jewish population of Australia was the highest ever by percentage in 1788. 15 of 1500 passengers on board the First Fleet were Jewish—that's one percent of the total settler population. It has never been that high again. There are currently approximately 100,000–120,000 Jews in Australia, which is 0.05% of the population.

Q How many Jewish members sat in the first Australian Federal Parliament?

A Four Jews were members of the first Federal Parliament: Isaac Isaacs, Elias Solomon, Vaiben Louis Solomon, and Pharez Phillips.

Method

1. Print all the pages of Handout Three. Ask a student to read the information on it aloud. Lead a discussion and guide students through the questions below:

Elizabeth and John Solomon questions: Consider the images of John Solomon and his wife Elizabeth Solomon. These portraits by an esteemed painter were like the selfies of early colonial life. Students are instructed to write their answers to the following questions in the space provided on the handout page.

- What do these pictures tell you about early Jewish settlers?
- What can you deduce from the fabrics on Elizabeth Solomon's dress?
- How is John Solomon presented?
- Who might have been able to afford to have a portrait painted by the famous visiting painter, Richard Noble?
- John Solomon followed his mother, Ann, to Hobart as a free settler. He became a wealthy businessman in Sydney. What do the portraits suggest about what he was able to achieve?

Saul Samuel questions: Consider the letter written by Saul Samuel, the first Jewish Australian parliamentarian. Students are instructed to write their answers to the following questions in the space provided on the handout page.

- What is the letter about?
 - What does the existence of the letter suggest?
 - How was Saul Samuel's job as a Member of Parliament an extraordinary one for a Jew?
 - What did his position mean for other Jews in Australia at that time?
 - What might it have meant for Jews in other countries?
2. Print Handout Four. Have a student read out loud the excerpt of the criminal trial of Vaiben and Emanuel Solomon, then guide students through the subsequent questions.
 3. Extend the discussion using the questions below as well as your own:
 - Why was crime an option?
 - What kinds of crimes might Jews have committed?
 - What were the consequences of crime?
 - What were the conditions like for convicts?
 - How were they transported to Australia?
 - How does this tell us about the nature of British and early Australian society?

Extension Activity

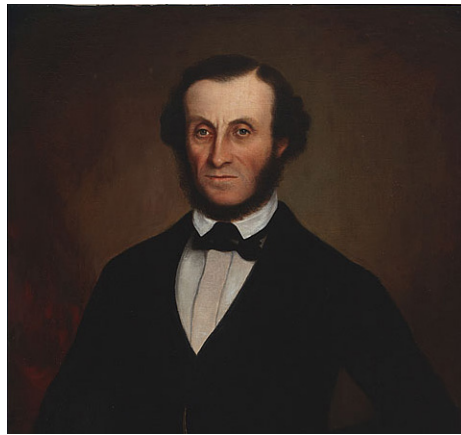
Read the My Australian Story series title, *A Banner Bold: the Diary of Rosa Aarons* by Nadia Wheatley.

Additional Resources

[State Library of Victoria: Research Skills—Evaluating Websites](#) (assists students with understanding the pitfalls of researching online).

[State Library of Victoria: Source Analysis Templates](#) (provides guidance around responsible research).

Selfies in the Colonies John Solomon & Elizabeth Solomon



1.



2.

This portrait of John Solomon and the companion portrait of his wife, Elizabeth, reflect the couple's material and social success.

John was the son of Isaac (Ikey) and Ann Solomon. Ikey was a London criminal who ran a gang of pickpockets. Ann was sent to Hobart as a convict in 1828 in place of Ikey, who had escaped to America.

John followed his mother as a free settler, later moving to Sydney and working as merchant, landowner, publican and gold dealer.

1. What do these pictures tell you about early Jewish settlers?

2. What can you deduce from the fabrics on Elizabeth Solomon's dress?

1. Richard Noble, *John Solomon*, 1862, Australia.
2. Richard Noble, *Elizabeth Solomon*, 1862, Sydney, courtesy of the Art Gallery of South Australia.

3. How is John Solomon presented?

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4. Who might have been able to afford to have a portrait painted by the famous visiting painter, Richard Noble?

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5. John Solomon followed his mother, Ann, to Hobart as a free settler. He became a wealthy businessman in Sydney. What do the portraits suggest about what he was able to achieve?

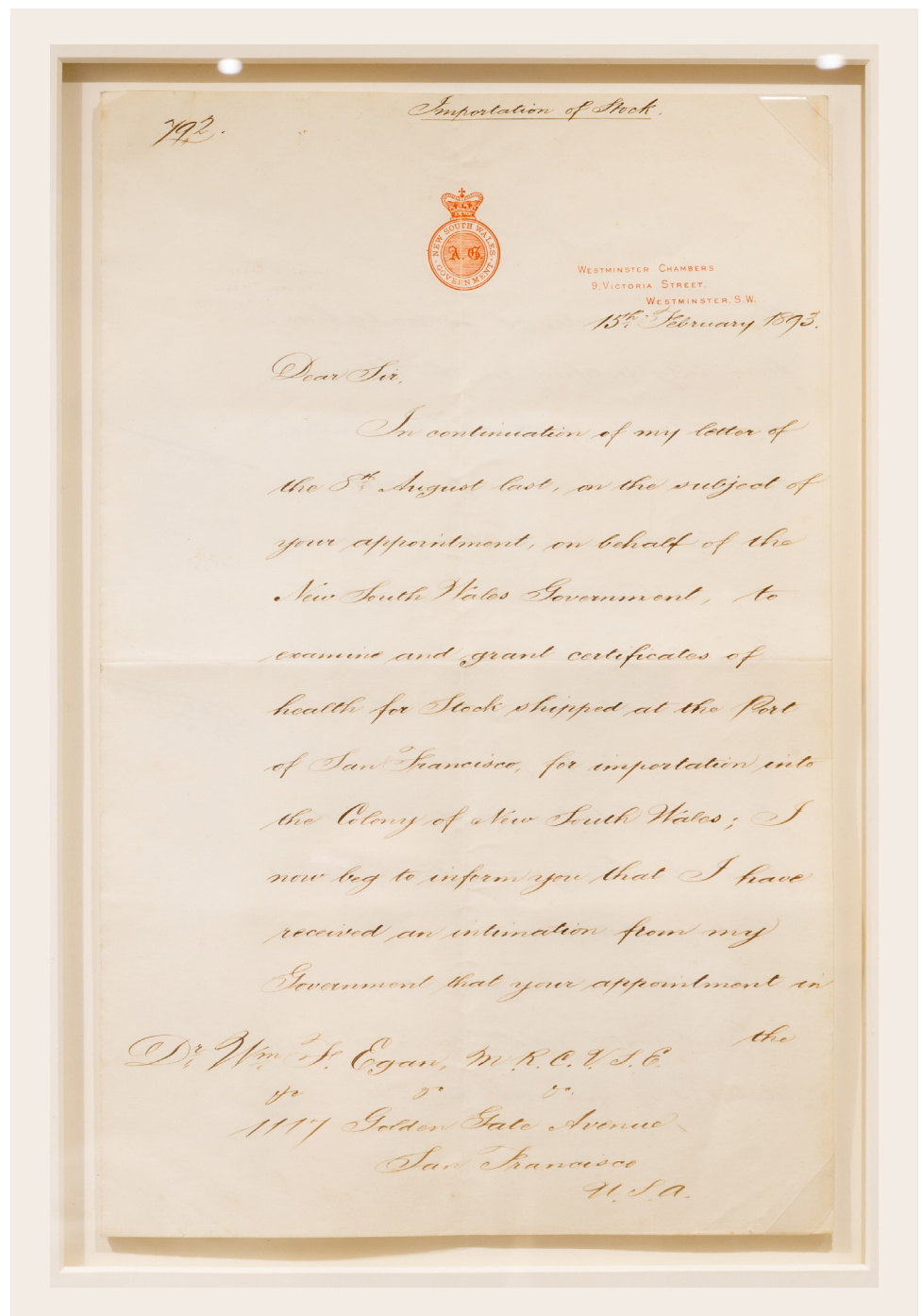
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Saul Samuel wrote this letter in his role as member of the New South Wales Parliament—it concerns the importation of livestock from San Francisco to New South Wales.

In 1854, Saul became Australia's first elected Jewish legislator. He was elected at a time when, in England, obstacles prevented Jews being involved in government. There it was necessary to take an Oath of Supremacy, swearing allegiance to the monarch as head of the Church of England. This oath, incompatible with the Jewish faith, was not required in Australia.

↗
Letter by Saul Samuel, 1893.

Transcript of the letter by Saul Samuel

Dear Sir,

In continuation of my letter of the 8th August last, on the subject of your appointment, on behalf of the New South Wales Government, to examine and grant certificates of health for Stock shipped at the Port of San Francisco, for importation into the colony of New South Wales; I now beg to inform you that I have received an information from my Government that your appointment in the

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USA

the above-mentioned capacity has been duly notified in the Government Gazette of the 16th December last, and [indecipherable] herewith a copy of the notification in question. I enclose copies of the Regulations governing the importation of Stock at Sydney. I have corrected these as far as possible from the latest advices received from the Colony and the Regulations sent herewith may be taken as in pre[indecipherable] of those sent to you in August last, which letter I shall be glad if you will be good enough to return to me at your convenience. I also forward, for your guidance, a set of the forms prescribed to be used in connection with the Regulations in question, and required to be filled up in the case of each shipment of Stock to Sydney.

I may mention that the other Australasian Governments have been invited to consider the expanding of appointing you to [indecipherable] in a similar capacity on behalf of their several Colonies, and you will doubtless hear from them in due course.

Yours faithfully,
Saul Samuel

What is the letter about?

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2. What does the existence of the letter suggest?

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3. How was Saul Samuel’s job as a Member of Parliament an extraordinary one for a Jew?

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4. What did his position mean for other Jews in Australia at that time?

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5. What might it have meant for Jews in other countries?

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6. What are some of the difficulties you have had reading old letters?

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Selfies in the Colonies

Teenagers Transported: Vaiben & Emanuel Solomon



Read the extract of the transcript of the trial of Vaiben & Emanuel Solomon below:

Book (6) (DURH 15):-

Wednesday morning 6th August 1817

The King against Emanuel Solomon and Vaiben Solomon.

The Indictment charges the Prisoners by the Names of Emanuel Solomon late of the Parish of Heighington in the County of Durham Labourer and Vaiben Solomon late of the same Place Labourer for that they on the fifteenth Day of October in the 56th Year of the Reign of King George the Third about the Hour of eleven in the forenoon of the same Day with force and arms at the Parish aforesaid in the County aforesaid the Dwellinghouse of Thomas Prest there situate feloniously did break and enter (no Person in the same Dwellinghouse then and there being) and one Coat of the value of ten Shillings, one other Coat of the value of ten Shillings, one waistcoat of the value of five Shillings, one Cloak of the value of ten Shillings, one piece of cloth of the value of one Shilling, and one pair of Stockings of the value of six Pence of the goods and chattels of the said Thomas Prest in the same Dwellinghouse then and there being found then and there feloniously did steal take and carry away against the Peace. The Prisoners severally plead Not Guilty and upon their Trial they are both found not guilty of breaking the Dwellinghouse but Guilty of stealing the Goods and Chattels in the Indictment mentioned. It is therefore ordered that they are severally transported to Parts beyond the Seas for the Term of seven Years. By the Court.

Things to consider:

- What does this extract tell us about the crime these boys committed and their sentences?
- Explain that Jews in Britain during the early nineteenth century were forbidden from accessing Crown resources such as hospitals, schools, guilds and other organisations.
- Show the table on page 12 of the *Calling Australia Home* catalogue listing what Jews were prohibited from doing by law in England at this time; talk through what this means.
- Consider what life would have been like if you were Jewish in the crowded East End of London, with no chance of employment, education, support or assistance. How would you have made money to live and eat?
- What would happen if you were unable to support yourself?

↑
Artist unknown, *Emanuel Solomon*,
c. 1844, courtesy of the National
Portrait Gallery, Canberra.

1. Why was crime an option?

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2. What kinds of crimes might Jews have committed?

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.....

3. What were the consequences of crime?

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4. What were the conditions like for convicts?

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5. How were they transported to Australia?

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6. How does this tell us about the nature of British and early Australian society?

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Sub-strand: Making of the Modern World

Lesson name: Migration Slam



Links to VCAA Curriculum

- Historical Concepts & Skills ([VCHHC121](#), [VCHHC122](#))
- Historical Knowledge ([VCHHK130](#))

Aim

To examine motivations for migration to Australia from 1788 through to the present.

Equipment needed

- Access to computers for research.
- Accompanying handout printed out.

Background

Throughout history, Jews have migrated to escape persecution and discrimination, and seek freedom and democracy. After 1901, the White Australia policy restricted numbers of non-European immigrants, impacting on very few Jews but many others who wished to come to Australia.

In Australia, Jews can participate fully in Australian civil society. They can work, own property, go to school and university, receive medical attention, vote, become citizens, and hold office like any other citizen. Their high numbers in public service and government, like those in the first parliament, demonstrate that there are extraordinary opportunities for Jews in Australia, which are taken up enthusiastically.

↗
Order of Australia, 2020, courtesy of
Australian Jewish News.



Method

1. Show the YouTube clip of [Abe Nouk in the 2013 Australian Poetry Slam](#).
2. Ask students to take notes as directed in Handout Five.
3. The history of Australian migration is closely linked to world events. Have students compile a list of events that have caused an increase in refugee migration. These might include:
 - Harsh and overcrowded penal system in England after 1778
 - Rural poverty and the potato famine in Ireland 1845
 - Pogroms in Russia between 1881–1921
 - Vietnam War 1955–1975
 - Fall of Saigon 1945
 - Fall of East Timor to Indonesian troops 1975
 - Dictatorships in South America
 - Lebanese Civil War 1975–1990
 - Iran-Iraq War 1980–1982
 - Tiananmen Square massacre June 1989
 - Yugoslav Wars in the Balkans 1991–2001
 - Jakarta riots May 1998
 - Syrian Civil War 2011–present.
4. Ask students to read the following [Museum of Australian Democracy information](#) about the many historical events that have caused people to seek refuge in Australia. Additional resources include:
 - [Australian National Maritime Museum: Waves of Migration—Immigration Stories](#)
 - [Museums Victoria: Immigration Timeline](#)
5. Summative assessment; Take a look at Handout Six about the Taft family. Ask students to investigate the pogroms against Jews in Russia (1881–1921), then write 500 words describing them, their consequences for Jews of Russia at the time and Australia immigration OR create a visual presentation about the pogroms and their consequences for the Jews of Russia and Australian immigration.

↑
Interior of Messrs Levy Brothers' Warehouses, Bourke St, Melbourne in Illustrated Melbourne Post, 1865, Australia.

Migration Slam Tafypolsky Family Telegrams



1. What does Abe say children in Sudan were doing when he was a child?

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2. What are some of the metaphors he uses to describe their experience?

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3. What happened to the child soldiers?

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4. What imagery does Abe use to describe what he witnessed?

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↗
Abe Nouk: Love Looks Like—
Australian Poetry Slam, 2013

5. What does he celebrate about his life today?

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6. What makes Australia a place that Abe and other refugees wish to live in?

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7. How does increased migration to Australia reflect what is going on in the world? Think about the significant periods of migration and what caused them.

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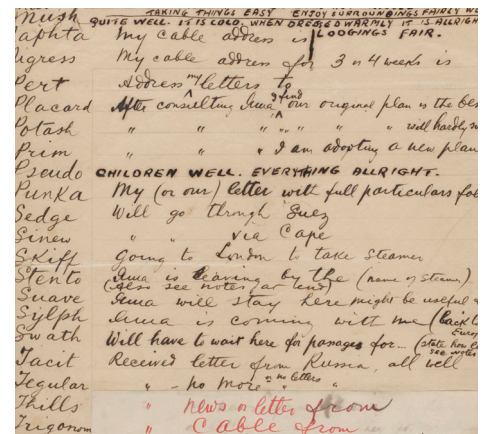
Resources

Abe Nouk: Love Looks Like—Australian Poetry Slam 2013

Migration Slam Tafypolsky Family Telegrams



1.



2.

In 1922, some 16 members of the Tafypolsky (Taft) family arrived in Australia from the Ukraine, assisted by brothers Misha and Harry, who were already in Melbourne.

The brothers developed a system of coded telegrams to communicate with each other about the migration arrangements for their family. It is not known why the code was developed, but the family—which had survived coups, violent revolution and pogroms in the Ukraine—perhaps felt their lives were in danger. The code may have been developed by the brothers as a way to increase the family's security.

The dramatic journey and daring actions of the Tafypolsky took them across the globe in their quest for safety. The extended family's migration to Australia represents the increasing number of Jews who arrived from Eastern Europe after the 1880s, escaping antisemitic violence.

Investigate the pogroms against Jews in Russia (1881–1921), then write 500 words describing them, their consequences for Jews of Russia at the time and Australia immigration OR create a visual presentation about the pogroms and their consequences for the Jews of Russia and Australian immigration.

1. *Coded Telegram*, 1921, Australia.
2. *Code Legend*, 1921, Australia.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Sub-strand: Making of the Modern World

Lesson name: Wipe Out White Australia

AUSTRALIAN JEWISH WELFARE SOCIETY

New South Wales Office:
146 DARLINGHURST ROAD, SYDNEY
PHONES: FL 5184-5
FL 2130

Queensland:
COMMERCE HOUSE
125 ADELAIDE STREET
BRISBANE

Victoria:
497 COLLINS STREET, MELBOURNE
TELEPHONE: MU 6168

West Australia:
11 E.S. & A. BANK CHAMBERS
ST. GEORGE'S TERRACE, PERTH

South Australia:
30 SWIFT AVENUE, DULWICH
ADELAIDE

1. **THE AUSTRALIAN JEWISH WELFARE SOCIETY** is recognized by the Government of the Commonwealth of Australia as the Official Organisation of Australian Jewry to deal with all problems regarding the settlement and welfare of every Jewish refugee arriving in this country.
2. The Australian Jewish Welfare Society, which represents and is supported by the whole of the Jewish Community of Australia, wishes to help all migrants, whether assisted or independent, to become happily settled and self-supporting in their new country just as quickly as possible.
3. The Australian Jewish Welfare Society has a large staff of trained officials and special sub-committees of experts ready, without charge, to advise you on:-
 - (a) Situation of the Synagogues.
 - (b) Education, English Classes.
 - (c) Accommodation.
 - (d) Domestic Problems.
 - (e) Training for Agricultural Work.
 - (f) Employment.
 - (g) Country Settlement
 - (h) Acquisition of New Businesses.

Further information on the activities of the Society can be obtained at the enquiry offices there. All new arrivals are invited to take the fullest advantage of the services offered.

When you arrive in any of the States of Australia, you are warned not to rely on the advice or offers of assistance from any private individuals, except your personal friends or relative. You are advised not to sign any agreement or enter into any financial arrangements without consulting the Australian Jewish Welfare Society. Do not pay money to persons who guarantee to get Permits for your relatives abroad. They have no such power.

The Society will help you. If you want legal advice consult the officers of the Society, who will assist you.

DECENTRALIZATION

There is not sufficient employment for all in the cities and it has been urged by the Commonwealth Government that the majority of migrants should now try and settle in the country towns and districts, where there is distinctly more opportunity. So, if you possibly can, settle in the country. Help to develop the outlying parts of the States. Show you have a pioneering spirit and are ready to create something for this new land.

ADAPTATION

Adapt yourself to Australian manners and conditions. Begin by speaking English from the moment you land in Australia. Attend as many of our English classes as you can, for they have been specially arranged for you. Above all do not speak German in the streets and trams. Modulate your voice. Do not make yourself conspicuous anywhere by walking with a group of persons, all of whom are loudly speaking a foreign language. Remember that the welfare of the old established Jewish Communities in Australia, as well as of every migrant, depend on your personal behaviour. Jews collectively, are judged by individuals. You, personally have a very grave responsibility.

You have come to a country of friendliness and freedom, and it is your immediate duty, therefore to adopt English speech and Australian manners. It is your duty too, to set yourself conscientiously to study and acquire a British code and a British outlook on matters public and private.

BE TRUE AND LOYAL TO YOUR NEW COUNTRY.
BE FAITHFUL TO YOUR JEWISH RELIGION.

Links to VCAA Curriculum

- Historical Concepts & Skills ([VCHHC122](#), [VCHHC126](#), [VCHHC128](#))
- Historical Knowledge ([VCHHK136](#), [VCHHK137](#), [VCHHK138](#), [VCHHK160](#))

Aim

To identify the motivations and challenges for the movement of peoples to Australia.

Equipment needed

- Attached image (print out prior).
- Access to computers.

Background

The White Australia policy was a collection of laws and strategies designed to tie the new nation of Australia to the values of Anglo-Saxon culture. Key legislation underpinning it included the Immigration Restriction Act, 1901, the dictation test, and the Commonwealth Naturalisation Act, 1903. The overarching policy and dictation test were intended in particular to restrict Asian immigration; Caucasians were rarely submitted to the test.

In the dark times before World War II, when Jews were increasingly in peril in German-controlled lands, Australia accepted approximately 8,000 Jewish refugees. Economic downturn, the White Australia policy, and public opinion kept immigration quotas low. The Racial Discrimination Act of 1975 ultimately made these earlier policies illegal.

Method

1. Help students make a list of the countries of origin of students in the class (include those who have been in Australia for many generations). Indigenous children may have a history of migration within the family and can make a contribution; their perspectives will be valuable.
2. Draw up a table such as the one below that everyone can see. Ask students to nominate the motivating factors for their own family's migration to Australia if they know the reason.

Factor	Add up numbers in this column
Transported	
Economic migration	
Political migration	
War and persecution	
Environmental migration	
Danger	
Other	

4. Explore this [migration timeline](#). Ask students to write down five interesting things they did not know before from looking at this information.
5. Share some of responses as a class.
6. Examine this [information on the 1900s](#). Ask students to analyse the cartoon on this page. What does it say about the dictation test?
7. Next have students read and summarise a section of the [Immigration Restriction Act](#) and the [case of Egon Kisch](#). Questions to ask students:
 - What was the dictation test?
 - Who administered it?
 - What was it designed to achieve?
 - Who supported it?
 - On what grounds?
 - Was it effective?
 - Why were Australians reluctant to increase Jewish immigration?
 - When was the White Australia policy wiped out?

Additional Resources

[Museums Victoria: Journeys to Australia](#)

1. What was the dictation test?

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2. Who administered it?

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3. What was it designed to achieve?

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4. Who supported it?

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5. On what grounds?

.....

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6. Was it effective?

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7. Why were Australians reluctant to increase Jewish immigration?

.....

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8. When was the White Australia policy wiped out?

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Sub-strand: Making of the Modern World

Lesson name: What Would You Do?



Links to VCAA Curriculum

- Historical Concepts & Skills ([VCHHC126](#))
- Historical Knowledge ([VCHHK157](#), [VCHHK159](#))

Aim

To explore more closely the consequences of World War II and the migration of survivors to Australia.

Equipment needed

Print-outs of accompanying handouts OR find a way to project the image onto screen in classroom.

Background

In the years immediately following the Holocaust, at least 35,000 Jews found refuge in Australia; others migrated to America, Canada, Palestine and South America.

The Australian Jewish community assisted the survivors, because they felt that they needed to provide a framework for Jewish continuity. This was to be achieved by ensuring safety, access to Jewish education and supporting the establishment of the Jewish state in Israel.

Jews were transplanted to a foreign country and had to adjust quickly to living with another language, sometimes among hostile strangers, in a different culture. They had to make choices about how to negotiate their identities to become Jewish Australians.

Q How many Jews have played professional AFL?

A To date, there have been 10 Jewish players in the senior ranks of the AFL.

Method

- Either by passing around a printed handout OR displaying / projecting image, present Ian Synman's Football Jersey to the classroom.
- Have students work in pairs to work through the questions in the handout which begin to unpack the various factors that may have influenced Ian Synman's decision to play that day.

↑
St Kilda FC guernsey, worn by Ian Synman, 1966, Australia.

What Would You Do?

Football & Jersey of Ian Synman



The complex issues of Australian identity have played out recently in the controversy surrounding Indigenous AFL player, Adam Goodes.

Football has been a way for many Australians, regardless of their background, to integrate and become part of the wider community. For some, this has involved reconciling the various aspects of their identity.

Ian Synman was a Jewish footballer who made it into the professional league, and was a member of St Kilda Football Club's 1966 winning grand final team. This historic match was played on Yom Kippur, the holiest day of the Jewish calendar. This is a day when traditional Jews fast and attend synagogue; a day for reflection and religious observance. As a prominent Jewish Australian, Synman's decision to play on that day attracted debate.

Questions

1. Why do you think Ian Synman's decision to play on that day was contentious?
2. How does his choice to play reflect his identity as an Australian Jew?

↗
*Presentation Football, St Kilda FC
1966 VFL Premiership—Awarded to
Ian Synman, 1966, Australia.*

3. What would you have done in his situation?

.....

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.....

4. Have you had to make a decision like this one?

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5. Describe the various parts of your own identity.

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Extension Activity

1. Do you have an object that captures your own choices around your identity?

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2. Draw this object and write or list the ways that it captures the complexities of your identity.

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3. How does this object represent a decision that you had to make about how you express your identity?

.....

.....

Additional Resources

[State Library of Victoria: The Holocaust](#)



Traditional Hungarian Dress Apron, 20th Century, Hungary.

Additional Resources for Teachers

Emancipation and conditions in Europe

Goldfarb, Michael. *Emancipation: How Liberating Europe's Jews from the Ghetto Led to Revolution and Renaissance*, Simon and Shuster, 2009.

BBC: Immigration & Emigration—The World in a City

Heretical: A Short Legal History of the Jews in England

Jewish Museum of London: Emancipation

Jewish Museum of London: The Great Migration & the Jewish East End

Convicts

Levi, John S. *These are the Names: Jewish Lives in Australia, 1788-1850*, Mieganyah Press, 2006.

Jewish Women's Archive: Australia—Nineteenth & Twentieth Centuries

Susan Ballyn & Lucy Frost: Sephardi Convicts in Van Diemen's Land

The Old Bailey Online: Jewish Communities

White Australia Policy

Oz Torah: The Jewish Emigrants From Britain: Australia & New Zealand

Racism No Way: Anti-Racism Education for Australian Schools

Fiction

Wheatley, Nadia. *A Banner Bold: the diary of Rosa Aarons*, Scholastic, 2000.



Jewish Museum of Australia
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