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## Looking for Paradise



## Looking for Paradise – Book 3

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Looking for Paradise  
Book 3

by Nathalie Hartog-Gautier

# Looking for Paradise

## Book 3

by Nathalie Hartog-Gautier

Book 3 of 12 books

100 pages hand made raw cotton paper.

58 cm x 41 cm

Ink drawings, gouache, collages, digital prints.

Typewriter text and relief print with gilding tools.

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## About Looking for Paradise

Australia is a population of immigrants and refugees with its own history of displacement of its first inhabitants marginalised and relegated to missions.

The work creates a parallel between Australian government policies and their consequences on refugees' quest in looking for a better place to live, a search for paradise and their dreams to find a refuge.

Central to the theme of the work, I am bringing the stories of these immigrants who are relegated to the margin of society, to the centre page.

At the heart of the work is a series of 12 books that look into how past and present policies instigated to help or denied entry to people in need of a 'safe heaven'. The books are presented in a barb wire cage. Each gallery chooses a number of books to display, alluding to the restrictive movements imposed on refugees.

The texts are framed with drawings of the Australian bush and botanical specimens referencing the displacement of the indigenous population from their lands and placed in camps or mission.

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## About Nathalie Hartog-Gautier

As an Australian migrant, my life over the past 40 years has been a journey integrating my past, present and future through my art. My work focuses on the voyages of people and the interaction between their new environments and the ecology they bring with them.

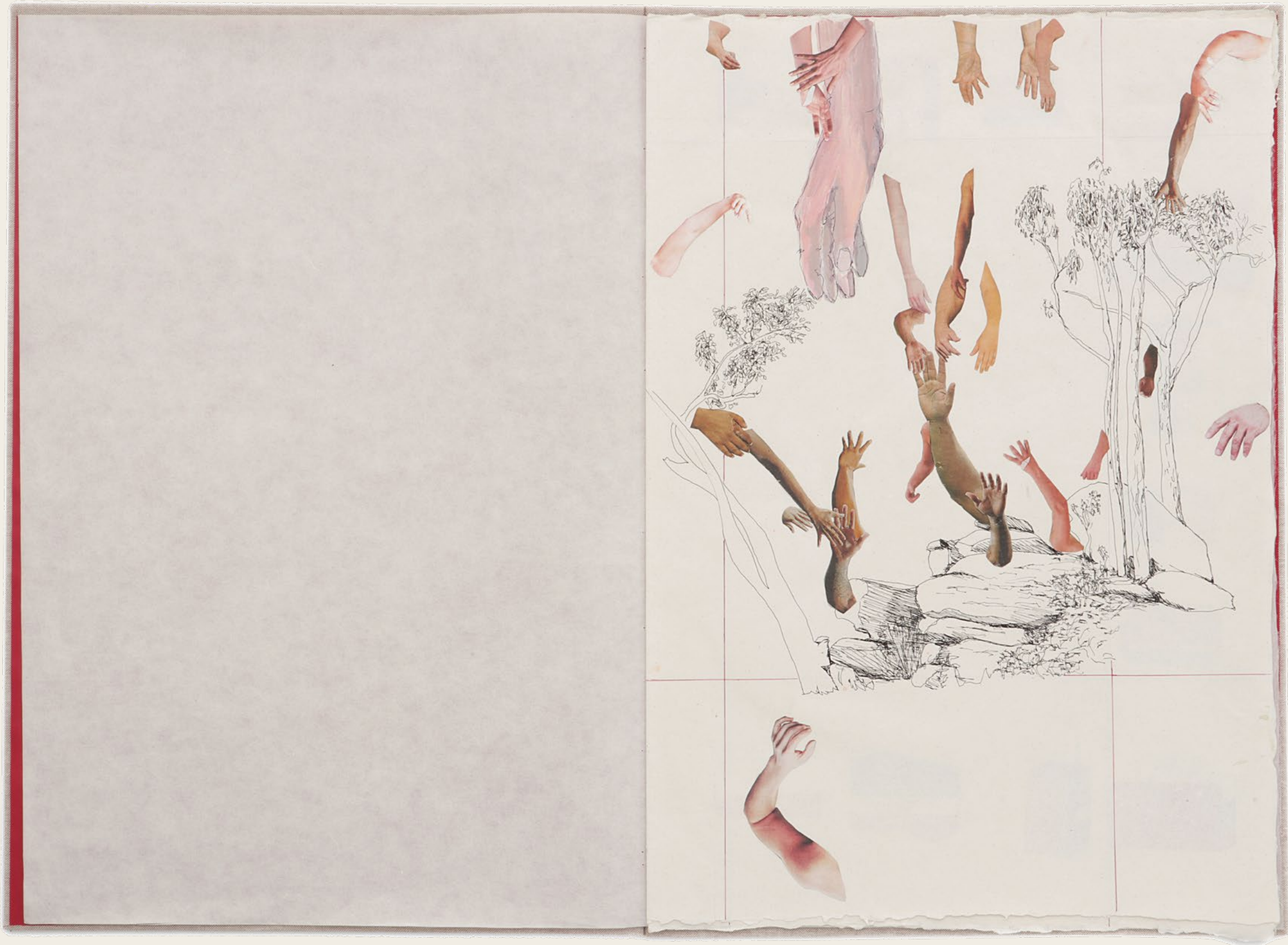
This allows me to explore the transformation, attachments, associations and in particular, the intersection between place, memory, and identity underpinned by my own association and relationship with the landscapes of France where I was born and Australia where I live.

Weaving past and present is like seeing your own reflection and reading through it the landscape I have experienced.

Australia is a rich multicultural society and my work responds to this condition. My experiences of journey, of resettlement and of viewing the land with fresh eyes, informs my response to the current political environment.

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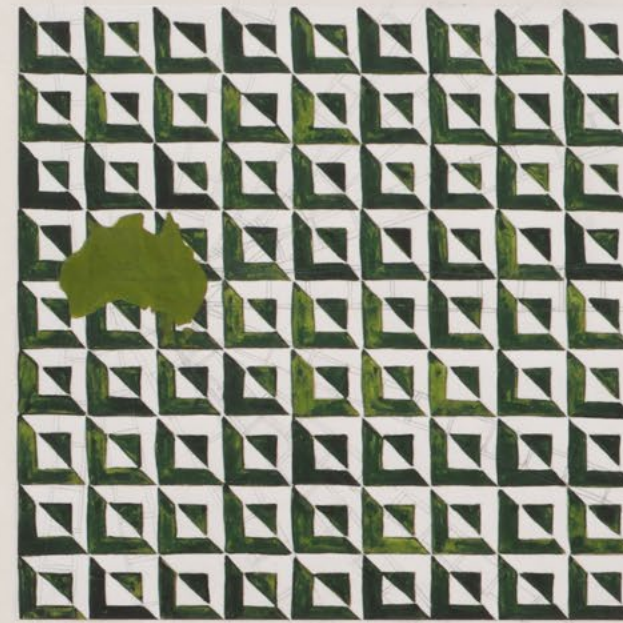






### ARTICLE 3

EVERYONE HAS THE RIGHT TO LIVE WITHOUT FEAR OF PERSECUTION AND TO FLEE PERSECUTION.  
THIS ENCAPSULATES THE PURPOSE OF THE REFUGEE CONVENTION AND HAS DIRECT LINKS TO  
ARTICLES 5, 8, 5 AND 14 OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS AND, INTER  
ALIA, 6, 7, 8, 9, 16, 17, 18, 19, 22, AND 25 OF THE INTERNATIONAL COVENANT ON  
CIVIL AND POLITICAL RIGHTS.



# Declaration of the Universal Declaration of Human Rights

## ARTICLE 3

Everyone has the right to live without fear of persecution and to flee persecution.

This encapsulates the purpose of the refugee convention and has direct links to articles 3, 4, 5, and 14 of the universal Declaration of Human Rights and, inter alia, 6, 7, 8, 9, 16, 17, 18, 19, 22, and 25 of the international covenant on civil and political rights.

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WE WILL TRASH REDS

WE WILL TRASH REDS

ON THE 18 MARCH 1949, THE HIGH COURT OF AUSTRALIA, IN A 4-2 DECISION, HELD THAT IMMIGRATION  
DEPARTMENT DID NOT HAVE THE POWER TO DEPORT ANNE O'KEEFE BECAUSE SHE HAD ARRIVED  
NOT BEING DECLARED A PROHIBITED IMMIGRANT WHEN SHE ARRIVED IN AUSTRALIA. THE DECISION  
WAS RECEIVED WITH GREAT JOY IN BOMBAY.  
NEWSPAPERS REPORTED THAT NEIGHBOURS ADVISED TO MRS O'KEEFE'S HOME TO TELL HER THE NEWS  
AND THAT THE O'KEEFE CHILDREN'S CLASSMATES AT ST JOSEPH'S SCHOOL CHEERED WHEN THE NEWS  
SHARED THE RESULT OF THE COURT CASE. MRS O'KEEFE DECLARED HERSELF "DRUNK WITH HAPPINESS"  
AND BEGAN PLANNING AN INDONESIAN-STYLE PARTY ON THE BEACH AT WHICH SHE WOULD SERVE  
"RASIGORN"...CALWELL IMMEDIATELY DECLARED HIS INTENTION TO INTRODUCE LEGISLATION TO  
CLOSE THE LOOPHOLE REVEALED BY THE HIGH COURT DECISION. HIS LEGISLATION, WHICH BECAME  
THE WARTIME REFUGEE REMOVAL ACT, WAS PASSED BY THE PARLIAMENT WITH THE OPPOSITION  
OF ONLY TWO MP'S - THE LEFT WING INDEPENDENTS JACK LANG AND DORIS BLACKBURN. IT TOOK  
EFFECT ON 12 JULY 1949, GIVING THE MINISTER WIDE POWERS TO DESIGNATE WHICH WARTIME  
REFUGEES COULD BE DEPORTED AND INTRODUCING JAIL SENTENCES FOR PEOPLE WHO HARBoured  
THEM. WHILE THE LIBERAL-COUNTRY COALITION SUPPORTED THE LEGISLATION, IT DID NOT HAVE  
THE SAME ENTHUSIASM FOR ITS IMPLEMENTATION, PARTICULARLY AS PUBLIC OPPOSITION TO

CALWELL'S HARDLINEDNESS GREW. CALWELL'S TREATMENT OF A PHILIPPINE BORN US ARMY  
SERGEANT LORENZO GAMBA WHO HAD MARRIED AN AUSTRALIAN WOMAN IN 1945 CAUSED SUCH OUTRAGE  
IN THE PHILIPPINES THAT THE NATIONAL PARLIAMENT PASSED THE RECIPROcity IMMIGRATION BILL.  
IF IT HAD BEEN ENACTED, THE LEGISLATION WOULD HAVE PREVENTED AUSTRALIANS FROM ENTERING  
THE PHILIPPINES. BEFORE CALWELL HAD THE OPPORTUNITY TO FORCE THE DEPORTATION OF MANY  
PEOPLE TARGETED BY HIS LEGISLATION, THE CRIPPLE LABOR GOVERNMENT FACED THE ELECTIONS AND,  
IN DECEMBER 1949, WAS SWEEP FROM OFFICE. IN JANUARY 1950, THE MENKIES GOVERNMENT'S NEW  
IMMIGRATION MINISTER HAROLD GOULBURN DECLARED THAT THE REMAINING WARTIME REFUGEES MERITED  
SPECIAL CONSIDERATION AND WOULD BE ALLOWED TO STAY. LATER, A NUMBER OF COUPLES SEPARATED  
BY DEPORTATIONS, INCLUDING LORENZO AND JOYCE GAMBA, WERE GIVEN THE OPPORTUNITY TO  
REUNITE. WHILE ANNE O'KEEFE AND HER CHILDREN WERE ALLOWED TO REMAIN IN AUSTRALIA  
HER ELDEST SON SAM, WHO WAS AT SCHOOL IN AMBOIN, WHEN THE FAMILY FLED INDONESIA, WAS  
NEVER ALLOWED TO JOIN THEM.  
PAUL POWER, CHIEF EXECUTIVE OFFICER OF THE REFUGEE COUNCIL OF AUSTRALIA  
ARTICLE PUBLISHED IN THE GUARDIAN 17 MARCH 2014

# How one refugee signalled the end of the White Australia policy

by Paul Power, Chief Executive Officer of the Refugee Council of Australia

[continued from Book 2] On 18 March 1949, the High Court of Australia, in a 4-2 decision, ruled that the immigration department did not have the power to deport Annie O'Keefe because she had not been declared a prohibited immigrant when she arrived in Australia. The decision was received with great joy in Bonbeach.

Newspapers reported that neighbours rushed to Mrs O'Keefe's home to tell her the news and that the O'Keefe children's classmates at St Joseph's School cheered when the nuns shared the result of the court case. Mrs O'Keefe declared herself "drunk with happiness" and began planning an Indonesian-style party on the beach at which she would serve nasi goreng (described to newspaper readers as "a spicy Indonesian dish").

Calwell immediately declared his intention to introduce legislation to close the loophole revealed by the High Court decision. His legislation, which became the Wartime Refugees Removal Act, was passed by the Parliament with the opposition of only two MPs - the left-wing independents Jack Lang and Doris Blackburn. It took effect on 12 July 1949, giving the minister wide powers to designate which wartime refugees could be deported and introducing jail sentences for people who harboured them.

While the Liberal-Country coalition supported the legislation, it did not have the same enthusiasm for its implementation, particularly as public opposition to Calwell's hardheartedness grew. Calwell's treatment of a Philippines-born US Army sergeant Lorenzo Gamboa who had married an Australian woman in 1943 caused such outrage in the Philippines that the national parliament passed the Reciprocity Immigration Bill. If it had been enacted, the legislation would have prevented Australians from entering the Philippines.

Before Calwell had the opportunity to force the deportation of many of the people targeted by his legislation, the Chifley Labor Government faced the electors and, in December 1949, was swept from office. In January 1950, the Menzies government's new immigration minister Harold Holt declared that the remaining wartime refugees merited special consideration and would be allowed to stay. Later, a number of couples separated by past deportations, including Lorenzo and Joyce Gamboa, were given the opportunity to reunite.

While Annie O'Keefe and her children were allowed to remain in Australia, her eldest son Sam, who was at school in Ambon when the family fled Indonesia, was never allowed to join them...



THE STRUGGLE FOR HUMAN RIGHTS

Eleanor Roosevelt  
<https://erpapers.columbia.gov.edu/struggle-human-rights-1948>

...In the discussion before the assembly, I think it should be made crystal clear what these differences are and tonight I want to spend a little time making them clear to you. (the U.S.S.R., Yugoslavia, Ukraine, and Byelorussia absented from voting ) It seems to me there is a valid reason for taking time today to think carefully and clearly on the subject of human rights, because in the acceptance and observance of these rights lie the rest, I believe, of our chance of peace in the future, and for the strengthening of the United Nations organization to the point where it can maintain peace in the future. We must not be confused about what freedom is. Basic human rights are simple and easily understood: freedom of speech and a free press; freedom of religion and worship; freedom of assembly and the right of petition; the right of men to be secure in their homes and free from unreasonable search and seizure and from arbitrary arrest and punishment; ...The basic problem confronting the world today, ...is the preservation of human freedom for the individual and consequently for the society of which he is part. We are fighting this battle again today as it was fought at the time of the French Revolution and at the time of the American Revolution. The issue of human liberty is as decisive now as it was then....

## Extract from Eleanor Roosevelt speech 28 September 1948, Sorbonne, Paris.

This speech is also known as "The Struggles for the Rights of Man."

In the discussion before the Assembly, I think it should be made crystal clear what these differences are and tonight I want to spend a little time making them clear to you. It seems to me there is a valid reason for taking the time today to think carefully and clearly on the subject of human rights, because in the acceptance and observance of these rights lies the root, I believe, of our chance for peace in the future, and for the strengthening of the United Nations organization to the point where it can maintain peace in the future.

We must not be confused about what freedom is. Basic human rights are simple and easily understood: freedom of speech and a free press; freedom of religion and worship; freedom of assembly and the right of petition; the right of men to be secure in their homes and free from unreasonable search and seizure and from arbitrary arrest and punishment.

Read a full copy of the speech here -> [erpapers.columbian.gwu.edu/struggle-human-rights-1948](http://erpapers.columbian.gwu.edu/struggle-human-rights-1948)

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**An interactive version\* of this book with further information and resources can be downloaded from [www.nathaliehartog.com.au](http://www.nathaliehartog.com.au)**

\* requires Acrobat Reader on a laptop or desktop computer