5.1 Overview
Numerous videos and interactivities are embedded just where you need them, at the point of learning, in your learnON title at www.jacplus.com.au. They will help you to learn the content and concepts covered in this topic.

5.1.1 Links with our times
When fire devastated Victoria and floods ravaged Queensland in February 2009, the Sound Relief benefit concert came to symbolise both the pain felt by Australians and their determination to do something to help the victims. The MCG drew the largest paying crowd to attend a music concert in Australian history. Big-name acts including Coldplay, Jet, Wolfmother, Paul Kelly and Kings of Leon donated their time to show their support. The event raised more than $5 million, demonstrating how much can be achieved by people — many of them teenagers — when they are united behind a cause. Modern technology, including social networking and mobile applications, have magnified this effect.

Mass mobilisation of young people hasn’t always been seen as a positive thing. In the early and mid twentieth century, teenagers were expected to begin work to help support their families at an early age.

SOURCE 1 A record-breaking 80000 fans packed the MCG on 14 March 2009 for Sound Relief, a concert to raise money for Victorians affected by the bushfires and Queenslanders affected by flood.
Only teenagers from privileged backgrounds had the opportunity to finish school and attend university. This changed after World War II as Australia, England and the United States experienced a period of relative peace and prosperity. A ‘baby boom’ followed, and families were encouraged to buy a home and fill it with the latest consumer goods, feeding their money back into the economy. As the developed nations settled into this new-found pattern of work and consumption, their children grew up, became teenagers and began to assert their independence.

Teenagers of the baby-boom generation would help to end the Vietnam War and fight for civil rights, land rights, women’s rights and gay rights. They were encouraged by a growing awareness of their own power. Teenagers have not looked back since.

Big questions

As you work through this topic, look for information that will help you to answer these questions:

1. How did changes in technology shape the lives, work and culture of Australians during the 1950s and 1960s?
2. How do the major social, cultural and political changes of the 1960s continue to influence our world today?
3. In what ways have society’s changing views been reflected in popular culture?
4. How have teenagers helped to reshape the world between 1945 and the present?

Starter questions

1. Who are the most influential young people you know? What makes them so influential?
2. Do you think teenagers in the twenty-first century have the ability to change the world?
3. How can current technology be used to effect cultural, social or political change?
4. Is challenging the values and beliefs of the previous generation a necessary part of growing up?
5. How do we know whether change is a good thing?
5.2 How do we know about popular culture?

5.2.1 Examining the evidence

Popular culture refers to the beliefs, attitudes and lifestyle shared by a group of people. These are reflected in their actions and in the products they choose to consume. After World War II, improvements to communications technology created a direct connection between the mass media (newspaper, television and radio) and their target audience, many of whom were teenagers. By analysing popular film, music, television, sport and fashion, we can better understand the sorts of things that have preoccupied, motivated and inspired people during this tumultuous period.

First-hand experiences

The period after World War II was a time of social turmoil in Australia, as people began to challenge the status quo. We can draw on many primary sources produced by people who lived through the events, including photos, songs, film, books, letters, newspaper and magazine articles, and interviews. Because we are considering recent history, many members of our community have lived through and remember this period, making these people a rich source of first-hand information.

**SOURCE 1** In the 1960s and 1970s, many teenagers rebelled against their parents’ generation by joining the anti-war movement, while others joined the Mods, Rockers or Sharpies. Each group had its own culture, with members following strict rules regarding the way they behaved, the music they listened to and the clothes they wore. In this interview, former Sharpie Alannah describes the pains she went to in order to get the right ‘look’.

Cuffed pants, roman sandals were the shoes that were ‘in’ then — as well as platforms … Cardigans with emblems on either side. Short hair … scissor cut and flat over with one side parted — very Mia Farrow. We didn’t go to the hairdressers, we went to the barbers to have our hair cut with the guys. We’d have our hair cut all the same — all on the same Saturday morning. We’d have our hair cut every two weeks because we couldn’t let it grow too long.

Historical accounts

The post-war period, especially the 1960s, is widely recognised as a time of great change. Because of this, many secondary sources have been created to explore the events of this time. While some secondary sources, such as history books and documentaries, may generally be considered factual, movies and television shows offer fictitious representations of the period, even if based on true events. Their accuracy needs to be analysed and compared against other sources.

**SOURCE 2** The Home Song Stories (2007) is an Australian film that explores the hardships that Asian immigrants faced during the 1960s. This still shows the tension between Rose, originally from Hong Kong, and her Australian mother-in-law. The film is loosely based on true events.
Expert opinion

Certain people during this period were considered experts and their opinions on issues, such as politics, sport, art and entertainment, were highly respected. They were often widely broadcast on television or radio, or printed in newspapers and magazines. Whether these opinions would be considered reliable today depends upon many factors, including potential bias.

Satire

Satire is a way of voicing opinions or beliefs that might otherwise be too controversial to discuss publicly. Because of this, it can be a valuable source of information for historians. Satire is often a primary source and can take written, visual or audio forms. Satire needs three ingredients to make it effective: it must be relevant, funny, and poke fun at figures or positions of authority, such as politicians. Since Punch, a famous English magazine, published the first satirical cartoon in 1843, certain publications have become known for using cartoons to satirise the issues of the day. The Sydney Push, a sub-culture made up of some of Sydney’s most well known young intellectuals, produced a controversial satirical magazine named Oz, which was known for its confronting covers and severe criticism of the government (see Source 3).

SOURCE 3 This 1968 cover of Oz magazine carries a famous image from the Vietnam War. It shows a Viet Cong prisoner being executed by General Nguyen Ngoc Loan, chief of police of the South Vietnamese regime with whom the United States and Australia had allied themselves.

DID YOU KNOW?

Oz magazine was the subject of two obscenity trials, one in Australia and the other in England. The latter would become the longest running obscenity case in British legal history.

Advertising

Since the mid 1950s, advertising budgets, and the range of venues in which you will find advertising, have increased dramatically. For advertising to work, it needs to capture the attention of its target
audience. Because advertising is aimed at such a specific target market, it can often reveal important values of the time and place in which it was created. By influencing people to purchase products or think a certain way, advertising can also influence popular culture.

**SOURCE 4** This advertisement for the Trans-Australian Railway was designed to entice travellers to see Australia from the comfort of a train. Like much advertising of the time, it paints a cheerful and positive picture of post-war Australia, a period in which wartime rationing and hardship were giving way to enjoyment of leisure time.

**5.2 Activities**

To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check your understanding

1. What is popular culture?
2. What impact did the improvement of technology have on the world after World War II?
3. What is the meaning of the term status quo?
During the 1930s, Australia had suffered a depression that, at its peak, saw 32 per cent of people out of work. Whole neighbourhoods turned into slums. Then war hit, and the country was plunged into a six-year battle that saw the mainland bombed by the Japanese and enemy submarines make it into Sydney Harbour. Australians, who had always felt great solidarity with the English, found themselves relying upon America for protection while England fought to defend itself against attack from Nazi Germany. This was a time of fear for many Australians: fear of poverty, fear of invasion, and fear that they would never be reunited with their loved ones. When the war ended in 1945, Australia rejoiced, but the soldiers returned to a country that still faced years of hardship.

The Australia to which the soldiers returned could no longer take its security for granted. The government, and many people, believed that the only protection against foreign invaders was to dramatically increase the population, which at the time stood at only 7 million. Pressure was on to increase the population, which would mean taking immigrants.
at an unprecedented rate. While many Australians recognised the need to populate the country, others feared that this would lead to a flood of undesirable immigrants entering the country. The government of the day reassured the populace that only the most suitable immigrants would be chosen and began recruiting Europeans who had been displaced by the war, such as ‘the beautiful Balts’ (see Source 2). With an influx of immigrants ready to work, the country began building major infrastructure projects such as the Snowy Mountains Scheme. These projects were designed to improve the lives of regular Australians, to supply new suburbs with much-needed power and to make a statement: Australia was on the move.

5.3.2 It’s (still) a man’s world
During the war, many women had found work in industries such as munitions production and nursing, and in the Women’s Land Army. Undertaking this work gave many women a new-found sense of independence and pride. When the men returned from war, however, women were expected to vacate their positions and resume their duties at home. Those who chose to stay were usually given a lower wage than their male counterparts. In 1949–50, the National Council of Women and the Australian Federation of Business and Professional Clubs petitioned for women to receive equal pay, and they were granted 75 per cent of what a man would earn to undertake the same job. It would be the late 1960s before Australian women would be granted equal pay for equal work, and the 1980s before they would be legally protected from harassment in the workplace.

5.3.3 Prosperity at last
As the 1950s began, unemployment was down, manufacturing was up, and the economy was growing steadily. Despite the recent influx of migrants, Australia was still a predominantly white, Anglo-Saxon society, in which the majority of people sought entertainment in film; bonded over sport and community events such as dinner-dances and church services; and learned about current affairs from radio, newspapers and the Movietone News. When this generation finally ‘settled down’, it was in comfortable, purpose-built suburbs, with quarter-acre blocks complete with a driveway for a new car. Women were not encouraged to work outside the home, but affordable whitegoods, vacuum cleaners and other products promised to make domestic chores less tedious. With this relative peace and prosperity as a backdrop, babies were born in record numbers, leading to a ‘baby boom’.

SOURCE 2 One campaign designed to reassure Australians of immigrants’ suitability involved offering residency to blond, blue-eyed members of the Baltic states, who were referred to as ‘the beautiful Balts’. This photograph of Baltic immigrants was taken in Victoria in 1948.

SOURCE 3 In 1954, Queen Elizabeth II became the first monarch to tour Australia. At this time, the majority of Australians still considered themselves loyal subjects of the British crown. Around eight million people turned out to see the Queen during her visit.
The stability could not last forever. In the coming decades, world politics would once again throw the country into political turmoil, while advances in communications technology would introduce ‘baby boomers’ to a flood of American popular culture. The combination of these factors would cause many to question the social and political views of their parents, the nation’s loyalty to its English roots and the very notion of what it meant to be ‘Australian’.

5.4 Fads and fashions

5.4.1 Suburban life in the 1960s

By the mid 1960s, Australian wages and living conditions were better than ever. In the suburbs, men went to work, while most women stayed at home and looked after the children. However, as the first of the baby boomers became teenagers, many who had not directly experienced the hardships faced by their parents began to crave independence and new experiences. As they searched for inspiration, many teenagers would gaze outward, at the fads and fashions originating in America and, to a lesser extent, England. Thanks to the invention of television, teenagers often had to look only as far as their own living room.
5.4.2 Game on!

With higher incomes at their disposal, many suburban parents were now able to give their children pocket money. This money was often spent on products developed and marketed by American toy companies. These toys gave children an opportunity not only to have fun, but to act out many of the roles and concerns in the lives of their parents. In a decade dominated politically by the Cold War, boys spent hours playing with America’s popular action figure, G. I. Joe, or his Australian equivalent, Action Man.

While boys played with action figures, girls were encouraged to ‘play house’, raising realistic baby dolls and cooking using their Easy-Bake Oven. But it was a blond-haired American doll with a ‘womanly’ figure, handsome boyfriend and tailored, interchangeable outfits that would take the world by storm. Launched at the New York Toy Fair on 9 March 1959, Barbie immediately captured the imaginations of young girls, with 351000 selling in the first year. Barbie would become the biggest selling toy in history.

SOURCE 2 Since the early 1960s Barbie’s lifestyle and look have changed to reflect the world around her, as shown on the dress of this doll, which was created in celebration of Barbie’s fiftieth anniversary.
5.4.3 The baby boomers are growing up

Due to the rising popularity of television and live-music programs aimed at teenagers such as Johnny O’Keefe’s *Six O’clock Rock*, a number of rock ‘n’ roll-inspired dance fads swept the country during the 1960s. In 1960, Australian teenagers adopted the Twist, which had been popularised by a young, black American pop singer named Chubby Checker. Then came the Monster Mash, the Hitchhiker, the Swim and the Mashed Potato. In 1963, about 20000 teenagers descended on the Sydney Showground to attend The Stomp, a music concert arranged by a local radio station and named after a popular ‘surf dance’.

As Australian teenagers rebelled against what they viewed as the conservative lifestyles and values of their parents, their clothes and hair changed to replicate the looks of their favourite stars of stage and screen. For girls, this marked a move away from the sensible dresses of the 1950s towards the risqué mini-skirt, a symbol of sexuality and new-found independence. Boys entered 1960 emulating the clean-cut boy bands of the 1950s, but the Beatles quickly changed that: hair grew longer, ties grew thinner and pants grew tighter, in a look that came to be known as the Mod, the most popular look of the day.

Throughout the 1960s, young people challenged traditional distinctions in the colour and style of clothing, and blue denim jeans became a staple of every teenage wardrobe. By the end of the decade, to the horror of many of their parents, both sexes could be seen wearing flares, sandals and tie-dyed T-shirts.

5.4.4 Fashion meets politics

Fashion has always been connected to politics. This connection was made clear from the 1970s onwards in fashion generally, and women’s fashion in particular. In the 1970s, for women who supported the women’s liberation movement, clothes became a powerful political statement. They deliberately chose clothes that were practical and less feminine than in decades past, wearing pants rather than dresses, and flat, heel-less shoes.

The early 1980s was a time of booming economic prosperity from Wall Street to Main Street. Women had fought hard for their rights in the workplace in previous decades, and their struggle had paid off with the signing of Australia’s *Sex Discrimination Act 1984*. Throughout the decade, women’s fashions reflected this new-found power, with women choosing strong shoulder pads and conservative business suits in an attempt to compete in what had for a long time been a man’s world. This fashion trend was embodied by the British prime minister Margaret Thatcher and Princess Diana, and by Joan Collins on
the hit American television soap opera *Dynasty*, which had a viewership of 250 million people around the world. ‘Power dressing’ would continue to be a feature of women’s fashion in the early 1990s.

One area of fashion that has been dominated by political activism is the fur trade. Every year, millions of animals are killed for their pelts to supply the world’s fashion designers with fur. Those who object to this practice have found a voice in the organisation People for the Ethical Treatment of Animals (PETA), which was founded in 1980. PETA has conducted many demonstrations against designers who use fur and has gained a lot of media attention. The organisation also has a large celebrity following and uses celebrities in many of its advertisements. In a video she narrated for PETA Asia-Pacific, Australian actress and singer Natalie Imbruglia says, ‘Anyone who wears *any* fur shares the blame for the torture and gruesome deaths of millions of animals each year.’
5.5 Sport and society

5.5.1 Australian sport

Sport has long been recognised as an important element of national identity. In the second half of the nineteenth century, free settlers newly arrived to Australia built rugby fields, cricket pitches and racetracks in an effort to re-create their English ‘homeland’. Sport was equally as important in rural Australia as it was in the city, providing a sense of community, identity and social interaction for communities often spread across vast distances. In the post-war era, many sports teams promoted inclusiveness, while others practised social exclusion and even racism.
5.5.2 Surf’s up!

With most white Australians living in cities near the water, aquatic sports have always been popular. After World War II, Australian teenagers discovered they had access to the three ingredients necessary to establish a surfing culture: the beach, surfboards and leisure time. As they attempted to outmanoeuvre one another on their boards, always searching for the perfect wave, surfies came to represent a culture of pleasure and youthful rebellion.

Nobody embodied the surf ethos more fully than Michael Peterson, or MP. In 1971, a chance encounter with filmmaker Alby Falzon led to MP’s inclusion in Morning of the Earth, in which he performed a move famously

**SOURCE 1** By the late 1800s, Australian sports teams had begun to prove themselves more than equal to the English. This satirical ‘death notice’ from British newspaper The Sporting Times was published 2 September 1882, the first time that Australia’s cricket team beat England on its own turf. In subsequent years, the rivalry between the two nations would be formalised in the Ashes series.

**SOURCE 2** Teenagers wait for a wave in Lorne, 1968.
known as ‘the cutback’. This was the beginning of MP’s fame. In the years that followed, he would win numerous events, including the inaugural 2SM/ Coca-Cola Surfabout (1974) and the Bells Beach Easter event, which he won three years in a row. He would also open his own surfboard business in 1974. Ed Sinnott, who travelled with him during that time, wrote, ‘To me and thousands of other young Australian surfers MP was a surfing buccaneer, a rebel insurgent against normality and the king of all the pirates who defied convention and lived life beyond the boundaries of everyday society.’

5.5.3 Go for gold

The Australian government believes that the Olympic Games are an ‘opportunity for nations to come together in peace and friendship’ and has committed people to the International Olympic Committee (IOC). Greece and Australia are the only nations to have participated in every Summer Olympics. Australia has hosted two Summer Olympics, in 1956 (Melbourne) and 2000 (Sydney). IOC President Juan Antonio Samaranch described the Sydney Games as ‘the best ever’.

Within the Olympics, Australia has a history of success in a range of sports. Mainstream Australian athletes perform well in swimming, cycling, shooting, archery, equestrian events, rowing and field hockey, while our Paralympians have finished within the top 15 on every occasion they have competed. Many Australians are proud of our Olympic achievements, and join with the government in viewing the Games as an opportunity to draw admiration, respect and positive attention to the country. One of the nation’s greatest sportspersons, and an Olympic star, is Dawn Fraser, who won gold for the 100 metre freestyle at three successive Olympics and was the first woman to swim the event in less than one minute. Dawn was named Australian of the Year in 1964.

After a few relatively disappointing performances throughout the 1960s and 1970s, in which smaller numbers of Australian athletes competed, the government established the Australian Institute of Sport (AIS) in 1981. The AIS is dedicated to building excellence in a range of sports. As a result, Australia was able to field a team of 632 athletes at the 2000 Games, and collected 58 medals. At the Beijing Games in 2008, Australia finished sixth overall, taking home 14 gold medals, 15 silver and 17 bronze.
5.5.4 Immigration, soccer and national identity

Between 1947 and 1964, more than two million migrants entered Australia under schemes designed to expand industry, or as displaced persons following World War II. Often, they found themselves unwelcome in established sporting clubs and sought refuge in soccer. The high number of migrants participating in soccer led to it being labelled ‘Wogball’ by some white Australians.

Throughout the 1950s and 1960s, soccer remained popular with migrant communities in all states. Clubs were run by immigrants and often represented a single ethnicity. The petroleum company Ampol sponsored these competitions and sponsored a national Ampol Cup. In 1974, just one year after the official end of the White Australia policy, Australia qualified for the FIFA World Cup. Although they were beaten by East Germany (2–0), West Germany (3–0), and drew with Chile (0–0), playing at one of the biggest sporting events in the world was a major achievement and reignited interest in establishing an Australian league.

The National Soccer League was established in 1977. For most of its history, it would remain fairly segregated, with players and supporters divided along ethnic lines. Of the 14 teams that competed in the 1991 season, 11 were ‘ethnic’: three were Italian, four Greek, two Croatian, one Macedonian and one Maltese. The 1991 final was played between South Melbourne Hellas and Preston Makedonia, replicating the tensions felt in the Greek and Macedonian communities over the disputed Macedonian territory. Throughout the match, fans from both sides taunted each other with racial slurs, leading one member of the crowd to describe the match as a ‘proxy war’.

In a society that claimed to be embracing multiculturalism, this sort of ethnic intolerance was a cause for major concern. In 1992, the Australian Soccer Federation began a process of ‘Australianising’...
soccer clubs, which included banning any club that carried the name of a foreign country, state, or place, or any name with ‘political implications’. This was an attempt to stop the xenophobia and racism that had sometimes accompanied the sport, as well as being a business decision designed to attract corporate sponsorship.

The National Soccer League was succeeded by the A-League, which had its inaugural season in 2005–06. Run by the Football Federation Australia (FFA), it is the top professional soccer league in Australia. The A-League is associated with the National Youth League, and the W-League for women. One year after the establishment of the A-League, Australian soccer — or football, as it is referred to by many of its fans — had its greatest victory in decades. The Socceroos, Australia’s national team, defeated Uruguay to qualify for the World Cup for the first time since 1974. The team would go on to make it into the Round of 16 for the first time. They continued this success in the 2011 AFC Asia Cup, making the final, where they were defeated by Japan 1–0.

SOURCE 8 Harry Kewell tackles Dario Srna and cements his place as man of the match in Australia’s win over Croatia in the 2006 World Cup.

5.5 Activities
To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check your understanding
1. Sport has always been an important part of Australian culture. What do you think are the main reasons for this?
2. How has the role of sport changed in Australia since the mid 1800s?
3. Sport can be a powerful force in uniting or dividing a community. Draw a table with ‘unite’ at the top of one column and ‘divide’ at the top of the other. Then find examples from the subtopic that fit into each category.

Apply your understanding
4. What does Source 1 suggest about the feeling between England and Australia at the end of the nineteenth century? Why do you think that this rivalry is still so strong today?
5. Do you think that the surfers in Sources 2 and 3 were engaging in a positive form of self-expression, or a self-indulgent pastime? Explain your view. Do you think your view would be different if you were a teenager in the 1970s?
6. Source 4 depicts Dawn Fraser’s gold medal-winning swim in the 100 metre freestyle. For many young women at the time, Dawn Fraser represented a new and exciting role model. What characteristics would have made her most admirable? Are these the same characteristics that made Cathy Freeman (Source 5) such an inspiration?
7. Referring to Sources 6, 7 and 8, describe the way that soccer has brought migrant Australian communities together and also divided them.
8. Do you think that sport today is more or less a part of the Australian identity than it was in the post-war period? Explain.
9. In what ways could the Olympics be said to contribute to Australians’ sense of identity? Discuss with a partner.
10. Choose a popular Australian sport that is played predominantly by one ethnic group or gender. How could the sport, or the conditions surrounding it, be changed to make it more inclusive? Would making the sport more inclusive be a positive thing or not? Explain your point of view.
11. Use your library and the internet to further research one of the following topics during the period 1945 to the present:
(a) the rising popularity of soccer
(b) Australia’s achievements at one Olympic or Commonwealth Games.
5.6 The rock’n’roll revolution

5.6.1 The origins of rock’n’roll

Australian popular music of the 1940s and 1950s consisted of jazz, country and big band music, and reflected the mostly conservative tastes of its listeners. Major stars of the day included the crooners Bing Crosby and Frank Sinatra. Radio stations in this era did not specialise in styles, but played a range of popular songs, usually as part of programs that focused on a particular musical genre. In the late 1950s and early 1960s, teenagers were looking for a sound that was riskier and more ‘authentic’ than the music their parents were listening to. They found it in rock’n’roll, which was broadcast on radio and television, and promoted through live rock’n’roll shows featuring the best artists from overseas.

Rock’n’roll began in America and blended country and western music with the beat of rhythm and blues and the vocal power of African American gospel music. Another influence on rock’n’roll was rockabilly, white music with a fast, spare style. Rockabilly Carl Perkins’ ‘Blue suede shoes’ (1955) was the first song from Sun Records to sell one million copies and would later become a huge hit for Elvis Presley.

5.6.2 Australian rock’n’roll — the first wave

In Australia, rock’n’roll found fans in disc jockeys such as Bob Rogers. Previously, Rogers had achieved some fame by discovering the song ‘Pub with no beer’ by Australian country and western artist Slim Dusty. Now Rogers would present the first top 40 show in Australia, bringing Australian teenagers the new sounds coming out of America on his weekly radio show.

Australian teenagers had been enthralled with rock’n’roll since the movie Blackboard Jungle hit theatres in 1955; its soundtrack featured ‘Rock around the clock’ by Bill Haley. Before this, most music hits would sell around 50000 copies in Australia. ‘Rock around the clock’ sold three times as many copies. For Australian teenagers, rock’n’roll represented new-found freedom and an opportunity to break away from what they saw as the old-fashioned values of their parents. This realignment of values meant more than choosing one music style over another. In the post-war era, England was still repairing cities bombed by Nazi Germany, while America had emerged from World War II triumphant and wealthy. For many young people, England represented the past and America the future.
Rock’n’roll was featured across Australia in live shows organised by promoters such as Lee Gordon. Through his ‘Big Show’ concerts, Gordon brought a number of major rock’n’roll acts to Australia, including Bill Haley and the Comets, Little Richard, and Buddy Holly and the Crickets, and allowed Australian acts to open for them, thereby promoting the local music scene. It was on one of these tours that audiences were introduced to an Australian singer named Johnny O’Keefe (known as ‘The Wild One’).

O’Keefe, who had modelled himself on Elvis Presley and Little Richard, became the first Australian rock’n’roll performer to tour the United States and to break into the United States top 40. Television would also play a major role in popularising early rock’n’roll, as television shows such as Six O’clock Rock, hosted by O’Keefe, presented rock’n’roll to a predominantly teenage audience.

As the 1950s drew to a close, the American rock’n’roll performers were about to face a challenge from British rock’n’roll bands including the Rolling Stones, the Animals, and, of course, the Beatles. Together, these bands would come to be known as ‘The British Invasion’.

5.6.3 The rise of the Beatles

The working-class English city of Liverpool was a grim place to grow up in the post-war years. Local teenagers were looking for a creative outlet. Many found it in music. Four of the best were John Lennon, Paul McCartney, George Harrison and Ringo Starr, the Beatles. After being turned down by all the major record labels in London, the Beatles were finally signed to Parlophone Records, which had previously published classical, jazz and comedy albums. Their first single, ‘Love me do’, was released in October 1962 and peaked at number 17 on the British charts. In March the following year they made it to number 1 with a song they wrote themselves, ‘Please please me’. This would be the first of many hits in the singles and album charts.

Beatlemania touches down in Australia

Following a meteoric rise to fame in England and a string of number one hits in the United States, the Beatles set off on a tour of Australia known as Beatlemania. When their plane touched down at Sydney’s Mascot International Airport on 11 June 1964, the Fab Four (as the Beatles were known) were greeted by around 2000 screaming fans. They would make 15 appearances at venues around the country, but nowhere would they receive a reception like they did in Adelaide. Large crowds of screaming teenage fans had been expected; what wasn’t expected was the turnout estimated at between 250000–350000 people — more than a quarter of the city’s population.
After they left Australia, the Beatles were more popular than ever, holding the top six spots on the top 40. Taking advantage of the Fab Four’s popularity, numerous Australian bands sprung up with a Beatles-like sound, including the Twilights (see Source 5), Billy Thorpe and The Aztecs, Ray Browne and the Whispers, and the Easybeats, who had an international smash with ‘Friday on my mind’ (1966).

DID YOU KNOW?
When the Beatles toured Australia, the DJs hosting the events failed to stop the fans from screaming through the performance, making it almost impossible to hear the music.

SOURCE 4 Fans scream for Ringo, one of the ‘Fab Four’, at Sydney airport in 1964.

SOURCE 5 John Bywaters was an Adelaide-based musician when the Beatles toured in 1964. In this excerpt with reporter Mike Sexton, he explains how he gained popularity in the post-Beatlemania hype with the Twilights.

MIKE SEXTON: But after the Beatles left and the screaming died down, the beat went on. Local musicians inspired by the visit were asking the question — if it could happen to four lads from Liverpool, then why not them?

JOHN BYWATERS, MUSICIAN: We then became sort of vacuums, or like a sponge if you like, sucking in all this new material that the Beatles started to produce and we sort of had a bit of reflected glory from them as they became popular.

MIKE SEXTON: John Bywaters played in a Beatles cover band called the Twilights which was fronted by a British migrant named Glenn Shorrock. Soon they started writing their own songs and found themselves in the charts alongside their idols.

JOHN BYWATERS: I think it’s back to the migrant thing where these hip kids came from mainly England and the north of England. I think, you know, they were already into the influence of that sort of music and they came here and they made Adelaide a very vibey scene with the clubs and such like.
Australian rock’n’roll would increase in popularity throughout the 1970s and 1980s, while it developed its own distinctive sound, thanks to bands as diverse as Sherbet, The Skyhooks and Cold Chisel. This rise in popularity was due, in part, to the continuing influence of TV music shows, particularly the ABC’s *Countdown*, which ran from 1974 to 1987. Hosted by respected musical personality Ian ‘Molly’ Meldrum, this enormously popular show promoted Australian musical acts to a local audience.

### 5.6.4 Australian rock goes worldwide

Since the mid 1950s, Australian artists had occasionally managed to break into the US and UK charts, but the nation’s musicians could not be said to have had a major impact on the international rock’n’roll scene. By the 1970s, that was about to change.

In 1975, the Easybeats’ Harry Vanda and George Young produced the first album from Young’s brothers Angus and Malcolm. Fronted by Bon Scott (who was replaced by Brian Johnson in 1980), AC/DC would become mainstays on ABC’s *Countdown*, endearing them to Australian audiences before they embarked upon their international career. After signing with Atlantic Records, AC/DC gained a succession of international hits, becoming one of the world’s most popular and enduring rock bands over the following decades. By 2010, they had sold more than 200 million albums worldwide. Along with other popular Australian bands, AC/DC would help to redefine the rock’n’roll genre and would pave the way for contemporary Australian rock’n’roll acts.

### 5.6 Activities

To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. *Note:* Question numbers may vary slightly.

#### Check your understanding

1. What music styles were major influences on early rock’n’roll?
2. The arrival of British groups in the United States is commonly referred to as an invasion. Who do you think felt most threatened by their arrival? Who stood to gain from it?
3. Identify one Australian band that influenced the international rock’n’roll scene.

#### Apply your understanding

4. **Source 1** depicts a performance by one of the biggest rock ‘n’ roll artists of all time, Elvis Presley. Based on body language and dress, what can you tell about Elvis at this point in his career? Why do you think he was so popular?
5. **Source 2** describes Australian teenagers’ response to *Blackboard Jungle*. According to this quote, what was it about the soundtrack that made it so popular?
6. **Source 3** is a still taken from *Six O’clock Rock*, one of the most popular television shows of the 1950s in Australia. If the show was revived today, what would it have to look like to appeal to a teenage audience?
5.7 Protest music

5.7.1 Music and the power of protest

The 1960s was a time of political and social upheaval. The country went to war in Vietnam. Battles sprung up at home against Australia’s participation in the war and in the name of civil rights, and in support of Indigenous land rights and women’s liberation. Around the world, many people took to the streets in protest, while others were inspired to create music that expressed their concerns. This music became known as ‘protest music’.

5.7.2 Australia enters the Vietnam War

In 1964, Prime Minister Robert Menzies announced that the government would begin selective conscription of 20-year-old Australian men. While all young men of eligible age were required to register, only those whose birth dates were selected by lottery would be required for national service. The following year, Menzies announced that Australia would send troops to assist the South Vietnamese government in combating the threat posed by the communists. The new conscripts could now be sent to Vietnam.

Source 1 The main contrasting views of the Australian public were reflected in Parliament by the leaders of the government and the Opposition. This is a quote from Prime Minister Robert Menzies, 29 April 1965.

The takeover of South Vietnam would be a direct military threat to Australia and all the countries of South-East Asia. It must be seen as part of a thrust by Communist China between the Indian and Pacific Oceans.
The power of song

While many people who disagreed with Australia’s presence in Vietnam took to the streets in protest, others — inspired by members of America’s Folk Revival movement — put pen to paper to create protest music. Written by Johnny Young and sung by Ronnie Burns in 1969, ‘Smiley’ was inspired by the experiences of Normie Rowe, an Australian pop singer who was highly disturbed by the experience of fighting in Vietnam. The lyrics tell a story: ‘Smiley / You’re off to the Asian War / And we won’t see you smile no more’. The Vietnam War and the horrors experienced by its young soldiers would continue to inspire musicians for decades. In 1983, Australian folk group Redgum released ‘I was only nineteen’, in which they wrote, ‘Frankie kicked a mine the day that mankind kicked the moon. God help me, he was going home in June’.

Another major issue to preoccupy protest singers of the 1960s was civil rights. During this era, the protest against Vietnam and for civil rights went hand-in-hand. Many Australians supported Indigenous Australians’ right to own their traditional lands (also known as ‘land rights’).

5.7.3 The hippie movement

The hippie subculture emerged out of the beat generation of the 1950s in America, Australia, England and elsewhere. Rather than protesting as stridently as those who had come before them, hippies aimed to challenge the conventional values of regular, mainstream society by embracing a less materialistic, more communal lifestyle, and promoting a peaceful, compassionate and sustainable way of life. It could be said that they were attempting to create a utopia.

America’s hippies and other like-minded people came together at Woodstock, a three-day, free music festival held outside Bethel, New York, in August 1969. Thirty-two musical acts performed for half a million people who danced in the rain and mud. The festival would come to be synonymous with the values of peace, love and communal living. Many of the values that underpinned Woodstock were also represented by Australia’s Aquarius Festival, held in Nimbin in 1973, and attended by between 5000 and
10000 young people from around the country. This festival was advertised with the slogan, ‘From our hearts, with our hands, for the Earth, all the world together’.

5.7.4 Protest music for a new era
The Vietnam War finally ended in 1975. By then, 520 Australians had been killed in action, while more than 2000 had been wounded. In the following decades, other Australian artists would continue to use music as a form of protest in defence of issues including Indigenous land rights and the environment.

In the late 1970s a new form of protest music emerged within the mainly black inner-city communities of America’s largest cities. Hip hop artists used biting and often explicit lyrics to criticise the society around them. In Australia, the genre has been embraced by Indigenous artists, such as The Last Kinection, who use their music to explore issues of racism, social exclusion and the search for identity.

5.7 Activities
To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check your understanding
1. What is meant by the term ‘selective conscription’?
2. Which ‘battles’ were Australians engaged in, overseas and at home, during the 1960s?
3. What did hippies believe in?

Apply your understanding
4. Sources 1 and 2 reflect very different views of the Vietnam War and whether or not Australia should participate. In your own words, explain the views of Prime Minister Sir Robert Menzies and Opposition Leader Arthur Calwell. Which argument do you find most convincing? Why?
5. Compare the artists depicted in Sources 3 and 5. What similarities and differences can you see between these protest singers? What do these similarities and differences suggest about the times in which they were performing?
6. Locate and listen carefully to one protest song from the 1960s or 1970s, such as Bob Dylan’s ‘The times they are a-changing’, ‘Blowing in the wind’ and ‘Masters of war’; Pete Seeger’s ‘We shall overcome’; or Donovan’s ‘Universal soldier’.
   (a) Read or listen to the lyrics.
   (b) Explain what issues of the 1960s or 1970s the song is about.
   (c) What attitude to the issues is adopted in the song?
   (d) Identify at least two lines of the song that support the songwriter’s argument.
   (e) How much influence do you think this song would have had in its time?
   (f) In what ways could a song be a more effective form of protest than a speech or a leaflet?

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Complete this digital doc: Worksheet 5.4: Messages in music — write an essay
5.8 The evolution of television

5.8.1 Welcome to television

Since it arrived in Australia in 1956, no form of mass media has been more influential in establishing and reinforcing popular culture than television. From humble beginnings, the television would become a pivotal cultural and political tool, and would help to transform the country forever. In recent years, television has gone digital, offering viewers more choice than ever, and forcing television producers to think of new ways to attract and maintain their audience.

Bruce Gyngell, a presenter on Australia’s first commercial television network TCN-9, officially introduced television to the Australian public on 16 September 1956 with the words ‘Good evening, and welcome to television’. The release date coincided with the Melbourne Olympics, which were held from 22 November to 8 December 1956. By the time the Olympics was broadcast, TCN-9 had been joined by HSV Melbourne and ABN-2. Other stations sprang up in the following years, including stations based in major metropolitan areas and regional or rural areas. The most popular programs of the day were produced overseas, where higher budgets allowed studios to create shows with higher production values. Local productions included quiz and musical variety shows, which had been popular during the radio era, as well as news and current affairs shows.

5.8.2 Vietnam — the first ‘television war’

By 1966, only ten years after it was released in Australia, the television had become a common household item, and could be found in 95 per cent of homes in Sydney and Melbourne. The Vietnam War was the first war to be shown on Australian television and gained the name ‘the television war’. Early coverage of the war was upbeat, containing few images of the dead and focusing instead on the military’s progress. However, as the conflict dragged on, and public opinion began to turn against the war, television opened a window into the more troubling stories. This culminated in the coverage of a South Vietnamese napalm strike on an enemy stronghold in the summer of 1972. During the attack, South Vietnamese bombers bombed their own citizens and soldiers as they ran for their lives. One of the most striking images of this event is of Phan Thi Kim Phúc, a young girl burned by napalm, running down the middle of a road surrounded by American soldiers.

5.8.3 Channel 0/28 — multiculturalism on screen

In 1980, Australia made history when it established Channel 0/28, the world’s first ethnic television channel. The Fraser government supported the station because it would assist immigrants in understanding Australia and would better reflect their interests. This was part of a deliberate strategy to develop a more multicultural nation, one that respected its residents’ cultural heritage rather than attempting to force a dominant culture upon them.
From the start, the 0/28 Channel broadcast was designed to offer a broad range of programming that would appeal to people whose interests weren’t adequately covered by the other networks. On its first night, it screened the documentary *Who are we?*, which traced the history of immigration to Australia. This set the tone for the new channel, which would become known for screening movies from around the world and for covering international issues in depth within its news programs.

### 5.8.4 Aussie ‘soapies’

Australia has produced a number of dramatic serials, or ‘soap operas’. They typically feature an open storyline, which continues from one episode to the next, seemingly indefinitely. Early Australian soap operas included *Number 96* (1972), *The Sullivans* (1976) and *Sons and Daughters* (1982), all of which ran in prime-time slots and were important in reflecting the changing social attitudes. The genre reached new heights with *Neighbours* (1985) and *Home and Away* (1988) gaining huge popularity with predominantly teenage audiences in Australia.

*Neighbours* and *Home and Away* also performed well overseas, particularly in England, because they represented a very different lifestyle than that of the British. English soap operas during this period, such as *Coronation Street* and *EastEnders*, explored the life and struggles of the *working class*, while Australian soap operas focused on *middle class* characters living in comfortable suburbs. *Home and Away* had the added draw of being set in a sunny coastal town, the sort of place that many English people dreamed of living in. Some Australian soap opera stars, most notably Kylie Minogue, used their new-found international stardom to become successful pop singers, while others, such as Russell Crowe, Guy Pearce and Simon Baker, became A-list movie and television actors.

### SOURCE 3

Domestic and international tourists continue to make the pilgrimage to the sets of *Home and Away* and *Neighbours* each year, where they can view the Summer Bay Surf Lifesaving Club, Alf’s Bait Shop and Ramsay Street up close.

![Image of cast members from Neighbours and Home and Away](image)

**DID YOU KNOW?**

The original dramatic serials were broadcast on radio during the week in daytime slots, when most listeners would be women. When the serials needed sponsorship, they approached the makers of cleaning products, including soap. This is why, even during the television era, these shows were known as ‘soap operas’ or ‘soapies’.

### 5.8.5 Reality television ‘gets real’

In the late 1990s, a new genre of television emerged from England and America known as ‘reality television’. This genre took audience participation far beyond the competition of game shows or the (usually) strictly controlled documentaries of the past. *Big Brother*, once referred to as ‘the mother of all reality shows’,
promised contestants a large cash prize if they could escape elimination by the audience over a number of weeks. Some people viewed the show as an interesting social experiment or reflection of our times, while others viewed it as degrading to participants.

Most reality television consists of a group of people put into a challenging situation and offered a substantial prize if they can survive a process of elimination. Since it requires no professional actors and can be shot entirely on location, reality television is quite cheap to produce, making it attractive to television stations. Other examples of popular reality TV shows include *Australian Survivor, Australian Idol, Australia's Next Top Model, The X-factor Australia* and *MasterChef*, all of which were based upon concepts developed in other countries.

### 5.8.6 The technology of television

Ever since the first television signal was broadcast in Australia, technology has dictated what Australians watch and how they watch it. In 1966, Australia received its first satellite images from the United States, a technology that would eventually allow television companies to show events live rather than waiting to broadcast recorded footage. On 20 July 1969, satellite images allowed Australians to watch Neil Armstrong and Buzz Aldrin walk on the moon. This immediate access to information became even more important when Australian soldiers entered the Vietnam War. In 1975, colour television arrived in Australia, leading to a growing popularity in this medium, and further establishing its dominance over radio.

In recent decades, Australians have been given access to a broader range of television stations via cable television, which they pay for on a subscription basis. In 2010, Australia began the complex process of shifting from analogue to digital TV, which allows for an increasing number of television channels. However, many people, including content producers, worry that, rather than promoting a greater amount of local television production, these channels will become yet more venues for broadcasting American re-runs.

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**SOURCE 4** Australia fell in love with *MasterChef* when it was broadcast on Network Ten in April 2009. It would go on to be one of the top rating programs of the year, with an estimated 3.7 million people tuning in to the finale. The *MasterChef* format was originally developed for English television. Australia is one of more than 25 countries to have localised the show.

**SOURCE 5** When it was first broadcast in 1968, *Skippy the Bush Kangaroo* was the most expensive Australian television production ever made, costing around $6000 per episode. It was the first Australian show to be widely screened in the United States, as well as 80 other countries worldwide. However, Australians would have to wait until 1975 to view *Skippy* in colour.
5.8 Activities

To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check your understanding

1. What percentage of Australian households had access to television when the Vietnam War began?
2. Why was the establishment of Channel 0/28 seen as a milestone for Australia?
3. Describe the ways in which technological changes have improved television in the period from 1956 to the present.
4. Based upon what you have read in this subtopic, and your own observations, explain why you think people enjoy watching:
   (a) soap operas
   (b) reality television
   (c) news and current affairs.

Apply your understanding

5. Graham Kennedy, a former radio star, was one of Australian television’s first big stars. Looking at Source 1, describe what you see, including the set, Kennedy’s costume and overall ‘look’, and anything else that strikes you about the picture. In what ways does this differ from the first MasterChef finale shown in Source 4?
6. Source 2 depicts Australian investigative journalist Neil Davis. What can you tell about his style of reporting based upon this image? How might this style of reporting have given him an advantage during the Vietnam War?
7. As you can see from Source 3, some tourists include a tour of a soap opera set when they travel to Australia. What does this suggest about the importance of Australian soap operas to our image internationally? What sort of impression do you think that the major soap operas, Neighbours and Home and Away, give of Australia? Is this an accurate impression?
8. Discuss the following statement with a classmate: Reality TV reflects real life in a way that fictional stories do not. Give evidence to support your opinion.
9. View one episode of a soap opera made at any period from 1945 to the present, and answer the following:
   (a) What audiences is it aimed at? How can you tell?
   (b) What values does this soap opera seem to endorse or support?
   (c) What values (if any) does it challenge?

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Complete this digital doc: Worksheet 5.5: The evolution of television
Explore more with these weblinks: History of the ABC
Australian screen

5.9 The Australian film industry: post-war to today

5.9.1 The growth of the Australian film industry

Australian filmmakers the Tait brothers created the world’s first feature film in 1906 with The Story of the Kelly Gang. Throughout the rest of the silent era, filmmakers would continue to create films that reflected Australia’s colonial past. In the 1940s and 1950s, the industry was neglected by the government, and major productions were made possible only with investment from large British and American studios. In the
1970s, the Australian government began to invest heavily in the Australian film industry, starting a boom period that would last for two decades. This cinematic ‘new wave’ would launch the careers of many of the country’s best-known actors, filmmakers and on-screen personalities, and would underpin Australia’s contribution to the global film industry in the decades to follow.

**Australian films push the boundaries**

From 1970 to 1985, the nation produced about 400 movies, more films than had been made since film production began in Australia. During this period, the Australian government threw its support behind the industry by offering large tax breaks to encourage investment in film production, and establishing both the Australian Film Development Corporation (later renamed Film Australia) and the Australian Film Television and Radio School (AFTRS). This growth in the film industry allowed local audiences to watch films that felt truly Australian, created by home-grown directors. Popular films of the period included *Sunday Too Far Away* and *Picnic at Hanging Rock* (1975), and *Mad Max* (1979).

**Rogues, larrikins and scoundrels**

Since *The Story of the Kelly Gang*, Australian audiences have enjoyed watching characters test the boundaries of acceptable behaviour. One of the first films financed by the newly established Australian Film Development Corporation was *The Adventures of Barry McKenzie* (1972). The film was written by Barry Humphries and directed by Bruce Beresford, and cost $250,000 to produce. *The Adventures of Barry McKenzie* told the story of Bazza, an ill-mannered, hard-drinking ‘hero’, and his ‘shameless adventures in Pommymland’. The movie relied heavily upon stereotypes of Australians and English for its humour, pitting Bazza against a cast of uptight British characters. The *ocker* comedy was a hit in Australia and Britain, and was the first Australian film to earn more than $1 million at the box office.

In *Crocodile Dundee* (1986), Sue Charlton, a reporter from the ‘big apple’ visits the Australian bush in an attempt to meet a famed crocodile hunter. Michael J ‘Crocodile’ Dundee is unrefined with a good sense of humour, but, unlike Barry McKenzie, he demonstrates a number of features associated with the traditional hero, such as bravery and the willingness to protect his friends. After Mick rescues Sue from a crocodile attack, she takes him back to New York, where his straightforward manner and lack of pretence charm the people he meets. A worldwide smash hit, *Crocodile Dundee* still holds the number one box office record for an Australian movie.
In 2010’s *Animal Kingdom*, Jackie Weaver plays crime family matriarch Janine ‘Smurf’ Cody, who is willing to do anything to protect ‘her boys’, a criminal gang targeted by the police. A critical sensation, *Animal Kingdom* picked up numerous awards including the AFI’s Best Australian Film of 2010, while Weaver received an Academy Award nomination for Best Actress. Interestingly, the success of *Animal Kingdom* both at home and abroad mirrors the success of Australia’s first feature film, another crime drama, more than 100 years earlier.

**5.9.2 Foreign influence**

The Australian film industry has been entwined with Hollywood for decades. Following World War II, many films shot in Australia, such as 1959’s *On the Beach*, were financed at least in part by American studios, and featured foreign actors in major roles. This practice has been heavily criticised by some people, who claim that Australian stories would be better served by using local talent. However, others claim that major international productions shot locally, including *The Matrix* (1999), *Australia* (2008) and *Where the Wild Things Are* (2009), have given Australian actors and film crews experience that would be almost impossible for them to get otherwise.
Many Australians have made it big in Hollywood in front of, and behind, the camera. These days, it is not uncommon to see an Australian actor headlining an American film (usually with an American accent), while Australian directors such as Peter Weir and Bruce Beresford have had long, successful careers in Hollywood. Since the advent of computer-generated imagery (CGI), Australian special effects studios have contributed special effects to American films and television series including multi-Emmy Award winner The Pacific (2010).

5.9.3 Cinemas battle television for viewers

In the five years following the introduction of television to Australia in 1956, cinema ticket sales fell drastically, resulting in the closure of many cinemas. Film studios, film distributors and cinemas responded by offering audiences productions that were shot and exhibited in Cinema Scope, a format that was twice as wide as it was tall, creating a very different experience to watching a television screen. Another important innovation was the drive-in — an open-air cinema designed to accommodate cars full of people. Throughout the 1960s, drive-ins grew in popularity by bringing together two things that suburban families loved: cars and films. By the end of the 1960s, there were 230 drive-ins in Australia.

In 1975, Australia’s first Multiplex, the Hoyts Entertainment Centre, opened in George Street, Sydney, with movies showing on seven screens. This signalled the development of multiplexes around the country and the gradual decline of single-screen cinemas. Despite this major innovation, in 1975, Australian cinemas faced another threat from television as black and white went colour. Within three years, around two-thirds of homes in Melbourne and Sydney had a new colour television, and cinema attendance had fallen by more than 30 per cent. This pattern was repeated with the release of the video recorder, which grew in popularity throughout the 1980s.

Today, movie studios and cinemas continue to search for new and innovative ways to package their product in order to bring audiences into the cinema. Some strategies that have become popular in recent years have been to release films in 3D, and to appeal to cinema goers’ sense of occasion by serving food and drinks within the movies, and offering customers a more luxurious experience. Cinemas have also experimented with showing live events such as theatrical performances, opera and ballet. In 2010, Hoyts formed a partnership with television station SBS, the official broadcaster of the FIFA World Cup, and showed a series of live matches, in 3D, in Australia and New Zealand.

5.9.4 The future of the Australian film industry

In the years to come, for Australian filmmakers to compete with Hollywood’s enormous production and promotion budgets, they will have to be smart about how they use their resources. Relatively low-budget
movies like *Look Both Ways* (2005), *Kenny* (2006) and *Samson and Delilah* (2009), prove that Australian movies — even those without a major price tag — can have huge success both in Australia and overseas if they are committed to telling engaging stories with memorable characters.

SOURCE 7 Today, Australians have access to a greater diversity of films than ever before; in particular, we are watching more Asian cinema, including Japanese animation (known as anime), Hong Kong action movies and films produced by India’s answer to Hollywood (Bollywood). However, most of our cinematic entertainment still comes from Hollywood, with more than half of the films released in Australian cinemas between 2005 and 2009 coming from the United States, while Australian films constituted only 7 per cent of titles released.

5.9 Activities
To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Check your understanding
1. Identify any characters named in this topic who could be classified as a larrikin, rogue or scoundrel.
2. Why are these sorts of characters important to Australian audiences?

Apply your understanding
3. Source 1 presents a striking view of Australia and of the future through the use of graphics and text. Highlight aspects of the poster that were designed to appeal to international audiences. Do you think this poster would still grab an audience’s attention today? Why or why not?
4. Based upon the scenes depicted in Sources 2 and 3, what do Barry McKenzie and Crocodile Dundee have in common? How might they differ? What might their depictions suggest about the way Australia changed between 1972 and 1986?
5. The movie shown in Source 5 was part of an advertising campaign designed to sell Australia as a tourist destination. What does it suggest about the version of Australia that Tourism Australia wanted to show the world? How does this compare to the version of Australia portrayed by the other sources in this subtopic?
5.10 Continuity and change in beliefs and values

5.10.1 Australia — a truly egalitarian society?

From 1945, as the British Empire lost its influence in Asia, Australia began forging closer ties with its Asian neighbours and America. Australia also changed its immigration policies between the late 1940s and the last decades of the twentieth century. From the 1960s onward, it responded to major social changes that were sweeping much of the world. These moves would have major implications for Australia — socially, politically and culturally. Although Australia had traditionally considered itself to

6. Referring to Source 7, answer the following questions:
(a) What percentage of the movies Australians watched in the years 2005–09 were Australian?
(b) List the countries in order from the country whose movies Australians watched most to the country whose movies Australians watched least during this period. What points of interest does this list reveal?
(c) Based upon this graph, how important does it appear that Australian film is to Australian people today? Does this ring true for you, based upon what you know about the viewing habits of you, your friends and family?

7. The number of Australian films produced annually has shrunk since the 1970s. List the effects that you believe this might have on those who work in the Australian film industry, on film audiences and on Australian society as a whole. Then compare your list with that of a classmate.

8. Cinemas have often attempted to gain viewers by improving the technology and making movie going an ‘event’. Do you believe that this strategy will work with a growing list of entertainment options available to viewers? Explain.
be an egalitarian nation, this period of social upheaval would force many people to question just how fair the nation was towards all its citizens. Events, particularly in the 1970s, would lead many Australians to question the extent to which Australia was a truly democratic nation. And it was also during this turmoil that the country would finally break free from some long-held religious prejudices.

Australians have traditionally considered Australia to be an egalitarian society; that is, one that values equality and fairness. Some people have even referred to Australia as a ‘classless society’ because every member of society, in theory, has the opportunity to succeed. However, in 1945, there were a great number of people whose voices were left out of the national debate, including Indigenous Australians, non-white immigrants, homosexuals and many women. It would take decades for Australia to become a society that would truly value citizens of any colour, sexual orientation, religion and gender.

But in some ways Australians have become less equal since 1945. Today, while it is possible for people from a range of backgrounds to get an education, gain employment and become productive members of society, many Australians still live in poverty, lacking education and access to health and other services. In the last 70 years, Australia has also seen the gap widen between its poorest and richest citizens (see Source 1). For those living in poverty, the concept of egalitarianism can seem more myth than reality.

5.10.2 The power of democracy

A democratic society is one in which the people have the power to determine the laws and actions of the state. Australia has one of the oldest, continuous democracies in the world. In 1945, all white Australian adults over 21 were entitled to vote in the federal election. This right did not extend to most Indigenous Australians. In 1962, as the civil rights movement built up momentum in Australia and overseas, the Menzies government extended the vote to all Aboriginals and Torres Strait Islanders (see subtopic 4.8). In 1971, Liberal senator Neville Bonner became the first Indigenous person to sit in Parliament.

In 1975, Australian democracy was put to the test when the Labor prime minister, Gough Whitlam, was dismissed by the governor-general, Sir John Kerr. This dismissal was due to many things. One reason was because the government’s supply of money had been frozen by the Opposition in the Senate. This made it impossible for the prime minister to govern the country. The Whitlam dismissal was very significant because it was the first time that many Australians realised that the governor-general (who was appointed by the prime minister to represent the Queen) could sack an elected prime minister. Despite the unsettling nature of this decision, the response by all parties demonstrated the strength of Australian democracy. All parties, including the Labor Party and trade unions, agreed to resolve their issues though the established democratic process.

Today, all Australians aged 18 and over are required to vote in state/territory and federal elections. Each person’s vote is cast in secret and recorded on a ballot (list of candidates); ballots are counted by independent monitors. Donations to political parties above a certain level must be disclosed. The whole electoral process is designed to be as fair and inclusive as possible, and is a great source of pride for many Australians.
5.10.3 Religious tolerance in a changing society

In the 1940s, most of Australia’s Anglo-Celtic population identified themselves as Christian (either Protestant or Catholic). It was expected that people would attend church at least once a week. Everybody wore their ‘Sunday best’, and a common meeting place for girls and boys was in church-sponsored events, including dances. However, there was still a large religious divide between these denominations.

When World War II ended, most Australians considered themselves loyal to England, the ‘mother country’. Many of these people viewed Catholics, who had traditionally immigrated from Ireland rather than England, as unreliable, superstitious and even disloyal to Australia. It was not uncommon for a job to be advertised accompanied by the disclaimer, ‘Catholics need not apply’. At this time, a ‘mixed marriage’ referred to marriage between a Protestant and a Catholic. It was an act that could break families apart. Catholics who were married in a Protestant church were excommunicated, which meant they were denied membership to the Catholic Church, a fate which befell Ben Chifley, who was prime minister in the late 1940s. Despite the potential damage that it could cause, 1 in 5 people chose to marry outside their faith prior to 1960.

5.10.4 Changing attitudes to religious practice

Some of these long-held prejudices would start to be broken down as a tide of European migrants reached Australia’s shores following World War II. Suddenly, the number of Roman Catholics (many from Italy) increased dramatically, along with members of other Christian denominations such as the Greek Orthodox church, challenging the supremacy of the Anglican church. Another significant milestone occurred following the 1963 federal election. The largely Protestant Coalition government approved state aid for Catholic schools (and other non-government

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**SOURCE 3** In an opinion piece written for the *National Times* in 2009, Siobhan McHugh reports on the Protestant/Catholic divide that was ever-present in Australia during much of the early twentieth century.

**HOW THE IRISH ROSE ABOVE AUSTRALIA'S SOCIAL APARTHEID**

Religion in “Anglo-Celtic” Australia was code for identity: it branded you as part of the Protestant Ascendancy or the Catholic “Bog Irish”. To marry across these entrenched divides was nothing short of consorting with the enemy for many …

One Randwick man was cut out of three wills for marrying a Catholic — yet his nominally Anglican parents did not even attend church regularly. On the Catholic side, the hatred was just as strong, fuelled by memories of the Irish famine of the 1840s, which halved the population through death, disease and emigration, as the English exported food from Ireland. After one Maitland woman, Julia O’Brien, eloped with her Protestant lover, her father forbade the mention of her name and spurned her deathbed visit. When Julia died in childbirth, neither side would help with the children, who had to be placed in an orphanage. The eldest went on to reject all religion …

**SOURCE 4** This graph shows the proportion of the Australian population that identifies with various religions according to census data collected since 1947.

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**Major religious affiliations described in Australian census**

<table>
<thead>
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<th>Year</th>
<th>Anglican/Protestant</th>
<th>Other religions</th>
<th>Catholic</th>
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<th>Other Christian</th>
<th>Not stated/inadequately described</th>
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**Key**

- Anglican/Protestant
- Other religions
- Catholic
- No religion
- Other Christian
- Not stated/inadequately described
schools). Labor Prime Minister Gough Whitlam consolidated this in 1972 when he tripled the amount of state aid given to all schools. From this point onwards, it could be said that the religious intolerance that had marked much of Australia’s early history had finally begun to crumble.

With Whitlam’s abolition of the White Australia policy in 1973, the nation opened its arms, and its borders, to people from across Asia, greatly increasing the number of practising Buddhists, Hindus and Sikhs in Australia. Between the 1980s and the present, an influx of immigrants from the Middle East has led to a large increase in the number of practising Muslims. Throughout this era, growing support for multiculturalism has led to an increasing level of religious tolerance within the community.

While the number of practising Anglicans and Catholics has been declining steadily in Australia since the 1960s, Pentecostal Christianity is on the rise, particularly among the youth of Australia. In recent years, it has also become more common to hear some political leaders referring to their faith in election campaigns and other interviews. Former Prime Minister Kevin Rudd, and Opposition Leader Tony Abbott, have made it clear that their religious beliefs are an important factor in their decision making process. This has become a point of debate for some people, who fear that such religious politicians may be unable to choose between their religion and the needs of the country, particularly when dealing with controversial issues.

### 5.10 Activities

To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

#### Check your understanding

1. Name three beliefs or practices mentioned in this subtopic that have changed in Australian society since 1945. Briefly explain how they have changed.

2. Using the information from this subtopic, explain the following terms in your own words:
   - (a) democracy
   - (b) egalitarianism
   - (c) religious tolerance.

#### Apply your understanding

3. Examine Source 1. This graph shows how the inequality between the rich and poor of many nations has changed over time.
   - (a) Where does Australia sit in relation to similar developed nations such as the United States, Canada and New Zealand?
   - (b) What impact do you believe this growing inequality has had on the belief that Australia is an egalitarian society?
5.11 SkillBuilder: Becoming a historical investigator

5.11.1 What is a historical investigation?
Engaging in historical inquiry involves asking rich questions; locating and evaluating primary and secondary sources of evidence; and drawing conclusions based on your findings.

Why is a historical investigation important?
As we delve into the past, one of the most valuable skills we can develop is the ability and willingness to inquire about the past. This involves recognising that what came before is important, not only because it affected the lives of the people involved but because it has a lasting effect on our lives today.
5.11.2 How to become a historical investigator — a step-by-step approach

First you have to formulate the questions you want to answer. These should require more than a simple ‘yes’ or ‘no’ answer or a single date. A rich question may be puzzling at first, but sparks the imagination. Based upon the sources presented in this topic, it is your task to decide, ‘Does America have too much influence on Australian popular culture?’

To answer this question, you must locate and evaluate sources of evidence. One of the most challenging aspects of finding reliable evidence is that different people will offer different accounts of the same event. Accounts tend to differ based on whether the person experienced the event directly or indirectly, whether their information was complete or incomplete, and their role in the event. Some accounts may also suggest bias. To decide which historical account is most accurate, you need to gather a range of sources and establish how reliable they are through a process of corroboration — that is, comparing them against each other.

Once you have located a number of sources, choose those that seem most relevant. Examine each in turn, asking the following questions:

1. What ‘answers’ does the source offer to your major question?
2. Who created this source and why?
3. Are the views expressed reliable or unreliable?
4. Do you see any evidence of bias?
5. Whose views or experiences are not represented?

The final stage of investigation involves drawing conclusions based on the evidence you have collected. The conclusions you draw are always open to challenge and should be revised if you find compelling evidence to the contrary.

Source 1 has been used as the basis for answering the five questions.

**Source 1** An excerpt from an academic article entitled ‘Globalisation: a threat to Australian culture?’ by Jonathan Pickering, a university student. The article appears on an educational website promoting multiculturalism.

In recent decades, globalisation has ploughed deep furrows across Australia’s cultural landscape. Developments in communication and transportation technologies have allowed for new forms of cultural production, consumption and exchange, while the changing nature of global markets has resulted in the consolidation of media and entertainment ownership, and increased flows of cultural products into and out of Australia. Concerns abound that our leisure time is becoming increasingly commodified [made into a business] and emblazoned with corporate logos, and that the popularity of cultural products originating in the United States signals the demise of Australian culture. However, fears of cultural imperialism [promoting one culture over another] often fail to take into account salient [prominent] aspects of Australia’s cultural history, the nature of cultural transmission, and the vitality and breadth of contemporary Australian popular culture.

Australian culture has always been influenced by imported cultural products, and indeed has been largely built on selective adoption of overseas cultural practices ... The mixed origins of contemporary Australian culture suggest that the dynamic of overseas cultural influence cannot be explained purely in terms of cultural imperialism, with larger, more established powers prevailing over their younger, apparently more impressionable counterpart.

1. **What ‘answers’ does the source offer to your question?**
   The author suggests that, although American television and other media is heavily broadcast in Australia, it is a two-way street, with Australian ‘cultural products’ being sent overseas as well. He also suggests that the claim that American media has a negative effect on Australian culture is simplistic.
2. **Who created this source and why?**
   This source was created by a university student as part of a paper looking at the influence of American media on Australia’s popular and political culture.
3. Are the views expressed reliable or unreliable?
Although the author’s views appear quite balanced, this is an essay and does not come from a recognised publication such as a newspaper or academic journal. Therefore, it is hard to know how reliable his claims are.

4. Do you see any evidence of bias?
There is little evidence of bias in the author’s tone, although this excerpt does not reference actual evidence.

5. Whose views/experiences are not represented here?
In this excerpt, there are no quotes from the opposition, who claim that American culture dominates Australian culture. Instead, these views are dealt with quite generally by the author.

5.11.3 Developing my skills
1. Analyse Source 2 using the five questions,
2. Having analysed the evidence, offer a possible answer to the question, ‘Does America have too much influence on Australian popular culture?’ Then suggest other evidence that would need to be found and examined before you could come to a definitive conclusion.

SOURCE 2 An excerpt from an opinion piece titled ‘Does Aussie culture need protection from US cultural imperialism?’ written by Brendan O’Connor, Associate Professor at the United States Studies Centre at The University of Sydney and editor of the four-volume series Anti-Americanism

American culture is part of Australian mass consumer culture, like it or not, dude! It dominates our television, radio stations, movie theatres, fashion and our imagination. We are effectively governed from Washington DC with our cultural menu set by producers in Los Angeles and designers in New York. Resistance is futile and likely to mean you are totally uncool. In short, we are all Americans now.

This summary of affairs is, of course, an exaggerated view of reality, although plenty of Australians probably watch American sitcoms, own American CDs and DVDs, and dress in American fashion labels right down to their Calvin Klein underwear …

… Global and Australian culture clearly has been Americanised, particularly since World War II. Although put-downs of American culture often run roughshod [without careful consideration] over the sheer diversity of American cultural output, it is entirely understandable that people worry about local business and art being overrun by American cultural icons such as McDonald’s, Coca-Cola, Time AOL and so on.

Others worry about our obsession with middle-class American life via the tube. The world of TV viewers often knows far more about American high schools and colleges, American court rooms and police precincts, and American hospitals and office life than they know about their own society. I worry that Australians are familiar with Frasier’s Seattle and Ally McBeal’s Boston but have no popular equivalents set in Darwin, let alone Jakarta …
5.12 Research project: Life in Australia in the 1960s

5.12.1 Scenario and task

Your local council has asked you to make an individual contribution to their community history project: a photographic slideshow, with a voiceover, uncovering families’ involvement in Australia’s past. This slideshow will be viewed by the public when they visit any local government council office in the country.

Create and deliver a photographic slideshow, with voiceover, uncovering Australia’s past. This will be based on research and interviews with your parents/grandparents and should focus on ordinary Australian residents’ daily lives in the 1960s. The expected length of your photographic slideshow and voiceover is around three minutes and should cover the following topics:

- daily life
- the role and work of various groups
- the division of labour between men and women
- rituals
- family.

A resource sheet containing suggested interview questions for each of these topics is provided for you in the Resources tab.

5.12.2 Process

- Access your learnON title to watch the introductory video lesson. You can complete this project individually or invite other members of the class to form a group.
- Find at least two sources other than your textbook to research extra information about life in Australia in the 1960s. The weblinks in the Resources tab will help you get started.
- When your online research is complete, it is time for each group member to go to a primary source — someone who lived in Australia in the 1960s. This might be a parent, grandparent or a family friend. Download the suggested interview questions document from the Resources tab and arrange a time for your interviews. You can record the interviews using your mobile phone or a free voice-recording program like Audacity, GarageBand or Windows recording software. Ask your sources if they can provide you with any images from life in the 1960s to use in your slideshow. It is likely they will have family photos from this decade.
- When your interviews are recorded, share the audio files and photos you have gathered with the other members of your group and then work together to select the images and audio quotes that you would
like to include in your voiceover. You may also like to record your own intro and outro to the slideshow. Use the Storyboard template in the Resources tab to help you plan your final presentation.

- Edit your voiceover using appropriate sound editing software and create a final soundtrack for your slideshow. Note: Wavepad is a great free program for editing MP3s.
- Use iPhoto, PowerPoint or other multimedia software to compile your photo slideshow, ensuring that the audio matches up with the images you have selected.
- Print out your research report and hand it in to your teacher with your final slideshow.

**5.13 Review**

**5.13.1 Review**

In this topic we have considered the impact of political, cultural and social changes between 1945 and the present. We have studied their reflection in the mass media and have used the products created during this era, including movies, television shows, music, fashion and sport, to attempt to learn more about what regular people thought and felt during this period. We have also looked at the present day and considered some of the implications for popular culture in the years to come.

**KEY TERMS**

- **Anglo-Celtic** an inhabitant of Australia who was or whose ancestors were born in the British Isles, including England, Ireland, Scotland and Wales
- **Aquarius** relating to the Age of Aquarius — a period of transition, according to astrologers
- **beat generation** a subculture, first associated with American writers and poets, that rejected conventional work, possessions, clothing and lifestyle, and promoted radical ideas
- **bias** prejudice, leaning towards just one view of things
- **civil rights** the rights belonging to an individual by virtue of citizenship
- **Cold War** the state of political hostility and military tension between the Western (capitalist) and Eastern (communist) power blocs
- **conscription** compulsory enlistment, especially in the armed forces; also called the draft
- **disc jockey** also known as a DJ, a disc jockey announces and plays music on the radio
- **displaced person** a person driven from their homeland by war or political upheaval
- **egalitarianism** having the belief that all people are equal and deserve equal rights
- **middle class** the class between the working class and the upper class, usually including professionals, highly skilled labourers, and lower and middle management
- **multiculturalism** policy recognising an immigrant’s right to practise whichever culture they wish so long as they do not break the law; respect for, and appreciation of, cultural diversity
- **napalm** a highly flammable, sticky jelly used in incendiary bombs and flamethrowers
- **ocker** (slang) a boorish or uncultivated Australian
- **Pentecostal Christianity** a form of Christianity that preaches direct contact with God and the Holy Spirit, which can include a belief in divine healing and speaking in tongues
5.13 Activities
To answer questions online and to receive immediate feedback and sample responses for every question, go to your learnON title at www.jacplus.com.au. Note: Question numbers may vary slightly.

Multiple choice quiz

1. What event made life so hard for many people in Australia in 1945?
2. Why were Lee Gordon’s ‘Big Show’ rock concerts so influential on the Australian music scene?
3. Name a form of mass media that has shaped Australian society since 1945.
4. What was the date of Australia’s first television broadcast?
5. What was one popular pastime for suburban families in the early 1960s?
6. What was the name of the Beatles’ tour of Australia?
7. Why was Dawn Fraser banned from competitive swimming after the 1964 Tokyo Olympics?
8. Name one Australian ‘trendsetter’ in any form of popular culture.
9. Why was Channel 0/28 established in 1980?
10. What was the event that shaped Australian society and dominated popular culture during 1965–75?
11. Name one significant Australian film that was created in the 1980s.
12. Why were continuous dramas originally referred to as soap operas?
13. What has made Australian soap operas so popular in England?

Apply your understanding

14. Source 1 describes an act of grassroots activism (a type of protest rising almost spontaneously from the people). Do you think this was an effective form of protest against conscription? Why or why not?

SOURCE 1 The national service scheme, introduced by the Menzies government in 1964, was based on a ballot system. All eligible men aged 20 had their names put into a barrel and if their number came up, they would receive a draft card. If drafted, a man was required to serve in the National Service for two years. From 1965 this often meant serving in Vietnam. Some men chose to protest compulsory conscription by burning their draft cards. This is an excerpt of an article about three draft card burners. It was originally printed in The Guardian, 14 July 1966.

‘After burning our draft cards outside Mr. Holt’s home, an interviewer asked: “So you think you know more than the politicians, do you?”
‘Our answer was: “YES”.’

Draft card burner, Mr. Andrew Blunden, said this at last week’s Youth Campaign Against Conscription rally at Melbourne Town Hall.

With fellow 20-year-olds, Lew Testro and Alan Ross, Mr. Blunden earlier this year was fined for his failure to ‘produce his registration card for national service’.

He told the Town Hall meeting: ‘Because Prime Minister Holt believes that an idea that exists in Vietnam may be destroyed by killing those who might hold the idea, as Romans believed Christianity could be killed by killing Christians, conscripts are supposed to assist in the alienation [distancing] of Australia from the up-and-coming nations in the name of patriotism!’

rogue playfully mischievous
status quo the existing state of affairs
utopia an ideal, perfect place, especially in its social, political and moral aspects
Viet Cong a political and military organisation that fought against the South Vietnamese government and their US allies
working class the class consisting of people who work for wages, especially low wages, including unskilled and semi-skilled labourers and their families
15. In your own words, explain the reasons Andrew Blunden offers in Source 1 for not wanting to fight in Vietnam.

16. Source 2 is regarded as one of the most memorable and significant photographs of the twentieth century. Why do you think this is?

17. Use your library and the internet to research the three men shown in Source 2 and the incident known as ‘the Black Power salute’.

18. Considering the Olympics are supposed to be free from political statements, do you believe the openly political actions of the men depicted in Source 2 were right or wrong? Explain your view.

19. Go back through this topic, and the popular culture concept map you began working on in subtopic 5.3, and choose one key area. Then prepare a report on the major features of this key area from two decades between 1945 and the present. In your report, you should address:
   • changes during this period
   • major figures in the industry/area
   • any controversy generated within the area
Include relevant audio/visual material. Present your report to the class as part of a class website, a PowerPoint or other electronic presentation.

**SOURCE 2** At the 1968 Mexico Olympics, following the 200 metre final, gold medallist Tommie Smith and bronze medallist John Carlos raise their fists in a gesture of ‘Black Power’ and ‘Black Unity’, powerful motifs of the civil rights movement. Beside them stands silver medallist Peter Norman, an Australian. Unlike the rest of the world, he knew what the two Americans were going to do when they stood on the dais and he supported their action. Like the other two athletes, he wears a badge emblazoned with the letters OPHR, which stand for ‘Olympic Project for Human Rights’, an organisation established to protest racial segregation and discrimination in the United States and around the world.

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**Back to the big questions**
At the beginning of this topic several big questions were posed. Use the knowledge you have gained to answer these questions.

1. How did changes in technology shape the lives, work and culture of Australians during the 1950s and 1960s?

2. How do the major social, cultural and political changes of the 1960s continue to influence our world today?

3. In what ways have society’s changing views been reflected in popular culture?

4. How have teenagers helped to reshape the world between 1945 and the present?