

VISITING THE MIGRATION MUSEUM

a guide for teachers

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OF SOUTH
AUSTRALIA



Government
of South Australia

The History Trust of South Australia developed this education resource using the expertise, collections and resources of the History Trust of South Australia, its museums and partners. Our learning programs bring to life the stories, objects and people that make up South Australia's rich and vibrant history.

HISTORY TRUST OF SOUTH AUSTRALIA

The History Trust of South Australia operates three museums - the Migration Museum, the National Motor Museum and the South Australian Maritime Museum, along with the Centre of Democracy managed in collaboration with the State Library of South Australia. The History Trust's role is to encourage current and future generations of South Australians to discover this state's rich, relevant and fascinating past through its public programs and museums.



history.sa.gov.au
Torrens Parade Ground, Victoria Dr,
Adelaide
(08) 8203 9888

MIGRATION MUSEUM

The Migration Museum tells the stories of South Australians and celebrates cultural diversity.



migration.history.sa.gov.au
82 Kintore Ave, Adelaide
(08) 8207 7580

BEFORE YOUR VISIT

MAKE A BOOKING

Please use the [Booking Request form](#) on our website to begin the booking process, and our team will be in touch with you shortly after.

You can also find a list of [frequently asked questions](#) about school visits on our website.

On-site education programs are outlined on page 5, and on the website. You can also use the discussion questions in this booklet to guide students as you explore the museum in groups.

CONTACT

P: (08) 8207 7580

E: migration@history.sa.gov.au

W: migration.history.sa.gov.au

The museum is open every day (except Christmas day) 10am - 5pm.



Image: Migration Museum entrance. Photo by Andre Castellucci

PREPARING YOUR STUDENTS

Please let students know what to expect and what is expected of them when visiting the Migration Museum:

- Read the signs and labels to find out more about objects on display
- Discuss objects and information with other students and feel free to ask questions
- Be respectful of other people visiting the museum by keeping the noise to a minimum, walking calmly, and sharing spaces to view displays
- Be COVID Safe by using hand sanitiser and maintaining physical distancing

ACCESSIBILITY

The Migration Museum is on ground level and spread across two buildings and various rooms. There are ramps at entrances and an accessible bathroom. Please see the Museum Officers at the front desk or ask when booking if you have any accessibility requirements.

In consultation with Autism SA, the Migration Museum has developed short guides to assist visitors with sensory sensitivity to prepare for a visit to our museum.

To download the social scripts for families and younger children, click [here](#).

COVID SAFE

To ensure our visitors remain COVID Safe, hand sanitiser is provided at the main entrance and stationed throughout the museum. We recommend using it upon entry and exit, and before and after touching handrails or interactives. Please ensure all members of your group maintain physical distancing, and take note of capacity limits in each of our galleries.

Visit the [SA Health website](#) to keep up to date with current COVID-19 regulations and restrictions in the state.

Please note: In the instance that a facility has a confirmed case of COVID-19 or a confirmed close-contact among staff, students, residents, or team members which requires the facility be closed, the History Trust of South Australia and its museums will delay any bookings made by that facility for a minimum period of 14 days from the date that the case was identified.

Should no further cases occur during this period the booking may be rescheduled, subject to availability. Any subsequent cases within that period will extend the period an additional 14 days, starting from the date of the last confirmed case or close contact.

The period of 14 days is in accordance with the current understanding of the COVID-19 incubation period. All attempts will be made to reschedule within a reasonable time frame.

ON KAURNA LAND

THE MIGRATION MUSEUM STANDS ON THE LAND OF THE KAURNA PEOPLE

Before you visit the museum, we encourage you and your students to watch our two-minute [Welcome to Country video](#), performed by Senior Kurna man, Uncle Mickey O'Brien.

This welcome is specific to the site where the Migration Museum stands today.

The History Trust of South Australia respects the primary place of Aboriginal people in the history of this place. We acknowledge that our story commenced long before Governor Hindmarsh proclaimed the new Province of South Australia on 28 December 1836. Aboriginal people have a history that extends millennia into the past. We acknowledge that Aboriginal land and sovereignty were not recognised and that building a shared understanding of history is critical to reconciliation. We affirm our role in reconciliation as an essential part of Indigenous and non-Indigenous South Australians co-creating a positive future.

KAURNA GREETINGS

Niina marni? - Are you good? (how are you?)

Naa marni? - Are (all of) you good?

Marni'ai - I'm good

Yaku marni'ai - I'm no good

Ngaityalya - Thank you

Nakutha - Goodbye / See you later

These translations are from the Kurna language and culture videos from [Kurna Warra Pintyanthi](#). Watch the videos for pronunciation and more Kurna language.

Discussion questions:

1. What land is your school on? Use the [AIATSIS map of Indigenous Australia](#) as a reference. What are the neighbouring lands called?
2. What do you think the land would have looked like before English colonists arrived?
3. In the video, Uncle Mickey talks about his family's connection to the Migration Museum site. What did his Great Great Grandmother Kudnarto do on the site, in the early days of the South Australian colony?

BONUS TASK: In small groups, create your own ceremonial welcome to your class. It might include speaking, singing, dancing, a symbolic gesture, or a mixture of these. The welcome should make a guest feel safe, and teach them a bit about the rules and values of the class. Once they are complete, take turns presenting your welcome and discuss your choices.



EDUCATION PROGRAMS

For more information about these programs and to book, visit the [Migration Museum website](#).

BEING A CHILD IN THE 19TH CENTURY

In this fun education program students explore the past, focusing on school life and daily life in colonial Australia before schooling became compulsory in South Australia.

What did children learn at school? What technology was used?

CHANGING WORLDS: CHILDRENS' EXPERIENCES OF COLONISATION

This program focuses on the lives of children both pre and post colonization in South Australia including the experience of children at The Native School Establishment that was on this very site in the years 1845-51. It provides a unique real life example of First Contact. This program also includes the opportunity for one or two students to 'dress up' in the uniforms Kurna students were required to wear when attending the school. This, along with other components of the program, provides students with an insight into the experience of the children who attended this school.

UNPACKING HISTORIES

How are social histories put together? What stories can objects and documents tell?

An investigative multimedia-assisted workshop that aims to show how the stories of individual lives fit into the local, national and global mosaic of history. Working like historians and curators, students put on white gloves and unpack, investigate, research and record the lives of several South Australians and their migration stories. A constructivist 'hands-on' approach to 20th and 21st history, with a recent migration story added.

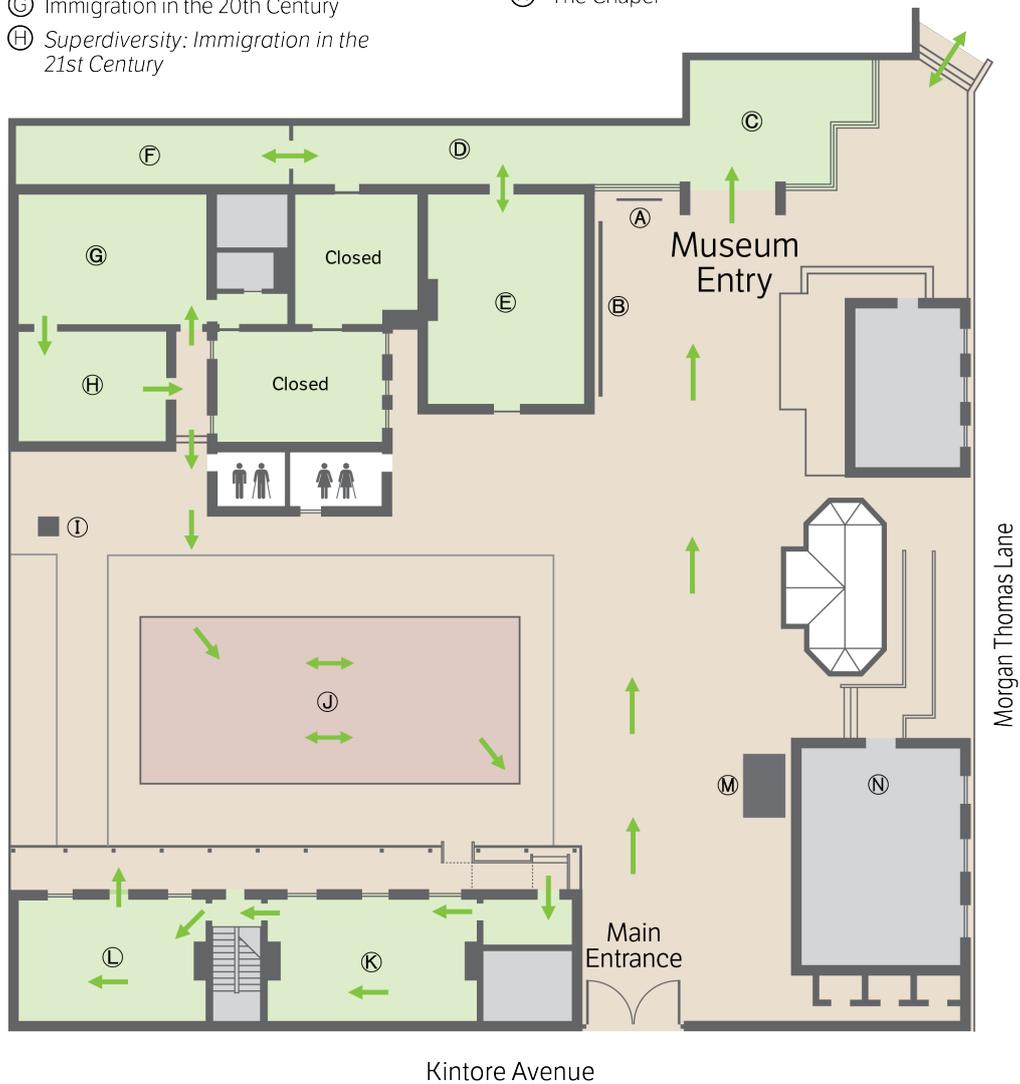
[Click here](#) to play our Kahoot quiz about 20th century migration to Australia!



Image: Students visiting the Migration Museum.

AT THE MUSEUM

- (A) Reconciliation plaque
- (B) Memorial Wall
- (C) Reception
- (D) *Impact: an illustrated Aboriginal history*
- (E) Temporary exhibition space
- (F) Temporary exhibition space
- (G) Immigration in the 20th Century
- (H) *Superdiversity: Immigration in the 21st Century*
- (I) British Child Migrant Memorial
- (J) Settlement Square
- (K) Temporary exhibition space
- (L) *In this place: a history of the Migration Museum site*
- (M) *The Immigrants* sculpture
- (N) The Chapel



AT THE MUSEUM

D. IMPACT

This art exhibition provides an introduction to the Migration Museum galleries. Accomplished local artist Darryl Pfitzner Milika gives his own unique take on South Australian history, illustrating what immigration and colonisation has meant for Aboriginal people.

Darryl's work is well known, and perhaps best summed up by his statement about his values:

I refuse to be assimilated or appropriated, allocated or intimidated; to have my intellectual or emotional faculties severed from my physical and spiritual being: my Aboriginality (and ultimately my humanity) will always find a campsite.

Questions for students:

- 1 What symbols can you see in these artworks? What do they represent?
- 2 How do the titles affect your understanding of these artworks?
- 3 What events or eras do you see depicted in these scenes?

E. TEMPORARY EXHIBITION SPACE

This space is home to many fascinating exhibitions, which are temporarily on display.

- 1 What exhibition is on display at the moment? What is its connection to South Australian history?

- 2 Look at the objects on display. What do these objects add to the stories being told?
- 3 Do you think this exhibition could be improved in any way? How would you create an interesting and engaging experience for visitors?

F. TEMPORARY EXHIBITION SPACE

The space is used in collaboration with community groups to present various temporary exhibitions.

- 1 What exhibition is on display at the moment? What community is being represented?
- 2 Look at the objects on display. What do these objects add to the stories being told?
- 3 What communities do you belong to? What stories could you tell if you organised your own community exhibition?

G. IMMIGRATION IN THE 20TH CENTURY

In this gallery, you will learn about the rapid changes in South Australia, and Australia, through the twentieth century when mass migration schemes made us the multicultural country we are today. Some of the topics include the 'White Australia' policy, juvenile migration schemes, displaced persons migrating after the Second World War, British migration schemes, migrant hostels, and the gradual shift from a policy of assimilation to the realities of integration and then multiculturalism.

- 1 Why did Australia embark on a mass migration scheme after World War II?
- 2 What year were all aspects of race removed from Australia's migration policies?

H. SUPERDIVERSITY: IMMIGRATION IN THE 21ST CENTURY

Recent geopolitical events have influenced Australia's response to and treatment of refugees and asylum seekers, and migration pathways have become much more complex, with over sixty visa types that determine people's migration status, entitlements, restrictions, obligations, living conditions, and future possibilities. This gallery highlights these twenty-first century changes through the personal stories of people who arrived in South Australia since 2000.

- 1 What are the main reasons people migrate to Australia in the 21st Century?
- 2 Where do people migrate from? Are these places different from where Australian migrants came from in the twentieth century?
- 3 Which object on display tells you something interesting about an individual's migration story?

AT THE MUSEUM

J. SETTLEMENT SQUARE

The courtyard in the centre of the museum site features pavers engraved with some names of families that have migrated to South Australia.

- 1 **Has your family migrated to South Australia? Where from?**
- 2 **Have you and your family continued any cultural traditions since migrating to Australia? This may include speaking a language other than English, cooking certain foods, or celebrating events or holidays.**
- 3 **Who could you interview to learn more about your family history?**

K. TEMPORARY EXHIBITION SPACE

This space is home to many fascinating exhibitions, which are temporarily on display.

- 1 **What exhibition is on display at the moment? What is its connection to South Australian history?**
- 2 **Look at the objects on display. What do these objects add to the stories being told?**
- 3 **Do you think this exhibition could be improved in any way? How would you create an interesting and engaging experience for visitors?**

L. IN THIS PLACE

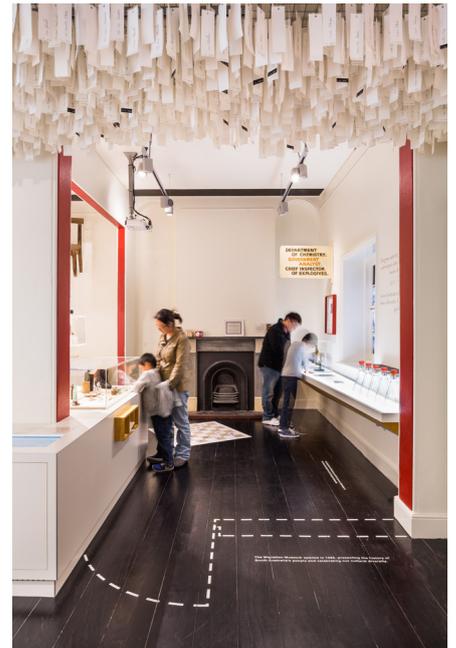
The exhibition is in the former Lying-in Home building, purpose built in 1878 to house expectant mothers. 1,678 babies were born at the Destitute Asylum between 1880 and 1909, and we remember these children through a memorial artwork in the gallery. Touch-screen interactives allow visitors to explore some of the original documents used by the Destitute Board, and to investigate the stories of several families.

- 1 **What is a Destitute Asylum, and why did people stay there?**
- 2 **What was life like for someone living in The Destitute Asylum?**

A significant part of this exhibition is about The Native School Establishment, which was on this site before the Destitute Asylum was built. This school was established by early colonisers and missionaries, to teach local Aboriginal children. Senior Kurna Man Uncle Mickey O'Brien is a descendent of one of these students, Kudnarto.

- 3 **How long did students attend the school? What kind of subjects did they learn there?**
- 4 **Students at the school went on to share their knowledge with others. Who did the students teach?**

*The *In This Place* exhibition and these questions make up part of our Being a Child in the 19th Century, and Changing Worlds education programs.



AFTER YOUR VISIT: MAKE A BANNER

The Migration Museum's Community Banners project began in 1986, the same year the Museum opened to the public. The project was instrumental in building some of the Museum's early relationships with South Australia's culturally diverse communities.

As a collection, the banners provide a record of how cultural communities in South Australia chose to represent their own past and their hopes for their future.

View the online collection of banners [here](#) on the Migration Museum Google Arts & Culture site.



Image: Polish banner, Migration Museum collection - HTSA

READING A BANNER

Find a banner that you like and look at it closely. Use some or all of the following questions as a guide to unpack the story contained within the banner.

1. What country does this banner represent?
2. Are there any images or symbols on the banner that tell you about life in this country? There may be images of the type of work people did, national costume, food, music, dancing, landscapes, and more.
3. What symbols can you see in the banner? What do these symbols represent?
4. Can you see images about the journey to Australia? Keep an eye out for images of the sea, ships, airplanes, and water. Can you add to this list?
5. The German banner depicts a story that is told from the bottom to the top. Can you see any other banners that use this method? Can you recognise any other patterns or methods of storytelling in other banners?
6. Think about what the story tells you about this community's migration journey. Imagine how you would tell your own story of migration in a banner.
7. Examine the way the banner is made. What materials have been used? What skills were needed to create it?

MAKING A BANNER

Now it is time to make your own banner about a journey you have experienced. It could be about your own migration journey, a holiday you have been on, or a more personal story.

Collect the materials you need to make your banner. Here are some suggestions:

- Paper or fabric as the base
- Scrap pieces of fabric to glue or sew onto your fabric. Hint: If you have old tea towels hanging around you may like to use them in the same way as the German banner
- Paint or textas
- Natural objects from your garden like leaves or twigs
- Magazine or newspaper cuttings, printed pictures or photos.

When you have created your banner, please share it with us! Take a photo and share via social media or email.

AFTER YOUR VISIT: UNPACKING HISTORY CASE STUDIES

Our Unpacking History program asks students to discover stories about migrants to Australia by examining the contents of their suitcase.

These extension activities can be done after experiencing Unpacking History at the Migration Museum, or as a study on migration experiences.



CASE 1: ACHIL

Achil spent several years at the [Kakuma Refugee Camp](#) in Kenya. He and his brother and cousin were eventually selected to come to Australia as part of the Humanitarian Visa intake. This Humanitarian Visa is offered to eligible refugees awaiting resettlement in refugee camps around the world.

Kakuma refugee camp is a home to 160,000 refugees. The camp has changed significantly since Achil stayed there. Complete the following activities to discover how the camp has developed since it was established in 1992, and what it is like to live at Kakuma.

NGOs provide support for people living in Kakuma.

1. **What is an NGO?**
2. **What kind of support do you think would be needed for refugees in the camp?**
3. **Do children and young people have access to education in the camp?**
4. **Research an NGO that operates in Kakuma and what services they provide there.**

[Read this article](#) for information about Kakuma in 2021.

[Watch this video from Australia for UNHCR](#) and spend a day with Nhial. Nhial Deng lives in Kakuma refugee camp. Here he shows us around and his current day-to-day routine during the 2020 Coronavirus pandemic.

1. **Make a list of the differences between Nhial's and your life (think about services, technology, freedoms). Then make a list of the similarities (think about hobbies, responsibilities, attitude)**
2. **Work with a partner and discuss the potential impacts of the Coronavirus pandemic on the people living in Kakuma. If the camp was exposed to COVID-19 or a similar virus, what kind of challenges might they face?**

[This article](#) describes some impacts of COVID-19 on the residents of Kakuma.

AFTER YOUR VISIT: UNPACKING HISTORY CASE STUDIES

CASE 2: RIVA

Riva's is a story of chain migration. The first person in her family to migrate to Australia was her brother Elvio. After he had been here for a few years, he wrote to his family in Italy, including Riva's husband, telling them about the opportunities in Australia. This led to Riva's husband migrating to South Australia. He came alone and worked for five years to save enough money to bring Riva, his mother and their two daughters to Adelaide.

Since the nineteenth century, chain migration, a system of self-funded migration, was Italians' primary mode of entry into Australia. Chain migration involved people from a particular town or place settling in the same place in Australia. Migrants did this as a form of security to ease their transition as new arrivals.

1. **What requirements must be met before a person is eligible for chain migration today?**
2. **What country do most of Australia's migrants come from today?**

EXTENSION TASK:

Identify a family you know who has migrated to Australia using chain migration; this could your own family or a friend's family. Interview a family member and record who migrated, when, and if possible, why. Present your data on a timeline and include images and stories to add detail.

CASE 3: LUCRETIA

Lucretia and her family arrived in South Australia in January 1975 at the end of the 'Bring out a Briton' Scheme. They were lured to Australia by the promise of a better life. Australia was promoted as the land of opportunity and the Australian Government embarked on a massive promotional campaign across the United Kingdom to attract migrants.

In South Australia, the government created the satellite City of Elizabeth in response to the rapid growth of manufacturing and other industries in the area.

The city took its name from Elizabeth II, Queen of England and Australia. Other significant landmarks in the city were also given English names in an effort to make the new migrants feel welcome.

1. **Take a look at the landmarks and place names in your local area. Are they named after a significant person or people? What story do they tell?**
2. **Work in pairs or small groups to research the name behind one of Adelaide's features. For example, you could research the names behind the River Torrens, Bonython Park, Ayers House, Light Square, Rundle Street. Create an annotated map as a class, with the stories behind each name attached.**



AFTER YOUR VISIT: SOURCE ANALYSIS

These posters are from different eras, but both were designed to attract British migrants to Australia. Critically analyse and compare the posters, using the source analysis questions below.

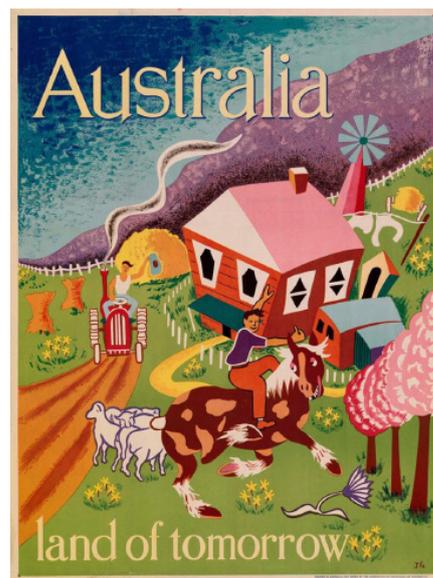
To see the images in full, visit the [National Archives of Australia website](#):

- [Australia, the land of opportunity](#)
- [Australia, land of tomorrow](#)



AUSTRALIA: THE LAND OF OPPORTUNITY

1. This poster is from the 1910s, before World War I. What do you know about life in Britain in this time?
2. What types of people might have been attracted by this poster? Who is the target audience?
3. What can this poster tell us about gender roles in this period?
4. What colours feature on this poster? What do they represent?



AUSTRALIA: LAND OF TOMORROW

1. This poster is from the 1950s, after the end of World War II. What do you know about life in Britain in this time?
2. What type of industry is in focus in this poster? Why is this type of work being featured?
3. The two figures pictured appear to be male. Why are women missing from this picture? Is there any evidence of women in this setting?
4. What are the similarities and differences in the imagery and messaging between these two posters?

If you had to encourage people to migrate to Australia today, what would your poster look like?

IF WALLS COULD SPEAK: THE HISTORY OF THE MIGRATION MUSEUM SITE

The Migration Museum is located on a fascinating site. The following information is taken from the eBook, [If Walls Could Speak](#), which can be downloaded for free.

KAURNA LAND

See page four of this booklet for a link to a Welcome to Country video, performed by Senior Kaurna man Uncle Mickey O'Brien. In the video, Uncle Mickey talks about his ancestor Kudnarto, who was sent to the Native School Establishment prior to her marriage.

The school was erected on what is now the Migration Museum site in the early days of the South Australian colony. In this centre, British colonists taught Kaurna youths English, and various household duties.

THE DESTITUTE ASYLUM

In 1851 Adelaide's destitute were moved into temporary quarters located at what would later become Kintore Avenue. These buildings formed the centre of a large complex of buildings that developed over the next 70 years known as The Government Location.

The Destitute Asylum housed the aged and infirm, the sick and convalescent, people with disabilities, orphaned and neglected children and pregnant women.

Daily life was governed by rules designed to improve the moral character

of those within the walls and discourage the idle from entering the system. Uniforms were compulsory, as was employment. Men who were able to work mended shoes, shelled almonds, or picked oakum, while women did the laundry, cooked, cleaned, and took care of the bed-ridden.

Inmates were only allowed to leave one afternoon a week, and to receive visitors for three hours every Wednesday. Men, women and children were strictly separated and parents saw their children for only two hours each month.

The introduction of the Age Pension in 1909 and other welfare benefits after the turn of the century reduced demand for the Destitute Asylum, and it closed in 1918.

CREATE AN HISTORICAL EXHIBITION AT SCHOOL

What do you know about the history of the land your school is on? Research the site's history by visiting the library, speaking with local Elders, and history groups.

Your task is to work in small groups to collect anecdotes, newspaper articles, documents, photographs and objects that tell stories about the history of your school and the land it is on. Display these artefacts in your own *If Walls Could Speak* exhibition at school. You could invite the local community to an opening event.

Don't forget to share your history exhibition with the Migration Museum via email or social media!



DELVING DEEPER

Check out the History Trust collections online and visit our museums.



history.sa.gov.au
Torrens Parade Ground, Adelaide
(08) 8203 9888



migration.history.sa.gov.au
82 Kintore Ave, Adelaide
(08) 8207 7580



motor.history.sa.gov.au
Shannon St, Birdwood
(08) 8568 4000



maritime.history.sa.gov.au
126 Lipson St, Port Adelaide
(08) 8207 6255



centrefdemocracy.sa.gov.au
Institute Building, Kintore Ave, Adelaide
(08) 8203 9888

Here are some additional History Trust resources to use and share with students.

- History Trust Learning Resources
history.sa.gov.au/learn
- Migration Museum Resources for Teachers
migration.sa.gov.au/resources/resources-for-teachers
- History Trust Kahoot! Quizzes
history.sa.gov.au/quizzes
- SA History Hub
sahistoryhub.com.au
- Adelaidia
adelaidia.sa.gov.au
- Bound for South Australia
boundforsouthaustralia.com.au

Subscribe to our Education news to stay up to date with Education programs and resources from the History Trust of South Australia.



DEPARTMENT OF CHEMISTRY.
GOVERNMENT ANALYST.
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The gross calorific value, H_c , is the heat released when a unit volume of gas is burned at constant pressure and the products are cooled to the initial temperature of the gas. The net calorific value, H_n , is the heat released when a unit volume of gas is burned at constant pressure and the products are cooled to the initial temperature of the gas, but the water vapor is not condensed.

The Case of Liu



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