



Australian  
Human Rights  
Commission

everyone, everywhere, everyday

rightsED

Human rights  
education resources  
for teachers



Photo: Anna Bauer

Voices of Australia

# Voices of Australia



Human rights  
education resources  
for teachers

- Subjects:** Civics and Citizenship, History, all Society and Environment subjects, English and Literature.
- Level:** Some activities are suited for Upper Primary (Years 5–6) Most suited to Upper Secondary (Year 10 and up)
- Time needed:** There is enough material for a 10 week program, however activities could be used individually to suit topic requirements. Activities 1–4, and 7, 8 are for single lessons, activities 5 and 6 will require more substantial research time.

## Introduction

This education resource is designed to complement the publication *Voices of Australia: 30 years since the Racial Discrimination Act*. The publication is available at: [www.humanrights.gov.au/racial\\_discrimination/voices](http://www.humanrights.gov.au/racial_discrimination/voices)

The stories in the *Voices of Australia* publication remind us that Australia is a society of many diverse communities. While it is an ancient land, and home to the world's oldest continuing culture, it is also a young and vibrant multicultural society with nearly a quarter of Australians born overseas, and another quarter having at least one parent who was born in another country.

The stories also remind us that within our diversity there are values that many of us share. One of these values is that racism and discrimination have no place in our communities. It is essential for all Australians to understand that equality before the law is not something that we should take for granted. It is essential that shared values be discussed at all levels in our communities in order to minimise the potential for conflict. This is especially important in our classrooms.

The teaching and learning activities incorporated in the resource allow for students to share ideas about each other, to explore their own family history and experiences of diversity, discrimination, race relations, friendships and signs of respect. The resource is intended to help students understand the laws that frame the society we live in, and to appreciate how these laws have been, and continue to be developed.

## Aim

The *Voices of Australia* education resource has been designed to:

- provide students with an understanding of the *Racial Discrimination Act* through actual examples and case studies;
- encourage discussion and dialogue amongst students about issues associated with race relations and their relevance to:
  - society
  - their school community
  - themselves
- to keep students informed about the role and the activities of the Australian Human Rights Commission.

The activities can be photocopied for class use and used individually or as an entire resource.

## Learning outcomes

The *Voices of Australia* education resource has been designed to assist students develop:

- an ability to apply the concepts of human rights and responsibilities to their daily lives
- an understanding of how human rights instruments are applied in Australian law and society
- an understanding of issues that concern different groups in the Australian community, such as migrants, refugees and Aboriginal and Torres Strait Islander peoples
- literacy and comprehension skills, through listening, speaking, reading and responding to various media and text
- research skills and an ability to communicate effectively with others
- skills in describing, reflecting, interpreting, analysing, evaluating and higher order thinking.

## Activities/resources

Teaching and learning activities explore the following themes:

- Australian identities and experiences
- the *Racial Discrimination Act*
- a timeline of race relations

### 1. Discussion game

- Activity sheet: Find someone who ....

### 2. Role play and discussion

- Resource sheet: Character profiles
- Activity sheet: Find a character who ....

### 3. Map and timeline work

- Resource sheet: World map
- Activity sheet: Timeline response

### 4. Listening activity

- *Voices of Australia* audio files
- Activity sheet: Listening to *Voices of Australia*
- Transcript: *Voices of Australia* audio transcripts

### 5. Legal investigation

- Activity sheet: The laws and me
- Activity sheet: Information map
- Resource sheet: Racial discrimination and the law: an overview
- Resource sheet: Protection of human rights in Australia
- Activity sheet: Investigating racial discrimination
- Case study 1: racial discrimination and vilification
- Case study 2: racial discrimination and employment

## 6. Research project

- Activity sheet: Family tree
- Activity sheet: Research organiser

## 7. Creative expression

- Activity sheet: Poetry *Don Dale Boys Hip Hop*
- Activity sheet: Reflecting on literature
- Activity sheet: Get creative

## 8. Vocabulary fun

- Activity sheet: Matching exercise
- Activity sheet: Find-a-word

## 9. Suggested answers

## Teaching strategies

The activities have been designed using an inquiry-based approach to learning.

Inquiry phase	Focus question	Type of learning and teaching activity	Activity in <i>Voices of Australia</i> education resource
Tuning in	What are your rights and responsibilities in Australia?	Discussion game Vocabulary building	Activity 1 <i>Find someone who ....</i>  Activity 8 <i>Find-a-word</i>
	What are the rights and responsibilities of those in our society?	Role play	Activity 2 <i>Character profiles</i>
Finding out	Have the rights and responsibilities of Australians changed during the last 50 years?	Mapping and timeline activities  Listening exercise	Activity 3 <i>Mapping character profiles and using a timeline</i>  Activity 4 <i>Listening to Voices of Australia</i>
Sorting out	Who and what protects our rights and responsibilities?	Reading comprehension (includes activity questions and essay topics)  Media review	Activity 5 <i>Legal investigation</i>
Going further	What are some examples of how rights can be protected?	Source discussion and analysis	Activity 5 <i>Case studies</i>
Making connections	How can we present the stories of different Australians to reflect our rights and responsibilities?	Research project	Activity 6 <i>Researching and presenting stories of family and community history</i>
Taking action	How can we promote rights and responsibilities?	Poetry/song writing  Media development	Activity 7 <i>Creative expression</i>

### 1. Discussion game

This activity is designed as a warm-up exercise to introduce concepts of diversity and anti-discrimination. It also helps students to learn a little more about each other, and works well with students from different backgrounds and with different language abilities.

The activity can be undertaken in small groups, or as a whole class, depending on numbers (no more than 14 in a group).

1. Provide each student with a copy of the activity sheet *Find someone who*. If necessary, demonstrate the language needed for the question that students need to ask \*(eg. Have you ever played football?).
2. Students then move around their group, or class, asking questions and recording the names of people who fit the description.
3. After completing the activity sheet, students regroup to compare notes as a class. Teachers can use this as a brainstorming activity to work out similarities and differences between class members.
4. This activity should be followed by other activities that explore the concepts of diversity and anti-discrimination in more depth.

Descriptions can be changed to suit the class.

**Resources:**

- Activity sheet: Find someone who ....

## 2. Role play and discussion

The aim of this activity is to provide students with an understanding of the different backgrounds that people have, and of the diversity that exists in Australia, through role play. This activity complements topics of migration, and on the impact of the Racial Discrimination Act.

1. Using the *character profiles*, divide students into groups and give each student a different role card. Each student should read the character outline and prepare to answer questions about their character.
2. Once the students have familiarised themselves with their character, give them each a copy of *Find a character who*. As with the first activity, students circulate asking questions (about each character) in order to complete the descriptions on the worksheet.
3. After completing the worksheet, students regroup to compare notes as a class. Students can make a list of similarities and differences (either drawn on the whiteboard or on large sheets of paper), followed by class discussion on migration patterns.

**Sample discussion starters**

- Why do people move between countries?
- What similarities does each of the characters share?
- Do you know anyone in your family/class that has moved to Australia from another country?
- What are the advantages of migration?

This activity provides a lead in to activities 3, 4, 5 and 6.

**Resources:**

- Resource sheet: Character profiles
- Activity sheet: Find a character who ....

## 3. Map and timeline work

This activity aims to improve student's geospatial awareness. By mapping patterns of migration, students will gain a greater appreciation for the distance that people have travelled to Australia.

Students will be able to reinforce geographical knowledge and make links between local and global issues.

The latter part of the activity is designed to help students understand the changes to migration patterns in Australia over time.

1. Using the *world map* and the *character profiles* in the second activity, students identify the country that each particular character has come from. This activity could also be completed using a large wall poster version of a world map.

As a further activity, students could also map the countries from which their classmates have come from originally.

2. Students complete the worksheet *timeline response* using the timeline from *Voices of Australia* magazine available at: [www.humanrights.gov.au/racial\\_discrimination/voices/pdf/voices\\_mlc50dpi.pdf](http://www.humanrights.gov.au/racial_discrimination/voices/pdf/voices_mlc50dpi.pdf)

Teachers can refer to the answer section for a guideline if needed. Note that Q.13 answers are generated from the *History of change – timeline of race relations*. Some further information on migration dates are provided in the answer section, although students may have other dates to add.

**Resources:**

- Poster reference: History of change – Timeline of race relations
- Resource sheet: World map
- Activity sheet: Timeline response

## 4. Listening activity

Students will be able to empathise with others in regards to their experiences of migration, making friends, racism and establishing community values. Students will acquire knowledge through listening and sharing ideas.

1. Students listen to selected stories from *Voices of Australia*. The audio files are in five sections. Teachers should either select a section to focus on, or play it from start to finish.
2. Using the activity sheet *Listening to Voices of Australia*, students should complete questions about the different characters (either individually or in groups).
3. Discuss answers as a class (refer to answer guide).

Each of the five audio sections run for 10–12 minutes each. The lesson could be split over two lessons, or shortened by either selecting fewer sections of the audio CD, or having each group answer different sections before reporting back to the class.

**Resources:**

- Activity sheet: Listening to *Voices of Australia*
- *Voices of Australia* audio files (available at: [www.humanrights.gov.au/racial\\_discrimination/voices](http://www.humanrights.gov.au/racial_discrimination/voices))

## 5. Legal investigation

Students will gain knowledge and understanding of the legal aspects and issues surrounding the *Racial Discrimination Act* (RDA) including:

- how racial discrimination and the law relates to young people
- the relationship between international law and Australian (domestic) law
- how the RDA protects the rights of people in Australia
- the role of the Australian Human Rights Commission

This activity is aimed at higher-level students who require information about government law and policy. It includes several resource sheets, activity sheets and case studies for students to utilise. The resources included can be used separately or together, depending on the key learning area and the level being taught.

#### Resources:

- **Activity sheet: *The laws and me***

An introductory worksheet intended for students to brainstorm their own knowledge about rules for living harmoniously. Students should be given time to complete this on their own before discussing their response in small groups. Teachers may wish to use this opportunity to clarify classroom and school rules for behaviour.

At the introductory stage, students are not expected to know the state/federal and/or international laws, though some of these are listed in case they are able to identify the appropriate jurisdiction.

- **Activity sheet: *Information map***

The questions on the information map are the basis of the legal investigation. The answers are in the corresponding boxes.

Teachers will need to introduce the topic by discussing and brainstorming racial discrimination. The information map can be provided either as an overview, or cut into individual boxes for students to match questions and answers. Students should be able to match most questions and answers without prior knowledge owing to the word syntax.

Students may have further questions they would like to know about the RDA. If so, they should add questions to this page for use as a study guide at later stages.

- **Resource sheet: *Racial discrimination and the law: an overview***

This overview provides most of the information needed for the activity sheets. It gives an overview of the different levels of law and gives examples of direct and indirect discrimination. Each information sheet has key words and questions for students to consider. One method of using the information sheet is to use the **dictagloss** technique. The dictagloss is an effective literacy strategy and will help students improve their listening skills while simultaneously learning about the topic.

Students should be divided into groups of three (or four) students for this activity.

1. Read a paragraph of the material *Racial discrimination and the law: an overview* aloud at normal pace. During the first reading, students should have their pens down and no writing should take place.
2. Re-read the text aloud, at a normal pace. The students should be asked to write down only key words or phrases this time. Allow two minutes for students to think about additional key words.
3. Re-read the text aloud, at a normal pace. Working in groups, students reconstruct the passage as they heard it. The students' version may then be compared with the original version. Allow students approximately 15 minutes to reconstruct the passage, depending on the number of paragraphs read.

- **Resource sheet: *Protection of human rights in Australia***

This section explains the link between international law and the laws in Australia.



The relationship between international law and Australian domestic legislation can be seen clearly in the case of racial discrimination, because the RDA relates directly to the *International Convention on the Elimination of all forms of Racial Discrimination*.

Students who have a prior understanding of the federal system and the common law system will need less introduction and explanation for this topic. The important point to highlight is that state legislation around racial discrimination and vilification differs slightly.

For further information on the role of the Australian Human Rights Commission, the work of the Race Discrimination Commissioner, and on the RDA, see [http://www.humanrights.gov.au/racial\\_discrimination/index.html](http://www.humanrights.gov.au/racial_discrimination/index.html).

- **Activity sheet: Investigating racial discrimination**

This worksheet has two sections: short answer questions and essay questions. The short answer questions complement the information sheet *racial discrimination and the law: an overview*. The essays are intended as prompts for senior level students who are required to do further research.

Answers are provided in the answer section.

- **Case study 1: racial discrimination and vilification**

This case study is topical when discussing changes and amendments to discrimination laws. The *Western Australian Equal Opportunity Act 1984* was amended around the time of this story. The case study is particularly useful for students discussing the limits of racially discriminatory language.

- **Case study 2: racial discrimination and employment**

This case study is taken from an Australian Human Rights Commission Annual Report. Students are required to consider the reason why it is a case under federal legislation (the employer in this case is a federal government department). The case study provides students with an opportunity to discuss why their own actions are equally as important as an effective policy against racial discrimination or harassment.

For further information and activities on international human rights instruments see: [www.humanrights.gov.au/education/hr\\_explained/index.html](http://www.humanrights.gov.au/education/hr_explained/index.html).

## 6. Research project

This activity aims to provide students with an opportunity to explore their own family/social group experiences.

After reading stories from *Voices of Australia*, students begin a research project in order to investigate stories of migration from their own family.

**Instructions for students** (teachers can modify according to class program)

- Draw a family tree showing your family members.
- Use the local library and your family members to research where each of your ancestors originally came from. How far back can you trace the family tree?
- Are there any stories that you would like to record? (ie. maybe your grandfather invented something important, or one of your parents has an interesting story about their childhood.) Write a short paragraph about their experience.
- Make a presentation showing how your family members arrived in Australia, or in the place they are now living (an alternative suggestion is for students to show patterns of movement between the country areas and the city).

Students can use the resources as a guide for completing their research and presentation.

**Resources:**

- Activity sheet: Family tree
- Activity sheet: Research organiser

For ideas on how to research oral history, see 'Stages for an Oral History project' at [www.teachingheritage.nsw.edu.au/3readings/wd1\\_block.html](http://www.teachingheritage.nsw.edu.au/3readings/wd1_block.html)

## 7. Creative expression

These activities are designed to allow students to be creative with their interpretations and understanding of migration and diversity issues. The activities can be modified for use with most age groups and are suitable in subjects across the curricula.

Teachers can adapt the ideas highlighted on each worksheet to suit their individual needs.

**Resources:**

- Activity sheet: Poetry *Don Dale Boys Hip Hop*
- Activity sheet: Reflecting on literature
- Activity sheet: Get creative

## 8. Vocabulary fun

There are two different exercises for students to complete in order to improve their vocabulary. The activities can be used at the end of the unit or as a time-filler for fast finishers.

**Resources:**

- Activity sheet: Matching exercise
- Activity sheet: Find-a-word

# Find someone who . . . .

## Activity sheet

Has played basketball	Has been to a place of worship
Has celebrated a religious occasion	Likes noodle soup
Has travelled on a plane	Is allergic to peanuts
Has more than three names	Was not born in Australia
Likes vegemite	Has more than two siblings
Has lived in another country	Likes cold weather
Speaks more than one language	Rides a bicycle

# Character profiles

## Resource sheet

### Character one: Diana

- I am 45 years old and I live in Narrabundah, ACT.
- I grew up in Brisbane in the 1960's and 70's, and every summer we used to go to the Sunshine Coast or the Gold Coast.
- I'm a fan of the rock band Led Zeppelin. I love turning the radio up loud and singing the songs.
- I am both Australian and Lebanese. I have the best of two great cultures. Being part of Middle Eastern societies has taught me the value of family and respect for elders.

### Character two: Chris

- I am 53 years old and I live in Northcote, Victoria.
- My family moved from the Ukraine after World War II. My father's town in the Ukraine was invaded by Russian Communists under Stalin. They were starved of food unless they followed orders. They were not allowed to speak their native language or go to their church.
- The German Nazi's invaded after the Russians, and they sent my father to work in Germany.
- I know all the dances and songs, symbols and ceremonies from the Ukraine.

### Character three: Aunty Kathy

- I am 69 and I live in Darwin, Northern Territory. I am an Aboriginal Elder from the Kungarakan People. I married a Larrakeyah man.
- My mother is from the Gurinji people. She was taken away from her family as a child and sent to the Kahlin Compound in Darwin.
- Aboriginal people are generous in sharing the land. They take pride and pleasure in teaching people, and telling stories about the land.

### Character four: Adela

- I am 41 years old and I live in Camp Hill, Queensland.
- I was born in El Salvador and came to Australia in 1988. My family moved to Brisbane after we escaped a civil war at home.
- I was very scared when we first moved to Australia. I didn't speak any English and I had to catch the train every day to lessons at TAFE.
- The ticket man used to get very angry with me and said I should go back to my own country. I was sad until we got a new ticket man, who was very nice.

**Character five: Selina**

- I am 15 years old and I live in Leumeah, NSW.
- My family is from Bangladesh though we lived in Malaysia before coming to Australia.
- My mum likes me to wear my clothes from home. I don't like to because all my friends are wearing tops and pants.
- It is hard to be proud of my culture and religion when we are so often associated with terrorists.

**Character six: David**

- I am 45 years old and I live in Sydney.
- My family is from Scotland, they immigrated to Australia from Scotland in 1970.
- My birth father is from Kashmir, though I was adopted by my family when I was born.
- I have always lived in Scotland or Australia, but people always ask me where I'm from. People never believe that I'm from Scotland.

**Character seven: Arama**

- I am 30 years old and I live in an Aboriginal Community called Titjikala near Alice Springs, NT.
- I am a New Zealand Maori, so I am bilingual. Being bicultural helps me to build relationships in a new community.
- I am a teacher and the Principal of a community school. The students speak two or three languages before they speak English.
- The women in the community have been very accepting of me, they have taken me out for bush tucker and invited me to different ceremonies.
- I love living here because it teaches you how to be different.

**Character eight: Vicki**

- I am 50 years old and I live in Ardmona, Victoria.
- My family are from Greece but I grew up in Australia. I loved growing up on a sheep and wheat station. I also loved going to Shepparton with my Mum to do the shopping.
- My mum used to catch up with her Greek friends at the cafeteria on a Friday afternoon. They spoke in Greek and laughed a lot.
- I used to speak about Greek culture at the Rotary and Lions Club, and then I became President of the Ethnic Council, Shepparton District.
- I have been a Commissioner at the Victorian Multicultural Commission.

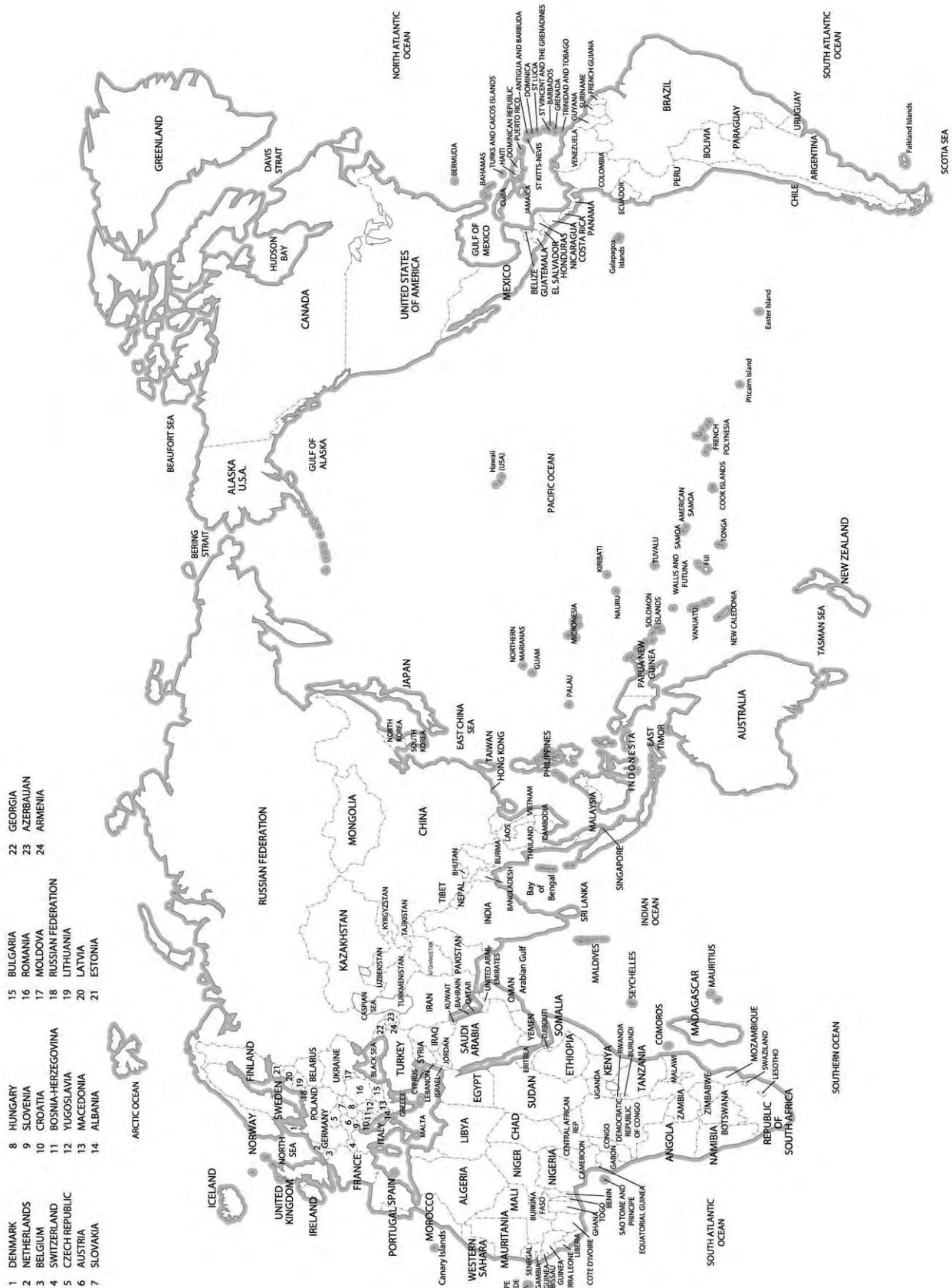
# Find a character who...

## Activity sheet

Lived in Malaysia once	Is a fan of Led Zeppelin
Is a respected Elder in Australia	Works with children who speak more than one language
Came to Australia in 1970	Can perform songs and dances from the Ukraine
Grew up on a sheep farm	Escaped from a civil war in El Salvador

## Resource sheet

## World map



Source: SBS World Guide of 2004, © Hardie Grant Publishing <http://www.hardiegrant.com.au>

# Timeline response

## Activity sheet

### Key words

- Respect:** deferential esteem felt or shown towards a person or quality.
- Migration:** to move from one place of abode to another, especially in a different country.
- Sacred:** made holy by religious, spiritual or cultural association.
- Ramadan:** the ninth month of the Muslim year, during which strict fasting is observed from dawn to sunset.
- Dreamtime:** in Aboriginal belief: a collection of events beyond living memory that shaped the physical, spiritual and moral world.

### Task

Complete the following questions by referring to pages 11–18 in *Voices of Australia, History of change – timeline of Australia’s race relations* (available at: [www.humanrights.gov.au/racial\\_discrimination/voices/pdf/voices\\_mlc50dpi.pdf](http://www.humanrights.gov.au/racial_discrimination/voices/pdf/voices_mlc50dpi.pdf))

1. Indonesia first began trading with Australia in what year? .....
2. Find out what ‘terra nullius’ means. ....  
.....
3. Who was ‘Pemulwoy’? .....
4. What year was the first Jewish organisation formed in Australia? .....
5. What is John Batman famous for? .....
6. Why were Afghan camel drivers useful in 1860? .....
7. How many convicts had been sent to Australia by 1868? .....
8. When was the first mosque built in Australia, and where? .....
9. Which event inspired large scale immigration to Australia from Europe and Asia before 1900?  
.....  
.....
10. What year did Indigenous Australians become eligible to vote? .....
11. In what year did Australia sign the *International Convention on the Elimination of all forms of Racial Discrimination*?  
.....
12. Which Prime Minister was responsible for dismantling the White Australia Policy?  
.....





17. Use the chart below, the timeline, and your own knowledge, to show the positive and negative stories about race relations in Australia during the last 10 years.

Positive	Negative

# Listening to *Voices of Australia*

## Activity sheet

### Before listening

1. Have you, or any of your friends/ classmates travelled to another country?

.....

.....

2. Have you, or any of your friends/ classmates, moved to Australia from another country? How did you feel when you arrived (eg. lonely, excited)?

.....

.....

3. What does 'multiculturalism' mean to you?

.....

.....

4. How has migration made a positive impact on Australian society?

.....

.....

.....

.....

5. Have you ever encountered racism? Explain what happened and how it was dealt with (by you, your friends, the school, family, community or by the law).

.....

.....

.....

.....

### During listening

The *Racial Discrimination Act* is a landmark law that helps Australians to live free from racial discrimination.

Listen to the audio files of *Voices of Australia* speaking about life in Australia (available at: [www.humanrights.gov.au/racial\\_discrimination/voices](http://www.humanrights.gov.au/racial_discrimination/voices)) and consider some of the questions below.

#### Part 1 – Australia: our home

1. What does it mean to be 'Australian'?

.....

.....

2. What does each of the characters consider the most important aspect of living in, and being Australian is? (identify each character's priorities)

Freedom to study, easy going lifestyle, the outdoors, our values, sacred places, spiritual connections, peace and stability.

- Flo Watson ..... *Spiritual connections*
- Kathy Mills .....
- Steve Pratt .....
- Marat Sverdlov .....
- Razia Zahedi .....
- Thao Nguyen .....

**Part 2 – Unexpected friendships**

Each of the characters in this section has had an unexpected friendship since arriving in Australia. Listen to each of the people's stories and match the way in which they made new and unexpected friends.

1. Amareswar Galla	former war enemies (Serbia/Croatia)
2. Denis Asaf	sharing religious festivals/feasts
3. Dragana Danicic	going to church
4. Luke Gay	during university
5. Shahnaz Rind	political figure in a library (Gough Whitlam)

**Part 3 – Racism: Not in my backyard**

The *Racial Discrimination Act* makes racism and racial discrimination illegal. This means that it is against the law for people to treat others differently because of their race, colour, descent, national origin or ethnic origin. The stories in this section give examples of when racism does exist within society and shows how people have dealt with such situations.

Using the stories, complete the box below.

Action	How was the situation dealt with by each character?
Questions about nationality	
Being ignored by shopkeepers	
Denial of community existence in history lessons	

### Part 4 – Breaking down barriers

There are many ways that we can build relationships and get to know other people in our community. For each of the following, write one sentence about how the people in this section have broken down barriers in their own community.

1. Barbeque	
2. Workplace	
3. Football	
4. Language	
5. Education	

### Part 5 – From tolerance to respect

Listen to part five of the audio files and find out more information about Dean Widders and Thao Nguyen.

Dean Widders is a well-known professional rugby league player. Dean is also highly regarded for his work outside of rugby league, working with Aboriginal community groups.

What type of things does Dean do in order to overcome stereotypes and unspoken perceptions about Aboriginal people?

1. ....
2. ....
3. ....
4. ....

Thao Nguyen arrived in Australia in the 1970's from Vietnam. Recently she represented Australia as a youth representative at the .....  
This meant that she was the first ..... and the first ..... to represent Australia.

### After listening

1. Explain the difference between tolerance and respect.

.....

.....

.....

.....

2. Make a list of people that you respect in your community and briefly explain why.

Person (eg. coach)	Why (eg. Because he/ she gives us equal time on the field)

3. How does each of the different characters (on the audio files) feel about their place in society? (eg. comfortable, afraid, happy, marginalised, accepted)

Character	Emotion	Character	Emotion

4. How do events like the destruction of the World Trade Centre in New York and the Bali bombings impact upon our society? Has it changed the way that some Muslim people are perceived in Australia (at school, in the media, in your community)?

.....

.....

.....

.....

.....

.....

5. What similarities and differences, if any, are there between the stories of Indigenous Australians and those of migrants to the country?

.....

.....

.....

.....

.....

# Voices of Australia audio transcripts

## Transcript

### Introduction

#### Narration

In 1975 the Racial Discrimination Act came into force.

It was a landmark for Australia – the first federal law to say that all people have the right to be treated fairly, regardless of their background, culture or colour.

Thirty years on, it continues to be a strong statement about our shared values – that racism and discrimination have no place in our community.

*Voices of Australia* is our way of marking this important anniversary.

Over the next 50 minutes you'll listen to stories from all corners of Australia and from people from many different backgrounds.

There are stories about what Australia means to people, and what makes it home.

Stories of important friendships, and seeing the world with new eyes.

Stories about breaking down barriers, small and large.

Stories of the experience of racism, and how it was overcome.

And, finally, stories of the transformation from tolerance to respect.

*Voices of Australia* is an honest look at how we live together in this country.

These stories give us the opportunity to listen to each other – the starting point to understanding, acceptance and respect.

While some of the stories are painful, above all, *Voices of Australia* is about people's strength and their hopefulness – it's about the day-to-day process of getting on with each other and growing together, as individuals and as a nation.

Welcome to *Voices of Australia*.

## 1. Australia: Our home

#### Narration

Australia.

It's an ancient land – and home to the world's oldest culture.

But it is also 'young and free' – a vibrant multicultural society.

In Australia, we value freedom, equality, respect for others – in short, the 'fair go'.

And yet the past two centuries have been marked with conflict and discrimination.

Australia today is a work in progress; changing; growing; making room for people of all colours and cultures.

Australia is our home. And each of us has a special connection to it.

Flo Watson is a traditional owner with the Kunganji (Kun-Gan-Ji) people in Yarrabah, south of Cairns. For her, a sense of home comes from a spiritual belonging to the land of her people.

#### Flo Watson

Well as we say, as Aboriginal people, the Earth is our mother.

As part of our Aboriginal heritage in Yarrabah we have got the rainbow serpent and he lives just around the corner in a place called King Beach.

And that is the story that was handed down to me by my fathers, grandfathers, great grandfather's, aunties and uncles, that we have got the rainbow serpent and he stirs the water once an elder goes up and taps the water three times.

And that water becomes medicine water. It has got healing properties we believe and whenever we're sick or if we have ceremonies or christenings or weddings we go over to that to see the rainbow serpent and that is our spiritual connection.

It is a longing to always go home. It is just beautiful. It is a beautiful spiritual connection. It is a feeling that only Aboriginal people can explain.

#### Narration

Like Flo Watson, Kathy Mills believes that it's important that Aboriginal people share their stories and teach non-Aboriginal people about the importance of 'country'.

An elder of the Koongurukan ('Koong-uruk-kan') people, south-west of Darwin, Kathy wrote a poem about a sacred women's place called 'Topatinj' (Top-a-tinj).

### Kathy Mills

*This sacredness for land we hold  
Is sacred to our very soul  
It is a source from which we came  
And to that source we will return again  
The spirits of the land conduct this ancient law  
As they instruct their future generation  
Keep the places where they place their feet  
And that might be a certain tree  
Or a rock or a spring but in reality  
It is source of life within and the object that holds  
As our heart beats, so our life unfolds*

### Narration

Of course, no matter what our background, Australia gets under our skin and into our bones – the look and feel of the landscape, the sights and smells, the people.

Steve Pratt, now a member of the ACT Parliament, previously worked with CARE Australia to deliver humanitarian projects in many conflict-torn countries around the world.

His memories of Australia were particularly important to him during many difficult times, especially during 1999 when he was captured and held in detention for five months by authorities in Serbia.

### Steve Pratt

The qualities that resonated with me about Australia and it being home was the Australian bush, the Australian natural environment, our seas, our beaches, our forests.

And certainly when I was going through a very difficult period in captivity in Yugoslavia in '99 of course these sorts of images came back to me very, very sharply.

Of course too, and just as important as the natural environment, was the Australian people. I fondly remembered the rather warm, easy-going nature of the Australian people, and also the way that the Australian society in recent years had become quite harmonious in terms of its new multicultural diversity.

And there seemed to me, as I remembered, a much greater tolerance and harmony in Australia than what I was experiencing in many societies that I had to work in, where I was seeing problems all the time – conflict, racism, intolerance.

### Narration

Australia has a reputation around the world as a safe and peaceful place, based on respect for people's rights and the rule of law.

It is these qualities that attract many migrants to come to Australia, and adopt it as their home.

People like Marat Sverdlov ('r' pronounced) and his family, who left the Ukraine in 1992 during the upheaval that followed its breakaway from the former Soviet Union.

### Marat Sverdlov

We were the first ones to the airport for the flight, although the second to last family to leave because even though it wasn't illegal to leave the country any more the authorities did everything they could to slow everyone down.

We had a few choices but we took the flight to Adelaide. Our other choices were to go to Israel, which probably wouldn't have been a good idea, and the United States.

Well living costs are higher in the United States and we were only allowed to take 100 Australian dollars per person out of the country with us – so I'm rather glad we came to Australia.

The country really does have a good feel about it. Probably the unique thing about Australia is the attitude that people have to each other – there's more mateship and goodwill. I mean you walk down the street, people smile at you and say hello. You don't get that in Russia.

My parents were fairly shocked the first time we went shopping here and one of the assistants actually came and asked if they could help us. It seems pretty simple but you don't get that sort of thing where we come from so my parents were shocked speechless just by someone being randomly nice.

I'm glad I've grown up here surrounded by that attitude and I don't know how I would have made it back where we come from.

### Narration

Like Marat, Razia Zahedi (Za-hi-di) is another young person who left her homeland to come to Australia.

With her family, Razia fled Afghanistan with the hope of finding peace and stability in a far-away country.



Unlike Marat, though, her first impressions of Australia were painful and distressing.

### Razia Zahedi

When I first arrived in Australia in 2000 I thought Australia would be a really beautiful place. I didn't know much about Australia so I just pictured it in my mind that people were very friendly and they would welcome us and straight away we were going to have freedom.

We came and were taken to the detention centre and I was very disappointed and I thought we were treated like prisoners in detention centre.

### Narration

After spending three months in Curtin detention centre, Razia and her family were released from detention on temporary protection visas.

She was left feeling very uncertain about her future here – and just as uncertain about how to begin life in a culture far different from the one she had left.

### Razia Zahedi

After we were released we were sent to Brisbane and Brisbane is a place where at that time there were not many Muslim people, with head scarves and stuff. It was totally different. It was poles apart from my country.

First of all, we were not used to the Australian culture. And language was also hard, like was one problem and I had to learn English in a special school, and I think teachers did a lot to help us to learn English and adjust in the society.

And after learning the language I think I understood Australian culture more.

### Narration

Five years later, Razia is looking forward in her life – and enthusiastic about the possibilities for study and a career that she now has.

### Razia Zahedi

One of my main dreams is that I would finish my education, try my best to get really good marks and make it to uni and study medical hopefully – and that is my dream.

I think in Australia it is more different to what it was in my country. Like I don't have to be a boy to go to university. I can do whatever a boy can do in Australia – and better.

I love Australia. I love the weather. I love the people – and I am still struggling. I am still trying to make it my home. You know. It takes time to make a country your home which is totally different to your country.

### Narration

For Razia, like many refugees and migrants, the process of feeling 'at home' in Australia takes time. It can be a confusing and difficult journey.

Thao Nguyen (Taow New-in) arrived from Vietnam with her family when she was a baby – refugees from the war. Growing up in Australia, cut off from friends and family, it was hard to know just who she was or where she belonged.

Strangely, it took a trip back to Vietnam, where Thao found herself caught up in wild sporting celebrations, to help discover her Australian identity.

### Thao Nguyen

And in Ho Chi Min City they all pored out and every single Honda motorcycle in the city was out into the streets. And I got onto the back of this Honda with my cousin and literally me my knees were touching these other people that were strangers.

And I would look up in these shanty town balconies and grandfathers with their chopsticks and pans were just banging the things and yelling in Vietnamese, "Long live Vietnam. Long live Vietnam."

I just looked around and all these people look like me, you know, and momentarily I feel like I belong somewhere.

Then I went back to Australia and I remember the first thing I felt was a complete sense of alienation. There was so much space and it was really hard to reconcile where home is.

And shortly after I attended this Australia Day ceremony where I was receiving this award, and they were singing the Seekers song – you know it was so cliché. But I started crying. I started crying and I thought 'My God – I feel Australian. I feel like I really belong here'.

And it was this really weird wonderful mesh – you know, I am not completely Vietnamese but I am not completely like bush ocker Australian. But I have this new cosmopolitan identity.

### Narration

Like Thao, Australia in the 21st century is a weird, wonderful mesh.

It has a unique identity – one that's drawn from the lives, stories and cultures of all the many different people who live here.

And one that's strong enough to change and grow, as it makes make room for others who will call Australia home in the years to come.

## 2. Unexpected friendships

### Narration

Amareswar (amar – ees – war) Galla arrived in Canberra on a Saturday afternoon in late 1977.

He had come from a rural part of India and was about to begin a research scholarship at the Australian National University.

Much of the city was closed down – a far cry from the bustling life he'd left behind. Plus he didn't know a soul.

But he was just about to make a very unexpected friendship with one of Australia's most famous people, where they were both standing in line waiting to pay for their groceries.

### Amareswar Galla

There was a very friendly gentleman standing behind me in the queue and he was very friendly, he asked me where do I come from, and I told him I come from India. Then he started asking me about Indira Gandhi and the election results after the emergency that Indira Gandhi imposed in India and how she lost the election.

So I said to him "You seem to know a lot about India – are you a specialist on India?" He said "No, no I just have a personal interest and family interest and family friendships in India."

And the following weekday I saw him in the Menzies Library behind the card catalogue and I was there experiencing the Menzies Research Library at the Australian National University for the first time. He quickly came round to me with a big smile and very friendly and he said "Are you settling down well? Is there anything I can do for you? Here is my phone number, please call me if you need any help."

I thought he was extremely generous, I mean this Australian.

Later on when I was borrowing my first books in the Menzies library, Mrs Clarkson and Mr Rose behind the counter, they smiled at me and said "oh you've already met the big man."

I said to them "Yes he's big isn't he? He's bigger than me" and then I said to them, "Tell me, you know, who is he because he's very friendly, but I really don't know who he is".

And they both looked at me, they looked at each other, they were quite non-plussed, they said "You mean you don't know who he is?"

I said "He just introduced himself as Gough, that's it." And they said "Yes, that's Gough Whitlam, the former Prime Minister of Australia."

### Narration

Of course, not everyone is welcomed to the country by a former Prime Minister.

But many who do arrive in Australia are grateful for the friendships that they form in those early days.

Having left so much behind – often family and loved ones – a friendly face and practical help can make those initial days that much easier.

Denis Asaf came to Australia a year ago – a refugee from Sudan.

He was initially unsure of the welcome he would receive – he was told that Australians were very busy people, too busy to help people like him.

But within a few days of his arrival, he had a friend, Greg, from a local church to show him around and help him settle in.

### Denis Asaf

When the person tell me that thing I was a little bit scared because I say I thought everybody was so friendly here and people help each other here. Then it was a surprise when Dr Greg come and started to be with us.

He helped me very much to understand some of the things in Australia like ... ok, the first things he was taking us around to know our suburb, like Fairfield. Walking with us around, driving us around in a big shopping centre, to go to a swimming pool.

And also after that he would be taking us around to understand some of the rules and laws here, and help us to manage our finance. Like how to organise ourselves in rent and also in budgeting

for food and other things, which we don't use to do in Africa.

Without him we could have been messing around and he was the first person who came to us and started doing these things, just voluntary we did not know him before.

He had been helping us a lot. Driving us to church and picking us from church every time. He did all these things for us and it is just voluntary.

He don't need anything. When we ask him should we buy some petrol he tell us no. That is not something that he wants, he just wants to help us and that is all.

### Narration

Our friendships give us great support and care. But they also challenge us to see the world through different eyes.

Friendships with people who are different to us can draw us out of ourselves, make us confront our prejudices.

In short, they help us to grow as people.

Dragana (drAgana) Danicic (Dan-is-ich) came to Australia from Serbia 10 years ago. She settled in Perth, a long way from her homeland that had been torn apart by war and old hatreds.

And here in Australia – a sort of neutral territory – she was able to forge a lasting friendship across those deep divides.

### Dragana Danicic

I've made many friends here. One of the interesting things was that when I came here the first thing I worried about was being of a Serbian background and at the time there being trouble between Serbs and Croats and Muslims and Bosnians. One of the first things I worried about was how am I going to react when I see these people here because bad things have happened and there is bad blood between us.

I tell you one thing the first friend I made here was Croatian, and we are still friends. And good friends as well. And the funny thing is why we can be friends here, yet in the other place there was a war, where people were best of friends one day and the next day they turn your back on you.

But to put it quite plainly – we come from opposing sides where the other side has done wrong to the other person. So really, once we

came here it should be "I hate you because your side has done this to me."

But the approach we took was that "Your side has done that to me and my side has done that to you, therefore we are even." We would just laugh about it. It was more about what we had in common.

And what we had in common was we were foreigners within this great land. We came here from the same background. Our parents were around a similar age. We were around a similar age. The fact that our religions were different made absolutely no difference whatsoever. We had so much more in common. The little difference we had did not mean anything at all.

### Narration

Like Gragana, Luke Gay has gone out of his way to build friendships with people from different backgrounds.

Growing up in a 'dinky di' suburban family in western Sydney, Luke made friends with the children of Muslim families in his neighbourhood and at his school.

He spent time with the families, asked a lot of questions and learnt about their culture.

As a teenager, Luke decided he wanted to join his friends in observing the holy month of Ramadan – a special time of fasting for Muslims.

### Luke Gay

I actually have a lot of Muslim friends. A lot of them do fast and I was doing it with them. And so it was better to know what they were going through everyday at school, trying not to eat at school, which was pretty hard especially when you were running around a lot.

At first they'd say "Why are you doing it? You don't have to do it" but it wasn't a "have to" it was a "want", and something good to try.

It was definitely weird waking up, trying to wake up, when they woke up. Just trying to remember to wake up at 3 o'clock in the morning to eat and get back to sleep and not eat the whole day. Or drink water or anything like that so it was quite a different experience. But it was quite enjoyable too.

Seeing what the younger kids were going through, kids younger than me were doing it, and I thought why not give it a try. If they could do it,

maybe I could.

Another thing – we were all close. It was just bringing a bigger friendship and bond in between us too. And I have to say it was quite enjoyable. I definitely liked it. I've done it a few times, haven't done it lately but. My eating habits have changed obviously. But I'd go back and do it again anytime.

### Narration

When we take the risk to try something new, and we do it with the support of our friends, we learn new things.

So what did Luke learn from fasting with his friends during Ramadan?

### Luke Gay

A lot! How much your stomach grumbles!

Seeing what a lot of people go through everyday, that's not just for Ramadan, it's every day.

And then you have to look at the way you are, and the way you can eat, and things like that and you start to take things for granted a lot. It taught me a fair bit.

### Narration

As Luke found, our friends teach us a different way of looking at the world.

They can also teach us something important about ourselves.

Shahnaz Rind (NOT pronounced like the lemon rind) lives in Western Australia. She has an Indigenous grandmother, but her parents are from Baluchistan (Ba-LU-chis-tan, not Ba-lu-CHIS-tan), a province of Pakistan.

She has her Indigenous heritage – and she also has a strong Muslim identity. It's a complex mix of cultures.

But, through an unexpected friendship at university, she learnt how to see beyond the differences that she previously felt with most other people – and, in the process, she learnt what she feels it means to be Australian.

### Shahnaz Rind

I met a very nice girl and we started talking. I will be honest I think I drew to her because she was dark skinned. So I said "OK I will be friends with her and maybe she is Muslim and maybe we have things in common."

But when I started to talk to her she was actually a very strict Catholic. And then I realised we had the same morals and the same values and the same family structure and everything.

Then I thought myself "stuff this I am not going to make friends based on culture or based on religion because it's not going my way, it is not working." That is when I learnt something about myself. The only way I'm going to break a barrier and get people to know me is if I get to share things with them.

So I shared my culture with her and she shared her Easter and Christmas and vice versa we did the same sort of things. She still gives me Christmas presents and you know I give her Christmas presents. It doesn't mean I celebrate Christmas but it is about sharing.

I have been friends with her for nearly ten years and we have not had one problem with religion or culture. And I think that is what friendship is getting to know the soul of the person. Because if you really care about someone you don't care what background they are, you don't care what religion they are – you just get along.

And that when I broke down that barrier I think that is really when I became Australian, because I can't put myself into a box forever.

### Narration

Our unexpected friendships enrich our lives.

Through them, we learn more about others, and ourselves.

We look for the similarities with others, and appreciate the differences.

In the process, we play a part in creating communities built on friendship, respect and understanding.

For each of the categories below, make a list of those rules and laws that are important for everyday living in a harmonious and respectful society.

## 3. Racism – not in my backyard

### Natalie Lesley

A lot of shop keepers sort of following me around and sort of going a bit overboard with the "can I check your pockets" stuff. And I was like "yea, no worries" and I was happy to show them inside my bag and my pockets and all that sort of stuff.

And they'd sort of still give you a little warning, you know "shoplifting is illegal and you'll get in trouble" and all this sort of stuff. And I was like "I know, I'm not like that, I don't steal".

But it was just because I was a little bit darker.

### Narration

Although we might wish it was different, it's clear that racism still happens in Australia.

Sometimes racism can be subtle.

### Shahbaz Rjnd

You walk next to an old lady she automatically clutches her bag tighter. You notice it. They think they are not doing it but you notice it.

I think it's the subtle racism which hurts the most. You know what's happening, but they don't admit to it.

### Narration

And sometimes, like with Zahra, a young refugee girl from Afghanistan, racism can be much more aggressive.

### Zahra Shafaq

A few months ago I was walking with my neighbour, going shopping in Bankstown, and when we got out of the library we were talking in our own language – Dari, Persian.

And this dude he was walking in front of us like a few steps away and he just turned around and started swearing and saying all the 'F' words and stuff.

"Stop speaking your bloody language you're in Australia". And I'm like "Sir, can I help you?" and then he goes "Stop speaking in your own language, you're bloody in Australia you boat people."

And I'm like "What is wrong?" Like I thought maybe I'm not meant to be here.

### Narration

However it happens, racism and discrimination can cut to the heart of how someone feels about themselves. It can leave people feeling hurt and like they don't belong.

Racism and discrimination can happen everywhere – walking down the street, in shops, in the school playground, renting a house.

It can also happen at work.

Ali Gurdag is a police officer with the Victoria Police Department.

However, he takes a positive view on how to deal with any racism that he might encounter because of his Turkish background.

### Ali Gurdag

In the workplace today, I have experienced racism from members of the public. Obviously they will look at the name and they've already got their tails up because you are a police officer. Once they see that you're Turkish, they tend to have a few words with you as well.

You just deal with it. You cop it on the chin because at the end of the day they don't know me from a bar of soap. So, yes, I think there is still a little bit of racism. I think what I find is that a lot of people are afraid to express their views as openly as they would have in the past.

But being racist is not a bad thing if you look at it from a positive perspective, because by being racist you're making it clear you don't understand a particular culture, or fear a culture. That, I suppose, opens a door for further learning if you are open to that.

### Narration

Lyn, a refugee from Burma, agrees. While clear racism does exist in parts of the community, she says that much of the time it comes from a lack of understanding about people from different backgrounds, cultures and religions.

### Lyn Andersch

While there was blatant discrimination in some areas where shop assistants would not serve you, or would ignore you, or when they did serve you would be quite blatantly rude, I think underlying all of that is really a basic ignorance in the community about how to deal with people of difference.

I would be asked 'How come you speak English?', 'Surely you've never lived in a proper house before you came here?', 'Do you have cars?' 'Do you have streets where you come from?'

### Narration

For Lyn, sharing her background and her stories is a great way of breaking down the prejudices or misunderstandings she sometimes comes up against.

It's also the approach that Hank Horton, from Deloraine in Tasmania, takes.

Growing up in Tasmania in the 1970s, Hank Horton remembers having his Indigenous identity dismissed by the widely held view that Truganini, who died in 1876, was the last 'real' Indigenous person in Tasmania.

### Hank Horton

So many European people they had a real mind set that no there is no Aboriginal people. Truganini was the last one, so you guys are only pretending.

And it was very very hard to shake that, and even when I was at school I can remember standing up in my history class and saying to the history teacher, "No you're wrong – my house is full of blackfellas".

And mutton bird season was happening – just starting or just finishing at the time – so there was something like 14 Aboriginal people at my home right here, and this bloke is trying to tell me there's no Aboriginal people in Tasmania.

And I was going "Hey pal, come out to my place, there's a stack of us out home – you can see how many blackfellas there really is."

We knew where we were as Aboriginal people, within our heart, within our soul, we knew where our spirits lied. But we were unable to act as Aboriginal people within the broader community because they were still denying that there was any Aboriginality out there.

And that just made existing pretty hard.

### Narration

Today, Hank's passion is sharing his Aboriginal culture with the Tasmanian community, and especially school students, at the Jahadi centre that he established

He gives the young people a 'hands on' experience of different parts of Aboriginal culture – in the process, putting an end to the fiction that Truganini was 'the last Aboriginal'.

### Hank Horton

Feel a spear and throw a spear and wodi. Get to understand why the artwork was done. It wasn't just for pretty pictures. It was a language it was a written way of keeping history.

Have a look at the woven basket, because you could not go down to Mitre 10 and buy a bag.

They get their hands on cooking a damper and tasting the mutton bird.

And each student gets to finish off their own set of clapsticks by doing an ochre ceremony with one of the elders, Uncle Viv. He helps to ochre their set of clapsticks. They dust them off take them home.

So they have got that bit of memorabilia now to trigger off a story. "We made them when we were out at Jahardi." Already there are lots of students who've gone away now with a bigger and larger understanding of the Aboriginal community here in Tasmania.

They accept now that Truganinia is not the last one. "Hey look there are heaps of Aboriginal people still. We spent a day with them – we wove baskets, we ate damper, we tried mutton bird". So they can see that Truganini was not the last one. So it does really break down those myths.

### Narration

Education is an important part of tackling the stereotypes that lead to racism. But education by itself is not enough.

That's why the Racial Discrimination Act is so important – it makes racial discrimination and racial vilification against the law.

The Act – now 30 years old – is a strong statement about the right of all people to be treated fairly, regardless of background, culture or colour.

Hannah McGlade, an Indigenous woman from Western Australia, is one person who saw how the law could be used to tackle racism in the community.

### Hannah McGlade

When I was a university lecturer I had finished law school, I came across the Race Discrimination Act and I really thought we have got this fantastic piece of legislation. Racism should not be happening anymore. The law is there the law is against it.

### Narration

In 1997 Hannah lodged a complaint under the Racial Discrimination Act against Ross Lightfoot, for comments he made about Indigenous people to a national newspaper.

At the time, Mr Lightfoot was a member of Western Australia's Upper House, and was about to become a Senator in the federal Parliament.

In the newspaper article he argued against teaching Indigenous culture in schools and said that "Aboriginal people in their native state are the most primitive race on earth".

### Hannah McGlade

I took that case after reading a newspaper account in which he was objecting to the teaching of Aboriginal Studies at school because he was claiming that Aboriginal people were the lowest colour in the civilisation spectrum.

And I had a young child at this time and I wanted my son to go to school and be proud in school and not to feel the sort of shame that my generation felt when we were going through school.

### Narration

Hannah's complaint was heard by the Federal Court.

The Court agreed with her that Mr Lightfoot's statements were 'out of line with mainstream Australian attitudes' – and that they were also against the law, because they were likely to 'offend and insult' Indigenous people.

Successfully standing up to racism was an important victory for Hannah and her community, the Noongar (Nung-ar) people.

### Hannah McGlade

I wanted to send a message out to non-Aboriginal society that you can't treat us like that anymore and that we are not flora and fauna.

You know, in Western Australia the Native Welfare Act classified Aboriginal people as flora and fauna, not as human as white people.

And I guess that was where I was coming from, to send out that message and also it was really great that a lot of other Noongar people felt good about the decision.

They felt empowered, they felt that there is a law there that we can use.

### Narration

Tom Calma is the (former) federal Race Discrimination Commissioner.

His job is to work with communities across Australia to address racism and discrimination.

### Tom Calma

Racism is ugly. It can cause enormous hurt to individuals and communities – and there's simply no place for it in Australia today.

That's why it's crucial that the law is there to say 'no – this sort of behaviour is unacceptable.'

At the same time, it's important that we use education as a way of breaking down racist stereotypes and build greater understanding in the community.

We've got to work together to make sure that everyone in Australia feels accepted and respected – regardless of their race, culture or religion.

## 4. Breaking down barriers

### Narration

Shahbaz Rind (NOT pronounced like lemon Rind) is part of a hip hop group called Downsyde.

Based in Western Australia, they spend a lot of time touring country towns and playing to the local communities.

For Shahbaz, music is a great way of reaching out to young people.

After playing a gig, they often spend time teaching kids how to make music for themselves.

Music can be a great way to break down barriers between people – barriers like age, race, and culture.

But as Shahbaz found, sometimes the barriers in a community can remain very strong.

### Shahbaz Rind

We played a gig in a small country town in WA, played the gig in the hall and then we were teaching the kids how to rap and mix and all that sort of stuff, play the drums and got up and had a go at everything.

The community had put a feed for us and all the people who were coming through with this thing. It was spun out. They had the barbecue and the cooking. And there was this group of Aboriginal community over there had put on a feed as well.

It was weird they were not mixing. They were just sitting at opposite ends.

The spun out thing was that all the band members took a bit of food from the community that people had organised the barbecue and went sat with the Aboriginal crew and having a chat and eating with them and no one else was coming.

Only when we left that to go somewhere they would come and talk to you. When you come back and sit down they would not approach that area.

### Narration

Sometimes the barriers that exist in our communities are the result of deeply held stereotypes.

Often, however, they come about from a lack of knowledge or understanding about different cultures, religions or backgrounds.

Either way, challenging those barriers can be a daunting experience.

Diana Abdul-Rahman lives in Canberra, and works in a large government agency.

A Muslim all her life, Diana decided two years ago to wear the hijab as a personal expression of her faith.

However, with a lot of negative stories in the media about Muslims at the time, Diana was unsure of the response she would receive from others.

### Diana Abdul-Rahman

And so off I went to work and quickly rushed in and sat down, before anyone got in.

And then as the people started walking in, it was the most funniest thing to see people watching and thinking and ... you could see them very quietly sort of going you know, "what's going on?"

Until the fellow who was sitting next to me said "Diana, so you you're wearing this for today, for Ramadan?" Cause they all knew Ramadan was starting.

I said "No George, it's on forever". He goes "Ok". And everyone accepted it.

### Narration

While Diana was worried that putting on the hijab might create a barrier between her and her colleagues, she found the opposite happened.

People started asking her questions about her culture and her faith, and she was able to challenge some common stereotypes about Muslims.

### Diana Abdul-Rahman

But it does break down the barriers because as soon as open my mouth with a broad Aussie accent, people sort of realise she's one of us.

I don't have an accent and people don't need to speak to me slowly ... because I have a sister who wears the hijab and she's been wearing for it a long time. And I remember she used to say that people would talk to her very, very slowly because they thought that wearing a hijab made you dumb.

And I suppose that if they have to deal with a Muslim in the future, that they will think "oh, I've worked with one, I suppose this person might be the same".

### Narration

Like Diana, Dean Widders has also had to address prejudice in his workplace – the football field.

Dean is a member of the Parramatta Eels rugby league team, playing in the National Rugby League competition.

### Dean Widders

Racism and discrimination on the field should not be tolerated. I know a lot of people say "in the heat of the battle what happens on the field stays on the field" but I don't look at it that way. I think there are just areas that you don't go to and you don't say those sort of things. You don't even contemplate it you know.

### Narration

Recently Dean was on the receiving end of a racial sledge during a first grade match.

While some players choose to ignore comments like that, Dean felt it was important to tackle the problem head on.

### Dean Widders

The player to his credit was really sorry for what he said and I accept that you know and move on. I think that is the best way to deal with it. You know confront it and ask people "Why are you calling me this? What is your problem?" And work it all out and hopefully it is not much to it and you can get over it and get on with life.



I think for me it is pretty easy just to stay calm and because I am happy within myself and I am proud of who I am. I am really proud of my culture. So nothing anybody says to me is really going to worry me or make me feel any different.

So if that is the way people think that is there problem it is not mine. I am who I am. With that attitude it keeps me so I never ever lose control when it comes to these sorts of things because no matter what people say it is not going to worry me.

### Narration

This pride in his Aboriginal background means that Dean is keen to share more of his culture with his fellow rugby league players.

It's also his way of helping address some of the common stereotypes and misunderstandings about Indigenous people.

### Dean Widders

I play a lot of rugby league players even now today who do not know much about Indigenous people, which I feel is a bit of a shame.

People grow up in Australia and they don't know much about our culture but hopefully I can help in a way by educating people and letting them know as much as I can about how things work and stuff like that and make a difference.

### Narration

Like Dean, the importance of education in breaking down barriers has been the driving force in the life of Vicki Mitsos, who lives in Shepparton, Victoria.

Vicki's father was a farmer and migrated to Australia from Greece, looking for a better life for his family.

A huge barrier for them was language – no one spoke English and, at the time, there was nowhere for them to learn.

The family had to improvise to communicate with their neighbours – like the time the family ran out of food and had no way to get into town.

### Vicki Mitsos

I was hungry and I remember my Mum cutting a crust of bread and putting it in her pocket, apron. Mum always used to have to wear her apron of course, and then dragging me across the wheat field to get to the nearest neighbour which would have been you know like half a kilometre away.

So I remember the sweat, you know come pouring down my back, it was so hot and the flies in my eyes and Mum saying come on we're nearly there, we're nearly there and getting to Mrs Grinter's place, who Mum pulled the bread out and showed her and she understood and took us in the house.

And remembering my first piece of bread where she put butter and hundred and thousands on it. Well, to me, even today that's a very special thing.

### Narration

When Vicki was 11, her family was involved in a car accident. Her father was seriously injured and, in the ambulance and at the hospital, Vicki became his interpreter.

It was a defining moment for her – where she saw how crucial it was that migrants had the opportunity to learn English, especially those who lived outside the cities.

She became a Greek interpreter – and since 1989 has been running English language services for migrants of all backgrounds across much of regional Victoria.

### Vicki Mitsos

Today we are the largest multicultural education centre throughout Australia in regional rural Australia – a staff of 37 and 150 volunteer tutors.

So I believe that I have honestly achieved in helping break down barriers through the English language program because if you know English then I believe that you can open many, many doors.

It's a key to many doors, whether it's careers, whether it's employment, whether it's social – you name it it's got to be the English language.

### Narration

Like Vicki, Dorothy Hoddinott understands the importance of education in opening up life opportunities.

Dorothy is the Principal of Holroyd High School, in Sydney's south west.

Close to half of all children in the school are refugees. Many of them have had huge interruptions to their schooling – and many have had no schooling at all.

So one of the first priorities in the classroom is to help them read and write in English.

However, there's a more basic issue that the school has to address in the lives of these kids – poverty.

### Dorothy Hoddinott

I remember there was a boy who I asked said I think you as my grandmother I said I am asking a very personal question. This is a Muslim boy how many pairs of underpants do you have? And he said after a moment's thought maybe one.

I guess what we start with here is clothing the children. So shoes, sometimes socks, sometimes underclothing, school pants, a couple of shirts, a sloppy joe. We provide things like school books, exercise books and so on.

We start at that level and that is actually a huge cost but it is really important because the message that being in uniform coming to school and having books and pens is that your life is normal as a child.

It is really a simple thing. But actually you are raising expectations and putting in that glimmer of hope for the future.

### Narration

Creating hope for a brighter future can help make the many barriers that refugee children face when they arrive in Australia a little less daunting.

But change takes time, and understanding. Coming from war and conflict, it can take a while for children to learn to be children again.

### Dorothy Hoddinott

Many of the children we see have lost their childhood. They have seen things that children should never see. We had a family here where the father was a policeman and refused to be conscripted by the Taliban.

He was taken from the home and he was murdered and he was chopped up into four pieces and his body was left on the front door of the house. The children saw that.

### Narration

However, in getting to know the students in her care, and helping them to overcome the barriers they face, the young people have in turn given Dorothy something valuable.

### Dorothy Hoddinott

Dealing with children from places like Afghanistan and Iraq, and now from Africa – the courage and the resilience and the stoicism that these people display is humbling.

It is something which I guess has changed my life. It's changed the way I think about people.

## 5. From tolerance to respect

### Narration

“Australia is a tolerant country.”

“Australians are tolerant people.”

We hear those phrases all the time – it sounds well-meaning and generous.

But it's a different matter if being 'tolerated' makes you feel like you're 'not good enough', or you're just being 'put up' with – not respected for who you are as a person.

As Hannah McGlade, a Noongar (pronounced NUNG-AR) woman from Perth explains.

### Hannah McGlade

I feel as an Aboriginal person that you have to work so hard to get respect. I remember when I was just a child, my dad, actually my step-dad said to me, he was a non-Aboriginal man, he said “An Aboriginal person cannot be as good as a white person you have to be twice as good.”

But it's a heavy burden for Aboriginal people to carry, to not to be as good and to have to be twice as good and constantly proving. And I find that respect it has been hard to gain and sometimes you have to fight for it.

### Narration

For Hannah, part of the problem is that many non-Indigenous people don't have much personal contact with Aboriginal people.

### Hannah McGlade

I feel a lot of non-Aboriginal people don't have relationships with Aboriginal people. They don't understand us. They don't know what we're about. They don't care to know a lot of the time sadly. And I guess they just tolerate and they have stereotypes too.

### Narration

Overcoming stereotypes of Aboriginal people is something that Dean Widders, a professional rugby league player with the Parramatta Eels, knows all about.

He takes it as a personal challenge to counter those often unspoken perceptions.

### Dean Widders

In rugby league a lot of the people look at Indigenous players as being unreliable and not hard trainers and stuff like that. So I really make an effort to be the other way – to be really reliable, to be on time all the time, to turn up to things early, to put up my hand to do extra things, and all the time train harder than anyone else at the club.

I've seen it change the perception of Indigenous players at my club after since I have arrived. So I think I am doing a pretty good job there.

### Narration

When he's not playing rugby league, Dean spends a lot of time working in rural and remote Aboriginal communities across Australia.

His focus is on encouraging the young people he meets to set goals for themselves and to go about achieving them – something he believes starts with self-respect.

### Dean Widders

One of the main things I really try and impress upon young kids is to be proud. It doesn't matter where you're from or how you have grown up, you just have to be proud of who you are and know that if you set your mind to something and you work hard at it, you can achieve whatever you like.

I think that's been the case with my rugby league career. That was something I really had to work hard for. I wasn't as naturally talented as a lot of people. It has been a long hard slog for me.

So that's the message that I try and give kids. Believe in yourself, don't be silly, but work hard and really reach out for your goals – you can achieve anything. Amongst young Indigenous kids, you know, believing in yourself and being proud of where you come from is a big issue.

### Narration

Respect is something that Gragana Danicic (Danis-ich) also found she had to work hard for.

Ten years ago she came to Western Australia – a refugee from her war-torn home in Serbia.

A successful young woman in her homeland, for the first few years in Australia she struggled to learn the language and build a new life.

During those first awkward years, she felt 'invisible'.

### Gragana Danicic

When you come here and your clothes do not look too good and you might not speak English the best and all these sorts of things, people might put up with you. I guess from my point of view it was more about being invisible because in the eyes of the others you weren't that good.

Then once you could speak English better and once you got into a university and once all these other things started to happen, you then became respected.

As human beings we should have that straight away.

### Narration

Amareswar Galla came from India in the late 1970s.

Like Gragana, it wasn't an easy beginning for him in Australia – and he felt that many people did simply 'tolerate' him, rather than accept him for who he was.

But that sense of 'tolerance' went both ways.

### Amareswar Galla

We all need to understand each other because those of us who came as immigrants, we also had to tolerate the bigotry of some people, the ignorance of other people as well.

It's not just their tolerating us, us tolerating them too.

### Narration

Today Amareswar sees that Australia is changing at a very fundamental level – and that diversity is becoming the norm, rather than the exception.

He's also very optimistic about how his children's generation will get on in the new, culturally diverse Australia.

### Amareswar Galla

But the most important thing that Australia is now facing is you have a whole generation of

Australians, born in Australia, of one or two parents who come from different parts of the world. I myself, I have children whose mother is German, I come from India, and both the mother and the father are Australian citizens and the children are born here. And they don't look German, they don't look Indian, they look something in between, absolutely gorgeous Australians.

People of my age group still go to cross-cultural awareness workshops to learn some very basic things of engagement across cultural divides. But this younger generation that's coming through schools and colleges and now into universities, they've grown up in school environments which have been culturally diverse. They don't need cross-cultural awareness workshops, they know what it is to be in a culturally diverse society.

### Narration

Thao Nguyen is in her early 20s. She was a baby when she came to Australia from Vietnam with her family – refugees from the war. Today she is part of the changing face of Australia.

### Thao Nguyen

Last year I was selected to be the Australian youth representative to the United Nations General Assembly and one person is selected and the first time in our history it was somebody who is from a refugee background who is non Anglo and 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 people 'yeah that's fine'. For other people 'like this Asian person is representing this whole country'. And when I was at the UN I had mixed reactions. Some people said that is really strange, they had the notion that Australian is just white. White is Australia. And other people yeah migrants, refugees, second generations, third generation – that is normal.

### Narration

The different reactions that Thao received seem to reflect the broader question that Australia is facing at the start of the 21st Century: 'Just what does it mean to be Australian?'

### Thao Nguyen

I think there are parts of Australia that, yes, have really accepted multiculturalism and cultural

diversity. And there are other pockets that are still really quite nostalgic about White Australia.

And I think currently there are lots of different 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.

I think that is really problematic because we have not even defined what our way of life really is. And our way of life is hybridity and our way of life is diversity.

### Narration

There is no doubt that Australia is one of the most diverse nations in the world.

But there's also no doubt that such diversity brings its share of challenges and tension – something felt on a very personal level by Diana Abdul-Rahman.

Diana was born and bred in suburban Brisbane, and now lives in Canberra. However, in the last ten years or so, she feels that her Muslim faith has made other people see her as less 'Australian'.

During the first Gulf War in the early 1990's, she was repeatedly told that she should 'go back to where she came from'.

She feels that the same sort of sentiments have resurfaced – but stronger – after September 11, and the bombings in Bali and London.

### Diana Abdul-Rahman

Every time something happens overseas that involves say somebody who uses the Islamic faith to do a particular incident, we pay a price here. It is so unfair. I find that is so unfair that every time anything happens overseas, we brace ourselves here. It's like "Ok, we're going to cop it now".

And what people need to realise is we've got nothing to do with that. I hold strongly onto my Australianness. But when I constantly get told "well you're not really an Australian" and "you're a Muslim", and there's undertones that Muslims are strangers and shouldn't be part of this country and you hear things being said in the media, I feel like a stranger in my own country.

I ask for the leadership of this country to be very clear in ensuring that the Muslim community, the Arab community in this country – who are Australians like everyone else – should be treated like everyone else; as equals.

### Narration

Australia's leaders – our political leaders, community leaders, religious leaders – do have a crucial role to play in countering the voices of division and blame.

But building communities based on respect and understanding is not just the responsibility of leaders – everyone has a role to play.

Albert Schluter (Schlüter) migrated to Australia from Germany in the aftermath of the Second World War. His country, and the rest of the world, was still trying to come to grips with the enormity of the genocide perpetrated by Nazi Germany.

He believes that the simple notion of treating each other as equals, regardless of culture or background, lies at the heart of creating a strong and harmonious Australia.

### Albert Schluter

And we have to live together and we have to learn to live together and take the best aspect of each person and try to accommodate them in our land, in our country.

And that's the important thing. You have to live together. I don't think you should be tolerant, you should love thy neighbour. Not just tolerate – love him, if you can.

### Narration

For Vicki Mitsos, respect is also about accepting the differences that might exist between different cultures – but working together as Australians.

### Vicki Mitsos

I remember what it was like when the Australian women tried to educate us and make us see things their way. Where really, it's about doing things together, not being told how to do things.

I'm proud to be an Australian, I'm proud to be a Greek. And to me, being Australian can be whatever you want to be, as long as you remember one thing: we're all the same.

### Narration

One – but many.

Different – but all Australians.

The journey from tolerance to respect isn't always easy.

But it's the foundation for a 21<sup>st</sup> Century Australia that's worth building.

# The laws and me

## Activity sheet

<p><b>Me</b> (how I like to behave)</p>	<p><b>My community</b> (eg. rules for sports teams, street parades, festivals, places of worship, events such as ANZAC day)</p>
<p><b>My family</b> (rules of my house)</p>	<p><b>My state or territory</b> (eg. rules/ laws that you know of)</p>
<p><b>My class</b> (rules of the classroom) NB. Not all schools and communities have the same rules/ codes of behaviour. Try to think of things that are unique to your school or class.</p>	<p><b>My country</b> (laws that apply to all of Australia)</p>
	<p><b>My world</b></p>

Some examples needed to complete the activities above are:

- respect the rules of the game
- be nice to other people
- no fighting with my brothers and sisters
- respect for elders
- *Anti-Discrimination Act 1988 (Tasmania)*
- *Racial Discrimination Act (Cth) 1975 (RDA)*
- *Australian Human Rights Commission Act 1986*
- clean my room before going out on the weekend
- *International Convention on the Elimination of all forms of Racial Discrimination 1965 (ICERD)*
- no running after the lunch bell
- *United Nations Declaration of Human Rights 1948 (UNDHR)*
- *International Convention of Civil and Political Rights 1966 (ICCPR)*
- *Convention of the Rights of the Child 1989 (CRC)*
- no drinking alcohol until 18 years of age.

# Information map

## Activity sheet

This activity is designed as a matching activity. Cut the individual boxes and give students a set each of questions and answers to match correctly.

Question	Quick answer
What is racial discrimination?	Treating one person differently to another because of their race, colour, ethnic origin or nationality.
What is the Racial Discrimination Act (RDA)?	A law that protects the rights of people in Australia.
Why is the RDA important in our society?	So that all people can enjoy and participate in society equally.
How does the RDA work?	People who have been treated unfairly can make a complaint to the Australian Human Rights Commission.
How does the RDA relate to me?	<ul style="list-style-type: none"> <li>• affects the way you treat others</li> <li>• affects the way other people treat you</li> </ul>
When did the RDA begin?	1975
Where did the RDA come from?	<i>International Convention on the Elimination of all forms of Racial Discrimination</i>
Who has used it?	Individuals and communities who have been discriminated against under the law. See <i>landmark cases</i>
Who has benefited from it?	Any Australian who has been treated unequally before the law. All Australian people benefit from laws that promote equality.

# Racial discrimination and the law

## Resource sheet

### Key words

- Discrimination:** Any distinction, exclusion, restriction or preference made on a particular basis such as race, religion, national origin which has the purpose or effect of denying recognition, enjoyment, or exercise, on an equal footing, of human rights and freedoms in society.
- Perpetrator:** a person who commits or performs a crime, blunder or anything outrageous.
- Race:**
1. each of the major divisions of human-kind, having distinct physical characteristics.
  2. a tribe, nation.
  3. a group of persons connected by common descent.
- Vilification:** a public act of showing and inciting hatred towards a person or group of persons.
- Ethnicity:** having common national, racial, cultural, religious, or linguistic characteristics.

### Key questions

- What is racial discrimination?
- What is a special measure?
- Are there differences between levels of jurisdiction (ie. between state and federal governments)?

Racial discrimination is treating someone less favourably because of his or her race, colour, descent, national origin or ethnic origin than someone of a different 'race' would be treated in a similar situation. This is known as '*direct discrimination*'.

#### Example:

An employer refuses to hire a suitably qualified Aboriginal shop assistant and hires a less qualified non-Aboriginal assistant instead. He argues he could lose customers if he had Aboriginal people working in the shop. Direct discrimination can never be justified.

It is also racial discrimination to make everyone satisfy the same criterion when the effect is that a higher proportion of people of one 'race' cannot satisfy it. This is known as '*indirect discrimination*'. Unlike direct discrimination, indirect discrimination may be able to be justified, unless the criterion is reasonable and relevant to the particular circumstances.

#### Example:

A rule that police recruits must be taller than 175cms will exclude a higher proportion of applicants of Asian descent, and possibly many women. Unless the police service can justify the minimum height requirement, it will be unlawful. Australian police services no longer impose a minimum height requirement.

'*Special measures*' are not unlawful discrimination. Special measures are programs with the objective of securing the adequate advancement of a group, or individual members, affected by historic disadvantage to help them enjoy and exercise their human rights in full equality. These programs cannot be continued after equality has been achieved.



**Example:**

Commonwealth programs that aim to increase Aboriginal school retention and achievement rates, such as the Aboriginal Student Support and Parent Awareness (ASSPA) funding program, are 'special measures'.

## When is racial discrimination unlawful?

The RDA makes racial discrimination unlawful whenever it impairs a person's equal enjoyment of his or her human rights and fundamental freedoms. Therefore, it is unlawful to discriminate in the following situations:

- Employment (including advertising jobs, recruitment, the selection process, access to training, promotion opportunities, the terms and conditions of employment, termination of employment).
- Renting accommodation or selling real estate.
- Education (including school education, TAFE, University, etc).
- Provision of all goods and services (for example, when buying something, hiring a car, applying for credit, using banks, seeking assistance from government departments, lawyers, doctors and hospitals, or attending restaurants, pubs, entertainment venues and so on).
- Access to places and facilities intended for use by the public (for example, parks, libraries, government offices, hotels, places of worship, entertainment centres, public transport and so on).
- Trade union membership.

Other important human rights that can be impaired by racial discrimination include the right to equal treatment by the courts and other agencies in the legal system, the rights to vote and join the public service and the right to privacy.

### Racial discrimination is unlawful at different levels of society.

1. Many schools have policies against racist behaviour. In some states there is a compulsory anti-racism policy across all schools. Check with your school Principal on the details of this policy. Further information can be found at <http://www.racismnoway.com.au/strategies/programs/>
2. Racial discrimination is unlawful in each state and territory in Australia.

Jurisdiction	Legislation
NSW	<i>Anti-Discrimination Act 1977</i> (Part 2 Division 3A)
QLD	<i>Anti-Discrimination Act 1991</i> (section 124A)
VIC	<i>Racial and Religious Tolerance Act 2001</i>
SA	<i>Racial Vilification Act 1996</i> (section 4)
WA	<i>Equal Opportunity Act 1984</i> (section 160)
ACT	<i>Discrimination Act 1991</i>
TAS	<i>Anti-Discrimination Act 1998</i> (section 19)
NT	<i>NT Anti-Discrimination Act 1996</i>



# Protection of human rights in Australia

## Key words

- Federal system:** a political system in which governmental power is shared between a central or federal government having power over the whole country, and regional governments having power over their respective regions. The Australian federal system consists of the division of powers between the Commonwealth parliament and the State parliaments, as set out in the Commonwealth Constitution.
- Federal Clause:** a multilateral treaty clause allowing a federal state to ratify the treaty while reserving the right to determine the geographic extent of the treaty's implementation within its territory. (For example; the federal government of Australia has the power to conclude international treaties though it is the state and territory governments that need to implement and monitor adherence to treaty provisions).
- Common law:** the unwritten law derived from the traditional law of England as developed by judicial precedence (cases before), interpretation, expansion and modification.
- Jurisdiction:** the territory over which a state (regional area) has to legislate and enforce its laws. (For example; Australia has nine jurisdictions for legal proceedings).

## Key questions

- Who protects the rights of people in Australia?
- What international treaties and conventions has Australia ratified?
- Which human rights treaties has Australia incorporated into domestic law?
- Are there any differences between state and federal laws?

The Commonwealth Government has the responsibility for ensuring Australia's observance of internationally-recognised human rights. But State governments have the responsibility to make and administer many of the laws that are relevant to human rights observance. These include laws relating to the administration of justice, land matters, health and education issues, among others. In international law, a federal system does not justify a failure to observe internationally-accepted human rights. But in practical terms, a federal system can make the task of guaranteeing that people are able to access their rights more complicated.

It is the Commonwealth Government that decides whether or not to take on obligations to observe international human rights standards. But **the fact that the Commonwealth Government agrees to observe international standards does not make those standards legally enforceable within Australia. This requires specific Australian legislation.** Without such legislation there is no legal way within the Australian court system to ensure that the rights in any international human rights treaty will take precedence over any state or territory legislation that is inconsistent with the treaty.

The main human rights treaties that have been specifically incorporated into domestic Australian law are:

International treaty	Domestic legislation
International Convention on the Elimination of All Forms of Racial Discrimination	<i>Racial Discrimination Act 1975 (Cth) (RDA)</i>
Convention on the Elimination of All Forms of Discrimination Against Women	<i>Sex Discrimination Act 1984 (Cth) (SDA)</i>
Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	<i>Crimes (Torture) Act 1988 (Cth)</i>

Australia has historically been an active participant in the development of international human rights standards. As new international standards have been developed, Australia has either endorsed non-binding instruments such as the Universal Declaration of Human Rights or the Declaration on the Rights of Disabled Persons, or has ratified binding legal instruments such as: the Covenants on Civil and Political, and on Economic, Social and Cultural Rights; the Conventions on Racial Discrimination, Discrimination against Women, and the Rights of the Child; and the Convention Against Torture. Australia has also ratified three of the mechanisms that give individuals the right to complain to United Nations bodies about violations of their rights.

In the common law, traditional freedoms are protected by centuries of custom and the precedents set by previous court decisions. The common law is a flexible instrument that is capable of reinterpreting rights in the light of changing circumstances. However, some rights may not be well-established in the common law. Where rights are not included in legislation, they may be more difficult to enforce. Political or economic interests may be given priority over human rights. And it is always open to governments to pass new legislation either to override the common law or to vary existing legislation that provides for human rights. Australian democracy is an important safeguard against these possibilities getting out of hand.

## Racial discrimination and the federal law

The *Racial Discrimination Act 1975 (Cth)* (RDA) makes racial discrimination unlawful in Australia. It aims to ensure that we can all enjoy our human rights and freedoms in full equality regardless of race, colour, descent, national or ethnic origin, being an immigrant or being a relative or associate of someone of a particular race or other status.

The RDA applies to everyone in Australia including businesses, schools, local governments, state and territory government agencies and departments and Commonwealth Government agencies and departments. No-one is entitled to discriminate on racial grounds where that discrimination means someone's human rights are affected.

The RDA can override racially discriminatory state or territory legislation, making it ineffective. This is because section 109 of the Australian constitution allows for federal law to override state law in some cases.

Commonwealth legislation enacted prior to 31 October 1975 (when the RDA came into existence) may be overridden by the RDA. However, the RDA may not override Commonwealth legislation enacted after 31 October 1975 which is racially discriminatory, depending on the particular wording of the legislation.

The Racial Hatred Act 1995 (Cth) amended the RDA by making racially motivated offensive behaviour unlawful. It allows people to make a complaint to the Australian Human Rights Commission about offensive, insulting, humiliating or intimidating behaviour based on race, colour, or national or ethnic origin.

## The Australian Human Rights Commission

The Australian Human Rights Commission is an independent statutory organisation that works to protect and promote the human rights of all people in Australia. We were established by the Australian Government in 1986.

*Our vision is to work towards an Australian society where human rights are enjoyed by everyone, everywhere, every day.*

Our work covers four key areas:

- providing education and raising public awareness about human rights
- handling complaints of discrimination and breaches of human rights
- researching human rights issues and contributing to policy developments
- legal advocacy on human rights issues.

We have statutory responsibilities under the following federal laws:

- *Age Discrimination Act 2004*
- *Disability Discrimination Act 1992*
- *Australian Human Rights Commission Act 1986*
- *Sex Discrimination Act 1984*
- *Racial Discrimination Act 1975*

## Complaints service

No one has to put up with discrimination, harassment or bullying.

There are laws to protect you from discrimination in areas of public life such as: employment, education, sport and the provision of goods services and facilities.

These laws apply to everyone in Australia regardless of where they live.

If you think you have been discriminated against, you can lodge a complaint with us. It doesn't cost anything to make a complaint and we aim to deal with it quickly and with a minimum of fuss.

If you are unsure if what you have experienced could be discrimination, you can call us to talk about it or email us and we will let you know if we can help you, or refer you to someone who can.

We will handle your complaint by talking to the people involved and try to resolve the complaint through a process called 'conciliation'.

Outcomes of conciliation will vary depending on the complaint, but they may include an apology, compensation, the introduction of anti-discrimination training or practical changes to facilities and services.

To find out more read our complaints information online at:

[www.humanrights.gov.au/complaints\\_information/](http://www.humanrights.gov.au/complaints_information/)

This information has also been translated into a range of different languages available at:

[www.humanrights.gov.au/about/languages/](http://www.humanrights.gov.au/about/languages/)

For more information or to discuss a complaint contact our Complaints Infoline at:

**Phone:** 1300 656 419 (local call) or 02 9284 9888

**SMS:** 0488 744 487 (0488 RIGHTS)

**Complaints email:** [complaintsinfo@humanrights.gov.au](mailto:complaintsinfo@humanrights.gov.au)

**TTY:** 1800 620 241 (toll free)

**Fax:** 02 9284 9611

**Free Telephone Interpreter Service:** 13 14 50

# Investigating racial discrimination

## Activity sheet

### Short answer questions

1. What year was the *Racial Discrimination Act* passed into legislation?

.....

2. Who does the Act apply to?

.....

3. Is the Act a state or federal Act of parliament?

.....

4. What is 'direct discrimination'? Write about an example of direct discrimination that has occurred in your community.

.....

.....

.....

.....

5. What is 'indirect discrimination'? Write about an example of indirect discrimination that has occurred in your community.

.....

.....

.....

.....

6. A local company wants to advertise a position. They have sent you the advertisement in order to make sure it is not discriminatory. What suggestions would you make to the following advertisement?

Sales person needed

Company seeks young, motivated Asian woman to work in local shoe shop. Must have long, dark hair and a pleasant smile. Single women only. Drivers licence essential. Call 858585.

.....

.....

.....

.....

7. Who does the *Racial Discrimination Act* protect?

.....

.....

.....

8. What is the role of the Australian Human Rights Commission regarding the *Racial Discrimination Act*?

.....

.....

.....

.....

.....

9. Which international convention does the *Racial Discrimination Act* come from?

.....

.....

10. Find out how many states and/ or territories in Australia have introduced laws that deal with racial discrimination.

.....

.....

.....

.....

.....

.....

.....

.....

.....

### Essay questions

1. Explain the importance of the *Racial Discrimination Act* in Australian society.
2. What impact, if any, has the *Racial Discrimination Act* had on Australian society over the last 30 years?
3. Does the *Racial Discrimination Act* need to be amended? Consider relevant cases as well as Australia's commitments under international law.

# Racial discrimination and vilification

## Case study 1

### 'Street language' ruled not vilification

**Author:** Paige Taylor

**Publication:** The Australian (003, Fri 15 Sep 2006)

AN Aboriginal girl who kicked a woman and called her a "white slut" did not engage in racial vilification because the slur was common street language.

A magistrate from the West Australian goldfields threw out a landmark race-hate charge yesterday against the 16-year-old, saying the slur against Kalgoorlie woman Melissa Blackney was "the patois of the street".

Magistrate Kate Auty sentenced the girl to four months of intensive supervision, including 60 hours of community service, for kicking Ms Blackney during the April attack.

In a 90-minute address to the Kalgoorlie Children's Court, Dr Auty noted yesterday that the girl swore at least once during her recorded police video when she referred to a footpath as "that f..king thing there". "(F..k) is a fairly innocuous word in her argot," Dr Auty said.

The girl was 15 when in May she became the first person in the state to be charged under tough racial vilification laws brought in after white supremacists terrorised Perth with a racist poster and graffiti campaign.

Dr Auty found that the girl's one-off slur in a heated confrontation did not constitute "serious, substantial or severe" racial harassment as legally defined.

But she told the girl: "That does not mean that I find that language acceptable; it's offensive.

"And when people come in here and I find that they have called someone a black c..., I tell them the same thing."

The court heard that when the girl kicked Ms Blackney, she was being urged on by her older sister, who repeatedly told her: "You're not coming home till you make her piss."

Dr Auty was critical of the Director of Public Prosecutions and listed 26 inconsistencies in the case against the girl.

She described witnesses as argumentative, unreliable and inconsistent, and said that one had changed her story and had a selective memory.

She also did not accept the evidence of prosecution witness Ruben Brockman, who the prosecution did not charge with assault even though he was implicated in the attack.

A resident claimed to have seen Mr Brockman kicking Ms Blackney while she lay on the ground. The neighbour, whose evidence Dr Auty found credible, said he saw the girl and her sister standing back.

Dr Auty told the girl that she believed she had tried to take the blame for the attack to protect her sister and Mr Brockman.

"You tried to shield them," she said. "You probably lacked the sort of guidance you needed to have on that day."

The court heard that Ms Blackney confronted the girl and three others after she was awoken in her car by the sound of a rock denting the paintwork.

The court heard that Ms Blackney, who has signed an exclusive agreement with the Nine Network's A Current Affair, drove aggressively at the group over a footpath and had also used racist language.

The girl said Ms Blackney had mocked her, saying that Aborigines could not buy their own cars.



## Questions

1. According to the article, which event changed the seriousness of racial vilification laws in Western Australia?

.....

.....

.....

.....

.....

.....

.....

.....

2. Do any stereotypes exist in this article?

.....

.....

.....

.....

3. Should street language be considered a crime?

.....

.....

.....

.....

4. What is acceptable language in your home/school? Is it different to the language you use on the street?

.....

.....

.....

.....

.....

.....

.....

.....

# Racial discrimination and employment

## Case study 2

### Complaint filed: Alleged race discrimination and racial hatred in employment

The complainant, who was originally from Serbia, was employed as a van driver for an Australian Government statutory authority. The complainant alleged that his supervisor made offensive comments about Serbians to him and to others while he was present. For example, the supervisor is alleged to have made comments such as *“He is a Serb and Serbs make ethnic cleansing, He might kill you”*. The complainant claimed that the company was slow to investigate his internal complaint and that he was victimised for lodging the complaint. A co-worker provided evidence to support the complainant’s claim that offensive comments about Serbs had been made in the workplace.

The individual respondent denied making the alleged comments but agreed that he had asked questions about the political situation in Serbia. The individual respondent said that he was an immigrant himself and would not make offensive comments about other people’s racial background. While the company indicated that it had extensive EEO and harassment policies, it noted that it had no record of the individual respondent having received training in EEO issues.

The complaint was resolved at a conciliation conference. The company had already transferred the complainant to a job he enjoyed where he no longer had contact with the individual respondent. The respondent company assured the complainant that his career had not been compromised in any way and that steps would be taken to ensure the confidentiality of his complaints. The company also provided the complainant with acknowledgement of the distress he had suffered.

1. Why was the complaint relevant under federal legislation?

.....  
.....

2. Whose responsibility is it to provide a harassment free workplace?

.....  
.....

3. Do you think that equal employment opportunity training would benefit the supervisor in this case? What type of things would he/she learn?

.....  
.....  
.....

4. Should individuals be forced to take responsibility for their actions?

.....  
.....

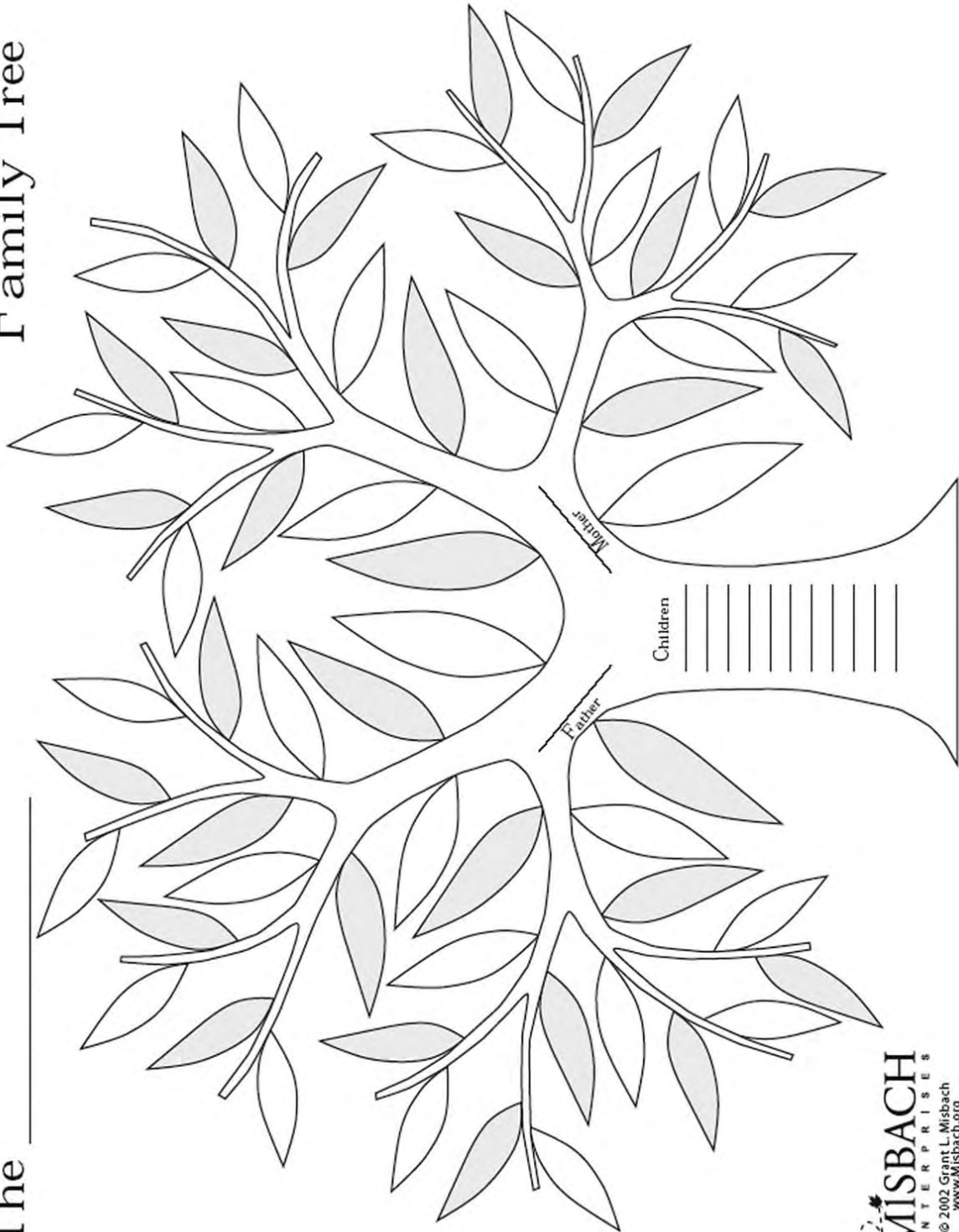
5. Have you or your friends been in any similar situations?

.....  
.....  
.....

# Family tree

1. Draw a family tree showing your family members.
2. Use the local library and your family members to research where each of your ancestors originally came from. How far back can you trace the family tree?

The \_\_\_\_\_  
Family Tree



# Research organiser

## Activity sheet

### 1. The task (what do I need to know)

What is the task specifically? (What am I expected to do/ produce? What do I already know? What do I need to find out?)

.....

.....

.....

.....

.....

What questions do I need to answer in order to do this?

.....

.....

.....

.....

.....

### 2. Information seeking

What sort of information do I need? Where can I find this? Can I find this information using personal contacts, the library and/ or the internet? Which sources will I use?

Information	Source

### 3. Using information

What will these resources tell me? Will they answer my questions from part one?

.....

.....

.....

.....

### 4. Recording information

How will I record my information? What do I need to make a note of?

- take notes using paper
- tape record notes from source
- draft straight onto computer
- draw pictures
- other

### 5. Presenting information

How will I put my final presentation together? What will the final product look like?

- cartoon/book
- cartoon/poster
- video/audio tape
- oral presentation/PowerPoint
- play/ narrative/poetry
- essay

### 6. Evaluation

How will I know if I did well? Do I need more practice with any particular stage or skill?

Did I end up doing what I said I would at the beginning? .....

.....

.....

Were my questions useful? .....

.....

.....



If not, how could they have been more useful? .....

.....

.....

.....

Is the final presentation the best I could have done? .....

.....

Does my work have all the required sections? .....

What is the best section? .....

.....

.....

.....

Skills I had difficulty with .....

.....

.....

What can I improve on next time? .....

.....

.....

Mark I would give myself .....

Signed: .....

Date: .....

Teacher's signature: .....

Date: .....

Comments: .....

.....

.....

.....

.....







# Get creative

## Activity sheet

Create an artistic piece (painting/song/drama play/menu/stage costume) that celebrates the themes of diversity, anti-discrimination and multiculturalism.

Use this resource list for examples to inspire you!

### Prose fiction

- Ballard, J G, *Empire of the Sun*, HarperCollins, 1994, ISBN 0006547001
- Card, Orson Scott, *Ender's Game*, Orbit, 1998, ISBN 185723720X
- Courtney, Bryce, *The Power of One*, Random House, 1989, ISBN 0345359925
- Lee, Harper, *To Kill a Mockingbird*, HarperCollins, 1960 ISBN 0060194995
- Twain, Mark, *The Adventures of Huckleberry Finn*, *Penguin Classics*, 1986, ISBN 0140430180

### Drama/Shakespeare

- Gow, Michael, *Away*, Currency Press, 1988, ISBN 0868192112
- Jamieson, Nigel, *In Our Name* (Performed 2004, Belvoir St Theatre, Sydney)
- Nowra, Louis, *Capricornia*, Currency Press, 1992, ISBN 0868193135
- Nowra, Louis, *Così*, Currency Press, 1994, ISBN 0868194034
- Nowra, Louis, *Radiance*, Currency Press, 1993, ISBN 0868193704
- Shakespeare, William, *The Tempest*, Cambridge University Press, New Cambridge Shakespeare, 2002, ISBN 052129374X, or Cambridge School Shakespeare, 1995, ISBN 0521479037

### Poetry

- Coleridge, Samuel Taylor, *Samuel Taylor Coleridge: The Complete Poems*, Penguin Classics, 1997, ISBN 0140423532 ['The Rime of the Ancient Mariner (1834)', 'This Lime-Tree Bower My Prison', 'Frost at Midnight', 'Kubla Khan']
- Skrzynecki, Peter, *Immigrant Chronicle*, University of Queensland Press, 1975, ISBN 0702210528 ['Immigrants at Central Station, 1951', 'Feliiks Skrzynecki', 'Crossing the Red Sea', 'Leaving home', 'Migrant hostel', 'A drive in the country', 'Post card']
- Sujata Bhatt, 'The One Who Goes Away'; Ivan Lalic, 'Of Eurydice'; Gwyneth Lewis, 'Fax X'; Mudrooroo, 'A Righteous Day'; János Pilinszky, 'The French Prisoner'; Vittorio Sereni, 'A Dream'; Xuan Quynh, 'Worried Over the Days Past'
- Watson, Ken (ed), *At the Round Earth's Imagined Corners*, St Clair Press, 1999, ISBN 0949898937

### Nonfiction

- Bragg, Melvyn, *On Giants' Shoulders*, Sceptre, 1999, ISBN 0340712600
- Morgan, Sally, *My Place*, Fremantle Arts Centre Press, 1987, ISBN 0949206318
- Martin, Jesse, *Lionheart*, Allen & Unwin, 2001, ISBN 1865085707

### Film

- Benigni, Roberto, *Life is Beautiful*, Roadshow, 1999
- Chadha, Gurinder, *Bend it like Beckham* (UK), Fox Searchlight Productions, 2002 (see <http://www2.foxsearchlight.com/benditlikebeckham/>)
- Do, Khoa, *Footy Legends*, Icon Films, 2006(see <http://www.footylegends.com/site.cfm>)
- Noyce, Phillip, *Rabbit-Proof Fence*, Magnum Pacific, 2002

### Songs

- 'Song of Australia' (see <http://www.songaustralia.com.au/song/index.php>)
- Yothu Yindi, *Treaty* from *Tribal Voice*, Mushroom Records, 1991 (see [www.yothuyindi.com](http://www.yothuyindi.com))

# Matching exercise

## Activity sheet

Match the words with their definition:

1. Perpetrator
2. Criminal law
3. Ethnicity
4. Nation
5. Migration
6. Ratify
7. Vilification
8. Dreamtime
9. Respect
10. Discrimination
11. Sanction
12. Sacred
13. Ramadan
14. Legislation

- 
- a) to speak badly of a person or persons
  - b) having characteristics in common because you come from the same country
  - c) a Muslim holy month during which people fast
  - d) to move from one country to another
  - e) to sign and accept an international agreement
  - f) to make new laws
  - g) the person who commits a crime or offensive act
  - h) the Aboriginal system of beliefs based on the past
  - i) a punishment for disobeying the international law
  - j) a place or thing that has religious or spiritual meaning
  - k) the laws that deal with illegal activities
  - l) to look up to and admire someone
  - m) a country
  - n) to treat someone differently because they belong to a particular group

# Find-a-word

## Activity sheet

Use the vocabulary words in this module to complete the activity below.

Sanction  
Criminal law  
Civil law  
Race  
Ethnicity  
Convention  
Ratify  
Legislation  
State  
Nation

Vilification  
Respect  
Discrimination  
Legislation  
Migration  
Sacred  
Perpetrator  
Ramadan  
Dreamtime

S	R	A	C	E	R	F	R	A	M	A	D	A	N	D	T	Q
A	A	T	J	R	V	E	F	E	D	E	R	A	L	C	L	O
N	T	J	U	D	I	U	F	R	J	O	H	I	E	A	E	J
C	I	D	R	C	L	L	S	U	M	P	K	P	S	P	T	K
T	F	E	I	R	I	E	T	N	G	B	S	R	G	N	H	L
I	Y	C	S	I	F	G	A	O	H	E	E	R	O	Q	N	Y
O	C	L	D	M	I	I	T	B	R	V	E	I	K	S	I	D
N	O	A	I	I	C	S	E	M	I	F	T	X	B	O	C	R
S	M	R	C	N	A	L	X	N	I	N	N	R	V	V	I	E
S	M	A	T	A	T	A	U	L	E	X	A	Y	F	E	T	A
A	O	T	I	L	I	T	Q	V	E	B	Q	M	Z	R	Y	M
C	N	I	O	L	O	I	N	N	A	T	I	O	N	E	S	T
R	L	O	N	A	N	O	Y	R	U	D	B	Z	S	I	I	I
E	A	N	F	W	C	N	N	E	R	W	L	C	M	G	H	M
D	W	G	M	I	G	R	A	T	I	O	N	I	M	N	G	E
D	I	S	C	R	I	M	I	N	A	T	I	O	N	T	I	L
P	E	R	P	E	T	R	A	T	O	R	Q	B	G	Y	M	J

# Suggested answers

## Activity sheet: Find someone who ....

To be completed by students.

## Activity sheet: Find a character who ....

1. Selina – lived in Malaysia once
2. Diana – a fan of Led Zeppelin
3. Aunty Kathy – a respected elder in Australia
4. Arama – works with children who speak more than one language
5. David – came to Australia in 1970
6. Chris – can perform songs and dances from the Ukraine
7. Vicki – grew up on a sheep farm
8. Adela – escaped from civil war in El Salvador.

## Activity sheet: Timeline response

1. 1500–1700 AD
2. 'Terra nullius' is a Latin phrase meaning that the land belonged to no one.
3. 'Pemulwoy' was an early Aboriginal resistance leader who launched attacks on European settlements in the Sydney region.
4. 1817.
5. John Batman is famous for attempting to make a 'treaty' with Aboriginal tribes near Melbourne and to 'compensate' them for the use of their land.
6. Afghan camel drivers helped with the development of communications and railway lines throughout Central Australia.
7. 160,000.
8. The first mosque was built in 1888 in Adelaide.
9. The gold rush of 1851.
10. 1962.
11. 1966.
12. Gough Whitlam.
13. See below

Date	Arrived from...	Reason for leaving...
1788–1868	England	Sent as convicts
Date	Arrived from...	Reason for leaving...
1839	China, Italy, Greece	Migrating to Australia
1847	Pacific Islands	Brought to Australia to work as shepherds
1848	Germany, Hungary	Fleeing political upheaval in Europe
1851	Europe, Asia	To work as labourers and miners during the gold rush
1860	Afghanistan	Camel drivers arrive to work in Central Australia
1860	South Sea Islands	Brought out to work in Queensland's cane fields
1940's	Europe	Refugees from the war
1970's	Vietnam	Refugees from the war
1980's	Africa	Refugees fleeing the war in Ethiopia

### Additional information

- 1991 onwards. Refugees arrive from the conflict in the Balkans.
- 1994. Refugees arrive from the conflict in Rwanda.
- 2000 onwards. Refugees and asylum seekers arrive from many Middle Eastern Nations including Afghanistan, Iraq, Lebanon and Iran.
- 2000 onwards. Refugees arrive from the conflict in Sudan.

14. The purpose of the Inquiry was to discover why so many Aboriginal people were dying in prison.

15. 1992.

16. The Mabo decision was important as it found that Aboriginal people's right to their traditional land was not extinguished by the British acquiring sovereignty.

17. \*Students can generate their own responses here. These may vary according to their knowledge and experience. Suggested responses for discussion include:

- 1995. *Racial Hatred Act is passed making racial vilification unlawful*
- 2000. *Sydney Olympics*
- 2000. *Corroboree 2000 – hundreds of thousands of people show their support for Reconciliation*

- 1996. *Federal Parliament endorses the Parliamentary Statement on Racial Tolerance*
- 2001. *Debates over the rights available to asylum seekers.*

## Activity sheet: Listening to *Voices of Australia*

### Before listening

1. To be answered by students.
2. To be answered by students.
3. 'Multiculturalism' is when people from different countries and cultural backgrounds can live together peacefully. A multicultural society is one in which different cultural practices can be shared and enjoyed with mutual respect.
4. Migration has allowed the introduction of many, varied cultural practices in Australia leading to a more diverse society. People from different countries have brought their traditions and foods to Australia, which many Australians enjoy. Migrants have contributed to the work force by becoming employees and also creating new jobs and economic opportunities for others.
5. To be answered by students.

### During listening

#### Part 1 – *Australia: our home*

1. Being Australian means to value freedom, equality and respect for others. Australians value a 'fair go'.
2.
  - Flo Watson – Spiritual connections
  - Kathy Mills – Sacred places
  - Steve Pratt – The outdoors, easy going lifestyle
  - Marat Sverdlov – Peace and stability, our values
  - Razia Zahedi – Freedom to study
  - Thao Nguyen – Our values

#### Part 2 – *Unexpected Friendships*

1. Amareswar Galla – political figure in a library (Gough Whitlam)
2. Denis Asaf – going to church
3. Dragana Danicic – former war enemies (Serbia/Croatia)
4. Luke Gay – sharing religious festivals and feasts
5. Shahnaz Rind – during university

### Part 3 – Racism: Not in my backyard

Action	How did each character deal with the situation?
Questions about nationality	By acknowledging that racism is based ignorance and helping to educate people.
Being ignored by shopkeepers	By sharing background and stories.
Denial of community existence in history lessons	By sharing his culture with his community, focussing especially on young people.

### Part 4 – Breaking down barriers

1. Barbeque	By taking food and mixing socially with both communities at a music gig where white and Indigenous Australians were not interacting.
2. Workplace	By wearing the hijab to work and engaging in conversation with fellow workmates Diana helped to break down cultural stereotypes about Muslims.
3. Football	Dean does not tolerate racism on the field and so he confronts it when it happens, accepts the apology and moves on. He takes pride in his Indigenous background and likes to share his culture and educate others.
4. Language	Vicki had to interpret for her father after a car accident. She now works as an interpreter and runs English language services for migrants in regional Australia.
5. Education	Dorothy's school provides clothing and basic school needs for students as well as education to help refugee children begin a new life in Australia.

### Part 5 – From tolerance to respect

1. Makes the effort to be reliable and trains hard.
2. Encourages young people to be proud.
3. Encourages young people to work hard to achieve their goals.
4. Encourages young people to believe in themselves and to not be silly.

Thao Nguyen arrived in Australia in the 1970's from Vietnam. Recently she represented Australia as a youth representative at the **United Nations General Assembly**. This meant that she was the first **non-Anglo person** and the first **person from a refugee background** to represent Australia.

### After listening

1. Tolerance is being 'put up with'. Respect is appreciating someone for who they are and taking an interest in their life and culture.
2. To be answered by students.

3. For discussion.
4. For discussion.
5. For discussion.

## Activity sheet: Investigating racial discrimination

### Short answer questions

1. 1975
2. Everyone in Australia.
3. Federal.
4. 'Direct discrimination' is to treat someone less favourably because of his or her race, colour, descent, national origin, or ethnic origin than someone of a different 'race' would be treated in a similar situation.
5. 'Indirect discrimination' is to make everyone satisfy the same criterion when the effect is that a higher proportion of people of one 'race' cannot satisfy it.
6. Remove the request for 'Asian' person to insure the job is not race specific. Remove the requests for the person to be a 'young woman' to ensure the job is open for a person of any age and gender. Remove the request for the employee to have 'long, dark hair and a pleasant smile' as these qualities exclude people and are not necessary job requirements.
7. Everyone in Australia.
8.
  - To promote public awareness and education
  - Anti-discrimination and human rights complaints
  - Human rights compliance (Specifically – according to the *Race Discrimination Act 1975*)
  - Policy and legislative development
9. The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)



## 10.

Jurisdiction	Racial vilification
Cth	<i>Racial Discrimination Act 1975 (Part IIA)</i>
NSW	<i>Anti-Discrimination Act 1977 (Part 2 Division 3A)</i>
QLD	<i>Anti-Discrimination Act 1991 (section 124A)</i>
VIC	<i>Racial and Religious Tolerance Act 2001</i>
SA	<i>Racial Vilification Act 1996 (section 4)</i>
WA	<i>Equal Opportunity Act 1984 (section 160)</i>
ACT	<i>Discrimination Act 1991</i>
TAS	<i>Anti-Discrimination Act 1988 (section 19)</i>
NT	<i>NT Anti-Discrimination Act 1996</i>

**Essay questions**

To be completed by students.

**Case studies**

Questions are for discussion.

**Activity sheet: Family tree**

To be completed by students.

**Activity sheet: Research organiser**

To be completed by students.

**Activity sheet: Poetry**

To be completed by students.

**Activity sheet: Reflecting on literature**

To be completed by students.

**Activity sheet: Get creative**

To be completed by students.

### Activity sheet: Matching exercise

- 1g)
- 2k)
- 3b)
- 4m)
- 5d)
- 6e)
- 7a)
- 8h)
- 9l)
- 10n)
- 11i)
- 12j)
- 13c)
- 14f)

### Activity sheet: Find-a-word

The grid contains the following words highlighted:

- Vertical words:** RACE, RAMADAN, FEDERAL, JUDICIAL, SUMPKPSPT, FEIRIETNGBSRGN, OHSEROQ, CLDMITBRVEIKS, NOAIIICSEMIFTXBOCR, SMRCNALLXNINNRVVIE, SMATAATAULEXAYFETA, AOITLITQVEBQMZY, CNIOLOIN NATION, ESN, RLONANNOYRUDBZSII, EANFWCNERWLCMH, DWGMIGRATIONIMNGE, DISCRIMINATION, PERPETRATOR.
- Horizontal words:** RACE, RAMADAN, FEDERAL, JUDICIAL, SUMPKPSPT, FEIRIETNGBSRGN, OHSEROQ, CLDMITBRVEIKS, NOAIIICSEMIFTXBOCR, SMRCNALLXNINNRVVIE, SMATAATAULEXAYFETA, AOITLITQVEBQMZY, CNIOLOIN NATION, ESN, RLONANNOYRUDBZSII, EANFWCNERWLCMH, DWGMIGRATIONIMNGE, DISCRIMINATION, PERPETRATOR.
- Diagonal words:** RACE, RAMADAN, FEDERAL, JUDICIAL, SUMPKPSPT, FEIRIETNGBSRGN, OHSEROQ, CLDMITBRVEIKS, NOAIIICSEMIFTXBOCR, SMRCNALLXNINNRVVIE, SMATAATAULEXAYFETA, AOITLITQVEBQMZY, CNIOLOIN NATION, ESN, RLONANNOYRUDBZSII, EANFWCNERWLCMH, DWGMIGRATIONIMNGE, DISCRIMINATION, PERPETRATOR.