

2023 VCE Australian History external assessment report

General comments

The 2023 VCE Australian History examination consisted of two sections, with questions based on each of the four investigations in the *VCE History Study Design 2022–2026: Australian History*. Students were required to respond to two of four questions in Section A and select one out of four essay questions in Section B.

A large proportion of students were able to demonstrate a broad range of knowledge of the themes and periods of Australian history prescribed by the study design. Most students managed their time effectively and responded to each question as required. Some students left questions incomplete or unanswered, although a small number of students attempted to answer each of the four questions in Section A, rather than only the two that were required.

Higher-scoring responses demonstrated precise, accurate and detailed knowledge along with relevant and appropriately attributed evidence across each question. They also engaged with the historical thinking concepts relevant to each question, which included explanation and evaluation of historical significance; analysis and evaluation of cause and consequence; and analysis and evaluation of change and continuity. Structuring a response around these historical concepts, using appropriate expression, often helped responses avoid falling into a narrative-style response that described what happened or simply provided information. For example, students' analysis of cause and consequence benefited when using phrases including, but not limited to, 'this contributed to', 'due to', 'consequently' and 'as a result'. For example, in responding to Question 1c. about factors that caused environmental changes in Australia, a student wrote 'pastoralism caused the introduction of non-native species such as sheep, creating competition to native animals and plants'. This sentence establishes a clear causal connection from pastoralism to the introduction of sheep to the crowding-out effect that this had on native animals and plants.

While students could often provide relevant responses that demonstrated knowledge of the study design, an ongoing area for improvement is students' use of evidence to support their answers. Evidence can take a range of forms, but commonly students quoted from historians along with prominent voices from the past, such as politicians. A broad range of primary source material from the past is available and stronger responses often included a diverse range of source material including speeches, legislation, letters, diaries, posters or even musical lyrics. The sample response to Question 1c provides an example of musical lyrics being used as evidence.

Quotations were also used most effectively when the perspective of the person who produced the quote was introduced before the inclusion of the quote itself. This helped shape the lens through which the assessor reads and interprets the quote. Similarly, many students provided contextualisation before the quote itself, followed by explicit analysis of what purpose the quote serves in the broader response. Examples of evidence being used well in these ways can be found in the sample answer provided for Question 1 in Section B; the second sample provided to Question 2 in Section B; and the second sample provided to Question 4 in Section B.

Some students also made effective use of knowledge and historical examples or events as evidence to support an argument, as can be seen in the sample responses to Question 4b. and the second sample response to Question 4 of Section B. It is also acceptable to paraphrase historians or sources from the past,

rather than always aiming to include direct quotations. However, if using quotation marks, it is important for the student to attribute that quote to its author. Quite often students would include uncited quotes that could not be traced back to an author or speaker, and thus such quotes must be treated with scepticism as their reliability cannot be established. Exceptions to this might be if a student is naming a prominent concept such as the 'Domino Theory' or 'Working Man's Paradise', for which quotation marks are often used by students but a citation is not strictly necessary. The sample response to Question 1b. demonstrates appropriate use of paraphrasing a source as evidence.

Section A of the exam included a range of questions that required students to use specific sources provided as evidence to support their answers. It is recommended that students pay close attention to the attribution of each source which often not only provides important information about the creator or the date for each source, but the associated captions could also be drawn on to construct an effective response. For example, Question 3c. required students to use Source 8 to respond to a question about the significance of the first Mardi Gras held in Sydney in 1978. Source 8 itself was actually a photograph of a subsequent protest that followed the first Mardi Gras, and the citation and information provided both made this clear. However, many students mistakenly wrote about the image as if it showed the first Mardi Gras. Furthermore, the caption of that source provided information about a group involved in the protest that many students appropriately used when responding to the question.

When using visual sources provided in Section A, many students also made effective use of text that appeared within the visual source and could be used as quotations to support their response. This can be seen in the sample responses to questions 1c. and 4c. This can be seen There were also examples of students who effectively integrated quotes from the sources provided with their own examples of evidence. Using distinct examples of evidence in combination strengthens the reliability of such evidence in supporting a point or argument. The sample responses to questions 2c. and 4d. both provide excellent examples of combining evidence from the sources and from a students' own knowledge.

One last point is that there was a growing number of students who wrote their responses in the present tense, and thus their responses read as if they were narrating events as they happened, similar to what they may have heard in some examples of documentaries. A mock example of such writing would be 'as WWII escalates, the threat of invasion is directly responsible for Australian involvement in the Pacific. The nation comes to terms with the idea that it is under threat of Japanese invasion'. Historical responses should be written in the past tense, which helps place events, people and places in the proper chronology.

Specific information

Note: Student responses reproduced in this report have not been corrected for grammar, spelling or factual information.

This report provides sample answers, or an indication of what answers may have included. Unless otherwise stated, these are not intended to be exemplary or complete responses.

The statistics in this report may be subject to rounding, resulting in a total more or less than 100 per cent.

Section A

Each of the four questions of Section A included a three-mark sub-question that used 'identify' as the command term.

- Dot points are acceptable for 'identify' type questions. Indeed, it was difficult to answer Question 4a., for example, without using dot points as that was how the source itself was presented.
- Students must respect the integrity of the original source. Sometimes it can be important to quote phrases or sentences in their entirety, so as not to change the meaning of the source. Question 4a.

required students to use Source 10 to identify reasons why a person might have been exempt from compulsory naval and military training under the 1909 Defence Act. Some students suggested that 'school teachers' could be exempt from such service; however, the source specifically listed 'school teachers who have qualified at a school of naval or military instruction'. Thus, a failure to quote the phrase or sentence in its entirety changed the meaning of the quote and is something that students should avoid doing.

Each question also included two six-mark sub-questions that required students to use sources provided and their own knowledge to respond to the question, which used the command terms 'explain' and 'analyse'.

- Higher-scoring responses made effective use of a student's 'own knowledge', which can often include, but is not limited to, using evidence from beyond the source provided, such as from an historian or other voice from the past. 'Own knowledge' can also include specific knowledge of an event or factor, or of a distinct factor or event, for example, that was not explicitly identified in the source.
- Although a broad time frame was stipulated for Questions 1c. and 1d. (1950–2010), given the demands of constructing a relevant response that draws on the source provided along with own knowledge, students could achieve full marks without necessarily covering the entirety of the date range provided.
- Question 1c. is worthy of specific comment, as the feedback from responses to this question could be relevant to any of the four investigations in future exams. This question asked students to use Source 2 and their own knowledge to explain how environmental campaigns contributed to awareness of environmental issues in Australia between 1950 and 2010. The best responses to this question engaged with the word 'how', by describing the strategies and actions taken by the environmental campaigns in order to raise awareness, rather than merely reflecting on the growing sense of awareness itself. In distinguishing between 'how'- and 'why'-style explanations, students might like to consider the act of baking a birthday cake. Here it becomes clear that the 'why' of the cake being baked relates to the purpose or reason, whereas the 'how' relates to the method, process or strategies used.

Each question of Section A included one 10-mark question, which asked students to consider 'to what extent' they agreed with the premise of the question.

- Higher-scoring responses constructed an argument about the extent to which each premise was accurate, providing counterarguments to the premise for balance in proportion to their argument.
- A distinct introductory paragraph was not required or commonly used; most responses instead began with one or two sentences of contention in response to the question that flowed into their first body paragraph. Many students also made use of paragraphing to help signpost their response to the 10-mark questions, commonly using two paragraphs in their response. Responses that utilised clear paragraph structures were more likely to employ topic sentences and concluding sentences that contributed to a relevant and coherent sense of argument in response to the question.
- The highest-scoring responses were distinguished by the depth and breadth of the detailed, accurate and relevant knowledge that was conveyed and the use of evidence to support their argument.

Question 1a.

Marks	0	1	2	3	Average
%	5	6	22	67	2.6

This question required students to identify three ways in which colonisation changed land use based on the source provided, which was a letter from pastoralist John Cotton to his brother in England, written in November 1844. Using the source provided, students identified the introduction of non-native hooved grazing animals such as sheep and cattle; using or exploiting the land for income; planting fields of wheat and other grains; or building houses and farms as examples of ways in which colonisation changed land use.

The following is an example of a high-scoring response.

As seen in Source 1, colonists introduced sheep and cattle and allowed them to graze on the land. They also built permanent houses on the land, which Aboriginal people did not do. Finally, they also grew 'fields of wheat and grain'.

Question 1b.

Marks	0	1	2	3	4	5	6	7	8	9	10	Average
%	8	7	13	13	12	13	15	5	8	4	3	4.5

This question required students to evaluate to what extent the gold rushes were the most significant event that contributed to environmental changes in Australia up until 1901. Students commonly were able to demonstrate detailed knowledge of the impacts of the gold rushes on the environment. These impacts included mass migration that occurred and the construction of infrastructure to service the gold fields, felling of trees and the specific impacts of the diggings themselves which typically turned the fields to sludge, diverted and degraded waterways and constructed large tunnels beneath the earth.

Higher-scoring responses typically compared the impacts of the gold rushes as a driver of environmental change to other factors in order to make an estimation of the significance of these causes. These other factors could include broader migration patterns and urbanisation, the spread of pastoralism around the continent and the introduction of non-native species. Some answers also analysed the longer-term impacts of Aboriginal land use and management prior to European colonisation.

The following example of a high-scoring response provided an analysis of the impacts of the gold rushes but compared these impacts to the effects of pastoralism and the introduction of non-native species, along with Aboriginal land management across time prior to colonisation. Importantly, this response provided an estimation of 'most significant event' by noting the speed and scale of the changes that occurred due to the gold rushes.

To a considerable extent, the gold rushes were the most significant event that contributed to environmental changes in Australia until 1901. The exploitation of resources that occurred from the discovery of gold in 1851 were extreme – according to a report in The Argus newspaper, of the 19 reserves surrounding the Ballarat Gold Fields, half were completely denuded of trees. Wood became a highly important resource from the construction of houses and train tracks during the Gold Rush, leading to complete deforestation in some areas. The Gold Rushes saw the almost total destruction of the landscape in Victoria's effort to recover gold, causing Don Garden to describe the Gold Rushes as an 'environmental cataclysm'. Secondly, pastoralism saw significant changes to the landscape, however, whilst pastoralism was accessible to only a few thousand men, the Gold Rush was accessible to hundreds of thousands of men, a notion endorsed by historian Tony Dingle, and, as such, allowed the Gold Rush to prove slightly more disastrous to the environment. Regardless, pastoralism caused the introduction of non-native species such as sheep, creating competition to native plants and animals. The effect of the introduction of sheep with the 2nd Fleet to the Australian landscape is described by historian Geoffrey Bolton when he notes 'the constant pounding of sheep's feet... caused erosion and dusty'. Here, the introduction of sheep changed soil quality and diversity of grass in grasslands. Finally, Indigenous peoples' management of land also significantly changed the Australian landscape, although not in an adverse way. Indigenous peoples' use of cold burns in a mosaic pattern changed the landscape by facilitating the creation of the open plains that became later so desirable for early settlers, and also by preventing a build up of leaf litter, encouraging grass growth and producing a food source for animals like kangaroos. The impact of Indigenous peoples' use of fire is evident in Major Thomas Mitchell's note that 'fire, grass, kangaroos and human inhabitants seem all dependent on each other for existence in Australia'. The Indigenous peoples' use of land significantly changed the landscape, however, in a way that was not exploitative and over the course of 60,000 years. As such, as the Gold Rush also changed

the environment to a significant extent, but in a much more compact time period, the gold Rush was, to a considerable extent, the most significant event that contributed to environmental changes.

Question 1c.

Marks	0	1	2	3	4	5	6	Average
%	7	8	16	25	18	15	11	3.3

This question asked students to use Source 2 and their own knowledge to explain how environmental campaigns contributed to awareness of environmental issues in Australia between 1950 and 2010. Responses typically made effective use of Source 2 to describe the campaign to save Lake Pedder and then analysed the influence of this campaign on future campaigns. Many responses also described the campaign to save the Franklin River, along with other events such as the establishment of the world's first Green political party – the United Tasmania Group in 1972, the Green Bans movement or campaigns to save the Great Barrier Reef. Higher-scoring responses often emphasised different kinds of strategies that were used, including protests, television commercials, slogans or music.

The following example of a high-scoring response follows the typical structure of beginning with an analysis of Source 2 and the campaign to save Lake Pedder, followed by a description of different kinds of strategies used to save the Franklin, and a brief reference to other protests such as at Little Desert and the Green Bans in the 1970s.

Through propaganda and attracting the attention of media and culture, environmental campaigns brought attention to the environment. Source 2 depicts people campaigning during the Save Lake Pedder Campaign. They wanted to prevent the Tasmanian Hydro-Electric Scheme from damming the lake. Using slogans such as 'Save Lake Pedder', pictured on the caravan and board above in the source, the protesters gained the attention of the Australian people... The campaign of Lake Pedder also brought awareness to the government as despite the flooding going ahead in 1972, this led to the Whitlam Government signing the World Heritage Convention. The Franklin River campaign sought to save the 'longest and last wild river in Tasmania' (Libby Robin). This campaign garnered the attention of the media so Australians saw protesters being arrested during the Franklin blockade in the 1980s and became more aware of the issue. Goanna contributed to the campaign, releasing the song 'Let the Franklin River Flow' and singing to 'let the wild lands be' and that 'the wilderness should be strong and free'. The symbol of the 'no dams' signs was also well known around Australia and worldwide which led to many agreeing with the campaign and wanting to save the environment. Bob Brown believes that the campaign 'allowed the beauty of the river to be seen on millions of TVs' and that it 'elevated the environment to national thinking'. Protests at Little Desert in the 1960s and the Green bans in the 1970s also helped Australians to see and realise that 'rapid population growth was not a savior' (Geoffrey Bolton).

Question 1d.

Marks	0	1	2	3	4	5	6	Average
%	13	6	22	26	18	12	3	2.8

This question was not well answered by many students. While the source describes relationships between environmental movements and political parties in the 1980s and 1990s, higher-scoring responses explored the period preceding the source by analysing the role played by the emergence of the United Tasmania Group in 1972, which became the Greens Party in 1992. Similarly, higher-scoring answers drew on students' own knowledge by describing the establishment of Landcare by Bob Hawke in 1989 and changing attitudes towards the Kyoto Protocol in the 1990s and 2000s. By contrast, many students quoted or paraphrased the source provided without adding any additional knowledge or evidence to their response.

The following excerpt from a response provided an effective analysis of the influence of environmental movement organisations in the 1970s.

As noted in Source 3, national environmental organisations ‘developed increasingly close relationships with the Labor Party’. This was especially relevant in the Franklin River campaigns, which saw the creation of the United Tasmania Group in 1972, following the failure of the Lake Pedder campaign. The intrinsic connection between these two groups saw a change in responses to environmental issues by facilitating the advent of a political party primarily motivated to generate responses to environmental issues. Additionally, the election of Bob Hawke to Federal Government on a ‘No Dams’ promise caused the introduction of the World Heritage Properties Protection Act into Federal Legislation, changing from an anti-conservation to a pro-conservation response.

The following excerpt from a response drew on a student’s own knowledge to analyse how a change in government contributed to a change in response to the environmental issue of whether to ratify the Kyoto Protocol.

Another change in responses to environmental issues is seen when the Liberal Government did not sign the Kyoto Protocol in 1997, which aimed to address global issues like climate change, by setting goals for less carbon emissions. This was justified by the fact that it did not apply to developing nations, and the US had not signed it. However, when Kevin Rudd was elected in 2007, he chose to ratify the Kyoto Protocol, advancing the environmental movement once again.

Question 2a.

Marks	0	1	2	3	Average
%	4	3	23	70	2.6

Question 2a. required students to identify three experiences of migrants to the Australian colonies based on the source provided, which was a letter home from Michael Normile to his father written in 1858. In contrast to the Booster Literature of the period, this letter is critical of the migrant experience, expressing regret and disappointment at the decision to emigrate and guilt at encouraging others to do so. There was a broad range of perspectives on migration and quotes available in the source for students to draw on in order to achieve full marks for this response.

The following response combines some analysis of the experience of migrants (‘negative’, ‘desires of returning back to Britain’) with direct quotes from the source itself.

With reference to source 4, the experiences of migrants to Australian colonies are depicted as negative – especially the experience of men. This is as they had to ‘cook their own rations’ in addition to ‘wash their own clothes’, performing domestic duties that men didn’t have to undertake. Thus some experienced desires of returning back to Britain as it was ‘not so easy to get gold’ and so they experienced little financial success.

Question 2b.

Marks	0	1	2	3	4	5	6	7	8	9	10	Average
%	10	5	7	10	16	21	15	9	5	2	0	4.3

This question required students to evaluate to what extent colonial and early federated Australia (1834–1913) was changed through patterns of migration. The question draws not only on the historical thinking concept of change versus continuity but also of causes of change. Responses were required to include analysis of both the colonial as well as the early federation era. There were two alternative approaches that students could take. They could have evaluated the degree to which migration patterns were responsible for changing colonial and early federated Australia and compared this factor to other causes of change during this period.

The much more common approach was to evaluate the degree to which change versus continuity occurred as a result of patterns of migration.

Higher-scoring response often provided a strong emphasis on points of continuity, in that the desire to maintain a white British population remained prevalent throughout the specified time frame. There were periods of migration of non-British emigrants, notably during the gold rushes, but that social and legislative processes worked to exclude them and discourage further migration from places such as China or the Pacific Islands, both during the colonial and during the early federation eras. In line with the earliest migrants to the colonies, most migrants were overwhelmingly from British backgrounds throughout this period. Higher-scoring responses often noted internal migration flows between the colonies also as a driver of change during the colonial era.

Lower-scoring responses often focused their analysis on the gold rush periods and emphasised the diverse backgrounds of the migrants during this period as evidence of change.

Some high-scoring responses analysed both changes and continuities and provided detailed knowledge and evidence, but only went as far as the gold rush era and therefore did not meet all the requirements.

The following response is concise but provides an appropriate evaluation of both change and continuity, including reference to the post-federation era.

Colonial and early federated Australia experienced a lot of change as a result of migration between 1834 and 1913. Firstly, colonies such as the Port Phillip District and South Australia began and were supported through the internal and assisted migration of free men. The early 1830s also saw the assisted migration of women to help overcome the 'great deficiencies' evolving in the colony and act as 'God's police' (Chisholm) in imparting superior moral values and virtues in the developing colonies. However, the discovery of gold in Victoria in 1851 brought to light the extent that colonial Australia did not want to change. By 1857 there were 25,000 Chinese diggers working on the goldfields, yet their presence was scorned by those who were keen to maintain an anglo-saxon identity. In 1855, Victoria imposed a taxation on Chinese migrants in order to deter and stem their arrival, and the idea to 'guard the last part of the world in which the higher races could live' would go on to influence legislation post-federation.

The first act of federated Australia was the Immigration Restriction Act, an act designed to control who entered the country. This would mark Australia's long-lasting pursuit of a white nation, an ideal that Doug Nicholls described as becoming 'like a religion, not a view'. Therefore, while changing migration resulted in social, geographical and legislative changes, a continuity throughout it all was the resistance to racial diversity.

Question 2c.

Marks	0	1	2	3	4	5	6	Average
%	2	9	25	31	22	10	1	3.0

This question required students to explain the contribution of the 1967 referendum to debates about the status of Aboriginal and Torres Strait Islander peoples using the source provided, which was a pamphlet from the Australian Council and Salaried Professional Association advocating for a yes vote based on equality of human rights enshrined in the Universal Declaration of Human Rights. Many responses appropriately commented on how widespread this support was, culminating in 90.77% of Australians voting yes to the referendum that would allow Aboriginal and Torres Strait Islander peoples to be counted in the census and that the federal government would pass laws governing aspects of the lives of Aboriginal and Torres Strait Islander peoples, whereas previously the Constitution had granted this power only to state governments. Beyond this Constitutional recognition, some responses described the sense of symbolic recognition reflected in this result and themes such as inclusion, fairness and equality that were prevalent in the campaign. Higher-scoring responses often also noted the lack of legislative changes or impacts on the daily lives of Aboriginal and Torres Strait Islander peoples in the years to come, evidenced by decisions not

to grant land rights and quotes from Aboriginal and Torres Strait Islander people expressing their growing sense of scepticism and disappointment, although the Racial Discrimination Act (1975) was commonly cited as an example of a progressive step taken following the 1967 referendum.

The following high-scoring response provides an excellent analysis of themes and ideas that were prevalent during the campaign and the significance of the result.

Prior to the 1967 referendum, many Aboriginal and Torres Strait Islander peoples felt as if they were not truly citizens (Bellear). Their exclusion from the constitution meant they felt unrecognised and unvalued. As Bill Onus said, the referendum ultimately stood as a 'fundamental question of human rights'. As evident in source 5 where campaign materials quoted the Universal Declaration of Human Rights, urging Australians to recognise their duties and the nature of 'brotherhood'. The 1967 referendum helped bring Australians to hold 'widespread sympathy (The Age) for them as campaigners pointed how they were not yet 'free and equal' (source 5) and even how their exclusion had seen them robbed of their 'dignity' (source 5). It's success, winning over 90% of Australians' vote, is emblematic of changing ideas about Indigenous Australians. Acknowledgment that the 'bleaching' (Page) and exclusion of the past was wrong, and that Indigenous Australians should now be recognised as equals in the eye of the constitution.

Below is a brief excerpt from a separate response that provided some analysis of what followed the 1967 referendum in terms of ideas about the place and status of Aboriginal people in Australian society and a growing sense of disappointment and disillusionment with the impacts of the 1967 referendum.

'This upsurge of Indigenous support was quickly countered by the liberal reluctance to address land rights, as Australia remained in many ways a 'socially homogenous society' (Broome) that centred around a continued imagined future. However, the Racial Discrimination Act 1975 would be catalysed by this acceptance aiming to end 'racial discrimination... and prejudices that lead to racial discrimination (section 20) in saying such the 'racial discrimination did not disappear'.'

Question 2d.

Marks	0	1	2	3	4	5	6	Average
%	8	8	20	26	22	12	4	3.0

This question required students to analyse the competing perspectives on Aboriginal and Torres Strait Islander peoples in Australia during the 1990s, using comments made by historian Henry Reynolds about Paul Keating's 1992 Redfern Park speech. This required students to name and describe differing views, beliefs or values held during the period towards Aboriginal and Torres Strait Islander peoples.

Many students were able to use the source provided to identify and describe views sympathising with the plight of Aboriginal and Torres Strait Islander people and seeking recognition and reconciliation, as evident through the words of Paul Keating and through the initiation of the investigation into removal of Aboriginal children from their families that led to the 'Bringing Them Home' report. By contrast, many students also noted Pauline Hanson's claims that Aboriginal people were given special treatment (such as welfare opportunities) that were not available to non-Aboriginal people, and through John Howard's resistance to apologise on behalf of Australia for the Stolen Generation. While the views of Pauline Hanson and John Howard were both supported by many (as can be seen through electoral results of One Nation in Queensland and the Liberal Party nationally), there was also much backlash to such positions which higher-scoring responses could have commented on.

The following response effectively identifies and describes three such perspectives that were held during the period, using evidence from the source provided and from the student's own knowledge.

Paul Keating boasted a very liberal, or even 'controversial' (source 6) view towards Indigenous Australians. He represented a movement that now wished to acknowledge the truth of European settlement, that it had been them 'who did the dispossessing' (source 6) and wished to make amends for

it. His unequivocal support for the 1993 Native Title Act as being ‘unquestionably just’ demonstrated the new push from many Australians who had felt guilt towards the discriminatory acts of the past and wished to make amends for it. However, such god-natured support was not held by everyone. John Howard’s infamous claims that Australians should hold ‘no guilt... [for] past actions’ served to make clear that he felt no need to acknowledge the cruelty of past acts. Indeed, Pauline Hanson’s inflammatory maiden speech attacked the ‘privileges [Aboriginal people had] over other Australians’. Actions of apology and compensation were met with rampant indignation that white people were being left out and excluded.

The following response stood out in that it included an Aboriginal perspective from the period by quoting Archie Roach’s song ‘Took the children away’, whereas most responses focused on the perspectives of non-Aboriginal Australians.

As reconciliation entered wider debate in the 1990s, there was competing ideas surrounding its relevance. Indigenous individuals such as Archie Roach had a profound impact on the public with his depiction of the stolen generation in the song ‘Took the children away’, educating the public on the historical mistreatment of Aboriginal Australians. As Henry Reynolds identifies, Keating’s Redfern Speech was ‘controversial’ as it was the first to recognise that it was ‘we who did the dispossessing’ and there was a grave ‘injustice’ that must be corrected. However, perspectives were divided. John Howard remained opposed to any form of apology, stating white Australians should not have to ‘accept guilt and blame’ for actions of the past. Thus while some believed strongly in the idea of reconciliation, others strongly opposed it.

Question 3a.

Marks	0	1	2	3	Average
%	1	6	28	76	2.7

The question required students to identify three proposed resolutions on the movement for an eight-hour day reported in *The Argus* in April, 1856. To achieve three marks students could quote directly from the source or paraphrase. The majority of students referred to three of four major resolutions proposed for the meeting:

- the effects of the climate and physical conditions and the advancement of prosperity and learning
- the demand for the reduction of working hours to eight hours a day
- that the question of wages be left to the rule of supply and demand
- that an association be formed to support an eight-hour day and necessary funds raised and collected to spread information.

Question 3b.

Marks	0	1	2	3	4	5	6	7	8	9	10	Average
%	13	9	11	7	10	11	9	11	10	7	3	4.4

This question required students to evaluate the extent to which the vision of Australia as a social laboratory was achieved for all Australians by 1913.

Higher-scoring responses began with an introduction that outlined a contention. They generally acknowledged that while aspects of the vision of Australia as a ‘social laboratory’ were achieved, this was not the case for all Australians. A minority of students defined the term ‘social laboratory’ as government after 1850 having an openness to new ideas often influenced by Chartism. Many responses referred to a range of evidence to give their argument depth, including the achievements of the eight-hour day in 1855, the Eureka Stockade in 1854, the rise of Unionism, the progressive legislation of the new Federal Government after 1901, particularly the Franchise Act 1902, the Conciliation Arbitration Act 1904, the Harvester Judgement, and the Invalid & Old Aged Pension Act in 1908. Higher-scoring responses

acknowledged that not all Australians benefited from this legislation, referring to Aboriginal and Torres Strait Islanders, women and non-white immigrants.

Lower-scoring responses tended to agree with the proposition and simply referred to early Victorian legislation achievements and ignored the progressive legislation post Federation.

The introduction to the response below clearly asserts an argument followed by an impressive range of primary and secondary evidence to give the response depth.

Although many benefitted from Australia's ideals of a social laboratory, it had not been achieved for all. For men at least, Kingston's remark of 'egalitarianism (being Australia's) defining characteristic' held true. Having won male suffrage in 1857, the rest of their demands quickly followed suit. As they engaged in 'committed parliamentary action' (McMullin), men were thus able to create the Labor Party, that would go on to pass the Conciliation and Arbitration Act (1904), which served as an emblem of workers rights. The 1907 Harvester Judgement saw Henry Higgins set a minimum wage, granting all male workers with an adequate standard of living. ...However, women did not enjoy all of these gains. They did win the right to vote with the Franchise Act in 1902. A gain that helped see Australia upheld its reputation as the 'highest development' (Peel) through being one of the first nations to do so. Despite this however, women found themselves continually bound by restrictive ideas on womanhood and stereotyping. The Harvester Judgement which was a significant display of equality for men only resulted in disappointment for women. Having their wages set at only 54% of men's proved to be a decision which would 'bar women's pay rates for a long time' (Edna Ryan). Nonetheless, the Maternity Allowance Act (1912) was a great show of equality. Offering 5 pounds to both unmarried and married mothers upon the birth of their child, making a statement that Australia would not recognise old-world beliefs of the 'wrong sort' of women. Hence this act greatly demonstrated their aspirations to be known as a democratic and free society. However, Indigenous Australians faced no granting of such values. Instead, they were treated as 'little more than outsiders' (Irving). Excluded from the constitution, excluded from the Maternity Allowance Act, Indigenous Australians were instead eligible for no benefits and extended none of the values of equality that white Australians were. The Reserves were set up purely as a 'soothing pillow for dying race' (Barak). An attempt by governments to appear warm hearted and 'paternal' (Broome), actually served as a means to assume total control over their lives. Towards them, none of the justice and right to an equal pay were granted, instead wages were governed solely by the government.

Question 3c.

Marks	0	1	2	3	4	5	6	Average
%	2	4	17	28	24	17	8	3.6

Students were asked to use Source 8 and their own knowledge to explain the significance of the first Mardi Gras held in Sydney in 1978.

Higher-scoring responses referred to the fact that the photograph taken on 15 July 1978 was of marchers who were protesting at the treatment of participants in the first Sydney Mardi Gras on 24 June 1978. These responses often highlighted the actions of the Spartacist League and their support for homosexual rights, the placards appealing that all persecution and discrimination against the gay community be abandoned and demanding that the charges against the 53 participants in the first Mardi Gras who were arrested, some beaten and injured, be abandoned. Many students referred to the fact that the media coverage of the brutal actions of the police led to a more sympathetic response towards the gay community and ultimately led to the decriminalisation of homosexual acts in NSW in 1983. Others highlighted that the Mardi Gras had become an annual key tourist attraction as well as a celebration of community pride and activism.

Responses that did not score well may have mistakenly described the photograph as representing the first Mardi Gras itself or may not have explained the significance of the first Mardi Gras held in Sydney in 1978.

The following is an example of a high-scoring response.

'The significance of the first Mardi Gras in Sydney was that it garnered the attention of the Australian public that the gay community was present in modern day Australia and would not stand idly by while they were persecuted. The first Mardi Gras was held in Sydney on 24th of June 1978 to mark the anniversary of the Stonewall Riots in the United States which was a horrific display of violence against homosexuals. The march itself was a public demonstration of the LGBTQIA+ community's presence but also became a display of the persecution of this marginalised group that wasn't hidden behind closed doors. 'Out of the closet and onto the streets' (Pratt et al) the gay and lesbian activists peacefully protested until 11pm when things turned sour. Sydney Police brutally arrested activists and broke up the protest which was reported on heavily by the media. Here the media was surprisingly sympathetic to the cause of participating groups such as Spartacist (Source 8) and the Campaign Against Moral Persecution (CAMP) for the decriminalisation of homosexuality, which was reflected in the eyes of the public, stunned at the prevalence of discrimination and violence towards the gay community. The Mardi Gras inspired further protest as depicted in source 8 to 'drop all charges!' and defend those who had been imprisoned during the protest generating further public and political interest.

Question 3d.

Marks	0	1	2	3	4	5	6	Average
%	5	5	24	27	22	14	4	3.1

The question specifically asked students to refer to Source 9 and their own knowledge to analyse how the Racial Discrimination Act 1975 had changed the social experiences of Australians by 1998. Higher-scoring responses acknowledged that until 1975 it was not illegal to discriminate against a person on the basis of race. They referred to the passing of the Racial Discrimination Act in 1975, directed primarily at discrimination faced by Aboriginal and Torres Strait Islander peoples, and to the later section 18C which made it unlawful to 'offend, insult humiliate or intimidate' another person or group of people because of their race, colour, nationality or ethnic origin, ensuring that European and Asian migrants could be protected from racial discrimination. These responses referred to Source 9, the quotation from Tim Soutphommasane in 2015 regarding the significance of the RDA on Australian society and their own knowledge to highlight social and political effects to give their response depth. However, many high-scoring responses acknowledged that while the RDA did make many changes in prohibiting racial discrimination of Aboriginal and Torres Strait Islander peoples and European and Asian migrants, they argued that racism, prejudice and entrenched attitudes continue to exist in Australian society. Responses that did not score well paraphrased Tim Soutphommasane's interpretation of the RDA and provided little knowledge in their analysis.

The following sample uses the source provided to identify the purpose of the law, the pursuit of 'fairness and justice' and then describes the influence of the law on the land rights movement using examples of the student's own knowledge.

The Racial Discrimination Act of 1975 would result in social changes for non-white Australians, though challenges persisted. Its purpose was to reflect Australia's aspirations for 'fairness and justice' (S. 9), with indigenous Australians celebrating its implementation as it meant 'at the level of legal policy...we were free'. (Nicholls) Indeed, it would go on to benefit the land rights movement as legislation which aimed to prevent it, such as the Queensland Coast Declaratory Act 1989, would be shut down as an infringement of this law. However, it was often difficult to prove that racial discrimination was occurring, as historian Gwenda Tavan assesses. Additionally, moves were still made to trim back native title rights due to large opposition and fear, with John Howard's implementation of the Native Title Amendment Act 1998 reflecting the ongoing challenges with changing perceptions and attitudes towards race.

Question 4a.

Marks	0	1	2	3	Average
%	1	0.5	7	92	2.9

Using the source provided, students were required to provide three of the following four reasons why a person may be exempt from military or naval service under the Defence Act 1909:

- those reported by the prescribed medical authorities as unfit for naval or military service
- those who are not substantially of European origin or descent
- school teachers who have qualified at a school of naval or military instruction
- members of the Permanent Naval or Military Forces.

The following is an example of a high-scoring response that identified three reasons.

One reason that exempted a person from compulsory training included those who are 'reported' as 'unfit for any naval or military service'. Moreover, 'those who are not substantially of European descent' were also exempted. Lastly, 'school teachers who have qualified at a school of naval or military instruction' were also exempt from attending compulsory training.

This response is an example of a student who has used dot points to answer the question in an acceptable manner.

- *One reason a person could be exempt from military training was that they were 'unfit' for service.*
- *Another reason was they were not of substantial European descent.*
- *A third reason was that they were a member of the permanent naval or military forces.*

Question 4b.

Marks	0	1	2	3	4	5	6	7	8	9	10	Average
%	5	6	9	13	17	17	12	9	8	2	2	4.5

Question 4b. required students to evaluate to what extent government legislation and interventions changed the experience of women on the home front during World War II. Students could respond to this question by evaluating different causes of change, for example, the growing urgency of the war and threats to national security, or through an evaluation of changes versus continuity, which was a more common approach.

In order to answer this question effectively, students were required to analyse the impacts of government legislation (which included identifying and analysing specific laws during the period, such as the National Security Act) as well as other forms of interventions, including the use of propaganda or the imposition of rationing, which often had significant impacts on women who maintained their role of managing the home even while many women entered into new jobs and new industries. Students were commonly able to competently analyse changes in the experience of women on the home front, typically discussing the role of the 1942 Manpower Directorate along with the entry of women into non-traditional industries such as munitions factories and into newly established auxiliary units of the defence forces. Furthermore, the wages received by women in some industries increased during the war, even if only to reduce the attractiveness of retaining women in the workforce following the war's conclusion.

By contrast, many students also noted elements of continuity in the experience of women. Prime Minister John Curtin was explicit in saying that many of the new roles for women would only be available for the duration of the war, and there were also continuities in terms of expectations on women as mothers and managers of the home and in maintaining a sense of femininity, despite the new roles available.

The following response provides an excellent evaluation that notes persistent attitudes towards women and the temporary nature of the changes. Although this response includes two uncited quotes, on balance, it

makes consistent and effective use of evidence from historians such as Darian-Smith, Basset and McKernan and from the period, using a quote from Daniel Mannix.

Whilst government legislation and intervention greatly changed the experiences of women on the home front during World War II, such change was limited to the duration of the war.

Government legislation during World War II significantly changed the role of women in the workplace, however, this was considered as only necessary for the duration of the war. Legislation such as the Manpower Directorate (1942) was a great challenge to women's previous role in the first World War as 'maternal citizens' as both single women and married women were able to be conscripted into industrial work. Nevertheless, attitudes remained such as Daniel Mannix who believed 'the place of a young married woman is in the home with children, not in any munitions factory', as well as the fact that 'many women feared and disliked manpower (Darian-Smith).

Moreover, by 1942 'equal pay for women became a contentious debate' (Darian-Smith) as working women protested for economic change. Such examples include the Textile Strikes of 1943 in which women received an increase from 54% of the male wage to 60%, symbolic of women experiencing stronger rights. Nevertheless, such change was limited as government interventions to fix women's wages such as WEB, were disbanded in 1944, placing emphasis on the fact that such roles were only needed during wartime.

Moreover, women experienced change with the Government establishment of the Auxiliary Defence Services on the home front, yet, Curtin reminded both women and the Australian public that these roles were for the 'duration only'. The Women's Auxiliary Australian Airforce (WAAAF) was established in 1941, and greatly challenged the attitudes of the previous war that dictated 'acceptable roles' were those concerning 'domesticity' and 'motherhood' (Basset). The Auxiliary Forces were widely popular as 66,000 women joined at least one of these services. Nonetheless, such change was temporary as in 1947, services such as WAAAF were disbanded on the grounds that they were 'uneconomical', leaving women to continue the stereotypical experiences of motherhood. As McKernan writes that 'enlistment was set at the minimum period for the minimum amount', such experiences were only able to be temporary, restricted to the crisis years of WWII.

Below is an example of a topic sentence used to open up a counterargument about elements of continuity that persisted in the experiences of women:

Furthermore, whilst women in these services could try new things previously unavailable, many women continued to fulfil domestic and their traditional roles within these services, for instance as secretaries.

Question 4c.

Marks	0	1	2	3	4	5	6	Average
%	4	6	17	28	23	15	8	3.4

This question required students to explain the changing reasons for Australia's involvement in war and conflicts during the 1950s, using the source provided which was a poster promoting support for the United Nations, circa 1950. This question was handled well by students, who commonly identified reasons – including commitment to Australia's alliances and treaty obligations, such as through the UN, ANZUS or SEATO, a growing fear of communism (and subscription to the idea of the Domino Theory), an obligation to Australia's powerful friends such as the United States and Great Britain, and a desire to keep any potential threats from reaching Australia's shores – as main reasons for Australia's involvement in conflicts during the period. Students commonly identified conflicts such as Korea, Malaya and Indochina as examples of such involvement during the period. High-scoring responses were able to integrate their use of the source, as commitment to the UN was a motivating factor behind Australia's involvement in Korea, with their own knowledge of other factors and conflicts.

The following is an example of a high-scoring response that acknowledges that Australia maintained its allegiance and commitment to the United Kingdom during this period while simultaneously building an allegiance with the United States.

The 1950s, comprised of the Korean and Malayan conflicts, and as reasons for involvement mainly centred around the fear of communism and alliances. As depicted in source 11, the piece of propaganda calls on Australians to 'stand behind the United Nations' referring to the United Nations' declaration that the crossing of the 38th parallel in Korea was 'an act of aggression' that warranted military responses. Menzies not only wanted to 'guard the peace' (source 11) in committing to the war, but he was also 'anxious to be seen as quick put [his] cards on the table' (Trembath) so as to show the US his commitment to preventing the spread of communism and to a potential continued affiliation started in WWII. With ANZUS being signed just a year after the conflict in Korea began, the Australian army's presence in Korea was affirmed. Within the 13 year Malayan conflict, the reason behind Australian involvement would be two fold. Firstly, the desire to prevent the spread of communism would be significant, with a geographical proximity of Malaya have 'formidable relevance to Australians' (Menzies). Further to this, a perceived need to support the UK in their involvement in conflict would influence Australian commitment.

The following sample answer makes excellent use of the source provided, integrating its message with a corroborating quote from Robert Menzies about the role played by the United Nations in motivating Australia's involvement in Korea.

Australia's involvement in conflicts in the 1950s changed significantly compared to earlier. In both WW1 and WW2, Australia was involved as an ally of Britain, but after WW2, Australia wished to align itself more with the United States. This resulted in the Australian presence in Korea from 1950 to 1953, along with the signing of the ANZUS treaty in 1951 which tied Australia to the US further. Furthermore, the formation of the United Nations following WW2 gave Australia new reasons for participating in conflicts. When the North Korean troops invaded South Korea, Prime Minister Robert Menzies said it would be either 'cowardice or hypocrisy' if we join the UN but refused to fight when asked to. As seen in Source 11, which says 'stand by the United Nations'. Moreover, the signing of the SEATO treaty in 1954 included Australia in a group of nations that opposed communism in South East Asia. This partially led to Australia's involvement in the Malayan emergency, to quell communist uprising.

Question 4d.

Marks	0	1	2	3	4	5	6	Average
%	1	3	14	31	25	19	8	3.6

Question 4d. required students to analyse the reasons for Australia's withdrawal from the Vietnam War, using the source provided. The source identifies reasons such as the futility of the war, a growing sense of pacifism in Australia as veterans of earlier wars embraced this belief, and the receding threat of communism and the Domino Theory, which had initially been one of the major factors that motivated Australia's involvement in the conflict.

Most students were able to use such reasons in their answers and include direct quotations from the source to support their answer. The words of the poet Bruce Dawe 'they're bringing them home now, too late, too early', that appeared in the excerpt, appear to have resonated with many students as he was often quoted in the responses. Other factors cited included US decision making and leadership, for example, through the process of Vietnamisation that was announced in 1969; the media representation of the war, for example through events such as the My Lai massacre and its televised nature; and the use of conscripted soldiers and the growing number of conscript deaths. These factors resulted in the first announcement of troop withdrawals by the Gorton Liberal government in 1970, culminating in the election of the Whitlam Labor government in 1972, the abolishment of conscription and the return of the last troops in 1973.

The following response provides an analysis of a range of factors that motivated Australia's withdrawal from Vietnam, and draws on a range of ideas from source 12 and corroborates these points with evidence from the student's own knowledge.

Australia's withdrawal from the Vietnam War was mostly attributed to the actions of America and Nixon's Vietnamisation policy of 1969, the decrease of an imminent communist threat and the 'gradual shift' (Ham) of public support. Source 12 supports the idea that the looming threat of communism was dissipating by 1970, with a 'growing perception' that Australia 'was not under imminent threat' (Source 12) contributing to a loss of support, as shown through a 1971 Gallup Poll revealing that 39% of Australians opposed the war. This loss of support was also due to the horrors of the war being discovered where, by the 1969 reports of the My Lai massacre and Tet Offensive, 'the anti-war movement was no longer a minority' (Ham), and the 'image of dead soldiers' (Source 12) contributed to the strength of the Moratoriums and the 'Save our Sons' movement. In this way, the broadcasting of bloodshed helped 'TV lose support for the war' (Ham), exacerbated by the announcement of Vietnamisation, until Australia's military commitment ended in December 1972, with the last troops returned in 1973 and the ending of conscription by the Whitlam government.

Section B

Section B of the exam consisted of four questions – one relating to each of the four investigations – of which students were required to respond to only one. In 2023, the command term 'discuss', was used for each question, and the essay questions required students to draw on knowledge of both Areas of Study.

Students appeared familiar with the demands and requirements of constructing a historical essay. Responses typically followed the conventions of essay writing, incorporating an introduction and developing an argument across three body paragraphs. Higher-scoring responses used topic sentences and concluding sentences to construct a consistent and balanced sense of argumentation in response to the question rather than providing information or narrative of what happened. They also included relevant and accurate knowledge, relevant and appropriately attributed evidence from a range of sources, both from the period and from historians, as required by the assessment criteria.

Lower-scoring responses sometimes focused on only one of the two time periods referenced in the question. Furthermore, essay responses often began with a good level of detail, evidence and argumentation, but may have tended towards narrative or diminished in quality as students grappled with time management. It is important to use argumentative topic sentences, precise and relevant knowledge, and appropriately cited evidence over the entirety of an essay response.

Question 1 was the least attempted question, while Question 4 was overwhelmingly the most popular essay choice, with almost half of the cohort responding to this question.

Option	N / R	Q1	Q2	Q3	Q4
%	3	8	22	18	49

Marks	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	Average
%	3	0.5	1	2	1	3	4	4	6	7	6	8	8	4	9	8	6	6	6	4	2	11.7

Question 1

Question 1 required students to discuss whether Indigenous ideas of custodianship of land have never had an impact on non-Indigenous thinking about the environment, with reference to the periods 60 000 BCE to 1901, and 1950 to 2010. Most responses to this question were structured chronologically, analysing early

colonial views and attitudes that almost universally disregarded Indigenous knowledge and ideas of custodianship before analysing slow shifts in these attitudes across time.

Higher-scoring responses typically argued that, in contrast to Indigenous ideas of custodianship and a sacred and spiritual connection to the land, many early European colonists prioritised ownership and exploitation of the land for profit and material gain. Very few Europeans acknowledged Indigenous relationships and rights to the land during the early colonial period. Many students described changing European relationships with the land during the 19th century, which often shifted towards a desire to preserve the natural landscape, although this was more commonly for aesthetic purposes than through recognition of Indigenous custodianship of the land. Similarly, many students argued that campaigns to save the environment in the 20th century were only marginally related to Indigenous connections to the land, although by the late 20th century recognition of Indigenous land rights became more widespread, and campaigns such as at Jabiluka were based on affirming traditional Indigenous relationships with the land.

Lower-scoring responses often only considered one of the two time periods identified in the question, describing differences in attitudes between Indigenous Peoples and Europeans during the early colonial period, conflict and interference between Europeans and Indigenous Peoples, or different kinds of Indigenous attitudes towards the land and its uses.

The following is a high-scoring complete essay response to Question 1, which followed this chronological structure and argued that Indigenous ideas of custodianship had a growing influence over non-Indigenous thinking about the environment across time.

Since the colonisation of Australia in 1788, Indigenous ideals about custodianship have had limited, although not non-existent, impact on non-Indigenous thinking about the environment. During early European settlement, Indigenous ideals of custodianship held virtually zero impact on settlers' ideals of ownership. Again, during the Franklin River campaign, the Indigenous ideals of custodianship had minimal impact on the campaign's central messaging. It was not until the Jabiluka/Kakadu protests that Indigenous custodianship eventually impacted non-Indigenous thinking.

During early European settlement, Indigenous ideals of custodianship had very minimal impact on settlers' thinking of the environment. The rejection and dismissal with which European settlers disregarded Aboriginal ideas of custodianship, which details Indigenous people as not owners, but rather, custodians of the land, is evident in early settler Charles Griffith's statement that 'for centuries, the savage has neglected his duties and in my view, abandoned his inheritance'. It's clear here, that the European ideals of ownership, where the owning of land afforded prestige, wealth and power, was entirely contrary to and essentially ignorant of Indigenous ideas of custodianship. The depth to which Indigenous ideals had zero impact on the environment was evident in the Aboriginal Protection Board's affording William Barak and his clan the Coranderrk Reserve. Here, Barak had to cede any ideals of Aboriginal custodianship in order to be given land by Europeans, indicating the non-harmonious nature of the two ideals, and how ideas of Indigenous custodianship not only had virtually zero impact on European thinking, but had to be surrendered entirely. This is evident when, in reference to Barak's Coranderrk, historian Bain Attwood noted that 'the Woiwurrung... had determined to farm and raise their children in the European style'. As such, Indigenous ideas of custodianship had minimal impact on European thinking during early settlement.

Secondly, the environmental Franklin River campaigns were impacted only minimally by Indigenous ideas of custodianship. During the Franklin River campaign, protesters argued for the maintenance of an untouched and unmanaged wilderness. This is evident in the lyrics of Goanna's 'Let the Franklin Flow' which argues to 'let the wilderness be strong and free'. This was unlike the Indigenous protesters at the time, who recognised the Franklin River as a landscape that had been cared for managed by the local Palawi people, the custodians of the land, for time immemorial. The discovery of Kutakina caves over the course of the Franklin River campaign was, additionally, of more interest to the local Indigenous people, where 'it was the most important thing that every happened to us, it felt like coming home', according to local Indigenous man Michael Mansell. Here, despite the discovery of evidence of the Palawi people's

connection to the land, the continuity of their relationship to and caring for the land, the Kutakina Cave discovery featured rarely as messaging from the campaign's behalf. Here, it's evident that, although the importance of the discovery was noted, the Indigenous ideals about their custodianship and roles as protectors of its management and maintenance had very little impact on the protester's own ideals about wilderness and conservation – a notion endorsed by Frank Bongiorno. As such, ideals of custodianship had very little impact on the bulk of the campaign's messaging, which was so focused on maintaining and preserving the wild.

Finally, Indigenous ideals about custodianship finally had an impact, if only small, on non-Indigenous thinking during the Jabiluka mining and formation of the Kakadu National Park. The Jabiluka mining protest was a blockade which protested the construction of a uranium mine at Jabiluka, encompassing 500 protesters. The Mirarr people perceived the proposed plan to not only be devastating to the local environment, but also, to their ability to manage and care for the land. This ideal of custodianship was acknowledged by the commission into Jabiluka's construction – a commission which impacted the eventual failure of the proposed mine. The Mirarr people were noted in the commission as being in 'Bula' where it acknowledged that 'the destruction of Bula would prove catastrophic' to the natural environment. Here, the Indigenous ideals about their roles in caring for and managing land were influential in the commission into Jabiluka, and, eventually, impacting non-Indigenous realisation into Jabiluka sites' sacred nature to the Mirarr people and its eventual non-construction for its environmental impacts and obstruction of custodianship. The role of ideals of custodianship was also acknowledged by mining corporation Energy Resource Australia, who paid the Mirarr people \$143.8 million for the use of their sacred and traditional land. Here, Indigenous ideals about custodianship didn't impact the thinking of the ERA as they had at Jabiluka, but at least was acknowledged in the form of monetary payment. As such, ideals about custodianship slightly impacted non-Indigenous thinking about the sacredness of Jabiluka, as well as its environmental value.

Ultimately, Indigenous ideas about custodianship have had limited impact on non-Indigenous thinking about the environment over time in Australia.

Question 2

Students needed to discuss whether attitudes towards immigration in Australia have always been discriminatory, referencing the periods 1834–1913 and 1945–2008. Many students described discriminatory attitudes that existed during the colonial period, particularly towards Chinese and Pacific Islander migrants, as evidenced by a range of source material during the period and discriminatory legislation both prior to and following federation that sought to preserve a White Australian identity.

Higher-scoring responses argued that although attitudes may have changed across the time periods stipulated, there were also examples of continuity in terms of concerns and criticism towards migration persisting during the 1980s, 1990s and 2000s. Many students described the 'Populate or Perish' that followed World War II, although this approach still preferred migrants who would be more likely to assimilate with the Anglo-Saxon culture, such as Baltics, while many Jewish migrants were still subjected to discrimination and exclusion. Attitudes and policies towards migration changed during the 1970s during the period of the Whitlam government and the conclusion of the Vietnam War, but many students appropriately noted that voices of opposition, such as Geoffrey Blainey and Pauline Hanson, continued to provoke debates about migration. Furthermore, higher-scoring responses were able to move beyond specific immigration policies and analyse competing perspectives towards migration at different points in time.

Lower-scoring responses tended to focus disproportionately on brief time periods, including some long discussions of attitudes and approaches towards migration during the gold rush era.

The following is an example of a high-scoring response.

As a nation built on migration, Australia has always had a complex relationship with it. The rigid upholding of the White Australia Policy epitomised the presence of racial preferences and discrimination within

Australian society and legislation. However, attitudes towards immigration have not always revolved around this idea, with early colonial migration focusing on correcting a gender imbalance. Further, post World War II Australia was forced to shift their policy to one of more acceptance despite resistance. Hence, perspectives on migration have varied widely between 1834 – 1913 and 1945 – 2008.

Immigration was seen as a way to boost Australia's population and influence the developing culture of the early colonial period. In 1834, Australia began to assist females from Britain in emigrating to the colonies. Such a program was heavily promoted by individuals such as Caroline Chisholm, labelled the 'emigrants friend'. She saw women as having a greater moral influence than 'that of the clergy' and therefore correcting the existing gender imbalance within the colonies as being of vital importance. Moreover, immigrants to Australia throughout this period were often 'responding to the pressures of economic adversity' (Broome). Poor conditions in Great Britain led to families such as the Parkes and Henty's escaping such 'dire social conditions' (Belich) and forming a new life in a country which offered them more. Throughout the 1830s to 40s, the population of the colonies grew by 21.5%. Hence, immigration was seen as a way to secure a better life for oneself and promote the moral development of a country within the early period.

The arrival of new ethnic groups amidst the gold rush in the 1850s would see attitudes towards immigration becoming increasingly discriminatory. Finding Chinese migrants too different in 'religion, race, manners and customs', conflict would often break out between white settlers and the Chinese and saw criticisms being placed on the government for allowing them to 'enter the country' (Ovens and Murray Advertiser). Indeed, colonial legislation would reflect the desire to keep Australia 'a British community' (Thornton) from the Victorian Act of 1855 through to federation. Groups such as the Australian Natives Association would avidly promote the idea of a white Australia with the country only ever being shaded in white on their publications to reflect this beloved 'European civilisation'. Indeed, the first piece of legislation would be the Immigration Restriction Act of 1901, introducing policies designed to control exactly who could enter the country. Hence, attitudes towards immigration became centred around preserving an anglo-saxon identity up to 1913.

The end of World War II would see Australia begin to pragmatically welcome less-discriminatory procedures. Despite 57% of respondents to a poll in 1949 wishing for the 'maintenance of the White Australia policy' (Broome), increasing social and political pressures made this wish impossible. The 1950s began what historian Gwenda Tavan referred to as the 'long slow death of the White Australia policy' with the Colombo Plan of 1951. Soon, the Migration Act of 1958 and 1966 would further dismantle Australia's system of discrimination, as they were urged to no longer maintain the 'immoral colour bar' (Immigration Reform Group). The refugee crisis following the Vietnam War would then permanently bury the policy, as Australia welcomed over 50,000 refugees by the 1990s and began to pursue multiculturalism over the rigid assimilation views of the past. However, there were still those who called for more discretion in Australia's immigration policy. Addressing rotarians in Warrnambool, professor Geoffrey Blainey asserted that 'Asians were given preference' and that the 'white Australia policy had been turned out'. While his views found support in select communities, there was a wider consensus that Australia now had 'humanitarian grounds' and that such views were only 'fanning the flames of racism' (The Age) and were no longer acceptable. Indeed, by 1986 the Australian government had created the National Agenda for a Multicultural Australia, with Zubrzycki reflecting that it symbolises the new desire to 'build a remarkable nation with a distinctive and meaningful blend of cultures'. Ultimately, despite grievances within the community, Australia's immigration policy became more inclusive of varying cultures and identities over the years following World War II.

Conversely, the early 2000s witnessed greater restrictions placed on immigration policies. With global attacks such as 9/11 and the Bali Bombings, John Howard presented an urgent need to protect national security. Viewed by historians to have 'destroyed the government consensus on multiculturalism' he enacted a system of mandatory detention and the Pacific Solution, which would see the government determine 'who' and 'how' immigrants entered the country. Thus, Australia would revert in some ways to harsher policies as an open immigration policy was deemed a threat.

In conclusion, Australia's immigration policies haven't always been discriminatory. At the beginning of 1834, race and nationality was not so much a concern as populating the country was. The arrival of new ethnic groups and resulting fear and racism would see racist policies enacted, only to be dismantled as Australia sought to more fully recognise the rights of immigrants. Yet, such an open and accepting approach to immigrants was not maintained through to 2008. In the final analysis, attitudes towards immigrants have changed and been shaped by a wide number of factors in the periods 1834–1913 and 1945–2008.

Some students moved beyond discrimination aimed towards Asian migrants by noting, for example, the prejudices towards other groups, such as the Irish during the early colonial period, as indicated by the following two sentences, which were used as the opening of the first body paragraph:

Prior to federation, the Irish and Asian immigrants were victims of discriminatory attitudes held by the British, who imposed 'archaic, heavy handed' (Tavan) legislation against them. The Irish population and their 'intolerable social conditions' (Belich) amidst the potato famine between 1846–47 saw them regarded as 'ignorant, filthy and brutal people' (Goodge) who were not respected as they were anticipated to bring their national grievances to disturb this land of ours' (Bathurst)...

The same student subsequently provided an excellent analysis of the persistence of negative attitudes held towards migration towards the end of the 20th and early 21st centuries:

Although there were many indications of positive attitudes towards immigration slowly prevailing, there were also setbacks. One of which was the historian conflict of 1984, where Geoffrey Blainey was outraged by the 'Asians flocking [his] neighbourhood'. However, Asiatics only constituted 2% of the population at that time, proving the accusations and attitudes were purely discriminatory and 'turned the clock back for this multicultural society of ours' (Leigh). Furthermore, Pauline Hanson's establishment of the One Nation party proved that discrimination still existed, as it garnered 23% of the vote in the Queensland election of 1998 on the back of Hanson being 'fed up to the back of [her] teeth' and seeking to reduce multicultural immigrants. Finally, the Tampa Crisis of 2001 further solidifies the notion that immigration discrimination still exists in recent times. It saw the rejection of a Norwegian ship carrying 433 passengers. Following this, Howard was reminded that he had an obligation to uphold the principles of the 1948 Universal Declaration of Human Rights that outlined how 'all people have the right to seek asylum' (UDHR 1948). Many frowned upon this act, as well as the establishment of the Pacific Solution, as both demonstrated discriminatory limitations, hence the removal of the Pacific Solution by Kevin Rudd in 2008.

Question 3

Students were required to analyse the effectiveness of women in Australia in overcoming resistance to their demands for change in the periods 1788–1913 and 1957–1998. To achieve high marks, students needed to refer to evidence from both periods of study. Higher-scoring essays argued that while women in Australia had been effective in their demands for change by 1998, they acknowledged that overcoming resistance from employers and a patriarchal society was difficult. Others argued that while achieving the franchise, equal rights in education, the workplace, and equal pay and opportunity and childcare for working mothers, Aboriginal and Torres Strait Islander women and unskilled female migrants continued to be disadvantaged by 1998. Some students referred to the Tailoresses' strike of 1882 as an early campaign for better rights and working conditions for women workers, which led to the formation of the Tailoresses Union in 1882. Other students referred to the women's suffrage movement that gained momentum in the 1880s.

The following is an example of a high-scoring response where the introduction prefaced a well-structured essay with paragraphs preceded by thoughtful topic sentences.

Changes for women did not come easily in Australian society. They frequently faced opposition in their implementation or campaigning as they were held back by male-dominated governments that wished to

keep power amongst themselves. Nonetheless, women were largely successful at overcoming the opposition they faced, even if the extent to which and from who they faced such resistance differed.

The push for female suffrage was perhaps one of their most significant campaigns. Dating back to the 1850's, women had to 'stick at it for much longer' (Hirst) than their male counterparts. As male politicians doubted whether they were even 'mentally qualified' (Matheson) to vote, female suffragettes had to ignore accusations of their being 'wicked' (Queen Victoria), in order to gain what they desperately desired. Rose Scott and Mary Lee pushed forward with the creation of their suffrage leagues and unions, that helped see many come to terms with the idea of female suffrage. Largely drawing on the idea of it being a 'man's duty' (Lee), the publication of letters and articles all helped to guide men into feeling guilt at their denial of women's rights. However, women were greatly assisted by the current state of society. Australia had bold ambitions of being hailed as a 'land of freedom', a 'social laboratory' (Hirst). Thus men were already predisposed to agreeing with their demands, already aware that 'elevated women was a mandatory characteristic of a society with the highest development' (Peel). Thus Rose Scott's message that to 'raise women is to raise yourselves' was not met with much opposition, in fact, many men already agreed. Nevertheless, their demands were heard and women received national voting rights in 1902 under the Commonwealth Franchise Act. Hence, early suffrage movements were indeed successful at overcoming resistance.

The feminists of the 1957 – 1998 movement too were able to overcome resistance despite suffering under greater opposition. When the 1971 federal election held no recognition of how women's rights and status would be improved, women took it upon themselves to ensure their demands were heard. The 1972 Women's Electoral Lobby had brought 'women's issues ... to the top of the electoral agenda' ...for the first time. Their ardent campaigning extracted commitments for change from all candidates no matter how reluctant. Furthermore, ACT Senator Susan Ryan experienced great opposition in her time in parliament. The Sex Discrimination Act (1984) that she had crafted and introduced was met with criticism of it 'defying laws of nature' (Hodgman). Despite its many shutdowns, Ryan was determined to get woman out of the 'employment ghetto' and so did not stop until its eventual passing in 1984. However, despite the great many 'everyday revolutions' (Bongiorno) of women in this period, they often found themselves victim to male dominated governments who could serve as the ultimate authority on their lives. The Howard governments cuts on childcare and further services had seen to 'hack ...into women's economic independence' (Summers), preventing women from enjoying the complete wins they had made. Hence while women succeeded in overcoming a bulk of opposition, they were not always able to overcome it entirely.

Not all acts of resistance came from men, sometimes it was the women who activists needed to reassure. A consistency in both periods, Louisa Lawson's novel 'Dawn' and many other novels featured strong, female protagonists. A way to urge and drive women to see and recognise their true potential and what an equal society could look like. An action repeated in 1970 with Germaine Greer's novel 'The Female Eunuch'. Greer challenged traditional gender roles, pointing out the rampant misogyny in society as she urged her readers to fight for 'greater social recognition'.... Indeed, her novel helped to 'strip away the falsehoods that had cushioned women's' lives' (The Weekend Australian), essentially seeing women no longer blinded to the oppression they faced. Other demonstrations such as the Bar room suffragettes, Merle Thorn and Rosalie Bogner confronted women with just how 'encompassing' (Summers) their oppression was. To not even be able to order a lemonade from a bar drew many to understand just how greatly 'Australia was a man's country' (Grimshaw). Thus feminist movements in both eras were not only made to overcome resistance from males, but also from fellow females, and which they were largely successful to overcome.

Ultimately, women overcame many acts of resistance in both periods, despite differing in just how great such opposition was. Through appealing to both men and women, female campaigns for change were greatly successful and resilient.

Question 4

This question required students to discuss whether the threat of invasion has been the main reason for Australian involvement in major conflicts with reference to the periods 1901–1950 and 1950–1992. Most students structured their response chronologically, by examining the main motivations for involvement in World War I, then World War II and subsequently modern conflicts, but predominantly the Vietnam War. Other students organised their response into themes, by examining the role which a threat of invasion played in Australia's involvement in conflicts, and subsequently identified and explained the influence of other reasons for involvement, including Australia's relationship with, and loyalty to, powerful friends such as the United Kingdom and the United States, Australia's treaty and alliance commitments, and a growing fear of communism in the second half of the 20th century. Higher-scoring responses were often distinguished by the nuance of their argument, describing evidence of fears of invasion as early as World War I, noting the persistence of loyalty to Britain throughout the full period, as evidenced by Australian involvement in Malaya, and detailed analysis of the broad range of reasons for Australia's involvement in Vietnam, including perceived threats of communist subversion and invasion.

The following is an introduction and opening sentences to three body paragraphs that followed the common approach of analysing Australia's involvement in World War I, World War II, and Cold War conflicts.

From the period of 1909–1950, fear of invasion wasn't the main reasons for Australia's involvement in major conflicts, rather our alliance with Britain was the main reason we were involved. However, from 1950 – 1992, specifically in terms of Cold War conflicts, the fear of a communist invasion was a main driving factor for Australia's involvement in the conflicts at the time.

In WW1, the threat of invasion wasn't the main reason for our involvement, given our geographical location, rather it was our alliance with Britain that drove us to commit to the conflict.

Similarly, Australia's alliance with Britain was the main reason for Australia's initial involvement in WW2. However, upon the fall of Singapore and bombing of Darwin, Australia's home front soon fell threat to Japanese invasion, which drove the government to request the withdrawal of troops from overseas so that they could come protect the homeland.

In the period of the Cold War conflicts between 1950 and 1992, the threat of a possible communist invasion was the main reason for Australia's involvement in conflicts such as the Vietnam War. In relation to Eisenhower's 'Domino Theory', the possible and likely fall of South-East Asia to communism would likely secure Australia as the next target given our geographical location, as if all the other dominos have fallen 'the last ones are certain to fall' (Eisenhower).

The following is an example of a response that provided a nuanced argument about competing reasons for involvement in World War I in the first body paragraph.

Until 1941, Australia's motivation for war was both a sense of militarism and a sub-imperial alliance with Britain... In 1914, Australia immediately pledged 20,000 troops to Britain as war broke out in Europe. Despite Australia's geographical position, which lends itself to being a natural defence, Australians became eager to serve in a conflict which had little tangible impact back home. Whilst Australia's 'crimson thread of kinship' with Britain was cited, equally discussed was Australia's chance to be 'forged in blood' as a nation, which Lake describes as 'macho militarism'... Likewise, in 1939, Prime Minister Menzies announced that 'Britain is at war, and, as a result, Australia is at war' highlighting the entrenchment of subservience in Australia.

Furthermore, the same response provided a novel line of argument that Australia's enthusiasm for involvement in conflicts was motivated by pride in fighting 'other people's wars' without adequate reflection on the nation's own objectives or purposes in fighting such conflicts.

Australia's continued involvement in foreign conflicts has promoted a sense of militarism into Australia's national psyche. Historian Henry Reynolds has condemned Australia's war habit, describing them as 'unnecessary wars... based on potential future scenarios' of invasion. In this, the enemies Australians

have faced and where fought was largely determined in Washington or London, not in Canberra. As such, reflection on the cost of war in Australia been limited (Lake), despite, the almost 4000 war memorials that dot the continent. Alongside the 'Anzac spirit', this results in Australians taking pride in the fighting in 'other people's wars' as opposed to many landmark democratic achievements.

Finally, below is an example of an introduction and first body paragraph from a response that was organised thematically by analysing the role that a threat of invasion played throughout the time period in their first body paragraph.

Between 1909 and 1992, various reasons contributed to Australia's participation in war and conflicts such as the threat of invasion, persisting across both world wars as well as Cold War conflict. Nonetheless, other motivations proved as significant contributors for Australian involvement, including loyalty to Empire and the desire of forging closer relationships with the United States.

The threat of invasion proved a significant reason for Australia's involvement in World War I and II, with the fear of the Japanese, alongside the threat of communism in Cold War conflict. As early as 1909, invasion literature emerged such as 'The Coloured Conquest', evoking Australian fear of Asian invasion. As World War I was near, Mirams observes that fictionalised Japanese accounts were being disseminated by the Australian Government to employ support for involvement. Similarly, the threat of invasion was a significant reason for Australia's involvement in the second World War, particularly the Pacific War. Curtin's employment of the 'all in' effort was largely due to the threat of invasion such as the bombing of Darwin in 1942 and thus, Curtin stressed that war was 'no longer on our doorstep', it was in fact 'on the doormat reaching for the knocker'. Met with the threat of invasion, Australians realised it was 'fight, work or perish' as propaganda such as the Squander Bug campaign stressed that not investing in the war would lead to Japanese victory. Moreover, in the Vietnam War, Australia's subscription to the 'Domino Theory' and threats of communist invasion was a significant aspect for Australia's involvement. As Menzies emphasised, if South Vietnam was to be taken over by communism, it would prove 'formidable realities for Australia' as communist aggression was coming 'closer and closer'. Therefore, Menzies who was fervently anti-communist, having attempted to have the communism party banned in 1951, developed the theory of 'forward defence', making Australia go fight communism in Vietnam, before it came to Australia. Thus, Menzies deployed troops in April 1965 with the threat of invasion prevailing across World War I, II and Vietnam.

The same response then used the following topic sentence for their second body paragraph, which went on to analyse the role played by loyalty to the Empire in World War I, World War II and Malaya

Conversely, Australia was involved in war and conflict largely due to loyalty to the British Empire.

Finally, below is the topic sentence to the third body paragraph of the same response, which described a growing closeness with the United States during the Cold War era as a motivation for Australia's involvement in major conflicts during that period.

Consequently, Australia became involved in Cold War conflict with hopes of forging a closer relationship with the US.