



MULTICULTURAL COMMUNITIES
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CHINESE COMMUNITY COUNCIL OF
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27 September 2019

Committee Secretariat

Committee Secretary
Senate Legal and Constitutional Affairs Committee
PO Box 6100
Parliament House
Canberra ACT 2600

legcon.sen@aph.gov.au

Dear Committee Secretary,

Re: Joint submission by the Multicultural Communities of NSW Inc. (MCC NSW) and
Chinese Community Council of Australia Inc.(CCCA) on
Nationhood, national identity and democracy.

We wish to make a joint submission to the Senate Legal and Constitutional Affairs Committee on the subject of "Nationhood, national identity and democracy as described in the terms of reference.

Appendix I – the main body of our submission.

Appendix II – A revised manuscript on the inner thoughts of Chinese Australians.

Appendix III – A short bio of the author of the submission.

Thank you for the opportunity to make submission. Your consideration in accepting our submission will be greatly appreciated.

Kind regards

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Tony Pun'.

Dr Anthony Pun, OAM
Chair, MCC NSW
National President, CCCA
tonypun@homail.com



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Appendix I

A Submission on Nationhood, national identity and democracy, with particular reference to:

a. the changing notions of nationhood, citizenship and modern notions of the nation state in the twenty first century;

The changing demographics of our nation certainly points to the existence of a multicultural society in Australia. All communities including Anglo-Celtic and First Australians are committed to the Westminster system of government which encompasses the “western liberal democracy”, the separation of powers (between legislative and judiciary), the rule of law, and English, as the bonding language of all Australians.

In a 21st century Australia, there should be no “them or us” or “mainstream or ethnic”. We are all Australians and all communities are mainstream.

We must be encouraged to participate in all aspects of life in Australia and not just the old notion of ethnic issues concentrating on “anti-racism, access and equity and immigration policies”. We, as Australians, should take an interest in all public affairs that affects us all and that should include major issues like health, education, foreign affairs, aged care, welfare services, etc.

Now, immigrants have evolved from being described as “new Australians” to Greek Australians. Chinese Australians etc. The identity or “self-naming” with an adjective describing the language origin and the noun describing the citizenship. Ideally, our next step is to drop the adjective and just be called “Australians”.

I had the warm feeling back in the 1980s when I delivered a paper in front of 500 doctors in the US when they introduced me as the “Australian from downunder” and not Chinese or Chinese Australian.

Our Australian multicultural society should be maintained and supported by government leaders and we should be proud that we are all linked to the core Australian values (particularly on our political, legal and educational values) but is able to display a wide range of cultural pursuits, mutual respect and understanding of our diverse backgrounds.

Our diversity is our strength and the multicultural fabric of our society with all its cultural richness, is more likely to contribute to world peace and prosperity.

b. rights and obligations of citizenship, including naturalisation and revocation, and the responsibility of the state to its citizens in both national and international law;

It should be stressed that being an Australian citizen, one has declared his/her loyalty to the country/ He/she is obligated to take up the civic responsibilities of citizenship laid down by Parliament.



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The concept of dual citizen is generally a means of having a foot in each camp. Most naturalised Australians who have dual citizenship, maintain their citizenship of their birth for the purpose of financial transactions (buy or sell property). The removal of dual citizenship will be controversial and would require informed and wide public debate.

The right of citizenship by birth from babies whose neither parents are Australian citizens or permanent residents, should be restored. Most babies born from these parents will have their birth registered with the embassy or consulate of their parents' place of origin and at 18, the adult could renounce their parental citizenship by declaration without the need to inform the foreign consulates. (The responsibility is for the person who chose to revoke the citizenship of a foreign country to ensure that country does not want you for their national service)

Legislation must be put in place to ensure that Australians (citizen by naturalisation or acquired by birth), shall not be deported under any circumstances.

c. social cohesion and cultural identity in the nation state:

As a multicultural society (defined in (a)), it is imperative that federal government take the lead to promoting social cohesion, harmony and preserve cultural identity in Australia. If all communities believe that they are Australian first, then the new definition of multiculturalism for contemporary Australia must be promoted by political leadership. We are one and not them and us.

It is imperative that the new initiative of Harmony Week (instead of just Harmony Day) is on the agenda of the current Minister for Immigration, the Hon. David Coleman. An Australia wide consultation which should include First Australians, would go a long way. Multiculturalism in Australia was in deep sleep in the last 10 years, and this initiative by the Minister will help to wake them up; and hopefully redefine Multiculturalism in the 21st century context for younger Australians to chart the course for the next 10 years.

d. the role that globalisation and economic interdependence and economic development plays in forming or disrupting traditional notions of national identity:

Whether globalisation & economic dependence plays a form or disrupting role would depending on our political leaders in shaping the ideas of the ordinary Australians. For example, the current "China Panic" in Australia with xenophobic overtones put severe stress on Chinese Australians, in terms of loyalty to Australia and being "spies" for the Reds. See ref articles;

Quora answer to **Why is Chinese nationalism so popular on Quora? While obviously nationalism exists in all countries, it seems disproportionately popular when it comes to questions about China.** (see Appendix II for revised manuscript for Australian audience)



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Quora answer to **Should Gladys Liu resign as a member of the Australian Parliament due to her alleged links to the Chinese Government?**

ANTHONY PUN. How do the Chinese settlers in Australia feel regarding the deepening dispute between China and Australia?

Posted on [30 August 2018](#) by [John Menadue](#)

ANTHONY PUN. The Chinese Australian community's reaction to the passing of Australia's new package of national security laws.

Posted on [30 June 2018](#) by [John Menadue](#)

These articles reflect the inner thoughts of Chinese Australians and their struggle to overcome xenophobia and other adverse and covert allegations. These articles bare the inner psyche of the much-stressed community in the face of partisan US views by our political leaders on the geopolitical hegemony of US and their agenda to contain China, not or security threats but economic rivalry.

e. contemporary notions of cultural identity, multiculturalism and regionalism;

The founding concepts of multiculturalism in the days of the Gough Whitlam's administration was a noble Australian effort which saw the establishment of SBS Radio and TV, Multicultural Commissions in each state and territory, and Multicultural responsibilities in government departments. See Articles on the History of Multiculturalism.

ANTHONY PUN. History of multiculturalism: Part 1 – Early development – Chinese Australian community involvement and Chinese students.

Posted on [14 September 2018](#) by [John Menadue](#)

ANTHONY PUN. History of Multiculturalism: Part 2- A decline in support of Multiculturalism from the Howard to the Rudd-Gillard Administrations.

Posted on [15 September 2018](#) by [John Menadue](#)

ANTHONY PUN. Multiculturalism Part 3 – Contemporary support of multiculturalism.

Posted on [4 March 2019](#) by [Carol Summerhayes](#)

Times have changed and the ever-changing demographics reminds us that the definition of Multiculturalism in Australia must also change with the times. The new multiculturalism should be inclusive for all communities, including Anglo-Celtic and First Australians. We must be all be in it for it to work to achieve a better society for our descendants.

Multiculturalism is mainstream and all communities participate equally in all public issues and public office.



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f. the extent to which nation states balance domestic imperatives and sovereignty and international obligations;

Australia has an advantage that it comprises over 140 nationalities living together, and we should be able to determine our own independent foreign policy as we are in a better position to under the geopolitics better than the non-immigrant countries. The immigrant ties with the old country should be considered an asset. Multicultural Australia should lead in global matters simply because it has the human capacity to understand a wide range of cultures and civilizations from her immigrants.

The domestic opposition to Multiculturalism must end and playing racial politics among ourselves is a dangerous occupation and only bear sour fruits.

g. comparison between Australian public debate and policy and international trends; and

At this point in time, Australia tend to veer to the right. Our Asian friends tend to be critical of Australia on racial matters and geopolitical views partisan to the US. European friends would see Australia as siding with US on geopolitics.

Australia needs to develop an independent foreign policy in such a manner that maintains our military alliance with the US and preserving our strategic economic interest in with China, our current No 1 trading partner.

Ref: smh media comment published in the SMH blog

Story: Penny Wong says Australia must not be a spectator in US-China contest

Wong is correct that (1) Australia should not be a spectator in the US-China trade war & (2) the trade war is hurting the global economy. However, she failed to recognize that this trade war is part of a wider conflict between US-China struggle for power and influence in the Asia Pacific region.

As a non-spectator, how would Australia participate as a Asia Pacific nation with an independent foreign policy without upsetting China or the US, when the containment of China is an active US hegemony pursuit.

China's BRI is a soft power penetration and has been successful in SE Asia and in the South Pacific. China & SE Asian country have a dialogue about peace and co-prosperity in the South China Sea. Why would the SE Asian countries listen to us when commentator Stratos reminded us that we are not even in the club. Faced with a choice between China and Australia, the SE Asian countries would back China.

The overall analysis of Payne and Wong statements is that they both resonate on one issue, ie. they took a partisan view of the issues surrounding the South China Sea and leaning on US hegemony agenda. However, Wong tend to be a bit more circumspect about the issue than Payne.

Wong is correct also in pointing out that the Morrison government needs new strategy but the statement by Payne is a worrying when she pushed for "Australian values" such as freedom, openness, and respect for the sovereignty and independence in the region. This will only give a wrong perception to the Asean countries that we are preaching the ideological bigotry and we will only do business with the same political system as we have.

SMH Quote: "Diplomatic 'spirit of adventure' missing as Australia faces challenges on world state."



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<https://www.smh.com.au/world/asia/penny-wong-says-australia-must-not-be-a-spectator-in-us-china-contest-20190923-p52u3m.html>

h. any other related matters.

No further comments

End of Submission.

Appendix II Revised article modified for Australian audience.

Debunking the myth that there is a Red under every Chinese Australian bed.
Since the beginning of the China Panic in Australia back in 2016, there is no letup of the pressure and xenophobic events in Australia targeting the 1.2 million Chinese Australians. This article attempts to reveal the inner thoughts of Chinese Australians and hope it can help demolish any incorrect perception of Chinese Australians diaspora and their relationship with China.

The trigger for this article is a response by the Chinese Australian community to a series of adverse media reports of Chinese Australians being “tried by media” and accused of being an agent of foreign influence or spy for the Chinese government, and spurious claims that they are disloyal to Australia because their associated organisations are being linked to the United Front that reports to the Chinese Communist Party.

To counter the myth in the proper context, one must first dissect the global Chinese diaspora into two parts: the people born in China & Chinese territories and overseas born Chinese. This division is necessary as the education and political backgrounds which they were brought up, are different. Hence, the relationship between overseas born Chinese and China, are quite distinct from those born in China.

The article will attempt to portray the general attitude of overseas born Chinese for one or more generations, and particularly those whose ancestors were born in former British colonies or European countries.

I: GERNERAL OBSERVATIONS OF OVERSEAS CHINESE

1. Overseas born Chinese are citizens of their country of birth and they accept their birth country’s political systems and national values and give loyalty to their country of birth. We are called “Chinese Australian” with the noun being the reality.



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2. Overseas Chinese has an inherent empathy for China, the land of their ancestors. This empathy is handed down by word of mouth and particularly, the humiliation of China by foreign powers (gun boat diplomacy incidents in Shanghai), and the succession of Hong Kong as a British colony as a result of unequal treaties brought about by the Opium wars during the Qing Dynasty. This empathy is deep rooted in the psychic of overseas Chinese and is a manifestation of cultural heritage of the Chinese civilization.
3. The rise of China is a relief from the “humiliation” and once again, the Chinese is no longer the sick dragon of the east, because it has arisen from its sleep. This pride in the rise of the Chinese nation bears no relationship with or support for the (a) the Chinese government or (b) the Chinese Communist Party. In this aspect, there is only healthy admiration for a job well done in the restoration of China’s position in the world order and lifting 850 million people out of poverty. Overseas Chinese acknowledged that without Chairman Mao, there is no modern China. (Not nationalistic pride but civilization-proud).
4. Overseas Chinese may not totally share the criticism of China and particularly President Xi Jinping. Most of it are western propaganda and the western media is very short on evidence. By not being critical on this matter, it does not necessary mean we are “pro” China or President Xi. We are aware that current western media tend to discredit China without substantiation, and it is best for us to be circumspect on these allegations until proof is given.
5. Do not mixed ‘nationalism’ (in the western sense) with overseas Chinese “empathy” with China. We were brought up and educated in the West, and our empathy should be regarded as natural and non-adversary or threatening to our country of residence. We are products of the British Empire.
6. We understand business and NGOs in China are linked to the CCP, and we do not believe that is a necessary condition that we do not to do business with a country with a different political ideology.
7. There are many Chinese organisations in countries where overseas Chinese live (estimated 40 million). Being associated with Chinese organisations and interacting with them, does not mean that we spy for China. We can distinguish between the need for cultural exchange and enrichment and participating in espionage. Although, in many western countries, do think the worse of overseas Chinese, as being agents of foreign influence (spies). This pressure exists in Australia, which is called the “China Panic”. We totally reject the attitude of “Guilty by Association”.
8. If countries wish to establish or maintain a good relationship with China for economic prosperity and peace, then they should change their attitude towards their overseas Chinese. For example, Australia should be more inclusive and



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less hostile to the 1.2 million strong Chinese Australians diaspora. If they are successful with this group, their success with China is almost guaranteed.

9. Overseas Chinese do not wish their descendants to be involved in a war with China whether it is Taiwan or South China Seas. Every overseas Chinese wish their adopted country would remain friendly with China for co-prosperity and everlasting peace in the world. The memory of 14 million Chinese who perished in WW2 between 1937-1945 is a chilling reminder of the horrors of war. With 1/3 of the WW2 casualties, China is the forgotten ally of the West.

10. I hope this explanation will help westerners to understand the overseas Chinese living abroad. Knowing them is like starting to learn about Chinese history and culture. On the other hand, overseas Chinese are familiar with western history, literature and culture. Mutual understanding and respect always bring peace and harmony to the world.

11. The 1.2 million Chinese Australian diasporas in Australia is wide and the attitude and political leanings occupy a broad spectrum from left to right. The vast majority is empathetic to China whilst some may have issues with the CCP or Chinese government. However, in our democracy, we respect the broad and different views of the diaspora.

12. The efficacy of human rights approach to China has been previously discussed in Pearls and Irritation. [As Australians, we support a dialogue about human rights with China but the approach should be substantiated with facts and the approach be culturally sensitive.](#)

II: EMPATHY VS NATIONALISM

Do not equate empathy as Nationalism or pro-Chinese people as pro-CCP.

III: GENERAL EMPATHY

Overseas Chinese has an empathy with the people of China (中華民族) and her continuous civilization and this has nothing to do with whether they are pro-Chinese Government (Communist) or pro-KMY (Nationalist).

IV CHINESE DIASPORA

The Chinese diaspora is spread globally far and wide and no generalization or stereotyping will do it justice. However, its general attitude or outlook may be influenced by events in China and other global events.

Dr Anthony Pun, OAM, is the current National President of the Chinese Community Council of Australia Inc.



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Appendix III: Short Bio of Dr Anthony Pun OAM.

Dr Anthony Pun, OAM A former Teaching Fellow at University of New South Wales,, obtained a PhD in 1978, St Vincent's Hospital as Chief Medical Scientist (1976 /95) and retired with 31 publications on blood transfusion, Haematology survey, clinical laboratory computing and bone marrow transplantation.

Moved to Administrative Law and served as a Member *Immigration Review Tribunal (Sydney Registry 1994/99) and NSW Administrative Decisions Tribunal in the General and Equal Opportunity Divisions (2001/2004),

Peak community organizations served include President, Australian Chinese Community Association of NSW (1989/92), Chair, Ethnic Communities Council of NSW (1997/8, 2001/3)

Also involved with the promotion of Australia China relations since the early 1980s. Chair Advisory Board ACCCI. Visited & lectured in China on the invitation of the Chinese Academy of Medical Science (1980s)

Awards: NSW Premiers Awards for Community Services (1991 & 1996) , Medal of the Order of Australia in 1997 for services to the Chinese Community; 2010, NSW Premier's Award, the "Jack Wong Sue award for services beyond the Chinese community in the field of anti-racism and multiculturalism".

Previous involvements: Member of the Australian Pharmaceutical Advisory Council, the NSW Ministerial Advisory Committee on Hearing , Ambassador of the Australia Day Council of NSW for 9 years, NSW Health - St George Area Health Board Director, Expert Advisory Committee on Cancer Management, Metal Health, AIDS and other health committees..

In 2012, the NSW Parliament unanimously passed a resolution in the Legislative Council paying a tribute to Dr Pun's 25 years services to the Australian community, by the Hon Maria Ficarra, MLC, and Parliamentary Secretary to the Premier of NSW. For details of service please visit:
<http://www.parliament.nsw.gov.au/prod/parlament/hansart.nsf/V3Key/LC20120501009>

Currently: National President of the Chinese Community Council of Australia, Chairman of the Multicultural Communities Council of NSW and President of the Australian Health Reform Association.