



Department of **Education and Training**
Office of **Multicultural Interests**

A World of Difference

**A resource for teachers
to introduce students to the principles
of multiculturalism in Western Australia**

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Introduction

About the resource

Purpose

The purpose of this resource is to support the teaching of knowledge, skills, understanding and values within the topic of Australian multicultural society and the principles of multiculturalism as expressed through the *WA Charter of Multiculturalism* (http://www.omi.wa.gov.au/omi_charter.asp). It provides teachers with adaptable resources and learning activities that can be taught as a complete program or sections can be split up and integrated into other teaching and learning programs.

Objectives

This resource has been developed to assist teachers provide learning and teaching opportunities on the appreciation of cultural diversity and the development of the *WA Charter of Multiculturalism*. The program is designed for students in Years 8–10, and links to the K–10 syllabus content of the culture outcome of the Society and Environment syllabus.

The six objectives of the program are:

- to teach awareness of the scope and importance of cultural, and other forms, of diversity
- to identify the key issues of cultural, and other forms, of diversity in the Western Australian community
- to teach about Western Australia's policies on multiculturalism, equality and discrimination
- to provide practical teaching and learning materials on the topics of cultural and other forms of diversity
- to provide practical teaching and learning materials that develop personal values regarding mutual respect, equality and anti-racism in the community.

Contents

This resource comprises three programs of work with three or four topics in each program. Under each topic is a set of suggested teaching activities supported by student resources and teacher's notes.

Acknowledgements

Department of Local Government

The Office of Multicultural Interests became a part of the Department of Local Government in March 2009.

This supports the many synergies across local government and multiculturalism, and will ensure the continued delivery of quality services to Western Australian communities.

Program of work 1 – Culture, stereotypes and diversity

Topic 1: Culture

Topic 2: Stereotypes

Topic 3: Diversity – Similarities and differences

Program of work 2 – Australian identity

Topic 1: Who is an Australian?

Topic 2: What is citizenship?

Topic 3: Refugees and asylum seekers

Topic 4: Making Australia

Program of work 3 – Understanding multiculturalism

Topic 1: *WA Charter of Multiculturalism*

Topic 2: Attitudes to multiculturalism

Topic 3: Perceptions and the media

Topic 4: Respect – negotiating differences.

Implementing the teaching programs

Teaching the suggested activities

The suggested activities for each topic are listed in a sequence that progressively builds the necessary knowledge, skills, understanding and values. However, teachers can rearrange the activities for each topic or exclude certain elements, depending on the needs of their students. They may also include ideas from a list of extension activities or information from websites and other sources to develop the program. When deciding what to include in a program of work, teachers should be aware that there are some groups of activities that are best taught in sequence so that understanding can be developed.

The activities are cross-referenced to the Western Australian Outcomes and Standards Framework and the Early Adolescence (8–10) Scope and Sequence Statements for the Society and Environment/Culture and Time Continuity and Change outcomes and for the Health and Physical Education Interpersonal Skills outcome.

Time

The time to complete the suggested activities is given at the beginning of each topic. These times are to be used as a guide only. Teachers may need to vary them to meet the needs of their students.

Teacher and student resources

Resources consist of worksheets and information for students that teachers can reproduce. Teacher's resources for each topic provide background information, references and relevant websites.

Each resource is numbered according to the program of work (P1, P2 or P3) and in the order they are to be used, eg 'P1, Resource 10: Teacher's notes – A typical farmer'.

Relevant online resources are listed at the beginning of each program of work and within the suggested activities for each topic. These may be used by teachers for extension activities in a lesson and be provided to students as a basis for further investigation, or for the development of project work.

Teaching about controversial and contentious topics

At the same time as acknowledging the benefits of teaching about the topics addressed in this resource, teacher's will need particular skills to prevent reinforcing stereotypes, raising tension between students, or increasing confusion.

Teachers will need to find approaches that meet the need for balance and objectivity and ensure that they avoid bias. The approaches and strategies that are used should match the teacher's confidence and experience, as well as the maturity and skills of the students. Teachers may plan to raise controversy or it may arise unexpectedly – the teacher will need to be prepared for both cases.

The study of issues which are contentious, or that may be ethically, or politically, controversial, will give rise to a wide range of conflicting opinions and viewpoints. Students' different experiences, learning styles and emotional intelligence levels can lead to different reactions.

There may be some level of discomfort for students if the issues involve them reflecting on, or adjusting, their world views and practices. Students may feel uncomfortable or challenged when examining views they have previously expressed, or views which they perceive their peer group, or family to hold. Some of the views expressed by students may not support the values of the charter. In these instances, it is important that teachers have strategies in place for dealing with these situations.

Learning about controversial issues is an important part of the educational growth and development of students. Handled appropriately, it can equip them with the knowledge, critical thinking skills and emotional literacy to engage in democratic decision-making.

Controversial topics (eg racial discrimination, conflict, refugees) require sensitivity on the part of the teacher. In general, the following principles are important when dealing with controversial topics.

- Topics should receive a balanced approach and careful appraisal. Minority opinions and views should not be excluded. Differences should be examined and clarified, so that the underlying reasons for the different views can be identified and discussed.
- Students should be allowed to reach their own informed opinions based on individual and group research and discussion.
- Students need to develop skills that enable them to formulate arguments using evidence and to respond to alternative views in constructive and balanced ways.
- The positions and values that are embodied in the *Universal Declaration of Human Rights, 1948* and in other United Nations covenants to which Australia is committed, can be used by students to test opinions and views of the issues they are discussing.

A simplified version of the *Universal Declaration of Human Rights* can be found at:
<<http://www.un.org/Overview/rights.html>>.

Strategies for working with students

The material below is adapted from *Teaching Controversial Issues*, one of the Global Citizenship Guides published by the international charity, Oxfam.

Before starting an activity, use examples to model ground rules designed to provide a safe environment for students to express their opinions. These include:

- only one person speaks at a time – no interrupting
- show respect for the views of others
- challenge the ideas people have, not the people themselves
- use appropriate language – no racist or sexist comments – learn to identify and avoid emotive language
- allow everyone to express a view to ensure that everyone is heard and respected
- ensure students give reasons for why they hold a particular point of view.

Depending on the sensitivity of the issue, or the confidence of the students, it may be appropriate for small groups to be used when teaching about the concepts and ideas in this resource. This will ensure that greater confidentiality exists and enables less confident students to express their opinions in a less pressured environment.

As a way of creating ownership of a discussion or activity, students could draw up ground rules themselves. Students can then be encouraged to regulate their own learning process.

Adapted from *Teaching Controversial Issues – Global Citizenship Guides* (2006) with permission of Oxfam GB, (Oxfam House, John Smith Drive, Oxford, OX4 2JY, UK <www.oxfam.org.uk>). Oxfam GB does not necessarily endorse any text or activities that accompany the materials, nor has it approved the adapted text.

Anti-racism strategies

In developing anti-racism strategies, it is crucial that teachers pay attention to ensuring that they keep the focus on positive strategies, while minimising focus on the negative aspects.

Countering prejudice: ‘dos’ and ‘don’ts’

<ul style="list-style-type: none"> • Do start with the positives, such as the benefits of cultural differences. 	<ul style="list-style-type: none"> • Don’t start with the negatives, such as racism or prejudice. These negatives imply a kind of accusation – an approach which is unlikely to change attitudes.
<ul style="list-style-type: none"> • Do start by discussing the range of possible attitudes to cultural differences, without allowing people to align themselves personally. Then, in a somewhat more detached way, they can work through the consequences of different attitudes. 	<ul style="list-style-type: none"> • Don’t start by having people voice their own attitudes to cultural differences because once they have voiced them they may feel that they have to remain committed to them. You may thereby inadvertently fix in place and simplify views that are probably more complex and fluid.
<ul style="list-style-type: none"> • Do emphasise social cohesion: the way differences can complement and benefit each other. Focus on shared and core values, such as respect, acceptance, generosity and freedom. 	<ul style="list-style-type: none"> • Don’t overemphasise ‘ethnic colour’. The song and dance approach often creates more stereotypes than it debunks.
<ul style="list-style-type: none"> • Do talk about everybody’s differences. Teaching about cultural differences must be inclusive of all people, at all times. 	<ul style="list-style-type: none"> • Don’t single out particular groups, such as ‘ethnic groups’.
<ul style="list-style-type: none"> • Do link the question of cultural differences to the main themes of the curriculum: literature, history, political studies, art, etc. 	<ul style="list-style-type: none"> • Don’t let it seem that talking about differences is an afterthought, an add-on to the curriculum.
<ul style="list-style-type: none"> • Do talk in such a way that difference means all of us, who we are compared to others, and how we relate to others in our local and global environments. You need to build on everyone’s own self-interest and the benefits to all Australians of making the most of our differences. 	<ul style="list-style-type: none"> • Don’t give the impression that the reason you are discussing differences is so that the ‘mainstream’ or the ‘majority’ will feel better about ‘minorities’.
<ul style="list-style-type: none"> • Do deal with the practical skills and attitudes needed to succeed in an increasingly culturally diverse society. 	<ul style="list-style-type: none"> • Don’t be moralistic. There is no point in accusing people of having bad attitudes, or even implying they do.
<ul style="list-style-type: none"> • Do start with words that people relate to, such as <i>difference</i>, <i>acceptance</i>, <i>respect</i> and <i>freedom</i>. This is the beginning of a discussion of why schools and governments have policies on diversity and multiculturalism. 	<ul style="list-style-type: none"> • Don’t begin discussions with overly complex terms, such as <i>multiculturalism</i> or <i>substantive equality</i>.

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Program of work 1 – Culture, stereotypes and diversity

Overview

The purpose of the activities in this program of work is to raise student awareness about:

- the characteristics of culture
- stereotyping and its impacts
- the role of similarities and differences as they exist within cultural diversity.

Phase of learning		
Early Childhood	Middle Childhood	Early Adolescence
		Years 8, 9 and 10

Learning area							
The Arts	English	H&PE	Languages (LOTE)	Mathematics	Science	S&E	T&E
						Culture	

Early Adolescence: Society and Environment/Culture – Students understand that people form groups because of their shared understandings of the world and, in turn, they are influenced by the particular culture formed.

Outcomes and Standards Framework: Society and Environment/Culture C3 and C4

Scope and sequence

Early Adolescence: Society and Environment – Culture

Suggested topics

Year 8

- Natural and cultural heritage, Australian icons.

Year 9

- Visible and less visible characteristics of cultural groups.

Year 10

- Cultural stereotypes and prejudices in Australian identity.

Broad understandings

Beliefs and culture

Year 8

- Visible characteristics of cultural groups are often reflected in stereotypes.

Year 9

- Characteristics of a cultural group may be visible or invisible to people outside the group.
- Ethnocentrism can limit the way people view other cultures.

Year 10

- Most defining characteristics of cultural groups are invisible.
- Different world views need to be considered in any interaction between cultural groups.

Cohesion and diversity

Year 8

- Practices and beliefs of cultural groups can be forces for both cohesion and social acceptance of diversity.

Year 9

- Forces for cohesion share ideas.

Year 10

- Factors influence cohesion.

Personal, group and cultural identity

Year 8

- Cultural practice can influence identity.

Year 9

- Stereotyping individuals and groups can influence identity in both positive and negative ways.

Year 10

- Cross-cultural awareness is based on intercultural knowledge, understanding and acknowledgement of difference within all cultures.

Active citizenship

Students should be taught:

- the values and processes of democratic practices, which support social justice and education for a sustainable future
- that principles and values of social justice help in formulating, guiding and reviewing social action
- how responsible decision-making and social action supports democratic process and concern for others
- how to work appropriately with a range of people who represent diverse views, values and practices. (Civics and Citizenship).

Values				
Pursuit of knowledge and commitment to achievement of potential	Self-acceptance and respect of self	Respect and concern for others and their rights	Social and civic responsibility	Environmental responsibility
		X	X	

Topics

Topic 1: Culture

Topic 2: Stereotypes

Topic 3: Diversity – similarities and differences

Time

The time to teach the three topics in this program of work and the number of lessons needed to teach them will vary according to the year level of the students and which activities are included in each lesson. See each topic and activity for further details of teaching times.

Resources

Online resources	How to use
Office of Multicultural Interests http://www.omi.wa.gov.au/omi_publications.asp	A collection of culture and religion information sheets.
Office of Multicultural Interests http://www.omi.wa.gov.au/omi_publications.asp	Working definitions of terms relating to multiculturalism.
Making multicultural Australia http://www.multiculturalaustralia.edu.au/hotwords/hotwords.php	Topic 1: Culture Background information about words, their meanings and history that is relevant to the topic of multiculturalism.
Women working in agriculture http://www.fao.org/GENDER/en/agri-e.htm http://genderandenvironment.org/admin/admin_biblioteca/documentos/Agriculture.pdf	Topic 2: Stereotypes Information about the role of women in agriculture around the world. Useful for when using P1, Resource 10: Teacher's notes – A typical farmer, and P1, Resource 11: 'A typical...'
Spotlight interviews http://www.racismnoway.com.au/classroom/spotlight/	Topic 3: Diversity – Similarities and differences This website has some additional interviews with Australians. Additional or alternative stories could be used for extension activities.
Voices of Australia http://www.humanrights.gov.au/education/voices/index.html	Topic 3: Diversity – Similarities and differences Stories of migrants, refugees and Indigenous Australians experiences, including coming to, and living in, Australia. Background information for teachers and students.
Global education http://www.globaleducation.edna.edu.au/globaled/go/cache/offonce/pid/1314;jsessionid=E561C4F4771D1EF2B9E05A60B783750D	Topic 2: Stereotypes and Topic 3: Diversity – Similarities and differences This is the AusAID Global Education website with background information for teachers and teaching ideas on a range of topics.
UNICEF Voices of Youth http://www.unicef.org/voy/speakout/speakout.php	An online forum for students from around the world to participate in discussions about issues that affect them.

Resources	How to use
One World Centre http://www.oneworldcentre.org.au/library/	The One World Centre has an extensive and unique collection relevant to the topics in this resource, including Australian and global contexts.
Italian Lives in Western Australia http://www.italianlives.arts.uwa.edu.au	The Italian Lives project explores the history of Italian migrants and their descendants in Western Australia. The website contains migrant stories and other educational material.
<i>Thinking Globally: Global perspectives in the early years classroom.</i> Julie Browett and Greg Ashman.	Topic 1: Culture Chapter 2: 'Identity and Cultural Diversity', pp 49–50. An explanation of the cultural iceberg.
<i>Journal of the Asia Education Teacher's Association</i> , Vol 29, No. 4, Nov 2001.	Topic 1: Culture Background information for teachers about the different descriptions of culture. Topic 2: Stereotypes Background information about intercultural understanding and perceptions.
<i>The Social Educator</i> , Journal of the Social Education Association of Australia Vol 14, No 1, Apr 1997, p. 17.	Topic 1: Culture Information for teachers about a range of simulation games and how to use them.
<i>Knowing Me, Knowing You: Exploring Identity and Difference through an Integrated Curriculum.</i> Kath Murdoch and Julie Hamston, p 31.	Topic 2: Stereotypes Ideas for teaching about the role of perceptions in the way we treat other people.
<i>What am I looking at?</i> Dr George Otero.	Topic 2: Stereotypes Teaching ideas to introduce students to stereotyping.
<i>Human Rights for Humankind: Racism.</i> Human Rights Commission.	Topic 2: Stereotypes Explanations of prejudice, scapegoating and stereotyping – suitable to use with students.
<i>Worlds of Difference 2 – Exploring Worldviews and Values in English themes.</i> Julie Mitchell.	Ideas for working with students using the book or DVD of <i>Looking for Alibrandi</i> .

Topic 1: Culture

Purpose

In the activities for this topic, students will recognise that:

- the characteristics of a cultural group may be either visible or less visible to people outside the group
- most defining characteristics of cultural groups are invisible
- cross-cultural awareness is based on intercultural knowledge, understanding and acknowledgement of diversity within all cultures.

Time

Teachers will need 1.5–2 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P1, Resource 1: Student worksheet – ‘Characteristics of culture’ – a set of characteristics for each group.
- P1, Resource 2: Teacher’s notes – Definitions for Activity 2 – ‘Characteristics of culture’.
- P1, Resource 3: Student worksheet – Diagrams to describe culture – ‘The iceberg of culture’, ‘Culture is like an apple’ and ‘Layers of culture’ (a copy of one diagram for each student).
- P1, Resource 4: Student worksheet – Diagrams to describe culture (a copy for each student).
- P1, Resource 5: Student worksheet – Definitions of culture (a copy for each student).

Suggested activities

Activity 1

Students discuss how they would describe their own culture. They should think about their food, clothing, language, architecture, social behaviour and symbols. This activity could be done in groups or as a whole class. Care will need to be taken to prevent students wanting to list physical features that relate to ‘race’. (10 minutes)

Activity 2

Groups of students are given a set of cards with the visible and less visible characteristics of culture written on them (P1, Resource 1). Ask the students to sort the cards into two categories and provide a title for each one. Ask several groups to report to the whole class about what categories they decided on and why. Accept and comment on all suggestions but if the visible/less visible categories don’t come up, ask the students to put the cards into these two categories. Refer back to the initial discussion and identify the visible and less visible aspects of culture the students listed. Also use P1, Resource 2. (15 minutes)

Activity 3

Give each student a set of definitions of culture and ask them to explain which one they believe is the best definition and why (P1, Resource 5). Students use the elements of their chosen definition and other definitions to write their own definition of culture. (20 minutes)

For more information on culture and religion, refer to the Office of Multicultural Interests information sheets on culture and religion, available in the publications section at:

www.omi.wa.gov.au

Focus questions

- What are the different characteristics of culture?
- What are the visible and invisible characteristics of culture?
- How do cultural practices influence the way in which people interact with each other?

Assessment

Students research the origins of particular cultural practices, for example, the handshake, Indigenous Australian kinship systems, or not touching a child's head.

Student's definitions of culture could also be used as an assessment task (see P1, Resource 5).

Extension

1. Students complete this multiple-choice question.

Before entering a house you:

- a) take off your shoes
- b) clap your hands to announce your arrival
- c) knock on the door and wait for your hosts to open it and invite you in.

Most students in WA schools will answer c) as this is what people in most western cultures do and is a correct answer. However, a) and b) are also correct answers if answering the question from the point of view of an Asian or Indigenous culture. In fact, all answers in this multiple-choice question are correct depending on the culture you are thinking about.

- d) People in many Asian cultures take off their shoes.
- e) Many Indigenous cultures clap their hands.
- f) In most Western cultures people knock on the door.

The purpose of this short activity is to raise student awareness about the similarities and differences between cultures. The activity demonstrates this by pointing out that all cultures have customs for entering a house (a similarity between cultures) but each custom is different.

2. Students research the daily customs of one of the cultural groups that make up the Australian population.

P1, Resource 1: Student worksheet – ‘Characteristics of culture’

food	status
organisation of society	ideas about what is beautiful
language	institutions
rituals	social customs
behaviour	literature
architecture	roles
gender roles	traditions
clothing	mores
attitudes	symbols
artefacts	values
arts	celebrations

Resource 2: Teacher's notes – 'Characteristics of culture'

Values

Values are the beliefs a group has. They are the ideas about what an individual or a group thinks is important in the way they live their life. They influence the decisions people make. We express our values in the way we think and act.

Values are the accepted principles or standards of an individual or a group. Each cultural group has its own set of values.

Mores

Mores are the customs and habitual practices of a culture, especially those that reflect moral standards that are accepted by a particular group of people.

Attitudes

Attitudes are the opinions or general feelings people have about something.

Roles

Roles are the parts played by a person in a given social context. Particular roles have characteristics or expected patterns of behaviour attributed to them.

Symbol

A symbol is an object, drawing or graphic that represents or stands for an idea from a culture.

Status

Status is the relative position or standing of somebody in a society or group.

Enculturation

Enculturation is the process whereby young children learn about the culture of the society in which they live. It's the process used by people of a culture to pass on their culture to subsequent generations.

Norms

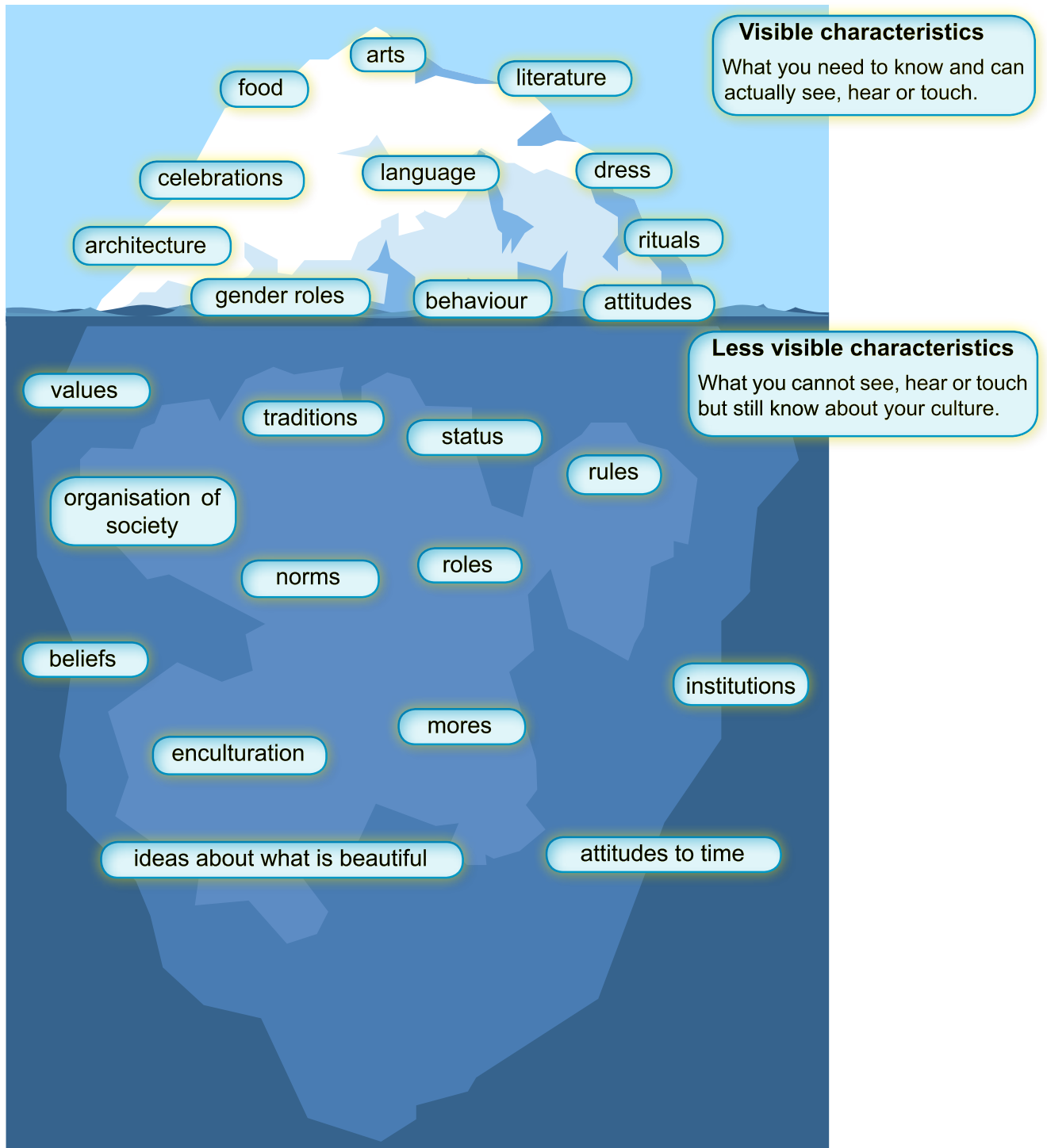
The standard pattern of behaviour considered normal in a particular society.

For working definitions and explanations of other multicultural terminology, visit the publications section of the Office of Multicultural Interests website at: www.omi.wa.gov.au

P1, Resource 3: Student worksheet – Diagrams to describe culture

Diagram 1: The iceberg of culture

Only $\frac{1}{10}$ of an iceberg can be seen above the water; the other $\frac{9}{10}$ is below water and cannot be seen.



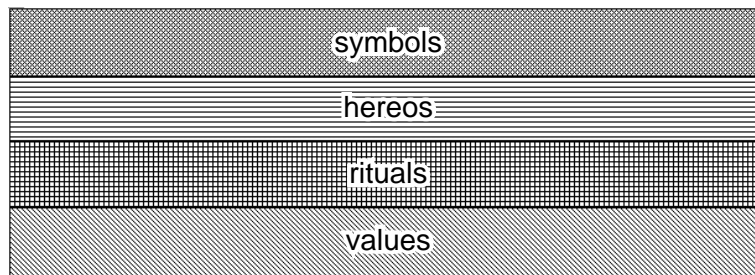
Knowing the cultural values that are less visible can help us to understand the visible characteristics of culture.

Diagram 2: Culture is like an apple



- The skin – The things about culture that you can see: eg language, food, architecture, fashion, art.
- The flesh – The norms and values of a culture: eg beliefs, attitudes.
- The core – Basic assumptions of a culture: eg the way people do things without thinking about how to behave in their culture; traditions; social and moral attitudes.

Diagram 3: Layers of culture



Culture has many layers.

The visible layers that you can see include:

- **symbols** that have a special meaning in the culture, such as words, colours and artefacts
- **heroes**, or the people who are admired in the culture, and are an example of how people in the culture should behave
- **rituals**, such as the ways people greet each other and pay respect to each other
- **values** are the hidden layer of culture that you can't see. They represent ideas people have about how things should be done within the culture.

P1, Resource 5: Student worksheet – Definitions of culture

Definitions of culture

1. Culture is 'the way we see and do things'.
2. Culture is a set of shared meanings or the ways people agree to be (behave, act, conform) in order to respond to new and familiar situations in their lives.
3. Culture changes over time and is influenced by the environment in which it is practised.
4. Culture is passed on from one generation to another.
5. Culture is important for the identity of members of cultural groups.
6. Culture is expressed through artefacts, the way people behave in society and the values they hold.

Which definitions do you think best describe culture? Why?

Write a definition of culture in your own words.

Topic 2 – Stereotypes

Purpose

In the activities in this topic, students will develop their understandings of how:

- visible characteristics of cultural groups are often reflected in stereotypes
- stereotyping of individuals and groups can influence identity in both positive and negative ways
- ethnocentrism can limit the way people view other cultures.

Time

Teachers will need 1.5–2 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P1, Resource 7: Student worksheet – Photographs (a copy for each group).
- P1, Resource 8: Teacher’s notes – Information about people in the photographs.
- P1, Resource 9: Student worksheet – ‘You kids are all alike!’ (a copy for each student).
- P1, Resource 10: Teacher’s notes – A typical farmer.
- P1, Resource 11: Student worksheet – A typical ... (a copy for each student).
- P1, Resource 12: Teacher’s notes – Definitions of stereotype, prejudice and discrimination.
- P1, Resource 13: Student worksheet – ‘How it feels to be an outsider’ (a copy for each student).
- P1, Resource 14: Student worksheet – Stereotyping, prejudice and discrimination (a copy for each student).

Suggested activities

Activity 1

Give students photographs of four people (P1, Resource 7). Working individually, students answer the following questions about the person in each photograph.

- When you look at the photo what does it make you think about the person?
- Where do you think the person is from?
- What do you think they do?

Students then work in pairs to compare their answers using the following questions.

- What was the same and what was different about what you each thought about the people in the pictures?
- Were you surprised about anything your partner thought? Why?

Give students the information about the people in each photograph and ask them to try and match the information with the photographs (use P1, Resource 8). Reveal the true identities and occupations of the people in the photographs. Discuss the role perceptions may have had in the conclusions the students came to. (Perceptions is a view of something based on values and attitudes that are primarily a result of what has been learned from past experiences.)

Use the following questions to guide the discussion.

- What information did you use to answer the questions about each person?
- Where did your ideas come from?
- What surprised you about the people in the photographs?

For more information about perceptions see:

<http://www.globaleducation.edna.edu.au/globaled/go/pid/2622>

(30 minutes).

Activity 2

Introduce the term *stereotype* (if it has not already come up in the discussion) and then ask the students to think about (or write about) how they are often stereotyped. Start with ‘You kids are all alike’ (P1, Resource 9) or use this view from an adult male, aged 60, living in Perth: ‘Teenagers are all the same. I do not know how teachers can be with them all day. They are loud, rude, inconsiderate and only care about themselves.’

Ask the students:

- Is this stereotypical description true for all ‘kids’?
- How do you feel about being stereotyped in this way?
- Why do we stereotype people?
- What are the problems with stereotyping?

This activity could be done as a whole class discussion or by using the student worksheet (P1, Resource 9). P1, Resource 12 has information for teachers about stereotypes. (20 minutes)

Activity 3

Ask the students to draw a picture of a typical farmer. Suggest they include clothing, location, tools and crops in their drawing. List what students included in their pictures then ask students why they drew the farmer the way they did and where they got their information from. Reveal the information about farmers using teacher’s notes (P1, Resource 10) and information online at <http://www.fao.org/GENDER/en/agri-e.htm>.

Students use P1, Resource 11 to further explore how we think about people from particular groups as ‘typical’ or in stereotypes. P1, Resource 12 has information for teachers about stereotypes. (20 minutes)

Activity 4

Pre-reading: students look at the photograph at the start of the *Sunday Times* article ‘How it feels to be an outsider’, and make notes about their reactions to the woman in the hijab.

Students read (P1, Resource 13) and note which parts of the text relate to the following questions.

- 1) In the article, a woman says to her companion “Move away from the bomber”. Why do you think she said this?
- 2) What different reactions did people have to the journalist as she was walking around the city?
- 3) How did the journalist’s visible difference result in her being stereotyped?

As a whole class activity, note the answers to the questions. Students then work in groups to think about how people in their own community react to visible differences and why this can lead to prejudice. (30 minutes)

Make a list of some of the challenges people from visibly different minorities might face each day.

Focus questions

- How do perceptions and stereotypes affect the way people from other cultures are viewed and treated?
- What influence does stereotyping have on discrimination and prejudice against particular groups?

Assessment

Students work individually to relate their experiences of stereotyping, prejudice and discrimination, how they felt and what they did in each situation. Students use P1, Resource 14 to complete the assessment task. Teacher's notes for this task are available in P1, Resource 12.



Extension

1. Students carry out research into the reasons Muslim women wear the hijab or the burka. Information about Islam on the website: 'Islam For Today' at:
<<http://www.islamfortoday.com/hijabcanada4.htm>>.
2. Students investigate the 'children overboard' incident in Australia, when a group of asylum seekers was accused of throwing their children into the sea.

P1, Resource 7: Student worksheet – Photographs

Look at each photograph and answer these questions about each person.

- When you look at the photo what does it make you think about the person?
- Where do you think the person is from?
- What do you think they do?

	<p>Photograph 1</p>
	<p>Photograph 2</p>
	<p>Photograph 3</p>
	<p>Photograph 4</p>

After you have finished answering the questions, work with a partner to compare your answers. Use these questions to help you.

- What was the same and what was different about what you each thought about the people in the pictures?
- Were you surprised about anything your partner thought? Why?

P1, Resource 8: Teacher's notes – Information about people in the photographs

Photograph 1	Photograph 3
<p>Tissa Hami</p> <p>Tissa grew up in a traditional Iranian family in a predominantly white suburb of Boston. She has Bachelor and Master degrees in international affairs. Tissa Hami is one of the world's few female Muslim stand-up comics. Her unique act and fresh perspective on life as an Iranian-American woman leave audiences in shock and awe. From Islamic fundamentalists to white liberals to good old-fashioned racists, no one is safe from her sharp wit. Tissa hopes her comedy will help break down stereotypes about Muslim women and foster understanding between Iranians and Americans.</p>	<p>Bruce Wilson</p> <p>Bruce Wilson is a lifeguard at the Yuendumu swimming pool. Yuendumu is an Aboriginal community about 350 kilometres west of Alice Springs. A new swimming pool has just been built at Yuendumu and the community now has a 'yes pool, yes school' policy. The policy has a very simple message for desert kids desperate for a swim on a hot day: If you don't turn up to school, then you don't get to swim with the other kids in the afternoon. Many children do not know how to swim, so Bruce teaches them how and is there to help if they get into trouble.</p>
Photograph 2	Photograph 4
<p>Khao Do</p> <p>Khao Do was Young Australian of the Year in 2005. He is a writer, director, actor and teacher. When he was two years old, Khao left Vietnam in a fishing boat with his parents. After a long and dangerous journey, his family arrived in Sydney. Khao received a scholarship to study at high school and then went to university where he studied the arts and law. Khao does voluntary work with disadvantaged kids at Cabramatta's Open Family Youth Social Services Centre making films with the people at the centre.</p>	<p>Dr Casta Tungaraza</p> <p>Dr Casta Tungaraza was born in Tanzania. She is the Manager of Equal Opportunity and Social Justice and Director of the Australian Academy of Race Relations at Murdoch University. Dr Tungaraza is a member of the Australian Multicultural Advisory Council and is the inaugural President of the African Women's Council of Australia. She speaks five languages including English, French, Swahili, Lingala (spoken in Congo) and Kerewe. She is highly committed to issues of human rights and racial equality.</p>

P1 Resource 9: Student worksheet – ‘You kids are all alike!’

‘You kids are all alike!’

‘You watch TV all day and speak too fast so no one can understand you. All you do is grunt to answer questions and spend all your time playing violent games on the computer. You are loud and noisy on trains and buses and never give your seat up for people who may need it. You have no respect for other people. When I was young, kids never behaved like you do.’

What else do people say about ‘kids’ today?

Is this true for all ‘kids’? Why not?

How do you feel about being stereotyped in this way?

Why do we stereotype people?

What are the problems with stereotyping?

P1, Resource 10: Teacher's notes – A typical farmer

A typical farmer

The material below is adapted from the *Go global: Global perspectives in the secondary classroom* by Rosalie Triolo.

Most of the world's farmers are female. Three quarters of the world's population live in developing countries and, in most countries, women produce more than half the food using little technology, primarily to feed their families and communities. The role of women farmers feeding their families and communities is often overlooked in national surveys of work and food production.

Adapted from Triolo R. (1999) *Go Global: Global perspectives in the secondary classroom*. Curriculum Corporation, Carlton, Victoria, p 44.

Online background information is available at: <http://www.fao.org/GENDER/en/agri-e.htm> and http://genderandenvironment.org/admin/admin_biblioteca/documentos/Agriculture.pdf

P1, Resource 11: Student worksheet – A typical ...

A typical person

In the boxes at the top of the table below are some descriptions of people. In the first column on the left side is a list of words that could be used to describe certain characteristics. Work downwards – starting with ‘lawyer’ – and tick what you think describes a ‘typical person’ from the descriptions along the top of the table.

	lawyer	nurse	pop singer	old person	homeless person	business person
male						
female						
hardworking						
does an important job						
is paid a lot of money						
kind						
friendly						
serious						
likes to have fun						
has a difficult life						
causes trouble						
honest						

In groups, compare your answers.

1. Look at the answers that were the same and the answers that were different.
2. Share the reasons as to why you ticked the boxes the way you did.
3. Ask each other about the information used to decide which boxes to tick.
4. Did you use stereotypes to decide which boxes to tick? Explain.
5. Were you able to decide who was a typical person from each group? Explain why or why not.

P1, Resource 12: Teacher's notes – Definitions of stereotype, prejudice and discrimination

Stereotype

- A stereotype is an oversimplified, general attitude about a person or group of people.
- A stereotype is often, but not always, negative.
- A stereotype develops when we are unable, or unwilling, to obtain all of the information we need to make fair judgments about people or situations.

Prejudice

- Unfounded opinions or attitudes relating to an individual or group that represents them unfavourably or negatively.
- Prejudice may be directed at a person on the basis of race, skin colour, language, religion or culture.

Discrimination

- Discrimination occurs when a person, or a group of people, are treated less favourably than another person or group because of age; race; colour; national or ethnic origin; sex; pregnancy or marital status; disability; religion; sexual orientation or some other central characteristic.
- Discrimination happens when a person is denied the opportunity to participate freely and fully in normal day-to-day activities. It might include harassment or victimisation in the workplace; being unable to gain physical access to a building or facility; being denied goods or services; difficulty obtaining appropriate accommodation and housing, or not being able to join a trade union.

P1, Resource 13: Student worksheet – ‘How it feels to be an outsider’



UNCOVERED: Reporter Louise Pemble dressed as a Muslim.

Picture: RICHARD HATHERLY

How it feels to be an outsider

By LOUISE PEMBLE

TO walk around Perth dressed as a Muslim is to be treated as an outsider in your own town.

In a week of allegations that Muslims were plotting a terrorist attack in Australia, I donned full Islamic garb and walked through the city to gauge public reaction.

Would people see me as a harmless shopper, or would they suspect I was hiding a bomb under my clothes?

My mission was to test tolerance towards Muslims by dressing as one for the day.

I had the full support of the Australian Federation of Islamic Councils, whose president, Ameer Ali, viewed it as a chance to highlight some of the issues faced by Australia's Muslims.

I visited shops and cafes in Forrester Chase, Northbridge a Hay St Mall, before catching a bus and train.

I was surprised at how accepting younger people were, suggesting that Perth may be able to shrug off racism.

But I wasn't prepared for the hostility from older Australians. The first cheap shot came from an elderly woman walking through Forrester Chase. "Stupid woman," she hissed at her mate as they passed me.

Later, as I was waiting at the crosswalk outside Perth railway station, a woman in her 60s saw me standing beside her and said to her companion: "Move away from the bomber."

With the help of Perth's Muslim community, I was fitted in black trousers, a long black

dress called an abaya, a headscarf (hijab) and a facepiece (niqab).

My eyes were the only visible part of my body.

I choose the facepiece because I wanted to test its impact on others, but my Muslim adviser told me it was up to individuals to decide whether they wore just a headscarf or covered their entire face.

My senses were on high alert the minute I stepped out of *The Sunday Times* building.

Most people did a double take on seeing me and then either gave me a hostile stare or — in the case of several young women — smiled encouragingly.

It soon became obvious that many people thought I was dressed this way as an act of defiance. In their view, I was snubbing my nose at the anti-Muslim feeling said to be running high in the Australian community.

I had heard of Muslim women being spat at and abused. One woman even had her headscarf torn from her head at Carousel Shopping Centre.

In the morning, I was accompanied by a Muslim woman wearing the headscarf, but not the facepiece that I wore. In our two hours of walking around the city we were twice subjected to vilification.

"Imagine how this must affect you if it happened every time you left your house," she said.

It was then I realised how much we take for granted our right to feel safe in our own community and how people take only seconds to decide if you are friend or enemy.

But for every snide remark and hostile stare, I was surprised by the extra respect I was shown by young men and women.

Every shopkeeper I approached was much more polite than I had experienced when dressed in my usual clothes.

And on a train, where I feared I might be regarded as a suicide bomber, I was twice offered a seat. It was a similar story on a bus, which was standing-room only.

By this stage I had removed the niqab so that my face was showing — but nothing else. This seemed to ease some of the tension I had sensed earlier in the day.

Back at the office, workmates asked me how uncomfortable I had been walking around Perth in my Muslim clothes.

The icy stares on the street had forced me for the first time in my life to be wary of anyone who came near me.

Of all the garments I wore, the facepiece caused the most discomfort. With it positioned just under my eyes, I found it difficult to look straight down.

It also made drinking a juice in a city cafe a challenge.

On the plus side, I found that being hidden under all those garments surprisingly liberating. For the first time I was able to walk down the street without the usual scrutiny of my figure, face and hair.

On the downside, dressing as a Muslim woman showed me how it feels to leave home every day, unsure of your own safety.

Preamble, L 2005, 'How it feels to be an outsider', *The Sunday Times*, 13 November. Reproduced with the permission of *The Sunday Times*.

Questions about the article

Pre-reading: students look at the photograph at the start of the *Sunday Times* article 'How it feels to be an outsider' and make notes about their reactions to the woman in the hijab.

Students read (P1, Resource 13) and note which parts of the text relate to the following questions.

- 1) In the article, a woman says to her companion 'Move away from the bomber'. Why do you think she said this?
- 2) What different reactions did people have to the journalist as she was walking around the city?
- 3) How did the journalist's visible difference result in her being stereotyped?

As a whole class activity, note the answers to the questions. Students then work in groups to think about how people in their own community react to visible differences and why this can lead to prejudice. (30 minutes)

Make a list of some of the challenges that people from visibly different minorities might face each day.

P1, Resource 14: Student worksheet – Stereotyping, prejudice and discrimination

Stereotyping

If we think using stereotypes, it means we think that all the people in a particular group look the same and behave and think in the same way.

Describe an occasion when you experienced, or observed, stereotyping.

How did you feel?

What did you do?

Prejudice

When you are prejudiced about people, it means you make up your mind about them before you get to know them.

Describe an occasion when you experienced or observed prejudice.

How did you feel?

What did you do?

Discrimination

Discrimination occurs when a person, or a group of people, are treated less favourably than another person or group because of age; race; colour; national or ethnic origin; sex; pregnancy or marital status; disability; religion; sexual orientation or some other central characteristic.

Describe an occasion when you experienced, or observed, discrimination.

How did you feel?

What did you do?

Topic 3: Diversity – Similarities and differences

Purpose

In the activities in this topic, students will develop an understanding of the influence that different world-views have on the interaction between cultural groups.

Time

Teachers will need 1.5–2 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

P1, Resource 15: Student worksheet – Photographs (a copy of photographs and matching information for each group).

P1, Resource 16: Student worksheet – ‘Grace, 29, non-white, non-Indigenous Australian, Hilton, WA’ (a copy for each student).

P1, Resource 17: Student worksheet – Snapshots (one copy per group).

P1, Resource 18: Student worksheet – Similarities and differences (a copy for each student).

P1, Resource 19: Student worksheet – Free to be different (a copy for each student).

P1, Resource 20: Student worksheet – Poster, ‘Respecting differences’ (a copy for each student).

Paper and other materials needed to create posters.

Suggested activities

Activity 1

Give students six photographs of people from Western Australia from a variety of ethnic backgrounds (P1, Resource 15) with the questions:

- Where do you think the person in the photograph comes from?
- Give reasons for your decisions.

The students work individually and then share their responses in groups.

Reveal to the students that all the people in the photographs come from WA, then discuss their responses including:

- why they gave the answers they did
- what clues they used
- what evidence they based their views on.

It is important to point out to the students that their responses to this activity depend on their life experiences. (20 minutes)

Activity 2

Students read ‘Grace, 29, non-white, non-Indigenous Australian, Hilton, WA’ from *Voices of Australia* (P1, Resource 16). Students work individually to read the text and complete the questions about the text. (20 minutes)

Activity 3

Students work in groups to complete a chart about differences and similarities between the experience of the two people in the snapshots (use P1, Resources 17 and 18).

Students add the differences and similarities among the members of their group to the chart. They should include information about themselves and about their families. Groups share their responses with the class. Lead a class discussion using the questions:

- What was surprising about what you found out? What was not? (20 minutes)

Activity 4

Students complete P1, Resource 19, individually drawing on their own experiences of feeling different. Students then use the information to create a poster about respecting differences (P1, Resource 20). Allow 30 minutes with additional time to complete posters for homework.

The completed posters can be displayed around the school.

Online information about dealing with diversity is available at:

<http://www.globaleducation.edna.edu.au/globaled/go/pid/2848>

Focus questions

Why is it important to appreciate the similarities and differences among people in the Western Australian community?

How does accepting similarities and differences contribute to community harmony?

Assessment

Students write a news report, or film themselves giving a news report. They use the title 'Similarities and differences: Creating harmony in the community'.

Extension

1. Invite a group of students from another school or class with a diversity of cultural backgrounds to a forum in the class. Students could talk about their experiences of difference and cultural diversity and how this is supported in their school.
2. Invite parents or community members from different cultural backgrounds to talk to students in the class about their life experiences.
3. Students interview a member of their community about their experiences of difference and cultural diversity.
4. View the DVD *Looking for Alibrandi*. Students could consider how the main character deals with her feelings of being different.
5. Visit www.italianlives.arts.uwa.edu.au/stories/ for DVD snippets of local immigrants (WA content) to consider how immigrants felt about being different in Western Australia.

P1, Resource 15: Student worksheet – Photographs

Answer these questions about the person in each photograph.

- Where do you think the person in the photograph comes from?
- Give reasons for your decisions.

Photograph 1



Photograph 2



Photograph 3



Photograph 4



Photograph 5



Photograph 6



After you have finished answering the questions yourself, work in a group to compare your answers. Use these questions to help you.

- What was the same and what was different about what you each thought about the people in the pictures?
- Were you surprised about anything the people in your group thought? Why?

Photograph 1	Photograph 2
<p>Mac</p> <p>Mac was born in Western Australia, is married with a two-year-old daughter and lives in Perth. He is a firefighter and enjoys mountain bike riding and travelling the world.</p>	<p>Paddy</p> <p>Paddy was born in England and came to Australia when he was eight years old. He is married with two children and works as an Indigenous rights advocacy coordinator. He supports the Fremantle Dockers and the Perth Glory.</p>
Photograph 3	Photograph 4
<p>Vandana was born in Mumbai. She and her husband came to Australia five years ago with one child and they have since had another. She works part-time as a bookkeeper.</p>	<p>Wajma was born in Afghanistan and came to Australia when she was 12 years old. She spent 18 months learning English before she could complete high school in Perth. At university she studied biomedical science. She is not married and works at a Muslim women's support centre.</p>
Photograph 5	Photograph 6
<p>Jenni was born in Australia but her parents migrated from Hungary after the Second World War. She is married to an Italian who was born in Italy. She has three children and works as a librarian.</p>	<p>Lil was born in Malaysia. Her father is Chinese and her mother Burmese–Malay. She came to Australia when she was 10 years old. She is now married to a Dutch–Australian, has two children, and is a nurse.</p>

P1, Resource 16: Student worksheet – ‘Grace, 29, non-white, non-Indigenous, Australian, Hilton, WA’

‘My Voice’

The following story from *Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005*, a publication by the Australian Human Rights and Equal Opportunity Commission, 2005, p.68.

The first time I became aware that I was not white was when I was about five or six years old. My sister and I were told by a teacher at school that we were dirty. That night, in the bath, we scrubbed our bodies with a nailbrush until we were red raw trying to get clean: trying to get white. From then, I started to feel different, and separated from the other children at school. I already felt different because most of them had a mum and a dad at home and I was just living with my mum and three siblings. I was friends with another brown girl at school and, like me, she just had a mum at home too – but her mum was brown like her. My mum was so white though – I used to wonder if she was really my mum.

What effect did feeling different have on Grace when she was a child?

Possible answers:

- she had arguments with her sisters
- she thought about why her father did not live with them
- she felt separate from the other children at school.

Choose an answer and write about why you chose that particular answer.

My connections with my father and my Indian family were every second weekend which, as a small child, was long enough to lose my sense of self in between times. Growing up in a white Australia, I began to see my father and his family as ‘other’, as ‘different’ and did not want to be like them. The first time I can remember feeling respected as a human being was when I was nineteen. I discovered Quaker* meetings and began to attend regularly.

Why do you think Grace did not want to be like her father’s family?

It is strange to think that that was the place where I first felt respected rather than tolerated, because the very vast majority of Quakers in Australia are very white and middle class. Nevertheless, to this day, within the Friends community is where I feel complete respect. There I am surrounded by people who are interested in me as a human being and completely supportive and excited about the decisions that I make in my life. As a child in the 1980s, I was seen as dirty on the grounds of skin colour; today I am seen as beautiful, stunning, because of my lovely skin and eyes. To look at another human being and think that their skin is more beautiful than your own is just another form of racism; it’s something that confuses and separates us. Racism only ends when we have enough love and respect for ourselves that we can then love and accept all.

Answer true or false for each statement

The majority of Quakers are white and middle class.

True/False

The Quakers are not interested in what Grace does in her life.

True/False

Today people think Grace's skin colour and brown eyes are ugly.

True /False

Grace thinks that racism ends when people respect themselves and others.

True /False

Reproduced with the permission of Australia Human Rights Commission. Materials extracted from Voices of Australia magazine.

<http://www.humanrights.gov.au/education/index.html>

*The Quakers are a religious group that hold meetings, instead of church services, to talk about religious topics and the concerns of their members. Everyone is encouraged to speak up in meetings.

More stories are available online at:

<http://www.humanrights.gov.au/education/voices/index.html>

P1, Resource 17: Student worksheet – Snapshots

The following snapshots are reproduced with the permission of Racism. No way!, an Australian anti-racism education initiative.

<http://www.racismnoway.com.au/classroom/spotlight/>.

1. Cory McGrath



What do you do?

Play AFL football.

Where were you born?

Northam, Western Australia.

Where did you grow up?

Nyabing, Western Australia (360 km south east of Perth).

Describe your cultural/religious/ethnic family background

I come from an Aboriginal background. Dad is Wangi and Mum is Australian. My religion is Kalgoorlie.

Do you know any other languages? If so what are they?

I speak part Wangi.

What is your favourite place in the world and why?

I've been to London and Prague. I would like to travel through Europe more.

Have you ever experienced or witnessed racism? How did it make you feel?

Yes, I've witnessed racism. It made me realise how ignorant people are.

What did you do about it?

I told the people it is not necessary to say that and that I was offended by what they said. Words are stronger than violence.

What advice would you give kids experiencing racism?

To be educated about our history and use that against those who are ignorant. There is no need for violence.

What kind of Australia would you like to see for our children?

A country that is led by a strong leader where everyone can have a fair go. No discrimination.

2. Kelly Rivas (Razel)



What do you do?

Uni student and bass player in Razel (Brisbane all girl rock band).

Where were you born?

El Salvador.

Where did you grow up?

I came to Australia when I was 3 years old.

Describe your cultural/religious/ethnic family background.

My family has got strong religious and cultural beliefs from El Salvador. However my parents have let me build my own beliefs. They understand that it is a different country and things aren't the same. They understand that I will not agree with all the customs and beliefs that they have but I respect them and they respect mine.

Do you know any other languages? If so what are they?

Yes, I speak Spanish.

What is your favourite place in the world and why?

Australia. I grew up here. I have no memories from El Salvador but from what my parents have told me, I would never like to go back there. Australia is so diverse and it lets people be free.

Have you ever experienced or witnessed racism? How did it make you feel?

My friends call me Spanish. I really don't feel it is offensive because it is what I am. I am proud to be from El Salvador and love speaking Spanish. It doesn't bother me if it is done in a manner that isn't offensive.

What did you do about it?

I have never been treated badly because of my background. People usually think it's cool and appreciate it.

What advice would you give kids experiencing racism?

Tell them to stop doing it because you are all the same. Even their ancestors came from different countries as well. But no one makes fun of them. Tell them how would they feel if they were being treated badly by others. Also be proud of where you come from, it's who you are and you can never change it. If you share your culture with friends (let them come over for dinner and invite them to family gatherings), they will learn to like your culture and want to know more about it and appreciate your unique but great differences.

What kind of Australia would you like to see for our children?

An Australia where everyone is treated equally. Some people are still racist but I just think that they don't understand and are afraid. Young children shouldn't have to worry about being treated badly from other kids or being made fun of because of their race.

P1, Resource 18: Student worksheet – Similarities and differences

What is similar about the two people in the snapshots?	What is different about the two people in the snapshots?
What is similar about the people in your group?	What is different about the people in your group?

P1, Resource 19: Student worksheet – Free to be different

Free to be different

Describe a time in your life when you felt 'different'.

What caused you to feel different?

How did you deal with the situation?

How do you feel about that situation now?

P1, Resource 20: Student worksheet – Poster, ‘Respecting Differences’

Create a poster

In your group, share the experiences of feeling different you have written about. Use the experiences you have heard in your group to create a poster with the title: ‘Respecting Differences’.

The purpose of the poster should be to encourage people to respect differences in your school and community and give suggestions about how they can do this.

Use the following ideas to help you with your poster.

- There are many different people in every school and community.
- Respecting differences will promote harmony in the school and community.
- There are many things people living in the community can do to respect difference.
- Activities in the community can be used to help promote respect for differences and community harmony.

Program of work 2 – Australian identity

Overview

In this program of work, students will:

- explore the notion of what it means to be an Australian
- examine the idea of citizenship and how it is practised in Australia
- explore some of the events and policies that made Australia what it is today.

Phase of learning		
Early Childhood	Middle Childhood	Early Adolescence
		Year 8, 9 and 10

Learning area							
The Arts	English	H&PE	Languages (LOTE)	Mathematics	Science	S&E	T&E
						Culture, Time, Continuity and Change	

Early Adolescence: Society and Environment/Culture – Students understand that people form groups because of their shared understandings of the world and, in turn, they are influenced by the particular culture formed.

Outcomes and Standards Framework: Society and Environment/Culture C3 and C4.

Early Adolescence: Society and Environment/Time, Continuity and Change – Students understand that people's actions and values are shaped by their understanding and interpretation of the past.

Outcomes and Standards Framework: Society and Environment/Time, Continuity and Change TCC 3 and TCC 4.

Scope and Sequence/s

Society and Environment: Culture

Suggested Topics

Year 8

- Interpretations of Australian culture over time.

Year 9

- Cultural change, Aboriginal Australians 1967 onwards *(Civics and Citizenship).
- Cultural identity changes over time.

Year 10

- Contemporary cultural groups and their contributions to Australian culture.

Broad understandings – Personal, Group and Cultural Identity

Year 8

- Australian national identity is reflected in many ways, including people who are identified as significant Australians.
- The role of Aboriginal and Torres Strait Islander peoples in building the Australian national identity was marginalised in the past *(Civics and Citizenship).

Year 9

- National identity is influenced by family, cultural and natural heritage over time *(Civics and Citizenship).
- Australian national identity changes over time as the interpretation of the people, ideas and events that shape it change.
- Aboriginal and Torres Strait Islanders' identity has been influenced by their pursuit of citizenship rights including democratic representation *(Civics and Citizenship).

Year 10

- National identity has been constructed as a result of interaction between groups both from within Australian society and from other societies.
- Australian national identity has different meanings for different individuals and communities.
- Aboriginal and Torres Strait Islander identity influences contemporary Australian society and identity *(Civics and Citizenship).

Society and Environment: Time, Continuity and Change

Suggested topics

Year 8

- Aboriginal and Torres Strait Islander historical experiences between 1905 and 1967, their perspectives and citizenship *(Civics and Citizenship).

Year 9

- Changes to Australian citizenship *(Civics and Citizenship).
- Post-war immigration, 1950s onwards, leading to a multicultural Australia *(Civics and Citizenship).

Year 10

- Global human rights *(Civics and Citizenship).

Broad developmental understandings – Understanding the past

Year 8

- People, events and ideas are linked to historical time periods.

Year 9

- Historical recollections reflect a range of people and their perspectives in different contexts *(Civics and Citizenship).

Year 10

- Interpretations of the significance of people, events, ideas and movements vary with time, place and cultural perspective *(Civics and Citizenship).

Continuity and Change

Year 8

- Continuity can have positive and negative impacts.

*Statements of Learning for Civics and Citizenship can be found at:

<http://www.curriculum.edu.au/verve/_resources/StmntLearning_Civics_2008.pdf>.

Year 9

- Forces that resist change maintain continuity.

Year 10

- Change can have a positive or negative impact on individuals, groups and ideas.

When teaching history, students should be taught the values and processes of social justice, sustainability and democratic process in:

- how people, events and ideas of the past can be used to trace the development of social justice, sustainability and democracy that has evolved over time
- planning and reviewing social action which can be done in the context of what has happened before and how it has influenced the present
- empathising with past people, events and ideas and identifying how they are reflected in contemporary culture (Civics and Citizenship).

Values				
Pursuit of knowledge and commitment to achievement of potential	Self-acceptance and self-respect	Respect and concern for others and their rights	Social and civic responsibility	Environmental responsibility
			X	

Topics

Topic 1: Who is an Australian?

Topic 2: What is citizenship?

Topic 3: Refugees, asylum seekers and migrants

Topic 4: Making Australia

Time

The time to teach the four topics in this program of work and the number of lessons needed to teach them will vary according to the year level of the students and which activities are included in each lesson. See each topic and activity for details of teaching times.

Resources

Online resource	How to use
National Symbols http://www.pm.gov.au/australia/symbols/symbols.cfm	Topic 1: Who is an Australian? Information about Australia's national symbols.
'Becoming an Australian citizen' http://www.citizenship.gov.au/test/resource-booklet/citz-booklet-full-ver.pdf	Topic 1: Who is an Australian? Booklet 'Becoming an Australian citizen' which contains information about the rights and responsibilities of Australian citizenship and an 'Australian values' statement.
Overview of the citizenship test http://www.citizenship.gov.au/test/index.htm	Topic 2: What is citizenship? This is the Department of Immigration and Citizenship website with information about the Australian citizenship test.
Australiafication Imminent http://www.actnow.com.au/Opinion/Australiafication_Imminent.aspx http://www.citizenscape.wa.gov.au/	Topic 2: What is citizenship? Blog with alternative views about the Australian citizenship test. Resources about active citizenship.
The Universality of the Golden Rule in the World Religions http://www.teachingvalues.com/goldenrule.html	Topic 2: What is citizenship? Background information about 'The Golden Rule' for students and teachers.
The Constitutional Centre of WA (CCWA) http://www.ccentre.wa.gov.au/	Topic 2: What is citizenship? CCWA was established to encourage people of all ages and backgrounds to learn more about how our political system works and how to participate in it more fully. Resources and education kits available for download.
The Apology http://www.apf.gov.au/house/Rudd_Speech.pdf http://www.racismnoway.com.au/classroom/factsheets/70.html	Full text and introductory section of Prime Minister Kevin Rudd's 'Apology to Australia's Indigenous Peoples.'

<p>Australian Human Rights Commission <i>Face the Facts</i> 2008 version http://www.humanrights.gov.au/racial_discrimination/face_facts/index.html http://www.humanrights.gov.au/education/face_facts/index.html</p>	<p>Topic 3: Refugees, asylum seekers and migrants Topic 4: Making Australia Extensive and up-to-date information and teaching resources about Indigenous Australians, migrants, asylum seekers and refugees.</p>
<p>Australian Institute for Aboriginal and Torres Strait Islander Studies http://www.aiatsis.gov.au/aboriginal_studies_press/aboriginal_wall_map/map_page</p>	<p>Topic 4: Making Australia Website of the Australian Institute for Aboriginal and Torres Strait Islander Studies. Links to map of Aboriginal Languages.</p>
<p>Department of Indigenous Affairs http://www.dia.wa.gov.au/</p>	<p>Topic 4: Making Australia WA Department of Indigenous Affairs. Contains information specific to WA.</p>
<p>Office of Multicultural Interests http://omi.wa.gov.au/</p>	<p>Topic 3: Refugees, asylum seekers and migrants</p>
<p>Making multicultural Australia http://www.multiculturalaustralia.edu.au/library/select/Images</p>	<p>Topic 4: Making Australia Library of images of people and events relating to Australia's multicultural past.</p>
<p>Timeline: A history of race relations http://www.humanrights.gov.au/education/voices/pdf/VOA_Timeline_poster.pdf</p>	<p>Topic 4: Making Australia Poster of the history of race relations in Australia up to 2005.</p>
<p>Aboriginal and Torres Strait Islander languages http://www.bri.net.au/spokenword.html http://www.dnathan.com/VL/austLang.htm</p>	<p>Topic 4: Making Australia Background information about Indigenous languages in Australia.</p>
<p>Australia timeline http://australiamuseum.net.au/stories_of_the_dreaming</p>	<p>Topic 4: Making Australia Timeline of the history of Indigenous Australians.</p>
<p>Refugee facts and myths http://www.aeufederal.org.au/Campaigns/Myths.pdf http://www.maroondah.vic.gov.au/common/files/CommunityHealthServices/Factsheets.pdf</p>	<p>Topic 3: Refugees, asylum seekers and migrants Information about refugees in Australia.</p>
<p>Refugee camp simulations http://www.refugeecamp.org/home/ http://www.oxfam.org.au/refugee/index.php</p>	<p>Topic 3: Refugees, asylum seekers and migrants Doctors Without Borders 'Refugee Camp in the Heart of the City' and Oxfam's 'Refugee Realities'.</p>
<p>Fact sheet 'More than 60 Years of Post-war Migration' http://www.immi.gov.au/media/fact-sheets/04fifty.htm#early</p>	<p>Topic 4: Making Australia Information for students and teachers about immigration in Australia.</p>
<p>Italian Lives in Western Australia http://italianlives.arts.uwa.edu.au</p>	<p>Topic 4: Making Australia The <i>Italian Lives</i> project explores the history of Italian migrants and their descendants in Western Australia. The website contains migrant stories and other educational material.</p>

Resources	How to use
<i>Australia's National Identity</i> 'Issues in society' series. Justin Healey (ed). Spinney Press.	Topic 1: Who is an Australian? Discussion about a variety of issues in Australian society.
<i>An Australian Identity</i> . Kaye Healey (ed). Spinney Press.	Topic 1: Who is an Australian? Topic 2: What is citizenship? Background information for teachers and students about multiculturalism, civics and citizenship.
<i>Australian Nation: Civics and citizenship learning circle</i> . Graeme Gibson and Meg Bishop. Real Options International.	Topic 2: What is citizenship? Background information and teaching ideas about Australian identity and citizenship.
<i>Debating the Issues</i> 2005. Justine Healey (ed). Spinney Press.	Topic 3: Refugees, asylum seekers and migrants Presents arguments for both sides of issues. Useful for teachers and students.
Simulation games: <i>The Great Escape</i> . Amnesty International, UK. <i>Survival and Hope</i> : The refugee journey. <i>Run for Your Life</i> . CAFOD	Topic 3: Refugees, asylum seekers and migrants Useful for raising awareness about the experiences of asylum seekers.
<i>One Day We Had to Run</i> . Sybella Wilkes. Evans Brothers.	Topic 3: Refugees, asylum seekers and migrants Refugee children telling their stories in words and paintings.
<i>Refugees – Telling Their Stories</i> . Tim Napper (ed). UNHCR.	Topic 3: Refugees, asylum seekers and migrants High school students' essays about the experiences of refugees who came to Australia.
<i>Refugees</i> . Stuart Trist. McGraw-Hill.	Topic 3: Refugees, asylum seekers and migrants A book for students with information about the situation of refugees in the world.
<i>Australia and the Refugee/Asylum Seeker Issue</i> . John Kilner. <i>The Age</i> , Education Resource Centre.	Topic 3: Refugees, asylum seekers and migrants An educational text that explores refugee, asylum seeker and population issues in an Australian context. Background information for teachers and students.
'Focus: The Vietnamese in Australia'. <i>Journal of the Asia Education Teachers' Association</i> , Vol 33 no 2 May 2005.	Topic 4: Making Australia Worksheets for students and information for student research.
'The Chinese Experience in Australia'. <i>Journal of the Asia Education Teachers' Association</i> . Vol 35, No 4, Dec 2007.	Topic 4: Making Australia Worksheets for students and information for student research.

<p><i>Restricted Entry – Investigating Chinese Immigration to Western Australia.</i> Sue King. National Trust of Australia (WA).</p>	<p>Topic 4: Making Australia This is a resource for secondary schools with teaching ideas and original photographs and images for students to use.</p>
<p><i>Hand in Hand – The Chinese in WA</i></p>	<p>Topic 4: Making Australia Teaching resources and ideas for students and teachers.</p>
<p><i>Knowing me knowing You.</i> Exploring Identity and Difference through an Integrated Curriculum. Dellasta. Kath Murdoch and Julie Hamston, Chapter 3: 'No place like home: Experiences of migration'.</p>	<p>Topic 3: Refugees, asylum seekers and migrants Topic 4: Making Australia Ideas and teaching resources for lower secondary students.</p>
<p><i>Cultural Issues of Our Time.</i> John Lidstone (ed). Chapter 8: 'Australia: reconciling cultural difference with Indigenous Australians'. Cambridge University Press.</p>	<p>Topic 4: Making Australia Background information for teachers and students.</p>
<p><i>Aboriginal Disadvantage.</i> 'Issues in society series'. Justin Healy (ed). Spinney Press.</p>	<p>Topic 4: Making Australia Explanation and discussion about the reasons for disadvantage in the Indigenous Australian community. Useful for student research.</p>
<p><i>As a Matter of Fact: Answering the Myths and Misconceptions about Indigenous Australians.</i> ATSIC.</p>	<p>Topic 4: Making Australia Useful for student research and background information for teachers.</p>
<p><i>Global Voices: historical inquiries for the 21st century.</i> Chapter 5: 'Indigenous Australia: the struggle for justice'. Brian Hoepper et al.</p>	<p>Topic 4: Making Australia Information for teachers and students about the history of Indigenous Australia and Vietnamese refugees coming to Australia. Cartoons and photographs useful for research.</p>
<p><i>Human Rights today: Discussing the issues, accepting the challenge.</i> Robert Baker et al. Amnesty International.</p>	<p>Topic 4: Making Australia Stories, information and activities for students related to the rights of Australia's Indigenous peoples.</p>

Topic 1: Who is an Australian?

Purpose

The activities for this topic will raise student awareness of:

- how Australian identity is constructed
- how Australian identity is portrayed
- the diverse ways in which a person can identify as an Australian.

Time

Teachers will need 2–2.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P2, Resource 1: Student worksheet – Western Australian Diversity Statistics (a copy for each group).
- P2, Resource 2: Student worksheet – Where do you come from? Aylin's comments (copy for each student).
- P2, Resource 3: Student worksheet – Jackie Huggins' story (copy for each student).
- P2, Resource 4: Student worksheet – Indigenous Australian stories (copy for each student doing extension activities).

Suggested activities

Activity 1

Students work in groups and write 'Being Australian' in the middle of a large sheet of paper. They then brainstorm all the things they think it means to be an Australian and write or draw symbols around the central words, 'Being Australian'. Students share their ideas with the class.

Questions for discussion:

- Is the meaning of being Australian the same for everyone?
- Is this the same as it was 50 years ago?
- Will it be the same in another 50 years?
- Where do ideas about what it means to be Australian come from? (20 minutes)

Activity 2

In small groups, students create a visual representation of one section of the Western Australian diversity statistics (P2, Resource 1). They will need to make sure they understand what the statistics mean and consider what format will best illustrate this (graphs, tables, posters, etc). When the groups are finished, they display their work on the walls around the classroom. One member of each group stays with their work while the others look at other groups' displays. They write down anything they see that surprises them. The student that stays can answer any questions that other groups have about their statistics. To conclude, the class makes a list on the board of what surprised them or changed their ideas about the people who make up Western Australia's population. (1 hour)

For background information see:

<http://www.omi.wa.gov.au/> and click on the 'WA Community' tag and follow The People of Western Australia link. Also refer to the Resources/Publications section for cultural and demographic information.

Activity 3

Students individually read Aylin's comments about being Australian (P2, Resource 2) and answer the questions about her comments. They share their answers in pairs. The teacher concludes the activity by tallying the students' answers and asking several students to give the reasons for their answers (30 minutes).

Activity 4

Students read Jackie Huggins' story and reflect on her experience of feeling Australian. They look back at the brainstorm they completed in Activity 1 and then individually create a collage or a poster of the symbols, experiences, activities, people and places in their own lives that make them feel Australian (P2, Resource 3). (40 minutes with extra time to complete the task for homework)

For more information about reconciliation, see: <http://www.reconciliation.org.au/i-cms.jsp>.

Focus questions

- What are the different ways in which an Australian identity is portrayed?
- What influences the construction of an Australian identity?

Assessment

After completing the activities for this topic, students create a mind map about what they know about Australian identity.

Activities 3 and 4 could also be used as assessment tasks for students.

Extension

1. Students collect the words to songs written by Australian songwriters and discuss what they say about an Australian identity. Examples of songwriters and songs to collect.

Songwriter/Band	Songs
Paul Kelly	Bradman; From Little Things Big Things Grow
The Waifs	Fisherman's Daughter
Archie Roach	Native Born
Icehouse	Great Southern Land
Christine Anu	My Island Home
Yothu Yindi	Treaty; Timeless Land
Tiddas	Anthem

2. Students create a coat of arms for Australia. Write the background and explanation for what they used in the coat of arms.
3. Collect brochures and information used in the tourism industry. Ask students to think about how Australians are portrayed in the brochures and how realistic the portrayal is. Do they portray the cultural diversity that exists in Australia today?
4. Students read the stories 'Geoffrey, 43, Aboriginal, Wongatha Tribe, Kalgoorlie, WA: Ancient Gatekeepers' and 'Shahbaz, 28, Baluchi–Aboriginal, Kallaroo, WA' and discuss what each person thinks it is that makes them feel like they are Australian. Use P2, Resource 4.

P2, Resource 1: Student worksheet – Western Australian diversity statistics

Western Australian diversity statistics

The 2006 Census of Population and Housing provides the following snapshot of the cultural and linguistic diversity in Western Australia.

- The total population of Western Australia was 1,959,088 at the time of the 2006 census.

Where Western Australians were born

- 27.1% of Western Australians were born overseas. 49.2% had one or both parents born overseas.
- 31.3% of Perth's population was born overseas. Of all Australian cities, only Sydney had a greater proportion of people born overseas. (31.7%).
- 10.6% of Western Australians who were born overseas were born in the United Kingdom; 2.4% were born in New Zealand; 1.1% in South Africa; 1.1% in Italy; 1% in Malaysia; 0.8% in India; 0.6% in Singapore; 0.5% in Vietnam; 0.5% in the Netherlands and 0.5% in Germany.

Where Western Australian families came from

- 3% of the total state population identified as being of Indigenous origin.
- Of the Western Australians born in Australia, 28.8% said their families originally came from England; 27.8% from Australia; 6.1% from Ireland; 6.1% from Scotland; 4% from Italy; 2.2% from China; 2.1% from Germany; and 1.6% from the Netherlands.

Languages spoken in Western Australian homes

- 81.8% of Western Australians spoke only English at home. The most common languages, other than English, spoken at home were Italian 1.7%; Mandarin 0.8%; Cantonese 0.8%; Vietnamese 0.7% and Arabic 0.4%.
- Of the Western Australians who were born in Australia and who speak a language other than English, 74.6% reported speaking English very well; 14.4% well; 6.3% not well and 2.6% reported not speaking English at all.
- 30.2% of people born overseas reported speaking a language other than English at home. 50.7% of these people reported speaking English very well; 31.9% well; 14.1% not well and 2.4% not at all.

Religions of Western Australians

- In the 2006 census, 59.3% of Western Australia's population identified with Christianity; 1.8% identified with Buddhism; 1.2% identified with Islam; 0.4% identified with Hinduism and 0.3% identified with Judaism.
- 22.9% stated they didn't follow any religion, 0.6% named their religion as 'other' and 12.8% didn't answer this question.

Migration and refugees in Western Australia

A skilled migrant is someone who has work skills, or qualifications, in areas of employment where Australia needs workers. They apply to the Australian government and, when accepted, are given a visa to work in Australia.

A refugee is a person who has a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion.” (United Nations Convention relating to the Status of Refugees)

Migrants can also apply for an Australian visa on the basis that they already have relatives living in Australia.

- In the 2006/7 financial year, Western Australia ranked fourth in migrant intake, behind New South Wales, Victoria and Queensland, receiving 1,557 (13%) of the 12,122 migrants who entered Australia as refugees. In 2004/5, Western Australia received a total of 4,732 (13%) of Australia’s 37,329 humanitarian entrants. (This doesn’t include people who arrived in Australia before applying for refugee entry.)
- From July to December 2007, 68.7% of migrants who arrived in Western Australia were skilled migrants, 24.5% were family migrants and 6.8% were humanitarian (refugee) migrants.

The above information is based on Australian Bureau of Statistics data and adapted from:

- the Quickstats and Census tables sections of the Australian Bureau of Statistics website: <http://www.abs.gov.au/websitedbs/D3310114.nsf/home/Census+data>
- the Office of Multicultural Interests website: http://www.omi.wa.gov.au/omi_stats.asp
- the Department of Immigration and Citizenship website: <http://www.immi.gov.au/media/publications/statistics/immigration-update/update-dec07.pdf>

P2, Resource 2: Student worksheet – Where do you come from?: Aylin's comments

Aylin was born in Chile and came to Australia when she was eight years old. She considers herself Australian as well as Chilean.

An interviewer asked her: 'Do you think other people accept you as Australian?'

She answered:

'I don't think so. Not everybody. When I was working in retail a lot of customers would come up and ask, 'So what nationality are you?' And sometimes I'd say, 'Australian' and they'd just laugh, like I was being funny. And I wasn't. I was trying to say, 'I'm just like you. I'm just like everybody here. I'm Australian.' And to them that's not an answer. They go.' But what are you? What nationality are you? What background are you?' They need to know so they can, I don't know, put you into one of their little boxes. Like, 'Oh she's Latin. I'll tick that box'. Straight away, even before you've even told them about yourself, they've already formed a perception of you, of what you should be like. It shouldn't really matter what background you are.'

Zevallos, Zuleyka, 2007, "Because we live in a multicultural world": multiculturalism as a lived experience.' Proceedings of Everyday Multiculturalism Conference of the Centre for Research on Social Inclusion, Macquarie University 28–29, September 2006. Centre for Research on Social Inclusion, Sydney, viewed 23 June, 2009,

<http://crsi.mq.edu.au/news_and_events/documents/zuleykazevallos_000.pdf>.

Read what Aylin said to the interviewer and answer the following questions. You may find that you want to tick more than one answer. You can do this but you must be able to give reasons for your answers.

1. Why do you think some of Aylin's customers wouldn't accept her answer when she said she was Australian?
 - They thought she didn't look like an Australian.
 - They thought that someone born in another country couldn't be Australian.
 - They wanted her to explain more about her background.

Give reasons for your answers.

2. What do you think people really meant when they asked Aylin 'But what are you? So what nationality are you?'
 - What country were you born in?
 - Where does your family come from?
 - You can't be Australian because you don't have blond hair and blue eyes.

Give reasons for your answers.

3. Do you agree with Aylin when she says that to be an Australian 'It shouldn't really matter what background you are.'?

Give reasons for your answer.

P2, Resource 3: Student worksheet – Jackie Huggins’ story

The following extracts are taken from *Voices Australia – 30 Years of the Racial Discrimination Act: 1975–2005*, a publication by the Australian Human Rights and Equal Opportunity Commission.

Australia: our home

by Jackie Huggins AM

Jackie Huggins is an Indigenous Australian of the Bidjara (Central Queensland) and Birri-Gubba (North Queensland) peoples. Jackie Huggins is Deputy Director of the Aboriginal and Torres Strait Islander Research Unit at the University of Queensland and Co-chair of Reconciliation Australia. In 2001, she was appointed a Member of the Order of Australia (AM) for her work with Indigenous people.

‘My home, my heart’

My sense of what it means to be Aboriginal was very strong all through my childhood. It was instilled in me by my family and particularly by my mother that being Aboriginal was something to be proud of. That pride has always stayed with me.

It’s got a lot to do with why I have been involved in reconciliation for such a long time. I want to share that pride with all Australians – a sense of what it means to live in a country with such a long and rich history.

There was a particular moment I remember as a child when my identity as an Aboriginal Australian was reinforced. I’ve heard there is this kind of moment for a lot of people. For me, it was in Grade 3 and the teacher said to the class “stand up all those students who are Australian”. We all stood, of course, and then he pointed to me and said “Jackie is the only real Australian here” and he explained why he felt that way.

It was an incredible thing for me to have this young, blonde, non-Indigenous man expressing something so strong and public about who I was and about my place in this country.

The experience gave me some strong clues for later life about recognition and respect being the main ingredients for reconciliation, and how these qualities improve relationships. Australians are essentially very good at relationships and that’s what reconciliation is all about.

Australia is home to me and home to people from all over the world. But it is more than a land in which I live. It is my ‘mother’, my ‘identity’, my ‘heart’. It dictates how I relate to other people.

Aboriginal people are happy to share our land and our history with people from many cultures. Together we can create an even stronger, more harmonious and richer Australia which values all of our different legends and stories.

It is this sharing of cultures that makes reconciliation real.

Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005, Human Rights and Equal Opportunity Commission, 2005, p 19.

Reproduced with the permission of Australian Human Rights Commission. Materials extracted from ‘Voices of Australia’ magazine. <<http://www.humanrights.gov.au/education/index.htm>>

Jackie Huggins said

For me, it was in Grade 3 and the teacher said to the class 'stand up all those students who are Australian'. We all stood, of course, and then he pointed to me and said 'Jackie is the only real Australian here' and he explained why he felt that way.

1. Jackie doesn't tell us the reasons the teacher gave for saying she was the 'only real Australian here'. What do you think he meant? Do you agree with the teacher?
2. Look back at all the things you wrote for the brainstorm 'Being Australian'. Then work individually and create a collage or poster about your personal experiences of what makes you feel like an Australian.

You could include:

- experiences, eg places you have been, things you have heard people say, events you have attended
- activities, eg what you do in your spare time, what music you listen to, sports you play or watch
- symbols, eg flags, floral emblems
see <<http://www.pm.gov.au/australia/symbols/symbols.cfm>>
- people and places eg buildings, country, singers, sports people.

Share your posters or collages with your group and class.

P2, Resource 4: Student worksheet – Indigenous Australian's stories

Geoffrey, 43, Aboriginal, Wongatha Tribe, Kalgoorlie, WA Ancient gatekeepers

The beginning of winter is an important time for this land and for my people. I have been going about my business, my father's business, doing the things that are required of me as part of my responsibility to this great country. I have been travelling through the land checking rock holes, teaching my children their history, culture and responsibilities. This is the season the emus are laying and we are collecting eggs. Collecting the eggs is important, not only for food and culture, but also to keep emu numbers in check.

I have been hunting to provide meat for my family – meat to nourish our bodies and protect us from diabetes, heart disease and kidney failure. I know this because the knowledge has been passed down to me through many generations. I hunt not only for my children but also for my extended family, especially my brothers and sisters who have no roof and who are sick, cold and hungry on the fringes of our town.

I travel through the country between Laverton and Coolgardie, following the paths, roads and tracks my father showed me, the routes my family has used for many generations. I travel over the land where I first learned to walk. As I travel, I sing to myself the song of this land – the low droning song of my people and the country and western, gospel and rock songs of my childhood and youth. The songs that combine within me, with the music of this land bringing life, love and joy to my land.

Sounds like a perfect life, doesn't it? Important, responsible, generous and right. The life that would be expected of an Aboriginal man. But twice in the last week I have been stopped by men in trucks, wearing clothes with a logo of some company owned by people far away, overseas. These men stop me and tell me this is 'private land' and I must leave. When did this become 'private land'? These companies may have a lease, permission to mine, granted by some government department somewhere, but it is not 'private land'.

The fact that white settlers wrote a law to suit themselves does not change the fact that we have never sold our land or agreed to give it away to anyone – it was stolen, like our children. Even according to the white man's law this is not 'private land'. The native title case for this land is still before the courts. Anyway, the mining companies have a lease, not freehold title, so they have the use of the land for mining but not ownership.

I am not interested in their mine. I was not on land where they were mining. I was not interfering with their activities. So what right have they to tell me to get off?

This is an issue not just for Aboriginal people but for all of us – prospectors, tourists and anyone who loves the bush, our animals and our land of Australia. Mining companies take from us but they also have a responsibility to us, our land and our children. They must not prevent Aboriginal people caring for it and carrying out our traditional activities and responsibilities or our land will suffer even more. Drought, flood, salinity – these things happen when our land is not properly cared for. Those of us who are doing this important job should be encouraged and not told to "get off".

Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005, Human Rights and Equal Opportunity Commission, 2005, p 24. Reproduced with the permission of Australian Human Rights Commission. Materials extracted from 'Voices of Australia' magazine. <<http://www.humanrights.gov.au/education/index.html>>.

Shahbaz, 28, Baluchi–Aboriginal, Kallaroo, WA

My great-grandfather came here about 120 years ago with the camel trains. He was 15 years old and there was a ship at the port in Pakistan which was bringing camels to Australia. There was one camel who was acting disobediently and the white master couldn't control it. Growing up on the farm in a rural environment, my great grandfather knew how to handle a camel, so he came along and got it onto the boat. The man was so impressed he offered him a job. My great-grandfather didn't know what he was doing. He just ran home and grabbed a backpack and whatever he had, jumped on the ship and ended up in Australia.

In the late 1800s, he slowly built his fortune through camels. He had a camel train and once helped to save Mt. Magnet, the town where he was based, when it was flooding. He met and married an Aboriginal Muslim girl from up north, who was the child of an Indonesian trader who had settled in Australia. They got married, even though the state did not accept marriages which were not performed in church. He had four kids, who were my grandfather, two great uncles and one great aunt.

My great-grandfather got his brother to come and take the kids back with him to Baluchistan, which is the province of Pakistan where he originally came from. This was because the state was taking any kids with Aboriginal descent away from their family and placing them in foster care and he didn't want his kids to grow up in foster care. They went over there and grew up in Baluchistan and came back when they were old enough. Ever since then our family have been going back and forth. I was born there myself.

It was my grandfather who helped build the Perth mosque. I think he founded it and helped lay the first stone. I am proud of it even though I don't tell people about it unless they ask but I should tell a lot more people about this story. Being in Australia with this background it does help to strengthen my sense of my foundations. At the same time, people spin out because my looks are Indian, even though by blood I am considered an Aboriginal here. I tell people about my history and they still do not consider me to be an Australian. You have to be white to be an Australian – at least that's the image given on TV and everywhere else.

Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005, Human Rights and Equal Opportunity Commission, 2005, p 28.

Reproduced with the permission of Australian Human Rights Commission.

<<http://www.humanrights.gov.au/education/index.html>>

Topic 2: What is citizenship?

Purpose

In the activities for this topic, students will explore:

- what citizenship means
- the rights and responsibilities of Australian citizens
- what it means to be an active citizen
- how human rights and Australian citizenship are linked.

Time

Teachers will need 2–2.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P2, Resource 5: Student worksheet – Sample citizenship test (copy for each student).
- P2, Resource 6: Student worksheet – Australian citizenship test: Plus, minus, interesting (copy for each student).
- P2, Resource 7, Parts 1 and 2: Student worksheet – citizens and citizenship (copy for each student).
- P2, Resource 8: Student worksheet – Privileges and responsibilities of Australian citizenship (copy for each student).
- P2, Resource 9: Teacher's notes – Citizens and citizenship.
- P2, Resource 10: Student worksheet – Active Australian citizens (copy for each group).
- P2, Resource 11: Student worksheet – Human rights (copy for each group).

Suggested activities

Activity 1

Students complete a set of sample questions for the Australian citizenship test (P2, Resource 5). Use a PMI (plus, minus, interesting) framework for students to record their opinions about the citizenship test (P2, Resource 6). As part of the follow-up discussion, discuss the recent changes made to the citizenship test and what the students think the questions are trying to test. (30 minutes)

Online information and opinions about the Australian citizenship test can be found at:

<<http://www.citizenship.gov.au/test/>> and

<http://www.actnow.com.au/Opinion/Australiafication_Imminent.aspx>.

Information about changes to the Australian citizenship test can be found at:

<<http://www.citizenshiptestreview.gov.au/content/report/executive-summary.htm>>

Activity 2

Students debate the statement: 'The Australian citizenship test will create a more harmonious society in Australia'. (30 minutes)

Activity 3

Students complete the worksheet P2, Resource 7, Part 1 about citizenship. The teacher notes some of the students' ideas on the board and leads a whole class discussion about their responses (20 minutes). See P2, Resource 9 and online at: <http://www.citizenship.gov.au> for background information about citizenship.

Activity 4

Students read P2, Resource 8, and compare what they write about citizenship with the Australian government's information about citizenship and responsibilities. Students note what is the same and what is different (P2 Resource 7, Part 2). The teacher leads a short discussion about what the students found surprising about the roles and responsibilities of Australian citizens. (20 minutes)

Background information can be found on line at <http://www.citizenship.gov.au/test/resource-booklet/citz-booklet-full-ver.pdf>, page 3.

Activity 5

Students work in groups to choose the six most effective ways a person can be an active Australian citizen (use P2, Resource 10). Each group explains its choice of six actions. Students may also like to compile their own list of what an active citizen would do rather than use the prepared list. (20 minutes)

This activity is based on values as outlined in the booklet *Becoming an Australian Citizen* available at <http://www.citizenship.gov.au/test/resource-booklet/citz-booklet-full-ver.pdf>, page 5 and on the 'Privileges and responsibilities of Australian citizenship' in *Life in Australia*.

Activity 6

Students research and write about human rights and Australian citizenship using P2, Resource 11 and information from the internet. The students need to choose one of the human rights and consider how it can be supported in Australia.

The Australian Human Rights Commission has a website written specifically for students at: <http://www.humanrights.gov.au/>.

Information for teachers can be found at:

http://www.humanrights.gov.au/education/resources/hr_education.html.

Focus questions

- What is a citizen?
- What are the rights and responsibilities of Australian citizens?
- Who can be an Australian citizen?
- What can people do to be active Australian citizens?
- How does protecting human rights support Australian citizenship?

Assessment

Students carry out research into an aspect of a particular policy related to Australian citizenship, eg the former 'White Australia' policy; the Australian passport; Indigenous Australian citizenship; introduction of the citizenship test. Students present their findings to the class.

Extension

1. Students find out if becoming an Australian citizen is easier or more difficult than becoming a citizen of Japan or the United States. Make a chart comparing the three countries.
2. Students research the following questions.
 - Have Australians always had equal rights as citizens?
 - Do all citizens have equal rights now?
 - Who can become an Australian citizen?
 - What are the steps for becoming an Australian citizen if you were born in another country?
 - What rights does Australian citizenship guarantee?
 - Should any of the requirements for citizenship be changed?
3. Have a debate or discussion about the Australian values that are outlined in information for visa applicants and for people becoming Australian citizens (see online resources for the booklets). Use the question: 'Are Australian values exclusively Australian or are these values shared among many cultures and religions?' The 'Golden Rule' – 'Treat others as you would want to be treated' – may be a good basis for this discussion. Information about the Golden Rule can be found at <http://www.teachingvalues.com/goldenrule.html>

P2, Resource 5: Students worksheet – Sample citizenship test

Sample citizenship test questions

These questions are based on the 2007 citizenship test.

<p>1. Which colours are represented on the Australian flag?</p> <p>a) Green and yellow b) Red, black and yellow c) Blue, red and white d) Orange and purple</p>	<p>11. What song is Australia’s national anthem?</p> <p>a) God Save the Queen b) The Star-Spangled Banner c) Advance Australia Fair d) Waltzing Matilda</p>
<p>2. Indigenous people have lived in Australia for ...</p> <p>a) At least 40,000 years b) About 8000 years c) About 800 years d) Less than 400 years</p>	<p>12. What do you call the elected head of a state government?</p> <p>a) Governor b) Premier c) Mayor d) Prime Minister</p>
<p>3. Australia’s national flower is the ...</p> <p>a) Rose b) Wattle c) Kangaroo paw d) Banksia</p>	<p>13. Australia’s population is about ...</p> <p>a) 200 million b) 20 million c) 63 million d) 98 million</p>
<p>4. Which of the following is a popular sport in Australia?</p> <p>a) Ice hockey b) Water polo c) Cricket d) Table tennis</p>	<p>14. Which of the following are Australian values?</p> <p>a) Men and women are equal b) A ‘fair go’ c) Mateship d) All of the above</p>
<p>5. Australia’s political system is a ...</p> <p>a) Parliamentary democracy b) Monarchy c) Dictatorship d) Socialist state</p>	<p>15. Australia’s values are based on the ...</p> <p>a) Teachings of the Koran b) The Judaeo–Christian tradition c) Catholicism d) Secularism</p>
<p>6. In what city is the Parliament House of the Commonwealth Parliament located?</p> <p>a) Sydney b) Melbourne c) Hobart d) Canberra</p>	<p>16. What does Anzac Day commemorate?</p> <p>a) The Gallipoli landing b) Armistice Day c) The Battle of the Somme d) Victory in the Pacific</p>

<p>7. Which animals are on the Australian coat of arms?</p> <p>a) Wombat and echidna b) Kangaroo and emu c) Kangaroo and dingo d) Lion and unicorn</p>	<p>17. In what year did the first European settlers arrive?</p> <p>a) 1801 b) 1770 c) 1788 d) 1505</p>
<p>8. Where did the first European settlers to Australia come from?</p> <p>a) Spain b) France c) England d) Ireland</p>	<p>18. In what year did Federation take place?</p> <p>a) 1890 b) 1901 c) 1948 d) 1921</p>
<p>9. Who is Australia's head of state?</p> <p>a) Prime Minister John Howard b) Queen Elizabeth II c) Governor General Michael Jeffery d) Premier Steve Bracks</p>	<p>19. Australian soldiers fought in ...</p> <p>a) The First World War and The Second World War b) Korean War c) Vietnam War d) All of the above</p>
<p>10. Who was the first Prime Minister of Australia?</p> <p>a) Sir Edmund Barton b) Sir Henry Parkes c) John Curtin d) Sir Robert Menzies</p>	<p>20. What is Australia's biggest river system?</p> <p>a) The Murray–Darling b) The Murrumbidgee c) The Yarra d) The Mississippi</p>

Answers:

- 1) c 11) c
2) a 12) b
3) b 13) b
4) c 14) d
5) a 15) b
6) d 16) a
7) b 17) c
8) c 18) b
9) b 19) d
10) a 20) a

P2, Resource 6: Student worksheet – Australian citizenship test: plus, minus, interesting

After completing the Australian citizenship test, complete this PMI chart about what you thought about the test.

plus

minus

interesting

P2 Resource 7, Parts 1 and 2: Student worksheet – citizens and citizenship

Part 1

Complete these sentences.

A citizen is ...

Citizenship means ...

A person can become an Australian citizen by ...

Part 2

List what you think are the privileges and responsibilities of Australian citizenship. When you have completed your list, compare your ideas with what the Australian government says.

	What you think	What the Australian government says
1		
2		
3		
4		
5		
6		
7		
8		

P2, Resource 8: Privileges and responsibilities of Australian citizenship

Whether a person is an Australian citizen by birth depends on a number of factors. In most cases, a person born in Australia before 20 August 1986 becomes an Australian citizen automatically. A person born in Australia on, or after, 20 August 1986 becomes an Australian citizen by birth if at least one parent was an Australian citizen or permanent resident at the time of the person's birth. People not born in Australia can also apply for Australian citizenship, and if they are accepted, become Australian citizens.

Privileges and responsibilities of Australian citizenship from the Australian government's *Life in Australia* booklet.

Australian citizenship formalises your membership of the Australian community.

Privileges of Australian citizens

Citizenship entitles you to privileges, giving you the right to:

- apply for an Australian passport so you can leave and re-enter Australia without applying for a resident return visa
- expect full assistance from Australian diplomatic representatives while overseas
- vote to help elect Australia's governments
- stand for parliament
- serve in the Australian Defence Force
- register any of your children born overseas as Australian citizens by descent after you become an Australian citizen.

Responsibilities of Australian citizens

Citizenship also brings with it responsibilities. For example, citizens are required to:

- enrol on federal and state/territory electoral registers
- vote in elections
- defend Australia should the need arise
- serve on a jury if called to do so.

Adapted from: *Life in Australia*, a booklet available at <http://www.immi.gov.au/living-in-australia/values/book/english/lia_english_full.pdf>, page 41.

P2, Resource 9: Teacher's notes – citizens and citizenship

Citizenship

In Australia, citizenship is the legal status of having certain privileges and responsibilities because a person was born here or because a person has applied for citizenship and has been legally accepted.

Citizenship refers to a moral code of practice in society in which, in exchange for certain benefits – the right to vote, carry a passport and so on – citizens accept the basic structures and principles of society. They observe the rule of law, and acknowledge that expressing their own culture and beliefs means that they also have the responsibility to accept the rights of others to express their views and values.

Australia, as a nation, was created in 1901 through an Act of the British Parliament. The first thing the Australian nation did was to define who could be Australian citizens. They did this through the *Immigration Restriction Act 1901*, which defined who could *not* be an Australian. One of the conditions for Australian citizenship included taking a dictation test. This was used to exclude certain applicants by requiring them to pass a written test in a European language nominated by an immigration officer. This effectively excluded most people from any Asian or African country.

Australian citizenship was created in 1948. Before that, Australians were British subjects; that is, British citizens. For Indigenous Australians, citizenship became reality following the 1967 referendum.

Australian culture has its own myths, which are stories we tell ourselves about our heritage and values. In the 21st century, there are many ways of being an Australian and a citizen of Australia.

The following information is taken from the Australian Human Rights Commission's *Face the Facts*.

Australian citizenship

Taking up Australian citizenship is one way migrants show their willingness to participate fully in Australia's democratic institutions and carry out their 'civic duty'. Table 2.2 (*below*) shows the citizenship take-up rate for specific birthplace groups based on the 2006 Census. The overall citizenship take-up rate for all overseas-born Australians eligible to become citizens was 73% at the time of the Census.

A total of 121, 221 persons were conferred Australian citizenship in 2007–08. Migrants from the United Kingdom (22%), India (7%), China (6%), New Zealand (5%), South Africa (4%), Iraq (3%), and the Philippines (3%) together, comprised 50% of all people conferred Australian citizenship in 2007–08.

Citizenship testing

On 30 May 2007, the Australian Citizenship Amendment (Citizenship Testing) Bill 2007 was introduced into parliament. The Bill amended the *Australian Citizenship Act 2007*. The law now requires most permanent residents to complete the test successfully before applying for Australian citizenship. The Australian citizenship test commenced on 1 October 2007. According to the Department of Immigration and Citizenship (DIAC), the test requires those seeking Australian citizenship to have a basic understanding of English and an adequate knowledge of Australia and Australian values.

Visit http://www.immi.gov.au/about/reports/annual/2006-07/html/outcome2/output2_3.htm for more information about citizenship testing.

Table 2.2 Citizenship rates for overseas-born people resident in Australia for two years or more - 2006

Country of birth	Citizenship rate
Greece	97.2%
Vietnam	93.7%
Philippines	88.1%
Italy	80.5%
Netherlands	78.0%
South Africa	77.1%
Germany	74.4%
India	67.8%
China (excluding SARs* and Taiwan)	67.0%
United Kingdom	65.9%
New Zealand	39.4%
Total overseas-born	72.9%

Source: Australian Bureau of Statistics, Table 14.40 Citizenship Rates, overseas-born people resident in Australia for two years or more – 2006, *Year Book Australia 2008*, Catalogue No. 1301.0,(2008), p. 460.

Face the Facts, 2008, Australian Human Rights Commission.
<http://www.humanrights.gov.au/education/index.html>

*Note: SAR = Special Administrative Region (at present, Hong Kong and Macau).

Online information at:

<http://www.citizenship.gov.au/applying/index.htm> – applying for Australian citizenship

http://www.multiculturalaustralia.edu.au/doc/immresact_1.pdf – Immigration Restriction Act 1901

<http://www.immi.gov.au/media/fact-sheets/08abolition.htm> – ‘White Australia’ Policy and the history of immigration in Australia

Active citizenship

Active citizenship refers to individuals working towards the betterment of their community through economic participation, public service, volunteer work and other such efforts.

Active citizenship is about:

- understanding and becoming involved in the systems and process of government
- knowing and being confident about rights and responsibilities within society
- ensuring there are opportunities and mechanisms for all to participate in public life and decision-making, regardless of age, ability, culture, lifestyle or location.

P2, Resource 10: Student worksheet – Active Australian citizens

Being an active Australian citizen

Working in a group, select from the list below what you think are the six most effective ways that a person can be an active Australian citizen.

This activity is asking for your opinion and it is natural that members of your group will have different opinions. Each person should give clear reasons for their opinion. The group should try and come to agreement about which are the six most effective ways to become an active Australian citizen.

Know about, and obey, Australian laws	Get to know the people in your street and community
Vote in local, state and federal elections	Respect people, regardless of their ethnic background, gender, disability, religion or age
Serve on a jury if selected to do so	Go on talkback radio
Take an active role in community organisations, eg sporting clubs, youth groups	Attend community meetings and speak about issues that concern you
Live in an environmentally friendly way, eg recycle	Donate money to an organisation that helps people who are in need
Get to know people from a variety of cultural backgrounds	Join the Australian Army, Royal Australian Navy or Royal Australian Air Force
Wear a badge, ribbon or t-shirt supporting a cause	Play football, cricket or soccer
At work, try and make sure everyone gets a 'fair go'	Never use violence as a way to change a person's mind
Write a letter to a newspaper or your local member of Parliament	Create an online news page to share your ideas about current issues

P2, Resource 11: Student worksheet – Human rights

The following information is adapted from the Australian Human Rights Commission website.

Human rights

Human rights are something we all share. They are about recognising the value and dignity of all people. In learning about human rights, we learn about ideas of respect, fairness, justice and equality. We learn about standing up for our own rights and about our responsibility to respect the rights of others.

There are a number of basic rights that people from around the world have agreed on, such as:

- the right to life
- freedom from torture and other cruel or inhuman treatment
- the right to a fair trial
- freedom of speech
- freedom of religion
- rights to health
- rights to education
- rights to an adequate standard of living.

These human rights are the same for all people everywhere – male and female, young and old, rich and poor, regardless of their background, where they live, what they think or believe. This is what makes human rights ‘universal’.

Rights also describe what is lawful: that is, some rights may be laid down in law. Australia has anti-discrimination laws that are about people being treated fairly in certain circumstances, regardless of age, gender, sexuality, ethnic background, disability, religion or some other central characteristic.

In many situations, though, rights exist but are not covered by law. These rights are often called moral rights and are based on people’s idea of what is fair or just.

Respect for human rights helps build strong communities based on equality and tolerance, in which everyone has an opportunity to contribute.

Reproduced from <http://www.humanrights.gov.au/info_for_students/index.html> with the permission of the Australian Human Rights Commission

Human rights and Australian citizenship

The Australian government says that Australia is a country that respects human rights and that having human rights respected, helps Australian citizenship. For example, the right to ‘freedom of speech’ means that people are free to speak about something they disagree with, as long as they are not breaking the law.

Choose one of the basic human rights and complete the handout. Use the information from the *Life In Australia* booklet, available at <http://www.immi.gov.au/living-in-australia/values/book/english/lia_english_full.pdf> and information online at:<<http://www.humanrights.gov.au/>>.

Use these headings.

1. The human right is ... (explain what it means in your own words).

2. Explain what is needed in the community for this human right to be supported.

3. Write about how Australian citizens can act to support this human right.

Topic 3: Refugees, asylum seekers and migrants

Issues about human rights and citizenship are often reflected in debate about refugees, asylum seekers and migrants.

Purpose

In the activities for this topic, students will:

- recognise the difference between refugees, asylum seekers and migrants
- recognise the facts and myths about refugees and asylum seekers
- develop their understandings about refugee journeys and settlement in Australia.

Time

Teachers will need 2.5–3 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- A fact sheet from the Racism. No Way! website: 'Asylum Seekers Refugees and Migrants' (copy for each group).
- P2, Resource 13: Student worksheet – Who migrates to Australia? (copy for each student).
- P2, Resource 14: Teacher's notes – Refugees, asylum seekers and migrants.
- P2, Resource 15: Student worksheet – Myths and facts about asylum seekers (copy for each pair of students).
- P2, Resource 16: Fact or myth worksheet (copy for each pair of students).
- A copy of one of the refugee stories from the Refugee Action Committee for each group.
- Worksheets from the Australian Human Rights Commission (copy for each student) or one of the simulation games from the One World Centre.

Suggested activities

Activity 1

In groups, students brainstorm about what they think refugees, asylum seekers and migrants are. They then compare their descriptions with the descriptions on the Racism. No Way! website. A print version of the fact sheet can be found at:

<http://www.racismnoway.com.au/classroom/factsheets/44.html> (20 minutes)

Activity 2

Using the information in P2, Resource 13, students answer questions about Australia's migration program (20 minutes). For background information see pages 29–36 at:

http://www.humanrights.gov.au/racial_discrimination/face_facts/FTF_2008_Web.pdf

Activity 3

Students work in pairs to complete the 'Facts and myths about asylum seekers and refugees' worksheet (P2, Resource 16) using the information on P2, Resource 15 and the Racism. No Way! fact sheet from Activity 1 (30 minutes). For background information see pages 50–58 at:

http://www.humanrights.gov.au/racial_discrimination/face_facts/FTF_2008_Web.pdf

Activity 4

Students work in groups to read extracts from refugee stories from the Refugee Action Committee. Each group works with one story.

- Denada's Journey: <<http://www.refugeeaction.org/stories/denada.htm>>
- Hao Kiet boat people: <http://www.refugeeaction.org/stories/Hao_Kiet.htm>
- Naina's story: <<http://www.refugeeaction.org/inside/naina.htm>>
- Akbar's story: <<http://www.refugeeaction.org/stories/akbar.htm>>
- Not welcome: http://www.refugeeaction.org/stories/stories1.htm#not_welcome

Students find information in the stories about the following points:

- the reasons for becoming a refugee
- how people left their own country
- what happened to them on their journey to Australia
- what happened to them when they got to Australia
- what they think about being in Australia now.

Each group writes the information for each of the above points on cards (one point per card) and the class builds a database using the information from all groups. Information from all the cards can then be used by students to write an article or letter about refugees for a newspaper. (45 minutes)

Activity 5.

Students imagine they suddenly have to leave their country because they fear their life is in danger.

There are several options for doing this activity.

- 1) The Australian Human Rights Commission website has teacher's resources and student activities to copy at:
<http://www.humanrights.gov.au/education/face_facts/docs/activity1_tn.pdf>
<http://www.humanrights.gov.au/education/face_facts/docs/activity1_ws.pdf>
- 2) The One World Centre library has several simulation games available for borrowing.
 - 'The Great Escape' by Amnesty International
 - 'Survival and Hope' by Global Action Productions
 - 'Run for Your Life' by CAFOD. (0.5–1 hour)

Focus questions

- Who are refugees, asylum seekers and migrants?
- What is the situation for refugees, asylum seekers and migrants in Australia?
- What experiences have refugees and asylum seekers had when coming to Australia?

Assessment

Students write a letter back to the family they left behind in their country of origin. They write about why they left, their journey and what happened to them when they got to Australia.

Extension

1. 'There are very few asylum seekers coming to Australia compared to other parts of the world,' said the United Nations High Commissioner for Refugees (UNHCR) representative, Mr Richard Towle.

Students investigate this statement and the global situation for refugees. Online information can be found at:

http://news.bbc.co.uk/1/hi/english/static/in_depth/world/2001/road_to_refuge/default.stm

2. There are further ideas for lessons on the topic of asylum seekers, refugees and migrants on the Making multicultural Australia website at:

<http://www.multiculturalaustralia.edu.au/lessons/viewlesson/Refugees.114>

P2, Resource 13: Student worksheet – Who migrates to Australia?

The following information was adapted from material at:

http://www.humanrights.gov.au/racial_discrimination/face_facts/FTF_2008_Web.doc, pages 34–36.

How many people migrate to Australia?

In 2007–08, the number of new migrants who settled permanently in Australia was 205 940. The Australian government defines ‘settled permanently’ as:

- people who are already in Australia on a temporary basis and are granted permanent residence status
- people who arrive from overseas and are entitled to stay permanently in Australia.

This includes:

- 149 365 people living overseas who applied for, and were granted, a visa allowing them to enter and stay permanently in Australia (these are called ‘settler arrivals’)
- 56 575 people already living in Australia on temporary visas (such as student or business visas) who applied for and were granted a visa allowing them to stay permanently in Australia.

Overseas migrants

In 2007–08, 149 365 new settlers arrived in Australia from overseas.

- 65 404 (43.8%) under the ‘Skill Stream’
- 38 404 (25.7%) under the ‘Family Stream’
- 9507 (6.4%) as refugees and humanitarian entrants
- 131 (0.09%) who qualified under special eligibility criteria
- 34 491 (23.1%) New Zealanders (who freely enter Australia to live and work under the Trans-Tasman Travel Agreement)
- 1428 (1.0%) others, including former citizens returning to Australia

Who can migrate to Australia?

- **Skill Stream Migrants** are migrants who have skills or outstanding abilities that will contribute to the Australian economy.
- **Family Stream Migrants** are migrants who have a sponsor who must be a close family member and an Australian resident or citizen.
- **Humanitarian Program Entrants** are chosen because they are refugees or people in need of humanitarian assistance.

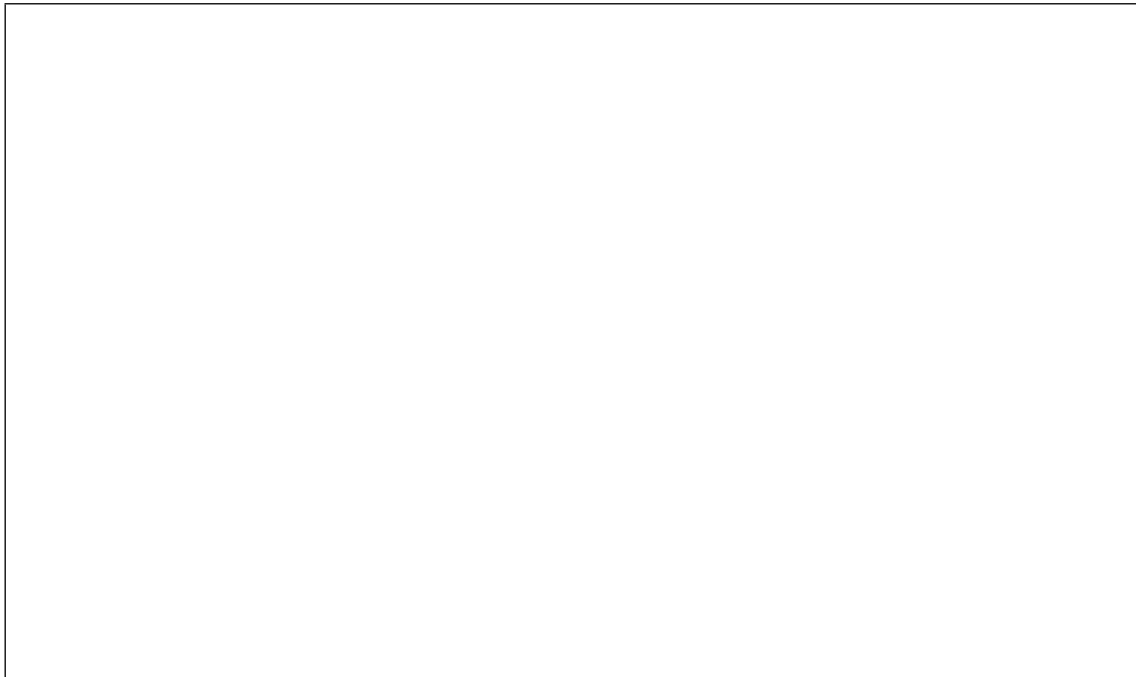
Where do migrants come from?

Until the 1970s, the White Australia Policy restricted immigration from non-European countries. Today people can apply for a visa to settle permanently in Australia regardless of their ethnic origin, race, religion or gender.

In 2007–08, the top 10 countries of birth of permanent settlers were: United Kingdom (30 841); New Zealand (27 619); India (22 688); China (excluding Hong Kong, Macau and Taiwan) (21 208); South Africa (7762); Philippines (7382); Malaysia (5139); Korea (4953); Sri Lanka (4824); Thailand (3384) comprising 66% of the total. The remaining 34% of permanent settlers were born in over 190 other countries. Opening immigration to people from a large number of countries has resulted in a great diversity of ethnic communities in Australia.

Answer the questions about migrants in Australia.

1. How many migrants settled permanently in Australia?
2. Did most migrants apply to stay permanently in Australia from overseas or while they were already living in Australia?
3. Draw a graph that shows the countries that permanent settlers in Australia came from during 2007 and 2008.



4. Has the graph above changed your views about migration? Provide reasons for your response.

P2, Resource 14: Teacher's notes – Refugees, asylum seekers and migrants

The following information is adapted from the Refugee Council of Australia and Australian Human Rights Commission websites.

Refugees and asylum seekers

People can seek entry to Australia through the Migration Program (for skilled and family migrants) or the Humanitarian Program (for refugees and others in humanitarian need).

The Humanitarian Program has two parts:

- **offshore** resettlement for people in humanitarian need overseas
- **onshore** protection for people already in Australia who arrived on temporary visas or with no documents, and who want protection in Australia.

Who are asylum seekers and refugees?

An asylum seeker is someone who says that he or she is a refugee but whose claim has not yet been assessed. An asylum seeker is someone who has fled their own country and applies to the government of another country for protection as a refugee.

A refugee is any person who has left their own country of nationality due to established fear of being persecuted on the basis of ethnicity, religion, nationality, membership of a particular social group or political opinion; and is unable to, or is unwilling to return to it.*

Asylum seekers and refugees in Australia

What is Australia's refugee policy?

Australia has two channels for refugee arrivals – offshore and onshore processing. 13 000 places are reserved for humanitarian entrants. Offshore clients are eligible to apply for protection status from their own country of origin. If approved they are brought to Australia and provided with a Permanent Protection Visa, which can lead on to full citizenship. The onshore system involves those coming to Australia by alternative means, often a boat, but also under a legal visa such as travel or student, and applying for protection once on Australian soil. People in this category are often detained whilst their visa is being assessed. Detention can last for several years.

*Source: <http://www.carad.wa.org/?pageid=9>.

How many asylum seekers are there worldwide?

At the end of 2007 there were about 740 000 people in the world waiting to hear if they can be given refugee protection.

Where did most people apply for asylum in 2007?

- 50 700 in the United States of America
- 45 600 in South Africa
- 36 400 in Sweden.

6303 people applied for asylum in Australia.

Who granted the most refugee visas to asylum seekers?

- Ethiopia 19 896
- United States 17 979
- Malaysia 14 156
- France 12 928.

How many refugees are there worldwide?

At the end of 2007, there were about 11.4 million refugees around the world. This is the largest number of refugees seen in the past six years and the number is still increasing.

Where are the refugees?

At the end of 2007:

- the Asia-Pacific region had 27.6%
- the Middle East and North Africa region had 27.4%
- the rest of Africa had 23.5%
- Europe had 16.3%
- North and South America had 5.2%.

Which countries have the most refugees?

- Pakistan has two million refugees.
- Syria has over 1.8 million refugees.
- Iran has about 964 000 refugees.

Where did most refugees come from in 2007?

Afghanistan (3.1 million) and Iraq (2.3 million). Other countries with large numbers of refugees are Colombia, Sudan, Somalia and Burundi.

About half of all refugees were female, about 44% were under the age of 18 and about 10% were under the age of five.

How many refugees come to Australia?

Each year the federal government decides how many people come to Australia as refugees under its humanitarian program.

Humanitarian Program 2003–04 to 2007–08

2003–04	2004–05	2005–06	2006–07	2007–08
13 851	13 178	14 144	13 017	13 014

The 2008–09 Humanitarian Program was increased to 13 500, with 500 places set aside for Iraqi refugees.

Australia is one of the most difficult countries in the world to get into. As mainland Australia shares no land border with any other country and is far from most major conflicts, relatively few people seek asylum here compared to the United States and Europe. For example, in 2007 about 6303 people sought asylum in Australia. This compares with 50 700 applications in the United States, 45 600 in South Africa and 36 400 in Sweden.

Where do refugees in Australia come from?

Offshore Resettlement Program, visa grants by region 1999–2000 to 2007–08

Region	1999–2000	2000–01	2001–02	2002–03	2003–04	2004–05	2005–06	2006–07	2007–08
Middle East and SW Asia	2208	2155	2743	4701	2867	3174	4335	3126	3807
Africa	1736	2032	2801	5616	8353	8486	7100	5695	3291
Asia	113	316	189	181	221	415	1260	2315	3636
Europe	3424	3462	2709	1158	354	20	55	50	59
the Americas	21	27	16	0	7	1	8	0	6
Total	7502	7992	8458	11 656	11 802	12 096	12 758	11 186	10 799

Source: Department of Immigration and Citizenship, *Australia's Refugee and Humanitarian Programme*, fact sheet 60. At <<http://www.immi.gov.au/media/fact-sheets/60refugee.htm>>, (viewed 15 September 2008)

What happens to asylum seekers in Australia?

Asylum seekers in Australia are treated differently according to whether they entered Australia as 'authorised' or 'unauthorised' arrivals.

'Authorised' arrivals enter Australia with a valid visa (such as a tourist or student visa).

'Unauthorised' arrivals enter Australia without a valid visa, by boat or by air. In July 2008 the federal government announced that Australia will only detain unauthorised arrivals for identity, health and security checks. Once they have passed these checks, they may be issued with a bridging visa so that they can live in the community while their refugee applications are being decided. Unauthorised arrivals who are found not to be refugees under Australian migration law may be removed from the country.

Why are refugees allowed to stay in Australia?

Every country that has adopted the United Nations Refugee Convention, including Australia, makes a commitment to protect the rights of refugees. An important part of this commitment is never to return a refugee to a country where he or she may be in danger.

Australia signed the Refugee Convention. This means Australia is obliged to provide protection to people seeking refugee status, regardless of whether they entered Australia lawfully or unlawfully. This means that Australia must give authorised and unauthorised arrivals the chance to prove whether or not they are refugees before removing them from the country.

Australian law also requires that people who have not succeeded in their claim for refugee protection and who cannot lawfully stay in Australia be removed from Australia as soon as possible.

Adapted from:

<http://www.humanrights.gov.au/racial_discrimination/face_facts/chap3.html#3_1>

and

<<http://www.refugeecouncil.org.au/arp/facts-02.html>>

Information about mandatory detention, asylum seekers and refugees can be found at:

<http://www.humanrights.gov.au/racial_discrimination/face_facts/FTF_2008_Web.pdf>, Chapter 3

P2, Resource 15: Student worksheet – Myths and facts about asylum seekers and refugees

The following information is adapted with permission from:

http://www.ajustaustralia.com/informationandresources_newsandanalysis.php?act=student_kits&id=29

Myths and Facts about Asylum Seekers

December 2008

Myth: Getting rid of mandatory detention will send a 'green light' to people smugglers.

Fact: Asylum seekers are fleeing extreme danger in their home country caused by war, persecution or violence. The movement of asylum seekers is controlled by world events, such as the war in Afghanistan or Iraq, not by Australia's immigration policies. As long as there are wars, persecution and other global problems, people will continue to seek safety in other countries and refugees will always come to Australia to seek asylum.

There is no evidence to suggest that mandatory detention is a deterrent to boat arrivals. Australia has had a mandatory detention policy since 1992, and since then there has been an increase in asylum seeker arrivals, due to 'push' factors such as the Taliban in Afghanistan.

While Australia has the right to protect its borders and its security, it also has the responsibility to uphold its human rights obligations. The way in which we choose to treat vulnerable people in our society, such as refugees and asylum seekers, tells us a lot about our values.

Myth: Policies against asylum seekers will stop people smugglers.

Fact: Punishing refugees and asylum seekers will not stop people smugglers. They want to make money and don't care what conditions they take people to. Most asylum seekers either have no idea what the domestic policies of Australia are or they are fleeing much worse conditions such as war or torture.

The only way to stop unauthorised boat arrivals into Australia is to cooperate internationally, to resolve conflict in the countries refugees come from and to work with other countries on policing operations against people smugglers.

Myth: Recent policy changes have increased boat arrivals.

Fact: Since 2005, Australia has had 5–7 boats arrive per year. In 2008, there were 5 boat arrivals with 83 people. Compared to Australia's general immigration intake for 2006–07 (148 200 people), unauthorised boat arrivals that year (133 people) represented less than 0.09% of this intake.

'There are very few asylum seekers coming to Australia compared to other parts of the world,' said United Nations High Commissioner for Refugees (UNHCR) regional representative, Mr Richard Towle, in 2008.

Myth: Without mandatory detention, boat arrivals are a health risk to the community.

Fact: Over 5.5 million people visited Australia in 2006. Most of these were tourists and were not required to have health checks. In addition, the government does not detain asylum seekers who arrive by plane and allows them one to two months to get a health check, because the government knows that there is minimal risk to the community. There is no reason why asylum seekers who arrive by boat should be treated any differently, and the Department of Immigration and Citizenship (DIAC) has concluded that people who arrive by boat are no less healthy than other visitors to Australia.

Myth: Boat people are not ‘genuine’ refugees because they pay people smugglers.

Fact: Asylum seekers who use people smugglers are mostly desperate people whose options have run out. They see fleeing their country as a refugee as the only way that they will gain safety for themselves and their families. Extended families may sell everything they have and live on tiny incomes for years to send one person to safety.

Many families end up with large debts to the smugglers. A study by the aid agency, Médecins Sans Frontières, in refugee camps on the Iranian border, found that nearly all families were in debt, with members held hostage by smugglers until the debt was paid. A person does not have to be poor or uneducated to be a refugee. In fact, many people have experienced increased persecution because of their educational, professional or political backgrounds.

Myth: People who arrive unauthorised are not ‘genuine’ refugees. They are illegal immigrants.

Fact: Asylum seekers are not criminals or illegal immigrants. Under Australian and international law, a person is permitted to enter Australia for the purpose of seeking asylum, whether by boat or by air. A refugee’s claim for asylum has nothing to do with how they arrive in a country, but everything to do with the persecution that they are escaping.

There are people who can be classified as illegal immigrants. These are people who overstay their visas (at any one time there are about 50 000 over-stayers in the country). Most of these are from western countries, particularly the US and the UK, and are not seeking asylum in Australia.

Myth: Refugee organisations want unrestricted entry of refugees, which will allow terrorists into Australia.

Fact: No good organisation which speaks on behalf of refugees recommends a policy of unrestricted entry.

Australia does not allow, and has never allowed, unrestricted entry of any person. People who arrive without authorisation have their claims for asylum carefully examined. Most are found to be genuine refugees. There is zero evidence that any asylum seekers who have arrived in Australia by boat have connections to terrorism. In fact, in August 2002, the Director-General of the Australian Security Intelligence Organisation (ASIO) told Parliament that of 5 986 boat arrivals, not one was found to be a security risk.

Myth: Refugees have no right to come here and expect us to help them.

Fact: *‘Everyone has the right to seek and to enjoy in other countries asylum from persecution.’*
– Article 14, The Universal Declaration of Human Rights.

Australians are lucky in that they are born in a country where human rights are respected. Unfortunately, others are not so lucky. But they still have the same human rights and have the right to seek safety in a country that upholds them.

Myth: Refugees are too ‘culturally different’ to fit in with the Australian way of life.

Fact: This has been said about every group of immigrants since white settlement in Australia began—from the Irish and the Chinese to Jewish refugees after WW2, Greeks, Italians and Vietnamese. All these groups have settled successfully in Australia. The process of settling into Australia has not always been smooth or easy, but compared with the trouble and hatred in many other countries, Australian multiculturalism is a success.

Afghans have lived in Australia for over a century, and played an important role in the opening up of trade routes through some of the country's harshest lands. Afghan explorers brought camels to Australia!

Myth: Boat people are 'queue jumpers', stealing the places of 'genuine' refugees waiting patiently in camps for their turn at orderly processing by the UNHCR.

Fact: The myth of a 'queue' – where refugees from around the world have their names recorded in an organised database and 'wait their turn' – is completely untrue.

Many asylum seekers come from countries where there is no UNHCR office and no Australian embassy (eg Iraq or Afghanistan). Even in a country with a UNHCR office, a refugee may not be able to get there to register, perhaps because of roadblocks, curfews and travel restrictions.

P2, Resource 16: Student worksheet – Facts and myths about asylum seekers and refugees

Myths about asylum seekers and refugees	Facts about asylum seekers and refugees
Australia is being flooded with 'boat people' and refugees.	
Refugees don't fit into the Australian way of life.	
Unrestricted entry of refugees allows terrorists into Australia.	
Asylum seekers are illegal immigrants.	
Refugees choose to leave their country.	

Topic 4: Making Australia

Purpose

In the activities for this topic, students will:

- recognise the experiences of Australia's Indigenous peoples in the formation of a national identity
- recognise the place of immigration in the formation of a national identity
- research and compare the different waves of refugees who have come to Australia.

Time

Teachers will need 2.5–3 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

P2, Resource 17: Student worksheet – 'Apology to Australia's Indigenous Peoples' (a copy for each group).

P2, Resource 18: Student worksheet – Indigenous Australians today (a copy for each student).

P2, Resource 19: Events and policies in Australia's Indigenous history (a copy for each group).

A map of Australian Aboriginal Languages can be purchased from www.aiatsis.gov.au

P2, Resource 20: Teacher's notes – Australian immigration policy.

P2, Resource 21: Images of immigration to Australia (a copy for each group).

P2, Resource 22: Student worksheet – Australia's immigration history (a copy for each group).

P2, Resource 23: Teacher's notes – Key milestones in Australia's citizenship, immigration and Indigenous history.

Suggested activities

Activity 1

Students read the 'Apology to Australia's Indigenous Peoples' by Kevin Rudd (P2, Resource 17). The full text of the Apology is available at: http://www.aph.gov.au/house/Rudd_Speech.pdf. In groups, students brainstorm 'Why did we need the apology?' (15 minutes)

Activity 2

Students work in a group to complete the activities on P2, Resource 18, about the situation for Indigenous Australians today. (30 minutes)

To find updated information, see <http://www.humanrights.gov.au/education/index.html>

Activity 3

Students draw a timeline of the most important policies and events using P2, Resource 19 and/or P2, Resource 23.

Activity 4

Students view and discuss the WA part of the map of Australian Aboriginal languages at the time of European settlement. This map and other information about Indigenous languages can be found at:

http://www.aiatsis.gov.au/aboriginal_studies_press/aboriginal_wall_map/map_page

Discussion questions: Which areas in Australia had the most Indigenous languages? Which areas had the least? Why? Why are so many languages no longer spoken today? (30 minutes)

Activity 5

Students work in groups to view images from Australia's immigration history (P2, Resource 21) and identify which aspect, or period, of immigration history the images represent. Students then research one of the aspects or periods of immigration history that relates to one of the images. Use P2, Resource 22 as guide for the research. As a class activity, students create a timeline about the history of immigration in Australia using the images and the information they have collected. P2, Resource 20, has background information for teachers. (1 hour with extra time for homework)

For online information about Australia's immigration history see:

<http://www.naa.gov.au/naaresources/publications/research_guides/guides/immig/contents.htm> and <http://www.multiculturalaustralia.edu.au/history/timeline_intro.php>.

Activity 6

As an extension of Activity 5, the time periods of the policies that students researched about Indigenous Australians in Activity 2 could be added to the time line. The teacher could then lead a discussion comparing Australia's immigration history and Indigenous policies.

Focus questions

- What are the key events and policies in Australia's history in relation to Indigenous Australians?
- What are the key events and policies in Australia's immigration history?

Assessment

Students research the events and policies in Australia's Indigenous or migration history.

Extension

1. Students research contributions of individual Australians or events to the development of Australian history, eg the Myer family, Lowitja O'Donoghue, Lord Mayor of Melbourne, John So, Gustav Nossal, The Snowy Mountains Hydro-Electric Scheme, pearl divers in Broome, The Goldfields Pipeline, refugees from the Vietnam War, AO Neville, Indigenous footballers, Battle of Pinjarra, Yagan.
2. Students research their own family histories: when they came to Australia, why they came, attitudes now to their country of origin, to Australia and the changes to their lives.
3. Watch movies about Western Australia's history, eg *Rabbit-Proof Fence*.
4. Students research refugee stories from various time periods in Australia's recent history, eg:
 - after the Second World War, refugees from countries such as Germany, Poland and the Ukraine
 - in the 1970s and 1980s, refugees from Indochina (especially Vietnam) and Latin America (Chile and El Salvador)
 - the 1990s, refugees from Bosnia and Croatia
 - the 1990s, refugees from Afghanistan and Iraq
 - the 2000s, refugees from Africa – in particular, Sudan.

P2, Resource 17: Student worksheet – ‘Apology to Australia’s Indigenous Peoples’

The Apology

On the 13 February, 2008, Prime Minister Kevin Rudd apologised on behalf of both the Government and Parliament of Australia for the laws and policies which inflicted pain, suffering and loss on the ‘Stolen Generations’ of Indigenous peoples. The Apology was adopted with the support of all political parties.

The national Apology was a recommendation of the *Bringing Them Home* report 1997, Appendix 5a. The report identified that a national Apology would contribute to the proper recognition of Indigenous Australians as our nation’s first peoples and national healing and reconciliation.

In recognition and respect, the national Apology should be spelt with a capital ‘A’.

Apology to Australia’s Indigenous Peoples

I move:

That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations—this blemished chapter in our nation’s history.

The time has now come for the nation to turn a new page in Australia’s history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

The Hon Kevin Rudd, Prime Minister

P2, Resource 18: Student worksheet – Indigenous Australians today

In the Apology, Mr Rudd said that we look forward to:

‘A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.’

What Mr Rudd meant by ‘close the gap’ was that we all need to work together to make sure Indigenous Australians achieve the same levels of health, education and work that non-Indigenous Australians have.

1. Read the information below, entitled **Indigenous Australians today**, then work in a group to write two statements for each heading about the differences in Indigenous and non-Indigenous people’s lives.
2. Use the headings: Health, Education, Employment, Housing.
3. Write the statements on large paper and display them on the board in the classroom. You may need to look up the meaning of some terms, eg infant mortality rate, before you can write your statements.
4. Compare your statements with statements from other groups.

Indigenous Australians today

Indigenous peoples generally experience lower standards of health, education, employment and housing than non-Indigenous people in Australia.

Health

- **Life expectancy 1996–01:**
 - Indigenous males – 59 years
 - all Australian males – 77 years
 - Indigenous females – 65 years
 - all Australian females – 82 years.
- **Death rate 2001–05:** The death rate for Indigenous peoples aged 35–54 in the Northern Territory, Queensland, South Australia and Western Australia was five times that of the total Australian population. In these states around 75% of Indigenous males and 65% of Indigenous females died before the age of 65 years. This is in contrast to the non-Indigenous population where around 26% of males and 16% of females died aged less than 65 years.
- **Infant mortality 2001–05:** The infant mortality rate for Indigenous Australians is twice the infant mortality rate for all Australians. For respiratory disease (8%) and external causes (mainly accidents) (4%), the mortality rates for Indigenous infants were eleven and four times higher respectively, compared with non-Indigenous infants.
- **Causes of death 2006:** The three major causes of death for Indigenous peoples are diseases of the heart and blood vessels, cancer, and external causes. Indigenous peoples are more likely than other Australians to die from accidents, assault and self-harm (16% of Indigenous deaths compared to 5.7% of non-Indigenous deaths in Australia), and are more likely to die from diseases of the respiratory system and endocrine, nutritional and metabolic systems, such as diabetes.

- **Suicide and self-harm:** Suicide and self-harm cause a great deal of grief in many Indigenous communities. Suicide rates are higher for Indigenous peoples than for other Australians, and particularly for those aged between 25 to 34.

Table 1.2 Indigenous Health by Location 2001 and 2004–2005

Health status	2001			2004-05		
	Remote	Non-remote	Total	Remote	Non-Remote	Total
Excellent/Very good	35%	42%	40%	41%	44%	43%
Good	43%	30%	33%	40%	33%	35%
Fair/Poor	22%	28%	26%	19%	23%	22%

Source: Australian Bureau of Statistics, *National Health Survey: Aboriginal and Torres Strait Islander 2004-05*, Catalogue No. 4715.0, Table 1 *Indigenous Persons: Summary Health Characteristics by Remoteness*, Australia, (2005), p 17.

In 2006, the unemployment rate for Indigenous people was 16% compared with only 5% for the non-Indigenous population.

Education

- **Educational achievement, 2006:** Indigenous people over 15 years who had completed Year 10 was 33% in major cities and 24% in remote areas compared with 93% of all students in Australia who completed Year 10. The proportion of Indigenous peoples who had completed Year 12 was 29% in major cities and 13% in remote areas compared to 72% of all Australians.
- **Higher education, 2006:** 6% of Indigenous peoples aged between 18 and 24 years were attending university compared with 25% of non-Indigenous people. In all age groups, Indigenous peoples were more likely to be attending TAFE than university.

Employment and income

- **Labour force participation, 2006:** 57% of Indigenous peoples aged 15–64 years had jobs compared with 76% of the non-Indigenous population in the same age group.
- **Unemployment, 2006:** The unemployment rate was 16% for Indigenous adults compared with 5% of the non-Indigenous population. About 71% of unemployed Indigenous adults were looking for full-time work. The unemployment rate for Indigenous peoples has improved since 2001, when the unemployment rate was 20%.
- **Income, 2006:** The average weekly household income for Indigenous peoples was \$460 and for non-Indigenous people it was \$740.

Housing

- **Home ownership, 2006:** 63% of Indigenous people live in rented houses, 12% own their homes and 24% own their homes with a mortgage. 35% of non-Indigenous households own their homes and 36% own their homes with a mortgage.
- **Internet access, 2006:** 43% of Indigenous households had internet access, compared with 64% of non-Indigenous households.

- **Overcrowding, 2004–2005:** 27% of Indigenous peoples were living in overcrowded houses, with 14% of these houses being in major cities or inner regional areas and 63% in very remote areas. Overcrowding puts stress on basic household facilities and can contribute to the spread of infectious diseases such as skin infections, respiratory infections and eye and ear infections. In the Northern Territory, 61% of Indigenous households were overcrowded.
- **Sewerage service, 2006:** In the past 12 months, 142 Indigenous communities experienced sewerage overflows or leakages, affecting 30 140 persons. In 2006, there were 51 dwellings in communities not connected to an organised sewerage system, 85 not connected to an electricity supply and 10 not connected to a water supply.
- **Indigenous homelessness:** Indigenous peoples are more likely to experience homelessness than other Australians. The rate of Indigenous homelessness was three times the rate for other Australians in 2006.

Criminal justice system

- **Adult imprisonment, 2007:** Indigenous prisoners represent 24% of the total prison population in Australia. Nationally, the imprisonment rate for Indigenous adults at June 2007 was approximately 13 times that for non-Indigenous adults. In the Northern Territory, 84% of the prison population was Indigenous, in Victoria only 6% was Indigenous. In Western Australia Indigenous people are 21 times more likely to be imprisoned than the non-Indigenous population.
- **Juvenile detention, 2006:** Indigenous youth aged 10 to 17 years were 21 times more likely than non-Indigenous youth to be detained in juvenile justice centres (than non-Indigenous peoples of the same age group), although this has begun to improve since 2004.
- **Deaths in custody:** Although Indigenous people are now less likely to die in *police* custody compared to 20 years ago, they are more likely to die in *prison* custody.
- From 1980–89, 67 Indigenous people died in police custody and 39 in prison custody. From 1990–99, 51 Indigenous people died in police custody and 95 in prison custody. From 2000–05, 44 Indigenous people died in police custody and 57 in prison custody.
- During 2005, 54 people died in all forms of custody in Australia. Of the 54 deaths, 15 were Indigenous people. During the period 1990 to 2005, the majority of deaths (62%) occurred in prison custody, while 37% of the deaths occurred in police custody. During this period, 19% of all deaths in prison custody were Indigenous people.

Adapted from <http://www.humanrights.gov.au/racial_discrimination/face_facts/chap1.html#1_7>

P2, Resource 19: Events and policies in Australia's Indigenous history

In the Apology, Mr Rudd also said:

'We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.'

Many of the past laws and policies of previous Australian governments still affect Indigenous Australians today. There have also been some policies and events that have tried to improve the lives of Indigenous Australians.

Work in a group to carry out this task about past Indigenous policies and events.

- Read the **Summary of past Indigenous policies and events** below, and choose one you would like to know more about.
- Collect more information about the policy or event you have chosen. Use books, magazines, newspapers and the internet. Collect pictures, as well as written information.

Useful websites

<http://www.dreamtime.net.au/indigenous/timeline.cfm>

http://www.humanrights.gov.au/education/voices/pdf/VOA_Timeline_poster.pdf

<http://www.racismnoway.com.au/library/history/>

http://www.humanrights.gov.au/racial_discrimination/face_facts/chap1.html#1_7

<http://www.reconciliation.org.au/i-cms.isp>

- Arrange the information you have collected under the following headings.
 - **Description** – describe the policy or event.
 - **Reason** – write about why the policy existed or why the event happened.
 - **What Indigenous Australians Thought** – write about what Indigenous Australians thought, felt or did about the event or policy.
 - **Time and Place** – write about when the event took place or how long the policy was in place.
 - **The Effect Today** – write about the situation today, the effects of the policy on Indigenous Australians and what they think about the policy or event now.
- 5. Present your information on a poster, as a recount or storyboard.

Summary of past Indigenous policies and events

Terra nullius

Aboriginal land was taken over by British colonists because it was argued at the time that the land belonged to no one. In 1992, the basis for Australia's colonisation, *terra nullius*, was dismissed by the High Court of Australia in the Mabo decision. In Mabo, the High Court acknowledged that Australia was occupied by Aboriginal and Torres Strait Islander people before European settlement.

Protection policies

Up until the 1950s, Australian Indigenous peoples lived under protection policies. These policies were 'paternalistic'; that is, the belief that Australian Indigenous people needed to be protected from non-Indigenous society. What it meant was that Indigenous people were denied the right to make their own decisions, use their own languages and follow their own cultural practices that had been handed down over many thousands of years.

Assimilation

The policy of assimilation was introduced in 1951. This policy meant that Australian Indigenous people not of 'full blood' should be absorbed and assimilated into the wider population. They would be socialised into the ways of the 'white community' and have all the advantages, such as education, that had been denied to them. The aim of assimilation was to make the 'Aboriginal problem' gradually disappear so that Aboriginal Australians would lose their identity.

The 'Stolen Generations'

This policy meant that Indigenous children could be lawfully taken away without their parents' consent and without a court order. Non-Indigenous children could also be removed without their parents' consent, but only if ordered by the court.

The 'Freedom Ride' – 1965

In 1965, a group of university students, led by Charles Perkins, went on a bus trip around the rural towns of NSW. The aim was to raise awareness of Aboriginal issues and examples of discrimination.

The 1967 referendum

In May 1967, a constitutional referendum to include Indigenous people in the national census and enable the Commonwealth government to make laws regarding Aboriginal affairs passed with a vote of 91%.

Self-determination policy

In 1972, the federal Labor government, led by Gough Whitlam, adopted the policy of 'self-determination' for Indigenous communities. This policy was about allowing Aboriginal communities to make decisions about their own development. It recognised that Aboriginal people had a right to be involved in making decisions about their own lives.

Self-management policy

In 1975, the federal government, led by Malcolm Fraser, adopted the policy of 'self-management' which focused on Indigenous communities managing government projects and funding at the local level. However, they didn't have much say in what kinds of projects would be created.

Land rights

In 1976, the federal government passed land rights law for Indigenous people in the Northern Territory. Most other states also have some form of land rights legislation in place, although the degree of control given to Indigenous people over the land in question differs significantly from state to state.

Native title

In the Mabo case of 1992, the High Court of Australia decided that *terra nullius* (owned by no one) **did not apply**. It found that Indigenous peoples who have maintained a continuing connection with their land according to their traditions and customs may have ownership rights to their land under traditional law recognised in Australian law.

Royal Commission into Aboriginal deaths in custody

The Royal Commission into Aboriginal deaths in custody (1987–1991) studied and reported on the high level of deaths of Aboriginal people while in custody after being arrested or convicted of committing crimes. This included suicide, natural causes, medical conditions and injuries caused by police.

Reconciliation

Reconciliation is about improving the relationship between Indigenous and non-Indigenous people for the future. It is based on understanding the past relationship between Indigenous and non-Indigenous people, understanding the past injustices and impacts of colonisation and dispossession on Indigenous people and respecting the cultures, identities and rights of Indigenous people.

P2, Resource 20: Teacher's notes – Australian immigration policy

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More than 60 years of post-war migration

Since 1945, around 6.8 million people have come to Australia as new settlers. Their contribution to Australian society, culture and prosperity has been an important factor in shaping our nation.

A large-scale program of migration to Australia began at the end of World War II when millions of people in Europe were displaced from their homelands. At the same time, in Australia, there was a desperate shortage of labour and a growing belief that substantial population growth was essential for the country's future.

These and other factors led to the creation of a federal immigration portfolio in 1945.

By 1947, a post-war immigration boom was underway, with a large and growing number of arrivals including those on government-assisted passage.

Agreements were reached with the United Kingdom, some European countries and the International Refugee Organisation (IRO) to encourage migrants, including displaced persons from war-torn Europe, to come to Australia. By 1950, almost 200 000 people had arrived.

A million more migrants arrived in each of the following four decades. Today, nearly one in four of Australia's more than 21 million population were born overseas. New Zealand and the United Kingdom are the largest source countries for migrants, but other regions – notably Asia – have become more significant [than they previously were].

Early migration waves

The date of the first human occupation in Australia remains an open question, but evidence exists that humans have been on the continent for at least 40 000 years. Consequently, the Aboriginal people are regarded as the Indigenous people of Australia.

Transported criminals were the basis of the first migration from Europe. Starting in 1788, some 160 000 convicts were shipped to the Australian colonies. From the early 1790s, free immigrants also began coming to Australia.

The rapid growth of the wool industry in the 1820s created enormous demand for labour and sparked an increase in the migration of free people from the United Kingdom. The social upheavals of industrialisation in Britain also resulted in many people emigrating to escape widespread poverty and unemployment.

During the Gold Rush era of 1851 to 1860, early migration peaked at arrivals of around 50 000 people a year. During this period, Chinese immigrants were the largest non-British group.

Over the years, the migration program reflected economic or social conditions in Australia and elsewhere. For example:

- during the 1840s a large number of Irish immigrants came to Australia to escape famine in their homeland
- from the 1860s to the late nineteenth century, labourers from Melanesia were recruited to work on Queensland plantations
- from the 1860s to the 1920s, concerns about population imbalance resulted in deliberate efforts to attract women to Australia
- during the second half of the nineteenth century, Afghani, Pakistani and Turkish camel handlers played an important part in opening up the continent's interior, facilitating the construction of telegraph and railway lines
- Japanese fishers were instrumental in the pearling industry in the late nineteenth century.

The two world wars also influenced Australia's migration program. The resettling of ex-servicemen, refugees and young people were significant chapters in Australian immigration history.

Post-war developments

The most ambitious part of Australia's migration program followed the end of World War II. Australia negotiated agreements with other governments and international organisations to help achieve high migration targets.

The agreements included:

- a system of free or assisted passages for United Kingdom residents
- an assisted passage scheme for the British Empire and United States ex-servicemen, later extended to ex-servicemen or resistance fighters from The Netherlands, Norway, France, Belgium and Denmark
- an agreement with the International Refugee Organization (IRO) to settle at least 12 000 displaced people a year from camps in Europe
- formal migration agreements, often involving the grant of assisted passage, with the United Kingdom, Malta, the Netherlands, Italy, West Germany, Turkey and Yugoslavia
- informal migration agreements with Austria, Greece, Spain, Belgium and other countries.

These agreements are no longer in force.

Economic and humanitarian events around the world subsequently influenced the size and source countries of the Australian program. At various times in the 1950s and 1960s, the Netherlands, Germany, Italy, Greece, Turkey and Yugoslavia were important migrant source countries.

There were also significant intakes:

- of Hungarian and Czech refugees following unrest in those countries in 1956 and 1968 respectively
- from Chile following the overthrow of the Allende Government in 1973
- from Southeast Asia after the end of wars in Vietnam, Cambodia and Laos from 1975 to the mid-1980s.
- from Poland after martial law was declared in December 1981.

Today the migration program is global, using one set of criteria for applicants anywhere in the world, with migrants originating from more than 185 countries.

Today's migration

In 2006–07, more than 148 000 migrants were granted visas under the Skill and Family Streams of Australia's Migration Program.

In this same period, more than 493 000 people received temporary entry visas to Australia to undertake specific work or business, or to entertain, play sport, have a working holiday or study.

In addition to this, around 13 000 humanitarian entrants were granted visas to enable them to live in Australia to rebuild their lives, having fled persecution or suffering.

The impact of immigration

The post-war immigration program has benefited Australian life in many ways.

Economic

Immigration affects the demand side of Australia's economy through:

- migrants' own spending (food, housing and leisure activities)
- business expansion (investment to produce extra goods and services)
- expansion of government services (health, education and welfare).

It also affects the supply side of the economy through:

- labour, skills and capital introduced into Australia
- new businesses developed by migrants
- migrant contributions to technology
- adding productive diversity through knowledge of international business markets.

Like all Australians, migrants pay taxes to, and receive benefits and goods and services from, government. Research shows that, overall, migrants contribute more in taxes than they consume in benefits and government goods and services. As a result migrants generate surpluses for government.

Australia's economic growth is significantly enhanced by the direct impact migrants have on the economy through their contribution to supply and demand, as well as their indirect contribution to government surpluses (or smaller deficits).

Population composition

Migration has had a very significant effect on Australia's population. At the end of World War II, Australia's population was just over 7 million, with around 90 per cent born in Australia.

At the time of the 2006 Census, Australia's population was 19.9 million, with nearly one in four people living in Australia born overseas. Some 43 per cent of all Australians were born overseas or have at least one parent who was born overseas. Of those born overseas, the United Kingdom is the largest overseas-born group (23.5 per cent), followed by New Zealand (8.8 per cent), China (excluding Special Administrative Regions (SARs) and Taiwan Province) (4.7 per cent) and Italy (4.5 per cent).

Population growth

Natural increase has been the main source of population growth over the past hundred years, contributing two-thirds of the increase in population between 1901 and 2001. Immigration has also been a significant contributor to Australia's population growth but has been more volatile. In 1993, for example, it contributed about 23.1 per cent to population growth, while in 2007 it contributed 55.6 per cent.

Immigration's contribution to population growth is likely to increase during the next 30 years as the ageing of Australia's population leads to deaths increasingly catching up with births.

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Top 10 countries of birth, 1901 and 2006 censuses							
1901 census			2006 census				
	Country of birth	Number	%*		Country of birth	Number	%*
1	United Kingdom	495 074	13.1	1	United Kingdom	1 038 150	5.2
2	Ireland	184 085	4.9	2	New Zealand	389 460	2.0
3	Germany	38 352	1.0	3	China	206 590	1.0
4	China	29 907	0.8	4	Italy	199 120	1.0
5	New Zealand	25 788	0.7	5	Vietnam	159 850	0.8
6	Sweden and Norway	9 863	0.3	6	India	147 110	0.7
7	India	7 637	0.2	7	Philippines	120 540	0.6
8	United States	7 448	0.2	8	Greece	109 990	0.6
9	Denmark	6 281	0.2	9	Germany	106 530	0.5
10	Italy	5 678	0.2	10	South Africa	104 130	0.5
Top 10 total		810 113	21.5	Top 10 total		2 581 470	13.0
Other		47 463	1.3	Other		1 834 560	9.2
Total overseas born		857 576	22.8	Total overseas born		4 416 030	22.2
Total Australian population		3 773 801	100.0	Total Australian population		19 855 290	100.0

Source: Department of Foreign Affairs and Trade website:
http://www.dfat.gov.au/facts/culturally_diverse.html

* Percentage of total population

P2, Resource 21: Images of Immigration to Australia



Seeking asylum

National Archives of Australia: A6180, 8/12/78/24. Reproduced with permission.

Source: <<http://www.naa.gov.au/collection/photossearch/index.aspx>>



Dutch immigrants

Courtesy State Library of Western Australia, The Battye Library

Source: <<http://www.naa.gov.au/collection/photossearch/index.aspx>>



'In 3 years Australia destroyed.'

Source: *Boomerang*, 14 July 1888. Reproduced in M. Dugan & J. Szwarc, *Australia's Migrant Experience*, Edward Arnold, 1987, p 61. Courtesy Australian Institute of Multicultural Affairs.

A government poster of 1948:



They'll help make Australia great!

Source: M. Dugan & J. Szwarc. *There Goes the Neighbourhood*, Macmillan, 1984, p 144. Reproduced with permission of the National Library of Australia from nla.pic - 000004775760.



Immigrants arrive in Melbourne from Bonegilla. Migrant hostel to begin training as nurses, 1948.

Source: <<http://www.bonegilla.org.au/pdf/Calwells.pdf>> (page 3).



Australia Day

Source: <http://www.australiaday.com.au/citizenship.html>



Chinese family

Source: <<http://www.multiculturalaustralia.edu.au/library/media/Image/id/974>>

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FARE ONLY £8.
The relations of Farmers and Farm Labourers going to any of the States of New South Wales receive reduced passages at the following rates:—
Whites £2 and 6d only.
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To general encouragement Early Applications for Assisted Passages should be made.
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ASSISTED PASSAGES TO AGRICULTURISTS from £2.

QUEENSLAND
The Land of Opportunities.
AGRICULTURE is the main industry of Queensland and offers the most fertile and profitable opportunities for the settler.
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A HEALTHY COUNTRY—A WEALTHY COUNTRY.
The Government offers Special Farms to New Zealanders for Farmers, Farm Labourers, and Single Women Domestic Servants.
THE HIGH COMMISSIONER for New Zealand, 125, Cannon Street, London, E.C.

Source: selected Australian newspapers between the World Wars.

Additional images can be found at <http://www.multiculturalaustralia.edu.au>

P2, Resource 22: Student worksheet – Australia’s immigration history

Group research task about Australia’s immigration history

1. Work in a group and view all the ‘Images of Immigration to Australia’ (P2, Resource 21) and decide which of these immigration periods or policies each image represents.
 - *Immigration Restriction Act 1901* (known as the ‘White Australia’ Policy).
 - Post-World War II immigration from Europe
 - Immigration from the 1980s to 2009
 - Assisted passage for English migrants
 - Immigration from Southeast Asia
 - Chinese immigration
 - Italian immigration
2. In your group, choose one of the policies or periods of immigration to Australia.
3. Continue working in your group and research the policy or period you have chosen. Use library books, text books and information from the internet.
4. Look again at the images for the policy or period you have chosen. What does it tell you about the effect the policy or period you have chosen may have had on the people who were immigrating to Australia?
5. With the help of your teacher and other students in the class, create a timeline about immigration to Australia.
6. Write a summary of the information you have found so that it can be added to the timeline. Eg you could write about how many people came to Australia from Southeast Asia after the Vietnam War.
7. Put your summaries and images on the timeline.

Useful websites for your research.

<http://www.immi.gov.au/media/fact-sheets/04fifty.htm>

<http://www.racismnoway.com.au/library/history/>

http://www.multiculturalaustralia.edu.au/history/timeline_intro.php

<http://www.dfat.gov.au/aib/history.html>

http://www.dfat.gov.au/facts/culturally_diverse.html

<http://www.naa.gov.au/collection/explore/migration/index.aspx>

<http://www.bonegilla.org.au/index.html>

<http://www.immi.gov.au/media/publications/statistics/federation/timeline1.pdf>

<http://john.curtin.edu.au/1940s/populate/index.html>

<http://www.janeresture.com/kanakas/index.htm>

<http://www.omi.wa.gov.au>

Chinese immigration

http://www.legacy1.net/headtax/ht_lee_jiquan02.html

Italian immigration

<http://www.italianlives.arts.uwa.edu.au>

P2, Resource 23: Teachers notes – Key milestones in Australia’s citizenship, immigration and Indigenous history

Period	
Pre-1788	An estimated 300,000–1,000,000 Indigenous people were living in Australia prior to the arrival of European settlers. Source: < http://www.workingwithatsi.info/content/history2.htm >
1788–1901	European colonisation – the Australian population includes prisoners, gaolers, officers of the Crown and settlers from the United Kingdom (UK) as well as Afghans, Africans, Chinese, Germans and West Indians.
1901	Federation – enactment of the <i>Immigration Restriction Act 1901</i> (commonly known as the ‘White Australia’ policy). The ‘White Australia’ policy excluded non-white people from immigration into Australia. A good definition of the ‘White Australia’ policy is at: < http://www.multiculturalaustralia.edu.au/hotwords/hotwords.php > (Search under ‘W’.) Indigenous people (not counted in the census as citizens) were controlled by a series of ‘protection Acts’.
1945	Second World War ends – millions of people in Europe were stranded outside their homelands. Many of these ‘displaced persons’ lived in appalling circumstances in camps in western Europe, unable to return to their former countries which were annexed by the Soviet Union (USSR).
1946	Commonwealth and state ministers meet in Canberra on Australia’s Immigration Program. Australia agrees to provide free and assisted passages for selected British immigrants.
1947	Post-war immigration boom begins. First post-war free and assisted British immigrants arrive in Australia. Australia agrees with the International Refugee Organization to settle ‘displaced persons’ from war-torn Europe. Large numbers of European refugees and voluntary migrants arrived in Australia over the following decade. The First Commonwealth immigrant reception and training centre for non-British immigrants was established at Bonegilla, Victoria. ‘Conditioning’ programs are introduced to prepare Australians for large-scale immigration, introduced as an assimilationist practice. Note: <i>Assimilation is the process or expectation that minority groups gradually adopt the customs and attitudes of the prevailing culture or dominant people.</i>
1948	<i>Australian Citizenship Act 1948</i> comes into effect.
1949	The Australian passport is introduced.
1951	Immigration agreements are made with Italy and the Netherlands.
1952	Immigration agreements are made with Greece and West Germany, among other countries.
1958	<i>Migration Act 1958</i> abolishes the ‘dictation test’ and replaces it with an entry permit system.
1959	Assisted passages costing just £10 are offered to people from the UK.

1962	The <i>Commonwealth Electoral Act 1918</i> is amended to give franchise to all Aboriginal people (ie it extended the right to vote to Aborigines in WA, Qld, and NT). Other states – 1949. (From Reconciliation Australia timeline: http://www.reconciliationaustralia.org.au)
1966	Restrictions on non-Europeans immigrating and becoming citizens ceased. The immigration of 'distinguished' non-Europeans was permitted.
1967	An immigration agreement is made with Turkey. Indigenous people are counted in the Commonwealth census as Australians.
1972	The official end of The 'White Australia' policy. Race is removed as a factor in Australia's immigration policies.
1973	Policy of non-discrimination on the grounds of race, colour or nationality in the selection of immigrants is adopted. Policies of assimilation under review and a new expectation of 'integration' is introduced. Note: The notion of integration reflected a more benign and inclusive set of expectations about how immigrants would become part of the 'Australian identity', but nevertheless remained a variant of assimilation.
1978	The first official national multicultural policies are introduced. Refugee and Humanitarian intake programs are established.
1989	A national agenda for 'A Multicultural Australia' is introduced (updated in 1999).
1992	The High Court of Australia rules in the Mabo case that native title exists over particular kinds of land – unalienated Crown land, national parks and reserves – and that Australia was never <i>terra nullius</i> or 'empty land'. For further information see the Reconciliation Australia timeline: http://www.reconciliationaustralia.org.au
1993	<i>The Native Title Act 1993</i> is passed.
1996	Parliament endorses the 'Parliamentary Statement on Racial Tolerance.'
1999	Dual citizenship is introduced.
2001	The federal government introduces the 'Pacific Solution' after the <i>MV Tampa</i> rescued Afghan refugees off the coast of WA.
2004	The <i>WA Charter of Multiculturalism</i> is launched.
2008	The 'Pacific Solution' comes to an end and 'temporary protection visas' are abolished.

Program of work 3 – Understanding multiculturalism

Overview

Students will explore:

- the concepts of multiculturalism
- the different attitudes to multiculturalism
- how cultural diversity and difference is dealt with in the media
- how to take an active role in combating racism.

Phase of learning		
Early Childhood	Middle Childhood	Early Adolescence
		Years 8, 9 and 10

Learning area							
The Arts	English	H&PE	Languages (LOTE)	Mathematics	Science	S&E	T&E
						Culture	

Scope and Sequence

Society and Environment: Culture

Suggested topics

Year 8

- Interpretations of Australian culture over time.

Year 9

- Cultural change, Aboriginal Australians 1967 onwards (Civics and Citizenship).

Year 10

- Contemporary cultural groups and their contributions to Australian culture.
- Cultural stereotypes and prejudices in Australian identity.

Broad developmental understandings

Beliefs and culture

Year 8

- Each person has a world view (a system of values, attitudes and beliefs that shape how they view or interpret the world).

Year 9

- Australia is a pluralist society which includes influences from a range of ethnic groups (Civics and Citizenship).
- Ethnocentrism can influence and limit the way people view other cultures.

Year 10

- Some groups within a culture have more influence than others (Civics and Citizenship).

Cohesion and diversity

Year 8

- Practices and beliefs of cultural groups can be forces for both cohesion and social acceptance of diversity.

Year 9

- Forces for cohesion, share ideas.

Year 10

- Groups both resist change and adapt to change in belief systems and social organisations in order to be cohesive and survive.

Personal, group and cultural identity

Year 10

- National identity has been constructed as a result of interaction between groups from within Australian society and from other societies (Civics and Citizenship).
- Australian national identity has different meanings for different individuals and communities.
- Aboriginal and Torres Strait Islander identity influences contemporary Australian society and identity (Civics and Citizenship).

Active citizenship

When teaching culture, students should be taught:

- the values and processes of democratic practices, which support social justice and education for a sustainable future
- that principles and values of social justice help in formulating, guiding and reviewing social action
- how responsible decision-making and social action support democratic process and concern for others
- how to work appropriately with a range of people who represent diverse views, values and practices (Civics and Citizenship).

Early Adolescence: Health and Physical Education

Interpersonal skills – Students demonstrate the interpersonal skills necessary for effective relationships and healthy, active lifestyles.

Year 8: Types and nature of relationships – appreciating diversity.

Year 9: Developing respectful relationships – affirming diversity.

Year 10: Inclusivity – discrimination, harassment and vilification.

Values				
Pursuit of knowledge and commitment to achievement of potential	Self-acceptance and self-respect	Respect and concern for others and their rights	Social and civic responsibility	Environmental responsibility
		X	X	

Topics

Topic 1: *WA Charter of Multiculturalism*

Topic 2: Attitudes to multiculturalism

Topic 3: Perceptions and the media

Topic 4: Respect – negotiating differences

Time

The time to teach the four topics in this program of work and the number of lessons needed to teach them will vary according to the year level of the students and which activities are included in each lesson. See each topic and activity for details of teaching times.

Materials

Online resource	How to use
<p>Making multicultural Australia http://www.multiculturalaustralia.edu.au/hotwords/index.php</p>	<p>Topic 1: <i>WA Charter of Multiculturalism</i> An explanation of words relating to multiculturalism and why they are controversial. Useful reference for teachers and students.</p>
<p>Australian Human Rights Commission <i>Voices of Australia</i> http://www.humanrights.gov.au/education/voices/index.html http://www.humanrights.gov.au/complaints_information/young_case_studies.html</p>	<p>Topic 1: <i>WA Charter of Multiculturalism</i> Topic 2: Attitudes to multiculturalism Topic 4: Respect – negotiating differences <i>Voices of Australia</i> includes stories by people from culturally diverse backgrounds. This site also has case studies of discrimination against young people in Australia.</p>
<p>ActNow.com.au http://www.actnow.com.au/Issues/Multiculturalism.aspx</p>	<p>Topic 1: <i>WA Charter of Multiculturalism</i> Topic 2: Attitudes to multiculturalism This is a blog site that explores a variety of views about multiculturalism.</p>
<p>Racism. No way! http://www.racismnoway.com.au</p>	<p>Topic 1: <i>WA Charter of Multiculturalism</i> Topic 2: Attitudes to multiculturalism Topic 4: Respect – negotiating differences A wide variety of resources for students and teachers about cultural diversity, multiculturalism and racism.</p>
<p>ANTAR – Australians for Native Title and Reconciliation http://www.antar.org.au/node/221</p>	<p>Topic 4: Respect – negotiating differences Information and activities about racism in Australia. A useful website for teachers and students.</p>
<p>Reconciliation Australia http://www.reconciliation.org.au/i-cms.isp?page=1</p>	<p>Topic 4: Respect – negotiating differences Information about reconciliation and how to develop reconciliation plans.</p>

Resources from the One World Centre	How to use
<i>Multiculturalism in Australia</i> , Justin Healey (ed) 2005, Spiney Press, Sydney.	<p>Topic 1: WA Charter of Multiculturalism</p> <p>Topic 2: Attitudes to multiculturalism</p> <p>Information for teachers and students about the history of migration and multiculturalism in Australia and about different views of multiculturalism.</p>
<i>Multiculturalism: a position paper by the acting Race Discrimination Commissioner</i> , Calma, Tom, 2007, Human Rights and Equal Opportunity Commission, Sydney.	<p>Topic 1: WA Charter of Multiculturalism</p> <p>Topic 2: Attitudes to multiculturalism</p> <p>Information for teachers about multiculturalism in Australia and other countries. Also has information about international human rights documents relating to cultural diversity.</p>
<i>Multicultural Australia</i> , Heinemann, John and Barwick, 2007, Victoria.	<p>Topic 1: WA Charter of Multiculturalism</p> <p>Topic 2: Attitudes to multiculturalism</p> <p>Information about various events and people involved in immigration to Australia. Useful reference for students.</p>
<i>Look global: global perspectives in the upper primary classroom</i> , Roslyn Guy, 1999.	<p>Topic 4: Respect – negotiating differences</p> <p>Chapter 10: Making a difference. Activities that explore the effects of racism and what can be done to counteract it.</p>
<i>Human rights for mankind: Racism</i> , Ralph Pettman, 1983, Australian Human Rights Commission, Canberra.	<p>Topic 4: Respect – negotiating differences</p> <p>Useful explanation of various aspects of racism suitable for students.</p>
<i>Are you a Racist? An anti racist handbook</i> , Flinders University, Rebecca Johnke, 1997, Adelaide.	<p>Topic 4: Respect – negotiating differences</p> <p>A series of articles, poems, plays and ideas to combat racism.</p>
<i>The Racism Debate</i> , Kaye Healey (ed), Spinney Press, Sydney.	<p>Topic 4: Respect – negotiating differences</p> <p>Articles from various points of view about racism and cultural diversity in Australia. Useful for teachers and students.</p>
<i>Racism in Australia</i> , Justin Healey (ed), 2003, Spinney Press, Sydney.	<p>Topic 4: Respect – negotiating differences</p> <p>Articles from various points of view about racism and cultural diversity in Australia. Useful for teachers and students.</p>
<i>Australian Perspectives Series: Racism</i> , Itiel Bereson, and Alan Matheson, 1998, Hawker Brownlow, Victoria.	<p>Topic 1: WA Charter of Multiculturalism</p> <p>Topic 2: Attitudes to multiculturalism</p> <p>Topic 4: Respect – negotiating differences</p> <p>Information, cartoons and activities about racism and the development of multicultural Australia. Includes chapters about Indigenous Australians, Jews and anti-semitism, Muslims and combating racism.</p>

Topic 1: *WA Charter of Multiculturalism*

Purpose

In the activities for this topic, students will:

- critically examine definitions of multiculturalism
- examine definitions of multiculturalism in relation to the values that underpin the *WA Charter of Multiculturalism*
- explore the meaning of identity for people with an ethnic background, eg Indigenous Australians,
- examine parts of the *WA Charter of Multiculturalism*
- create a 'charter of multiculturalism' for their school.

Time

Teachers will need 2–2.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P3, Resource 1: Student worksheet – What is multiculturalism? (copy for each group).
- P3, Resource 2: Teacher's notes – Definitions of multiculturalism.
- P3, Resource 3: Student worksheet – Indigenous Australians and identity (copy for each student).
- P3, Resource 4: Student worksheet – The *WA Charter of Multiculturalism* (one copy for the class).

Suggested activities

Activity 1

In groups, students brainstorm words and ideas about multiculturalism. When they have done this, they compare their ideas to the statements about multiculturalism as defined in the *WA Charter of Multiculturalism* (use P3, Resource 1). The teacher then leads a short discussion about what the students have written using P3, Resource 2 for further information about multiculturalism. (30 minutes)

Activity 2

Students read the meanings of the principles of civic values, fairness, equality and participation. The *WA Charter of Multiculturalism* is based on these four principles. They then work in groups to write about how they experience these principles in their school (use P3, Resource 1). (30 minutes)

Activity 3

Students read what Eleanor Burke has to say about what identity means for Indigenous Australians and complete the student worksheet using P3, Resource 3. (30 minutes)

Activity 4

Students read the extracts from the *WA Charter of Multiculturalism*, and in groups (P3 Resource 4) fill in the missing words in the explanations of the extracts. For a full version of the *WA Charter of Multiculturalism* see <http://www.equalopportunity.wa.gov.au/pdf/wa_charter_multiculturalism.pdf>.

Activity 5

Students work to develop a 'charter of multiculturalism' for their school. In groups, students can write:

- the vision
- the rationale
- the objective
- the principles (the principles of civic values, fairness, equality and participation from the *WA Charter of Multiculturalism* could be used).

Groups present the drafts of each part of their charter and edit them using suggestions from other students.

When the charter is complete, it could be taken to a wider audience such as the student school council or displayed around the school with a request for suggestions about how to use the charter.

Focus questions

- What is multiculturalism?
- What is the *WA Charter of Multiculturalism*?
- What do the principles of civic values, fairness, equality and participation mean?
- How do Indigenous Australians and people from other ethnic backgrounds fit into multiculturalism in Western Australia?
- What could be included in a 'charter of multiculturalism' for our school?

Assessment

Students complete a mind map about multiculturalism.

Student worksheets for Activity 3 could also be used for assessment.

Observation of student input into developing a 'charter of multiculturalism' for their school.

Extension

Students research multiculturalism as it is defined and practised in countries such as Canada, England and Sweden. They then compare and contrast what they find with the situation in Australia.

P3, Resource 1: Student worksheet – WA Charter of Multiculturalism

What is multiculturalism?

In your group, you brainstormed what you thought multiculturalism is.

Check how well you went.

Tick the statements about multiculturalism in Western Australia that are similar to the statements your group wrote down.

WA Charter of Multiculturalism – Outline

In 2004, the Western Australian government adopted the *WA Charter of Multiculturalism*.

The Charter addresses some of the challenges posed by the concept of multiculturalism, including the belief by some sections of the population that cultural uniformity is a necessary prerequisite for social unity.

The charter recognises that the people of Western Australia are of different linguistic, religious, racial and ethnic backgrounds, and aims to promote their participation in society.

It acknowledges:

- the lack of recognition of the unique status of Aboriginal people as the first Australians in previous policies relating to multiculturalism
- the prevalence of a myth that multiculturalism is about giving special treatment to some minorities.

The Charter is based on four principles: civic values, fairness, equality and participation.

1. Civic values

The equality of respect, mutual respect, individual freedom and dignity for all members of society subject to the acceptance of the rule of law, social, political and legal institutions and constitutional structures.

2. Fairness

The pursuit of public policies free from prejudice, discrimination and exclusion on the basis of characteristics such as origins, perceived 'race', culture, religion, ethnicity and nationality.

3. Equality

Equality of opportunity for all members of society to achieve their full potential in a free and democratic society, where every individual is equal before, and under, the law.

4. Participation

The full and equitable participation in society of individuals and communities, irrespective of origins, culture, religion, ethnicity and nationality.

Read what each principle means then write about things you see and experience in your school which follow these principles.

Civic values are about respecting the equality, individual freedom and dignity of all members of society.

What do you see or experience in your school that demonstrates civic values?

Fairness is when public policies and society are free from prejudice, discrimination and exclusion of particular groups for any reason.

How are students in your school treated fairly? Explain your answer.

Equality means that every member of society has the same opportunities to achieve their full potential. It also means that all people get equal treatment under the law.

Describe a situation in your school where students are treated equally.

Participation in society means that all people can take part equitably and fully. It also means that culture, ethnic origin or religion should not prevent people taking part in society.

Describe how your school makes sure that all students are able to participate equally. What might prevent students in your school from participating in particular school activities?

P3, Resource 2: Teacher's notes – Definitions of multiculturalism

WA Charter of Multiculturalism

The *WA Charter of Multiculturalism* addresses some of the challenges associated with multiculturalism and from a broad perspective these include:

- the many differing definitions that have emerged over the past two decades, some of which have resulted in confusion, and at times, discontent among Western Australians
- the lack of recognition of the unique status of Aboriginal people as the first Australians in previous policies relating to multiculturalism
- the perception that multiculturalism refers to a policy perspective that relates specifically and only to people who are perceived to be of a particular cultural, linguistic or ethnic background
- the prevalence of the myth that multiculturalism is about giving special treatment to some minorities
- the belief by some sections of the population that cultural uniformity is a necessary prerequisite for societal unity
- the association of multiculturalism primarily with the practice and preservation of traditional cultures.

The Charter enables and facilitates:

- recognition that a cohesive and inclusive society depends on mutual respect between individuals and between groups;
- empowerment of all Western Australians as free and equal members of society by assisting the removal of barriers to participation; and
- acknowledgment of differences such as ethnicity and language, while at the same time emphasizing a sense of community membership and common civic culture and enjoying the rights and duties of a democratic citizenship.

Multiculturalism: A term used to describe the recognition of cultural and ethnic diversity.

In Western Australia, it means all Western Australians are entitled to exercise their rights and participate fully in society, regardless of their linguistic, religious, racial and ethnic backgrounds.

More definitions online at:

<http://www.multiculturalaustralia.edu.au/omi_publications.asp>

<http://www.omi.wa.go.au/omi_publications.asp>

P3, Resource 3: Indigenous Australians and identity

'Aboriginal people want to retain their languages, culture, social organisation and the management of their lands and their lives. There is a constant struggle to retain identity, practise values and maintain beliefs. Indigenous Australians desire representation which depicts them accurately as they see themselves.'

Aboriginal Australia. 1994, Bourke C & E and Edwards B (ed). University of Queensland Press, p 10.

1. This text says that Aboriginal people have to struggle to retain their identity. Does this fit with multiculturalism in Western Australia? Explain why or why not.
2. In 1967, a national referendum recognised Indigenous Australians as full citizens. What did this change mean for Indigenous Australians?
3. Eleanor Bourke says that 'Indigenous Australians desire representation which depicts them accurately as they see themselves.' This means that:

'Indigenous Australians want to see their lives portrayed in books, on TV, in movies and newspapers in a way that shows what their lives are really like. They want to see stories about themselves that they think are important not what other people think are important.'

Do you think this could be done and if so, how?

P3, Resource 4: Student worksheet – Reading activity for the WA Charter of Multiculturalism

Find where these words fit into the explanations of the *WA Charter of Multiculturalism*.

should equal against democratic enjoy make sure
 cultural celebrate respect people idea

A vision is a big _____ for doing something.

VISION

A society in which respect for mutual difference is accompanied by equality of opportunity within a framework of democratic citizenship.

The main points of the vision of the *WA Charter of Multiculturalism* are

- _____ for each other
- _____ opportunities for everyone
- all people will be citizens in a _____ society.

The rationale is the reason for doing something.

RATIONALE FOR THE CHARTER

In the initial phase of giving recognition to human rights principles and practices in liberal democracies such as Australia, Governments attempted to ensure that citizens were not prevented from enjoying their rights. More recently, human rights principles and practices are utilised by Governments to do such things as will *enable* citizens to exercise their rights. In this context the Charter acknowledges that while the principles of access and equity and the concept of *formal citizenship* may define the rights and obligations of citizenship, they do not ensure the exercise of those rights. The Charter is an undertaking by the Government of Western Australia that the exercise of a democratic citizenship which recognises the differences in needs and priorities that exist between individuals and between communities will be achieved through its commitment to achieving substantive equality for all Western Australians.

Human rights are recognised in Australia.

In 2004, the Western Australian government thought that a *WA Charter of Multiculturalism* would _____ _____ that everyone's human rights would be respected.

In pursuing the goals of democratic citizenship the Government of Western Australia recognises the need to individualise service delivery if it is to guarantee equitable treatment for all. It recognises that universalist provision of services in the public sector may obscure the distinctive needs of minority communities and cultures. At the core of its policy of enabling Western Australians to practise a democratic citizenship, the State is committed to recognising the diversity present within its population, and to retain a respect for difference in the planning and delivery of services.

Services for the people in Western Australia should be organised so that they meet the needs of all Australians from many different _____ backgrounds.

What the charter _____ achieve when it is implemented.

OBJECTIVES

Work to make sure that all _____ are included in Australian society.

Encourage people of many cultures to feel that they are Australians.

Provide services and support to all West Australians so that they can participate and _____ living here.

Pursuant to the above principles the objectives of the Government of Western Australia are to:

- Facilitate the inclusion and empowerment of members of all communities as full and equal members of the Australian community, enjoying the rights and duties of a shared citizenship.
- Encourage a sense of Australian identity and belonging as citizens, within a multicultural society.
- Ensure that all individuals and minority groups, recognising the unique status of Aboriginal peoples, receive equal and appropriate treatment and protection under the law.
- Enable the recognition and appreciation of the diverse cultures and backgrounds from which members of the Western Australian community are drawn.
- Remove all barriers to equal participation in, and enjoyment of, all aspects of society – social, political, cultural and economic.
- Foster the recognition of the achievements of, and contributions to, the Western Australian community of all individuals regardless of their origins, perceived 'race', culture, religion and nationality.

Make sure that minority groups, especially Aboriginal people, are not discriminated _____ under the law.

_____ and appreciate all the different cultures in Western Australian society.

Make sure that the achievements of all Western Australians are recognised.

Extracts from the *WA Charter of Multiculturalism* available for viewing online at: http://www.equalopportunity.wa.gov.au/pdf/wa_charter_multiculturalism.pdf

Topic 2: Attitudes to multiculturalism

Purpose

In the activities for this topic, students will explore different attitudes to multiculturalism.

Time

Teachers will need 2–2.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

P3, Resource 5: 'Thao, 24, Vietnamese, Enmore, NSW' (copy for each student).

P3, Resource 6: Student worksheet – Different attitudes to multiculturalism (copy for each group).

P3, Resource 7: Student worksheet – Defending a statement (one statement for each group).

P3, Resource 8: Teacher's notes – Assimilation, integration and multiculturalism.

P3, Resource 9: Teacher's notes – Examples of responses that might be given to the four statements.

Suggested activities

Activity 1

Students work individually and read the story 'Thao, 24, Vietnamese, Enmore NSW'. Clarify any terms or expressions that the students may not be familiar with. (See <http://www.youthrep.org.au> for information about UN Australian Youth Representatives.) Students then answer questions about the story using P3, Resource 5.

- What do you think Thao means when he says that there has been 'a shift from tolerance to respect'?
- What different attitudes to multiculturalism did Thao describe in his story?
- Why do you think Thao thinks that having 'access to decision making capacity' is so important?

More stories of people's experiences similar to Thao's can be found at:

<http://www.humanrights.gov.au/education/voices/index.html> (45 minutes).

Activity 2

Students work in groups to sort the statements that describe a variety of different attitudes to multiculturalism. Use P3, Resource 6. Students read and cut out the two main and opposing attitudes to multiculturalism. They then cut out and sort the other statements according to which of the two attitudes they support. Students discuss and vote on which of the two main attitudes to multiculturalism they think are found in Western Australia. Students write eight survey questions using the statements in P3, Resource 6 to help them and carry out a survey to find out what attitudes to multiculturalism are among students in the school and within their families. The results of the surveys could be put on charts, displayed in the classroom and discussed (30 minutes, with additional time for the survey).

For background information about multiculturalism:

<http://www.multiculturalaustralia.edu.au/hotwords/index.php>

<http://www.immi.gov.au/media/publications/multicultural/agenda/agenda1.htm>

<http://www.actnow.com.au/Issues/Multiculturalism.aspx>

Activity 3

Students work in groups to discuss and answer questions about one of the statements from P3, Resource 7. They use P3, Resource 8 as a reference for their discussion and to answer questions. A representative from one of the groups discussing each statement defends their group's statement to the whole class. The whole class can then vote on who best defended the group's statement (45 minutes). P3, Resource 9 can be used by the teacher to help prompt students.

Focus questions

- What are the different attitudes to multiculturalism in Australia today?
- Who might have these attitudes and why?

Assessment

Students write an argument defending multiculturalism as a government policy that is appropriate for Australia at the beginning of the 21st century.

Extension

1. WebQuest: 'Exploring cultural diversity'
<<http://www.racismnoway.com.au/classroom/webquests/2.html>>
2. Collect stories of migrants and refugees who have settled in Australia which show they have contributed to the diversity of life in Australia.

P3, Resource 5: Student workshee – Thao, 24, Vietnamese, Enmore, NSW

The following story is an extract from *Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005*, Human Rights and Equal Opportunity Commission, 2005, p 70.

Thao, 24, Vietnamese, Enmore, NSW

Last year I was the one person selected to be the Australian youth representative to the United Nations General Assembly. For the first time in our history, it was somebody from a refugee background and who is non-Anglo. It was really quite a remarkable thing because part of the role involved me travelling across the country to rural Indigenous communities, like Western Australia and Tasmania. For some of the people that is fine. For other people, it was like 'the Asian person' is representing the whole country. When I was at the UN I had mixed reactions. Some people said that is really strange. They had the notion that Australia is just white. White is Australia. And other people thought having migrants, refugees, second generations, third generations, was normal. I faced a number of different reactions.

Being selected by my peers as someone who is able to represent this country in a very significant capacity, I think signals that even though I come from this particular background, I as an individual have something to contribute and offer. I think that compared to my parents' generation, this represents a shift from tolerance to respect.

Looking at second and third generation young people from migrant and refugee backgrounds, there is more of a dialogue of respect as opposed to tolerance because we know the languages of both the minority and the mainstream and we can therefore have exchanges.

Whether Australia has progressed beyond tolerance has been inconsistent. There are parts of Australia that have easily accepted multiculturalism and cultural diversity. Australia is cultural diversity. Yet some other pockets that are still really quite nostalgic about white Australia, and currently there are lots of things happening on a political level that are invoking these fears in people. Fears of difference and threats to what we call 'our way of life'. That is really problematic because we have not even defined what our way of life really is. Our way of life is hybridity, and our way of life is diversity and so how can more diversity threaten diversity?

It is not just giving migrants and refugees opportunity, but voice, and my work has been involved in giving people a platform for representation and voice. I sincerely believe that even if you come from a middle class background or a lower socio-economic background, or whether your parents came here or your ancestors came here, it is all about giving people access to decision making capacity.

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http://www.humanrights.gov.au/racial_discrimination/voices/pdf/voices_mlc50dpi.pdf

1. **Tolerance** means 'to put up with' something or someone and **respect** means to 'value' something or someone equally.
What do you think Thao means when he says that there has been 'a shift from tolerance to respect'?
2. What different attitudes to multiculturalism did Thao describe in his story?
3. 'Access to decision making capacity' means that people have the opportunity to decide for themselves what should happen to them. For example, they should be asked what they think about a government policy before it is put in place.
Why do you think Thao thinks that this is so important?

P3, Resource 6: Student worksheet – Different attitudes to multiculturalism

In Western Australia there are two main attitudes toward multiculturalism.

1. Some people think that multiculturalism helps to create a harmonious society where people can live together because they respect each other's cultures.
2. Other people think that people who keep their own culture will not become part of Australian society, ie they think that people from different cultures can't live together.

Complete this task about attitudes to multiculturalism.

1. Cut out the two panels below with the main attitudes to multiculturalism on them and glue them at the top of an A3 sheet of paper.
2. Work in groups to sort the following 16 statements that support the main attitudes to multiculturalism. You can cut out the supporting statements and then glue them under the main attitude which you think they support. You may need to find out the meanings of some of the words.
3. Discuss in your group what you think is the main attitude to multiculturalism in Western Australia. Have a class vote about which of the two main attitudes to multiculturalism you agree with most.
4. After you vote in the class, find out what other students in the school and your family think about multiculturalism. You can do this by:
 - writing five survey questions using the statements
 - asking 10 students who are not in your class the five questions and recording what they say
 - asking two or three members of your family the questions and recording what they say
 - putting all your group's results on a chart, displaying them in the classroom and comparing your results with other groups.

1

Some people think that multiculturalism helps to create a harmonious society where people can live together because they respect each other's cultures.

2

Other people think that people who keep their own culture will not become part of Australian society, ie they think that people from different cultures can't live together.

1 Indigenous Australians have a unique place in a multicultural society.	2 We will lose our Australian identity if we mix with other cultures.
3 People need to come from the same culture to have a harmonious society.	4 There are many examples of conflict between different cultures in the same country.
5 People from different cultures can coexist peacefully in one country.	6 A multicultural society means there is more variety of food, music and lifestyles in the country and this is a good thing.
7 Respecting each other's cultures is important in a multicultural society.	8 In a multicultural society, people follow the laws of the country.
9 'Multiculturalism' means people don't want to integrate.	10 Catering to the needs of different cultures helps its people to participate more fully in society.
11 In a multicultural society people have a commitment to the values of Australian democracy.	12 Cultural groups are given special treatment and privileges.
13 It is important for people from different cultural backgrounds to feel they belong in the society.	14 All Australians can benefit from a culturally diverse society.
15 All Australians have the right to preserve their cultural heritage.	16 A society that includes many cultures will lead to a breakdown in social harmony in the Australian community.

P3, Resource 8: Teacher's notes – Assimilation, integration and multiculturalism

Assimilation

Assimilation is the process whereby members of an ethnic group shed their traditions and culture and adopt the customs and attitudes of the mainstream culture. In Australia, assimilation policy was the government's response to the influx of refugees and immigrants from war-torn Europe from 1945 to the early 1960s. Although this was originally replaced by a policy of 'integration', until the early 1970s, assimilation remained the final goal and reflected the values embedded in the *Immigration Restriction Act 1901* (known as the 'White Australia' policy).

Integration

Integration generally describes the process of developing a society that respects, values and draws on the ethnic, religious and cultural diversity of the population. Unlike the process of assimilation, integration does not involve the shedding of traditions and cultures by ethnic groups and adopting the customs and attitudes of the mainstream. Rather, it involves the development of a dynamic culture that draws on the diversity of the traditions of the variety of ethnic groups.

Multiculturalism

A term used to describe the recognition of cultural and ethnic diversity. In Western Australia, it means all Western Australians are entitled to exercise their rights and participate fully in society, regardless of their linguistic, religious, racial and ethnic backgrounds.

P3, Resource 9: Teacher's notes – Examples of responses that might be given to the four statements

Statement 1

'Differences in our population make our country great. We all benefit from these differences because it allows us to be ourselves and because it's good for the country.'

- Forces people to go beyond their known world.
- Opens up new understandings of life (ideas, beliefs, values).
- Improves quality of life and lifestyles (food, hobbies, music, clothes).
- Encourages global outlook (economic and cultural benefits).
- Provides a diversity of skills/experience.
- Reinforces reality – the global shrink!
- Offers options: food, culture (music, language), lifestyle, economic strategy.
- Change is inevitable; 'revolution or evolution' to resist it is to imperil the nation!
- Australia was built with diverse cultures.

Statement 2

'I like all the cultural and other differences in Australia. They are pretty harmless, and they make life more interesting and colourful.'

- Our cities are more colourful.
- We want people to share the food, wine, music and dance, but leave politics and religion at home.
- It's good to live in a society which accepts differences in people.
- We can cope better with change with different people in a rapidly changing world.
- When we recognise differences in others, we accept our own differences.
- Diversity expresses the potential of the individual.
- Individuality encourages high achievement.
- Leads to a greater pool of resources, talents, ideas, knowledge and capabilities.
- More differences in society, more individuals can fit in.
- No assimilation.
- Room for open debate – division of opinion. Therefore, neutralise the extremes – more choices.
- Means more variety: ideas, beliefs, morals, opinions, appearance, lifestyle, food, beverage and culture.
- Good to be ourselves because we're more comfortable, self-esteem, able to achieve potential, more productive, less stress.
- A collective difference makes a strong whole, eg rock groups.

Statement 3

'It's OK to have people from different backgrounds in Australia so long as they all learn to be like Aussies. We all need to be the same, if we are to hang together as a country.'

- Living here by choice – so they should be like Aussies.
- If we can eat Vegemite, they can eat it too!
- We tolerate their folkloric dances, they should speak our language!
- They never make an effort to understand English when we go to their country. Ever been to Paris?
- They're lucky to be here – so they show gratitude by assimilating.
- Don't bring their silly ethnic fights here!
- We want to protect our cultural values and lifestyle – they're the best in the world.
- Why can't they cook lamb chops like we do?
- Why do they use so much garlic and chillies?
- It's hard on the kids if they don't fit in.
- We don't want their triads and Mafia here or the Yakuza.
- Look at the way they behaved in the War.
- They should leave their culture behind – they're Aussies now!
- We don't want trouble/division.
- Better for them, they'll learn something; our culture is better.
- Laws of the land are to be obeyed.
- Don't want ghettos.
- Wars were fought to save Oz democracy and lifestyle.
- Don't want them bringing their own conflicts to Oz.
- Should be able to speak English.
- Migrants get the chance to come here, they should repay us with loyalty (by becoming like us).

Statement 4:

'People who are different cannot live together.'

Examples: Serbia, Bosnia and Croatia, or people within South Africa or the Middle East.

Reasons given:

- incompatible beliefs (colour, religion, race, gender, culture and history)
- intolerance
- imbalance in numbers leads to persecution
- like prefers like
- people don't want to
- people believe one race is better.

Redneck rules:

- Cultural conflict exists.
- Easier to relate to people like yourself.

History shows:

- Fiji: Fijians hate Indians.
- Yugoslavia: Croats hate Serbs who hate the Muslims who hate the Serbs who hate the Croats.
- Malaysia: The Malays hate the Chinese.
- Japan: The Japanese hate the Koreans.
- Ireland: The Irish hate the English.

We need to preserve our cultural and tribal integrity by separating ourselves from other groups.

Topic 3: Perceptions and the media

Purpose

In the activities for this topic, students will have the opportunity to critically examine the way people of ethnic and Indigenous Australian backgrounds are portrayed in different forms of media.

Time

Teachers will need 2–2.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P3, Resource 9: Australian TV programs (copy for each group).
- Magazines and newspapers.
- P3, Resource 10: Ernie Dingo's comments (copy for each student).

Suggested activities

Activity 1

Make a list of five or six Australian TV programs that students watch regularly. Include programs such as *Neighbours* and competitions like *Australian Idol*. Students collect information about the programs for homework.

For each program, students list:

- characters, hosts or participants in competitions who come from an Indigenous background or an ethnic background
- what part they were playing in the TV show.

Students work in groups and compile the information they collected for homework on a table with the following headings.

Name of TV program	List of characters or participants from Indigenous and ethnic backgrounds	The part or role they played in the show

Students draw conclusions from the information they collected about the TV programs using P3, Resource 10 (1 hour and time for collecting information for homework).

Activity 2

Students carry out a print media audit. Ask students to bring in some of the magazines and newspapers they read. Add magazines and newspapers to the collection that the students may not usually read or have access to. Sort them into categories, eg sport, music, arts, fashion, political, film, travel, food, celebrity gossip, home improvement and decoration. Newspapers could be separated into sections or examined as a separate category.

Students examine the magazines and newspapers to find out if they represent the cultural diversity in Australia today. Use the following questions to guide their examination of the magazines and newspapers.

- Can you see people from Indigenous Australian or ethnic backgrounds?
 - How are these people portrayed – as stereotypes, negatively or positively? Are they not seen at all?
 - Who is on the front cover?
 - Who are the main features about?
 - Who features in the 'bad' news stories?
 - Who features in the 'good' news stories?
 - Who features in the advertisements?
- (1 hour)

Activity 3

Students read what Ernie Dingo has to say about the representation of Australia's Indigenous peoples in the media (P3, Resource 11).

Lead a class discussion about the quote. Use the following questions.

- How would you feel if all the actors you see in TV programs and movies were from a different culture from your own?
 - Does what Ernie said fit with what you found out about Australian TV programs?
- (10 minutes)

A brief biography on Ernie Dingo can be found at:

<http://www.cgg.wa.gov.au/About%20Us/Geraldton%20History/ErnieDingo.asp>

Focus questions

- How are Indigenous Australians and people from ethnic backgrounds portrayed in TV programs and print media?
- Does the electronic and print media accurately represent the cultural diversity of Australian society today?

Assessment

Students write to their favourite TV program and suggest that they need to portray more people from Indigenous and ethnic backgrounds in their program. They could write about the reasons for doing this and make suggestions for ways of going about it.

Extension

1. Teachers download examples of electronic media and students examine them for their multicultural focus. This could include YouTube (Australian site), internet sites for major media outlets, internet news sites and blogs.
2. Watch excerpts from an episode of Salam Café. (Episodes are available from SBS – check the SBS website or your school library for more information.)

Discuss the excerpts from the program using the following questions.

- What stereotypes did the panel members expose?
- How did they do this?
- How do you think this program could contribute to a wider acceptance of a multicultural society?

P3, Resource 11: Ernie Dingo's comments

The following extract is taken from the Australian Museum website.

'White Australians basically are racist. Racism stems from what you see on TV. Not seeing an Aboriginal family in these productions is part of that. It's all right to have a black American family in there, that's fine, but not a black Australian. But you can't paint a black picture if you only use white paint.'

Ernie Dingo

Australian Museum 2009, Government of New South Wales, Sydney, viewed 8 July 2009, <<http://australianmuseum.net.au/Indegenous-Australia-Social-Justice>>.

Topic 4: Respect – Negotiating differences

Purpose

In the activities for this topic, students will:

- determine what racism and its effects are
- discuss and practise strategies for countering racism.

Time

Teachers will need 1–1.5 hours to teach the activities for this topic. See individual activities for more specific teaching times.

Materials

- P3, Resource 12: Student worksheet – Black or white? (copy for the class).
- P3, Resource 13: Student worksheet – Definitions of stereotype, prejudice, discrimination and racism (copy for each student).
- Copies of ‘Recognising racism in schools’ (copy for each student).
- P3, Resource 14: Student worksheet – ‘Khalid 18, Lebanese descent, Granville, NSW’ (copy for each student).
- P3, Resource 15: Student worksheet – Countering racism (copy for each student).

Suggested activities

Activity 1

Show students a picture of a fingerprint with the question: ‘Black or white?’ (P3, Resource 11). Ask the questions: From this fingerprint, can you tell if the person is ‘black’ or ‘white’? Do we all have fingerprints? Are any two fingerprints the same? What does this tell you about each of us? This is a short introductory activity to start students thinking about discrimination and racism. (5 minutes)

Activity 2

Students read the definitions of the concepts of stereotype, prejudice, racism and discrimination (P3, Resource 12). Students draw a storyboard about how stereotypes and prejudice can lead to discrimination and racism. Students use the definitions in P3, Resource 12 for ideas. Further explanations can be found at: <<http://www.multiculturalaustralia.edu.au/hotwords/index.php>>; <<http://www.omi.wa.gov.au>> (resource section); <<http://www.racismnoway.com.au/classroom/factsheets/9.html>>; and <<http://www.antar.org.au/node/221>>. (45 minutes)

Activity 3

Students read ‘Recognising racism in schools’ from the Racism. No Way! website at: <<http://www.racismnoway.com.au/upload/RecognisingRacismatSchool.pdf>>. Students then work in groups and note which ‘examples of racism’ they have observed in their years at school. Lead a short discussion about the examples students have observed and describe some specific examples. Students read the ‘effects of racism’. In groups, students note the effects they have observed in their school. In the whole class, note the effects of racism the students have observed and also discuss the effect acts of racism could have on perpetrators. (45 minutes)

Activity 4

Students read 'Khalid 18, Lebanese descent, Granville, NSW', (P3, Resource 13). In groups, students list what steps Khalid took to combat the racism he encountered at school. Make a combined list of group responses on the board. Lead a class discussion about the success of the strategies Khalid used. (20 minutes)

Activity 5

Students work in groups and choose **one** of the following strategies for combating racism then write a dialogue or draw a cartoon of the conversation that may occur between two people if the strategy is used.

- Don't accept racist opinions, challenge them.
- If you hear other students telling a racist joke, point out to them that it might hurt other people's feelings.
- Share with your family and friends what you know about cultural diversity and racism.
- Challenge someone when they talk using stereotypes about a group of people.

Students can use P3, Resource 15, to help them.

Each group shows its cartoon or reads the dialogue that has been written by the whole group to the whole class.

The ANTaR website has some examples of how to deal with racist comments.

Go to: http://www.antar.org.au/issues_and_campaigns/health/racism/speak_up_against_racism.

Focus questions

- What is racism?
- What can be done to counter racism?
- What can an individual do to speak up against racism?

Assessment

Use the student dialogues or cartoons to assess student attitudes to, and understanding of, racism.

Extension

1. Students read about examples of different types of discrimination. List and discuss the types of discrimination they may have experienced.

Information:

<http://www.racismnoway.com.au/classroom/factsheets/9.html>.

Examples:

http://www.humanrights.gov.au/complaints_information/young_case_studies.html.

2. Students develop a 'Reconciliation Action Plan' (RAP) for the school or attend events such as National Sorry Day celebrations. See the Reconciliation Australia website for ideas and information at: <http://www.reconciliation.org.au/i-cms.jsp?page=1>.

P3, Resource 12: Student worksheet – Black or white?



Black or white?

P3, Resource 13: Definitions of stereotype, prejudice, discrimination and racism

Stereotype

- A stereotype is an oversimplified, general attitude about a person or group of people.
- Stereotypes are often, but not always, negative.
- Stereotypes develop when we are unable, or unwilling, to find out all the information we need to make fair judgements about people or situations.

Prejudice

- Unfounded opinions or attitudes relating to an individual or group that represents them unfavourably or negatively.
- Prejudice may be directed at a person on the basis of race, skin colour, language, religion or culture.

Discrimination

- Discrimination occurs when a person or a group of people is treated less favourably than another person or group because of age, race, skin colour, national or ethnic origin, gender, pregnancy or marital status, disability, religion, sexual orientation or some other central characteristic.
- Discrimination happens when a person is denied the opportunity to participate freely and fully in normal day-to-day activities. It might include harassment or victimisation in the workplace; being unable to gain physical access to a building or facility; being denied goods and services; difficulty in obtaining appropriate accommodation and housing, or not being able to join a trade union.

Racism

- A belief or ideology that creates artificial social divisions on the basis of characteristics or abilities specific to a particular 'race', which distinguishes this 'race' as being either superior or inferior to another 'race' or 'races'.

Source: Office of Multicultural Interests, 'Working Definitions of Terms', 2008.

P3, Resource 14: 'Khalid 18, Lebanese descent, Granville, NSW'

The following story is from *Voices of Australia* published by the Australian Human Rights Commission.

Khalid, 18, Lebanese descent, Granville, NSW

As a member of the Lebanese community, I am often placed in an awkward position during some conversations with my friends, particularly when they try and make a connection between the Lebanese community and acts of violence or crime. Normally, I ignore such comments – even though I feel shocked that such ignorance still exists.

One time, however, I decided to take part in the conversation. I began with a simple statement pointing out that not all of the members of the Lebanese community could be classified as violent or criminal. My friends disagreed completely. They told me that it was a majority of the Lebanese community that 'caused all this trouble', bringing up such things as rape and theft. At this point I stopped them and dared them to deny that the fraction of the Lebanese community that did commit such crimes was minimal, evident by the small number of Lebanese people in prison.

I went further and asked them what crime had anything to do with race anyway. I put forward the idea that in every community there will always be a tiny number that set a bad name for everyone else, and this did not necessarily mean that the whole community was like that. Wasn't that the same for the Anglo-Australian and Turkish community of my friends?

I can't say that I had a huge effect on my friends that day, however since then I have seen a slight change in their attitudes and I haven't had to listen to those stereotypes again.

Voices of Australia – 30 Years of the Racial Discrimination Act: 1975–2005, Human Rights and Equal Opportunity Commission, 2005, p 46. Reproduced with the permission of Australian Human Rights Commission. <<http://www.humanrights.gov.au/education/index.html>>.

P3, Resource 15: Student worksheet – Countering racism

In groups, students read 'Countering racism' then choose three strategies they think would be the most effective in their school situation and give their reasons why. Each group shares their ideas with the whole class.

Countering racism

Know your rights and responsibilities

- Be aware of your own rights and responsibilities in relation to racial discrimination.
- Think about your own behaviour to make sure that you don't discriminate against others.

Take a firm stand against racism

- Don't accept racist opinions, challenge them.
- Refuse to participate in racist behaviour.
- If you hear other students telling a racist joke, point out to them that it might hurt other people's feelings.
- Tell teachers if you see students bullying others or calling them racist names.
- Report to teachers any racist material you find.

Learn about other cultures and share what you know

- Find out about other cultures and languages.
- Be proud of your own culture and home language.
- Learn about the cultures of others in your school and share information about your own culture.
- Try to include students from different backgrounds in classroom and playground activities.
- Share with your family and friends what you know about cultural diversity and racism.
- Join in activities that celebrate cultural diversity and reconciliation.

Form your own opinions

- Think about what you read, see on television and hear on the radio about different groups of people. Is it fair?
- Make up your own mind about issues such as reconciliation and immigration. Base your opinion on the facts.
- Challenge stereotypes about different groups of people.