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on
COMMUNITY RELATIONS

UNITY IN DIVERSITY

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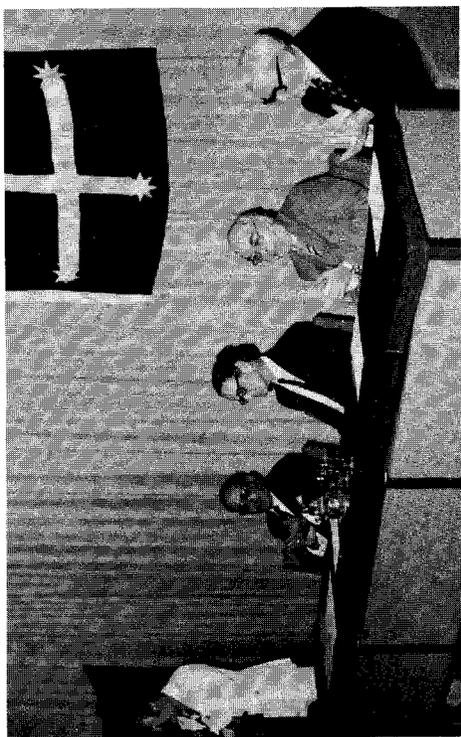
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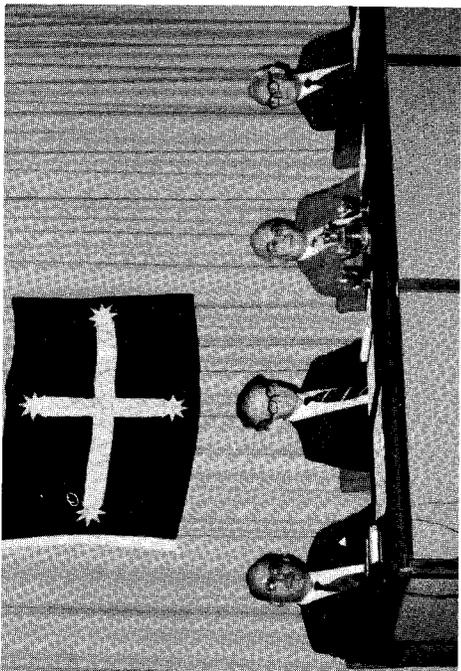
Page

Official Welcome The Hon. A. J. Grassby, Australian Commissioner for Community Relations	1
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Malta	Address His Excellency Mr. J. L. Forace, High Commissioner for the Republic of and Dean of the Diplomatic Corps	7
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Address Professor Jerzy Zubrzycki, Chairman of the	Australian Ethnic Affairs Council	16
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OFFICIAL WELCOME BY THE HONOURABLE A.J. GRASSBY

Your Excellencies, ladies and gentlemen.

Welcome to the third national observance of the anniversary of the Battle of the Eureka Stockade, 123 years ago today.

The Annual Lalor Address on Community Relations was conceived as a commemoration of Eureka Day and to promote the principles enshrined in the Racial Discrimination Act 1975 and the

United Nations Convention Against All Forms of Racial Discrimination, which Australia *has* ratified.

Eureka Day is important as a symbol of national unity.

Not only was Eureka the *genesis* of Australian democracy, but above all, it represented the *first* coming together of settlers of many different backgrounds in a common cause under a common flag.

Australians are the newest people in the world. Forty percent of all Australians are the products of post-war immigration from 100 different countries and locations around the globe.

The people alive in Australia at the time of World War II are in the minority. This comes about because 40% are post-war settlers and the average age is 27 years.

Against this magnificent tapestry of variety and vigour, there is a need to focus on the things that unite us rather than the things that divide us.

Eureka is a fine symbol of unity. In rediscovering our Australian history, we will rediscover our own roots in this country and the world.

The significance of Eureka can be measured by the fact that the Battle pushed the Crimean War off the front page of newspapers around the world at the time.

The traditions of Eureka and the historic Southern Cross Flag are the property of all Australians. The Eureka flag which is often displayed so proudly today is the heritage of all the 14 million people of all backgrounds, of all politics, of all religions. It is a cherished part of our national history and traditions.

As Eureka Day becomes more widely celebrated as we rediscover our history, as the flag is more universally honoured, I hope both will be placed in a cherished position by a national proclamation recognising them both as the property of the nation as a whole.

The first Address bearing the name of Peter Lalor as a great Australian and the leader of those who fought at Eureka was given in 1975 by His Honour, the Hon. Sir John Nimmo, C.B.E., O. St. J., one of Australia's most eminent jurists.

We also commemorated the centenary of the death of Raffaello Carboni who served as second-in-command to Peter Lalor and also served under the great Italian patriot Garibaldi. Ambassador Paolo Canali of Italy gave that historic commemoration address.

Last year's Address was given by Mr Walter Lippmann, M.B.E., Chairman of the Ethnic Communities Council of Victoria, who has worked untiringly to build unity and amity within the Australian community. Dr Gregorio Abad, then Dean of the Diplomatic Corps and Ambassador of the Philippines, dealt with the role of the good neighbour in community relations.

Today for the first time we were to have had a distinguished woman to give the address, Professor Freda Hawkins, Associate Professor of Political Science at the University of Toronto

in Canada and Visiting Fellow at the Department of Demography, Australian National University, 1977-78.

Professor Hawkins was to have been the first woman speaker that we have had at this annual commemoration. She was to have set the scene for 1978 when I hope another distinguished American, but *from* South America, will discuss community relations in the context of the experience of the lands liberated by Simon Bolivar who died on December 17, 1830.

I am sorry to tell you that on the eve of this commemoration Professor Hawkins has *been* taken ill and is at present in the Woden Valley Hospital. She shares our disappointment and I

send to her on behalf of all of us our best wishes for a full and speedy recovery.

I am delighted to announce that Professor Jerzy Zubrzycki, Chairman of the Australian Ethnic Affairs Council, has consented to address us. Professor Zubrzycki has a place in the history of multicultural Australia. His was the first voice at a National Citizenship Convention to suggest an alternative to the disastrous assimilation theories of the day.

A distinguished Australian who *was* born in Cracow, Poland, he is the Foundation Professor of Sociology at the AUstralian National University. An author who *has* written extensively

on migration, he has helped to pioneer the concepts of tolerance and strength in diversity represented in the national policy today of cultural pluralism for Australia. He *was* awarded the M.B.E. in recognition of his services.

It is only a few days ago that the report "Australia as a Multicultural Society" was released by Professor Zubrzycki as Chairman of Australia's first Ethnic Affairs Council. It will form the basis of his address today.

Our second speaker today is His Excellency, the High Commissioner for Malta in Australia and Malta's Ambassador

to the People's Republic of China and the Democratic People's Republic of Korea. He is also the distinguished Dean of the Diplomatic Corps in Canberra.

Mr Forace brings unique qualifications to speak about community relations in Australia. Born in Valletta, Malta,

he commands the Maltese, Italian and *English* languages as well as a working knowledge of Spanish. A former General Secretary of the Malta Workers Party, he migrated to Australia in October 1954 and became an Australian citizen six years later. Invited to accept the appointment of High Commissioner to Australia, he resumed his Maltese citizenship and returned to Australia to begin a diplomatic career which is unique in the history of Australia and Malta.

We will all long remember his part in bringing China and Australia together, his work in bringing about the release from prison and return to Australia of Francis James, his work to bring about relations between Australia and Korea and his role in bringing India and China into relations again.

He has not only the distinction of pioneering the establishment of a network of international relations between the great countries to our north, he has worked equally tirelessly in the Australian domestic scene where he led the Maltese Community Council of New South Wales, served on the Board of the Phoenician Club, the Maltese Guild of Australia and the Maltese Ex-servicemen's R.S.L. sub-branch of New South Wales.

I do not believe there has ever been an Ambassador in Australia who has once been an Australian citizen and who presides over a household in which every member is an

Australian except himself.

A Knight Grand Cross of the Sovereign Order of Jerusalem, *Knights* of Malta, and Knight Grand Cross of St Agatha of Paterno, Mr Forace has contributed to making history in the mid-20th century and he *has* these unique qualifications to address us on community relations today.

The theme of this Eureka Day celebration is that the things that unite us are far greater than the *things* that divide.

ADDRESS BY HIS EXCELLENCY MR J.L. FORACE, HIGH COMMISSIONER FOR THE
REPUBLIC OF MALTA

Honourable Commissioner Grassby, Your Excellencies,
Distinguished Guests, Ladies and Gentlemen.

Let me first of all thank you for inviting me to participate in this Third Annual Lalor Address on Community Relations. This of course is not the first time that the Commissioner for Community Relations and I have shared common ground.

My mind goes back to his visit to Malta in 1974, as Australian Minister of State for Immigration. At that time, Mr and Mrs Grassby were the guests of the President of the Republic of Malta, His Excellency Sir Anthony Mamo, Malta's *first* President after my country became a Republic three years ago.

The Commissioner's visit was the first of an Australian Minister as the guest of my President, immediately following a visit by another distinguished visitor and great leader, the President of the Republic of Cyprus, the late Archbishop Makarios.

I recall during Mr Grassby's visit, that we stood together at a *great* gathering arranged by the Maltese Australian Association, on February 5th 1974, in the City of Valletta, where Mr Grassby spoke to hundreds of my countrymen in the Maltese language.

Needless to say, all those present at that meeting were delightfully surprised to hear an Australian Minister paying them the compliment of talking to them in their own language.

As we moved through Malta, it became obvious to Mr Grassby that it was impossible to find one single Maltese living in Malta who did not have a family connection in Australia.

In fact Australia today could claim some 400,000 Maltese settlers here, who are Maltese by birth or descent. We are indeed the only ethnic group in Australia which has as many - or even more - settlers in this country than people in the homeland.

The contribution made by *Maltese* settlers in Australia has been a unique one and spread over the last 150 years. Whilst official records are hard to come by, some documentary evidence exists at my Chancery that Maltese settlers were likely to have made it to Australia in the first 40 years of its settlement.

The first record available is that in 1830, a ship of Maltese nationality arrived at the Port of Hobart. Customs

House records now in the archives of the Tasmanian Government refer to the arrival in 1838 of a ship of Maltese nationality, the "Caroline" of 182 tons, registered at Malta with a crew of 13. It had come from Liverpool in the U.K. via the Cape of Good Hope, carrying general cargoes.

Another direct link of which I am aware also dates from 1838, at the time of the settlement of Port Phillip, where a

Mr Antonio Azzopardi had settled. Mr Azzopardi was a chief officer and ship b engineer. For some time he served on several ships trading between Port Phillip, Sydney and

New Zealand. In 1840 Azzopardi was the engineer of a steamer running between Melbourne and Geelong, the only ship then plying that route. In 1946 Azzopardi married Margaret, daughter of Scotsman James Sandeman of Perth, in Scotland.

The entry concerning Antonio Azzopardi in "Men of our Time" published in Melbourne in 1883 reads:

"Azzopardi Antonio, who died on 24th January, 1881, was born in Malta in 1802 and was consequently at the time of *his* death in his 80th year."

In many ways, the man who is honoured in this Community Relations observance, Peter Lalor, could have easily been

a spiritual son of the Maltese Republic rather than a son of the Irish Republic. Peter Lalor settled in Australia and became a national leader in this country. Like the Maltese people, he came from a national background which treasures its national language, traditions, and culture and above all esteems fighters for independence. Peter Lalor shared the same religious faith as the majority of the Maltese people. The Maltese in Australia are proud of Peter Lalor, as one of the men who helped mould Australia into a great nation, a nation in which the people of Malta have such a significant share.

You may ask why so many Maltese have made Australia their second home. Indeed, why did Maltese emigrate at all?

The main reason is the fact that Malta, with a population density of 2,600 to the square mile, is one of the most densely populated countries in the world. Slightly more than half the population lives in the urban areas centering on

the capital of Valletta and the Grand Harbour. The rest live in clearly separate towns and villages. No village in Malta is more than one hour's bus ride from the capital

Valletta, and Malta's sister island Gozo , is only 30 minutes' ferry ride away.

For most of the history of Malta, the people of the villages worked the land. Today most are industrial workers occupied outside their villages in shipbuilding, private industries, workshops, factories and offices.

The people of these villages share common customs and traditions, and an intense loyalty to their birth-place. This is why thousands of overseas Maltese, especially from Australia, return home for their annual village festivities.

The Maltese people are proud of their national heritage and identity and have a distinct language which has its basis in Arabic, but draws also from the Sicilian dialect. The language is written in the Roman alphabet and is our mother tongue.

As in other Mediterranean communities, the family in Malta is strong and maintains continuing links. Every Maltese is at the centre of a large network of kin relationships. Hence

one of the most important considerations in Australia for all Mediterranean peoples, who I understand comprise some 20% of the population by birth and descent, is family reunion.

Because of our close family ties I regard it as a great challenge to sound community relations in Australia

that today there are some 250,000 relatives of Australian residents scattered around the world, including Malta, who find themselves unable to join their families in this country.

At this point in my address, I make a strong plea to end the tears, frustrations and often anguish of divided families

in Australia because the immigration doors are closed to them. I say this purely from a humanitarian point of view, and in the interest of Australia itself, because the Socialist Government of Malta, in full appreciation of our people as a national asset, does not in any way encourage emigration.

This brings me to one other aspect of Malta and its people before I deal with our contribution to the Australian community. The history of the Maltese islands stretches back over some 4000 years. The people of Malta today are the direct descendants of the Phoenicians, the earliest known settlers. From then on, the history of Malta sounds like the history of the world, as one conqueror followed another.

Let me tell you who our rulers have been over the years. Amongst them you will find the Carthaginians, Greeks, Romans, Arabs, Normans, Spanish (the Aragonese and Castilians), the Knights of Malta, the French and finally the British.

Like the Peter Lalors of history, the aim of the Maltese people for centuries was total independence. The *struggle* for such independence intensified immediately after the 2nd World War, culminating in the British Government granting the then Conservative Government in Malta a sort of independence, tied up with shackles of dependency by

the fact that Malta remained a fortress for foreign troops. The struggle for complete independence came to its climax in 1971, when the Socialist Government of Malta, led by

our Prime Minister Dom Mintoff, entered into a new agreement with Britain. That agreement comes to an end in April, **1979** when Malta will see the last foreign troops stationed on its soil.

The road leading to our total independence like the *struggle* of the many Peter Lalors of this world continues.

We have found new and real friends without whose assistance Malta's road to total neutrality and independence will be harder and longer. We have also learned that certain countries which are always ready to shower praise on our people for their heroic stand in World War II are the least interested in lending a friendly hand in support of our march towards full political and economic independence.

I have somewhat stressed the historical background of Malta and its people, because only thus can I expect you to understand fully why my people in Australia have contributed so much to this country's development and proven themselves such successful settlers and citizens.

Our people are found in every sphere of Australia's life. They are at home amongst every ethnic group in Australia, just as Malta itself has experienced the world at its gates over the centuries. Maltese in Australia have served and died in the ranks of Australia's Armed Forces, just as Australians served and died in the struggles of the 2nd World War in the skies and in the waters surrounding Malta. My little country had its own Maltese battalion standing shoulder to shoulder with the Anzacs in the 1st World War. Thousands of wounded Australians recuperated from their

1st World War wounds in Malta whilst hundreds rest there for eternity.

The association between Malta and Australia, as I said earlier, goes back to the early years of the settlement of this country. We are proud of our two peoples' long and friendly partnership. We share with you equally in your adversities as we share in your achievements and successes. It could not be otherwise, because every living Maltese

in Malta has blood relations in Australia.

You may count on my people, as I know you can rely on all the other ethnic groups of Australia, to work for the good of

all Australians. You can always count on these people, as others counted on Peter Lalor and his Council of the Ballarat Reform League. That Council is today accepted as having been the foundation of Australian Democracy.

Let us look back on the names and nationality of those heroes:

Lalor, an Irishman Humphrey, a

Welshman Vern, a German

Carboni, an Italian Hayes, an

Irishman Black, an Englishman

Thonen, a Prussian

John Joseph, an American Negro

Ross, a Canadian

Curtain and Manning, Irishmen.

In that Council, you have in my view the very first Ethnic Council of Australia. Today we commemorate the deeds of those heroes, and I am personally proud as a long resident Maltese of Australia, to share with you this 123rd Anniversary of those gallant men. Those immigrants struck the first blow for the dignity of man in this country. Nineteen of the twenty who paid with their lives were born in Europe. They paid the supreme price to ensure that all Australians might enjoy their freedoms, freedoms which are so often today taken for granted.

Mr Commissioner, let me in the name of the Government and People of the Republic of Malta, salute the EUREKA HEROES. Let me add to this salute, the salute of all my countrymen in Australia to the memory of Peter Lalor, the greatest immigrant ever to set foot on this Australian soil.

Long live the spirit of Eureka!

ADDRESS BY PROFESSOR JERZY ZURZYOEI, CHAIRMAN OF THE AUSTRALIAN
ETHNIC AFFAIRS COUNCIL

Your Excellencies, ladies and gentlemen,

I have taken as my subject today a theme directly related to that inspiring introduction that we heard from Al Grassby, and I ask you, what is it to be a community? What is our community, what is the Australian way of life that we hear so much about and in which we share?

It would be presumptuous for me to *argue* before this audience that the Australian community today is no longer predominantly of the Anglo-Saxon bloodline. Australia today is essentially British in its institutions but not so certainly in its people. Post-war immigration has changed Australia. We are no

longer the country dimly glimpsed by Captain Arthur Phillip and loudly heralded by the colonial ballad makers of the 19th century. It is not even the nation envisaged by

the Founding Fathers of the Commonwealth of Australia who some eighty years ago drew up an Australian Constitution essentially to perpetuate a British-based status quo.

Australians of today are a people made up of more than 70 different national backgrounds. It is because of this great ethnic diversity of our nation that we have now become aware that our political system embodies Greek and Roman and French as well as British traditions and our people -

those of British and of other ethnic origins - are brought up in a cultural heritage that owes much to the Scots, Irish, Italians, Germans as well as the Jews and Arabs with their religious teachings and traditions that go

back two thousand years or more. We recognise now that Australia has become a multicultural society.

This may be a cause for regret among those who have not opened their minds to the excitement of the new Australia. Such regret is needless. A multicultural society need not discard the old: it must be ready to accept the new. So, in time, Australians can expect to establish a unique cultural identity.

Cultural identity is a sense of belonging and an attachment to a particular way of living associated with the historical experience of a particular group of people. Multiculturalism exists wherever a society embraces groups of people with different cultural identities.

The question I want to put to you ladies and gentlemen is: Are we genuinely prepared to accept that extraordinarily rich and diverse range of cultural identities which has helped to make us the people we are today? For not only do we have this magnificent and varied past as an element of our community, but we also have an unparalleled diversity in our population.

The Australian community extends not only over time but over space. We have just heard *Mr Grassby* say that Australia is the youngest nation on earth. No other country, except perhaps Israel, comes anywhere near us in having the majority of its population of immigrant stock. My distinguished university colleague, *Alec Hope*, once wrote about this country in his poem entitled "Australia": "The river of her immense stupidity floods her monotonous tribes . . . from Cairns to Perth." I sometimes think that, with all the pressure we put on our immigrants to assimilate and conform, we are indeed glorying in those lines by *Alec Hope*.

We interpret our common way of life very narrowly in this country and we still do this after 30 years of continuous immigration. We do not encourage people to speak a different language or to follow different customs from those they found when they arrived here. Within another generation these languages and cultures will have died out in this country unless we encourage them now. Yet, simply, in the field of foreign language we encourage this very little in our system of education. We act as *if* English is all that one needs to know, and it is up to the rest of the world to learn it. Instead of delighting in the possibility of variety amongst our monotonous tribes, we seem terrified of it and try as hard as we can to obliterate it - not to speak of the moral obligation for accepting people who come here as refugees from disaster.

When we celebrate this occasion and when we discuss the meaning of being a community, and living in a community, we must bear in mind yet another point; throughout the world cultural distinctiveness is being undermined by the pressure of industrial technology, by the pressure of mass media,

and by the continuous migration to the cities. At the same time, one of the basic human requirements is the feeling of belonging, and a great part of the present social unrest is caused by failure to meet this requirement.

I want to suggest to you that ethnic variety can help us to overcome conformity and loss of individuality; a shocking loss of individuality in our mass society. Active ethnic groups, like many communities now well established in our capital cities and in the country, can give Australians

of the first, second and following generations the feeling of belonging, the feeling that they are in touch with the traditions of the human experience of various parts of the world, and of various periods of time. I believe, and I believe it firmly, from my own personal experience from my own teaching and research as an academic and as an activist in this field, that our national identity - that Australian identity - will not be undermined by cultural variety.

The historic challenge that we face today, as a result of the large scale immigration of the past 30 years, is that of harnessing the plurality of cultural, religious and social groups for the common good, without losing any

original values that are part of these groups' heritages. And I look forward to the continuing contribution of all the ethnic communities to the good of all of us.

The problem before us now is how to organize the relationships between the various groups to enable each to maintain its own life whilst contributing to the good of society in the broader social frame.

This is the historic challenge we now face in Australia. If we succeed in meeting this challenge in a generous way, we will have made history compared to the disastrous experience of other countries that have not harnessed the ethnic individuality of their minority groups, or countries that are now faced with bloodshed and inter-group struggle.

I think I can do no better than conclude my address with reference to the document to which our chairman *has* very kindly referred. It is the document entitled "Australia as a Multicultural Society" for which I have had some responsibility, I am proud to say, as Chairman of the Australian Ethnic Affairs Council. This is my Council's manifesto for the Australia of the future. It is our vision of another Australia: a vision of an Australia more

suited to the needs of the powerful trend towards conformity which we, in common with other post-industrial societies, experience as one of our greatest social and cultural problems. What I want to say in conclusion then is that

ethnic loyalties which we are now quite properly, but belatedly, encouraging in this country need not, and usually do not detract from the wider loyalties to community and country.

I am a Pole. I am a European. But nothing can detract from my primary loyalty to Australia and this I say with some pride. I believe therefore, and here I am quoting

from the concluding section of "Australia as a Multicultural Society"

"that our goal in Australia should be to create a society in which people of non-Anglo-Australian origin are given the opportunity, as individuals or *groups*, to choose to preserve and develop their culture - their languages, traditions and arts so that these can become living elements in the diverse culture of the total society, while at the same time they enjoy effective and respected places within one Australian --(community).- with equal access to the rights and opportunities that society provides and accepting responsibilities towards it..... What we believe Australia should be working towards is not a oneness, but a unity, not a similarity, but a composite, not a melting pot but a voluntary bond of dissimilar people *sharing* a common political and institutional structure."

