



Centre**for**Dialogue
—A Centre of La Trobe University—

Understanding Cultural Difference Through Dialogue

A resource for teachers of middle years
secondary school students

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With the assistance of
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Preface

This unit of lesson plans is designed to help educators introduce middle years students to an array of questions and ideas concerning identity, culture, and social cohesion. It does so by emphasizing the importance of 'dialogue', and arises out of a pilot project conducted by La Trobe University's Centre for Dialogue in Melbourne between 2005 and 2008. The Education Dialogue Project sparked collaboration between senior educators, classroom teachers, policymakers, professional support agencies, and peak bodies.

The unit is a product of one such collaboration: between (then) trainee teachers, Tom Hurle, Hannah O'Keefe, and Joseph Chetty, and Doug Macrae, a recently retired principal with over 35 years experience in the senior secondary school setting. As noted in the introduction, the unit represents a very flexible tool – for use in part or as an integrated whole – that we hope will complement efforts in schools to engender more reflective and empathetic approaches to identity and cultural difference.

We look upon this unit as a living document, and welcome feedback from educators who may detect areas for improvement. We are also keen to engage with educators about the unit and are in a position to provide limited in-class instruction in its use. Please contact me (details below) for more information in this respect.

George Myconos, April 2009

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Introduction for Teachers

The aim of this unit of work is for students to be aware of the principles of dialogue, and to develop communication skills which make genuine dialogue possible. It involves enquiry into attitudes towards immigration into Australia since Federation, the challenges for immigrants, and issues connected with cultural identity. The unit, which could be taught to students in years nine or ten is interdisciplinary, across the range of Victorian Essential Learning Standards at Levels five and six, as shown below:

Physical and Personal Development	Interpersonal Development	Building Social Relationships Working in Teams
	Civics and Citizenship	Civics Knowledge and Understanding Community Engagement
Discipline Based Learning	English	Speaking and Listening
	History	Historical Knowledge and Understanding
Interdisciplinary Learning	Communication	Listening Viewing and Responding Presenting
	Thinking Processes	Reasoning processes and inquiry Reflection Evaluation and metacognition

Adapted from <http://vels.vcaa.vic.edu.au/essential/index.html>

Many of the activities are quite discrete, and could be taught in isolation; however the unit as a whole is designed around the development of high level communication processes, and culminates with two *Socratic Circles*. The activities prior to these have been designed to prepare the students for these sophisticated class conversations. It may be unwise to expect students to be able to effectively embark on these lessons in isolation, however potentially teachers could use the material in the context of other work with students which achieves similar preparation. In this way, the work could be adapted to suit the demands of classrooms in a number of subjects, notably Civics, Humanities and English. History teachers may wish to extend the content related to the history of Australian immigration and political and industrial contexts in which it has taken place

In providing this material for schools we hope that the following fundamental tenets of dialogue will underpin the work:

- Rigorous processes of open and authentic inquiry will be encouraged, while at the same time encouraging fairness and inclusion.
- In speaking and listening, emphasis will be given to active listening and the importance of mutual respect, and empathy.
- Students will explore the traditions and worldviews of themselves and others, and gain some insights into their own ethical perspectives.

Group work

The emphasis throughout the unit is on student led activities. The suggestion is made that table groups of six could be created and remain together for the remainder of the unit, however teachers may decide that the dynamics in the class require that groups change in order to maximise opportunities for an inclusion of all students in activities. Teachers may judge it important in the context of the particular class that students interact with as many of their classmates as possible, and as a result vary the groups across as work on the unit progresses.

It is worthwhile taking the time to arrange the classroom furniture to ensure that students are facing into circles in all activities.

Interpersonal Skills and Behaviours for Successful Group Work

We have listed below, a set of behaviours and skills which contribute to successful group discussions. While no doubt they will not be new to most students, it could be worthwhile reproducing the list and reviewing it with students at intervals during the unit. Guidance is provided throughout the unit which stresses the importance of turn taking, and privileging listening over speaking.

- Moving quietly to groups
- Staying with the group
- Focussing on the task
- Including everyone
- Taking turns
- Using quiet voices
- Using names
- Speaking to the whole group
- Active listening
- Asking for clarification
- Checking for understanding
- Criticising ideas not people
- Disagreeing in agreeable way
- Negotiating
- Reaching agreement
- Ignoring distractions
- Resolving conflicts
- Encouraging the group
- Celebrating success

The Teacher

For some teachers, the extent to which group and class conversations in the unit are designed to be student directed will be unfamiliar territory. For the teacher, asking clarifying questions or making reflective statements (I think you are saying ...) will forward discussions and validate student contributions. Evaluative statements, even if positive ("An interesting point/good contribution...") are to be avoided. Guidance is provided throughout the unit.

Assessment

In the areas of History and Civics, conventional assessment of knowledge and understanding can be employed. Assessment in the areas of Interpersonal Development, Communication and Thinking Process may depend on continuous observation of students participating in activities throughout the unit, against a VELs based checklist. It is suggested that the tasks of leading group discussions, recording them and reporting back to the class are scheduled so that every student has opportunities to learn and exercise the skills, and to enable assessment. A form is appended which invites students to reflect on the processes, and which can be adapted to suit the purposes of the teacher.

Activity 1: Cultural Diversity in Victoria

A. Learning Objectives

1. To familiarise students with language relating to cultural diversity.
2. To explore the cultural diversity of the local area and make comparisons with some other localities in Victoria.
3. To relate this information to the experiences of the students.
4. To begin to develop effective group conversations.

B. The Activity

1. Introduction

Aims of the unit, and the Activity:

In recent times, misunderstanding and poor communication between people of different cultures has led to prejudice, conflict and war. [Ask students for examples].

In this unit we will learn about the diversity (differences) between different cultures. We will explore the kinds of communication which are best used to promote understanding between them. We will contrast these with ways of communicating which cause misunderstandings, or which help to sustain already existing prejudices. We will learn about a special form of conversation called Dialogue which is potentially very important in developing greater understanding between people of widely different cultural traditions.

We will look at the diversity within Australia, and how attitudes towards people drawn from non-European cultures have changed since the beginning of the last century.

We will start close to home. Australia and especially Victoria is extra-ordinarily multicultural. [Ask Students how this has come about: as a result of the millions of immigrants and refugees who arrived in the second half of the 20th century]. We seem to have been very successful in living together without much of the sort of conflicts which occur in other countries. [Ask students if this is true in their experience. Mention the Cronulla riot as an exception]. We will research the differences between people who live in the local area, and compare them with those in some other areas in Victoria. We will do this by doing some research on the internet, and then discussing what we have found.

Throughout the unit we will work on our skills in listening to and understanding each other, and in ensuring that everyone is able to contribute to our conversations. These are key skills which enable us to engage in dialogue.

2. Language Toolbox

It is important when we discuss the issues raised in this unit that we understand the language we use. The following list includes words which have already been used, and a number of others which will be important later on. We will add to the list in each Activity.

Students should complete the following table first by giving their own understanding of the meanings and then by looking them up.

(If time is limited, it may be advisable to divide the words between groups, and share meanings in discussion. If internet access is available, students could look the words up online, using Wiktionary: <http://en.wiktionary.org>, or for more detail Wikipedia: <http://en.wikipedia.org> If these resources are used, make students aware that while the material is often of excellent quality, it could have been produced by anyone.

Word	What I think it means	Dictionary or Wikipedia meaning
diversity diverse		
culture, cultural		
religion religious		

3. Explore Cultural Diversity in Victoria

a. Collection of Data

The teacher should devise table groups which are more or less fixed for the duration of this topic (See [Introduction for Teachers](#)). Groups of six may work best, because later we will subdivide into sub-groups of three. Individuals could rotate through the functions of:

- *Chairing the group discussions.*
- *Recording the group discussions and Reporting back to the whole class about them.*

Each table group should be allocated the task of collecting information relating to one of at least three geographical areas (selected by the teacher). One of the areas should be the locality of the school:

- An area whose inhabitants are largely homogeneous in cultural origin.
- A multicultural area (perhaps two, with significantly different cultural groups).
- A rural locality (Perhaps two, for example Horsham and Mildura).

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Individually, or in pairs, students should access the 'Quick Stats' link to 2006 Australian Census data at: <http://www.abs.gov.au/websitedbs/d3310114.nsf/home/Census%20data>

Students should *all* record the following information relating to the community in the area allocated to them:

- Percentage of people from the five most frequent countries of birth.
- Percentage of people speaking the five most frequent languages spoken at home.
- Percentage of people belonging to the five most frequent religions.
- Percentage of people working in the five most frequent occupations.

b. Table Group discussion.

In groups students should share their responses to the data by speaking in turn around the table, or circle, addressing the following questions. Stress the importance of including everyone, and allowing each student to speak without interruption, leaving clarifying questions until they have finished.

- Were the statistics for the area as expected? If not, how were they surprising?
- How do you think your area might be different from the two areas allocated to students at other tables? Make predictions.
- In some areas the percentages where English is spoken at home is lower than the percentage that were born in Australia. Can you figure out why people who were born in Australia would be speaking a language other than English at home?

c. Class Discussion.

- Reporters (with assistance from Recorders) should report to the whole class. Since there may be two groups for one locality, the first group for each should report the actual data, which could be put in a table on the board.
- Ask students to make observations about the data, the differences between the statistics for each locality, and the accuracy of the predictions about the differences which were made in the group discussions.

d. Reflection.

Students should write in their notebooks:

- The name of the locality which was the subject of their group's research.
- Three significant facts which were discovered.
- Three ways in which their locality differed from the localities allocated to the other groups.
- Three behaviours seen during group activities which helped get the job done. (Teacher: refer to skills listed in the Introduction for Teachers).

4. Homework:

This will be processed in the next Activity. If possible it should be set several days ahead, before this unit is commenced.

Talk with an older person (the older the better) about the changes they have observed in the neighbourhoods where they have lived which associated with the arrival of immigrants. If they are themselves a migrant, or the child of a migrant ask them about the attitudes of Australians from the preexisting white community towards them, and how these may have changed.

Write an account of the conversation. This account could be submitted for assessment. The account should include:

1. Who you interviewed.
2. Where they came from.
3. Where they lived.
4. What they noticed about migrants, how migrants were treated, and how this may have changed.

Activity 2: Beginnings of White Australia

A. Learning Objectives

1. To examine attitudes to non-European immigration at the time of Federation.
2. Explore the effects of migration on Australian society through oral accounts.
3. To further develop the skills necessary for effective group conversations.
4. To familiarise students with further language relating to migration and cultural diversity.

B. The Activity

1. Aims of the Activity:

In our last Activity we examined some statistics relating to the cultural diversity of people living in a number of localities in Victoria in 2006. [Revisit the findings].

In this Activity we will extend our understanding of multicultural Australia by exploring the way people have thought about immigration since the beginning of last century.

2. Process homework:

a. Table Group discussion

Appoint a chairperson, recorder and reporter for each table group who has not done this previously and discuss how they might facilitate the discussion, as well as reporting back to the class. How could the discussion be conducted to ensure that all of the students contribute, and to gain the most from their contributions? What behaviours will work best to ensure everyone is included in the discussion?

Each individual student should report back to table groups in turn on their research conducted through an interview with an older person which was previously set for homework. What changes had the person noticed, resulting from immigration, and (if applicable), what were their experiences as immigrants themselves? What were the problems they noticed associated with immigration, and what benefits have there been? Each student should be heard in silence with questions left until he or she has finished the report.

After all reports are complete, groups should discuss what they have heard.

- What was similar in the stories?
- Were there significant differences between the stories? If so, what were they?

b. Class Discussion.

Groups report back to the whole class. What was interesting? What were the common threads in the stories from different students? Was there a difference between the perspectives of the older people who were themselves immigrants, or the children of immigrants and those born in Australia, with Australian born parents?

3. Language Toolbox.

Word	What I think it means	Dictionary or Wikipedia meaning
racism		
prejudice		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

4. Exploring attitudes to immigration in the early 20th century.

• **Group Activity:**

- a. Allocate the [Passages for table groups](#) to each table group. (Some groups may take two of the shorter quotations).
- b. Groups are to read their passage in silence, and then have a member of the group read it to the others.
- c. Discuss the meaning, looking up words if necessary. What does the passage suggest about community attitudes at the time? The chairperson should ensure all students are given an opportunity to contribute.
- d. What were the reasons for or against non-European immigration raised in the passages?
- e. How did the passage make you feel?
- f. How do you think the passage would be received today if it were a speech made by a politician, a school principal, or a sports coach?
- g. Groups should then rehearse and ready themselves to report back to the class and have one (or more members of the group perform a reading the group's passage. The O'Hoy quotation ([Passage 7](#)) requires three voices.

• **Class Activity:**

Each group performs their passage, (with the exception of Passage 7 which will be processed later), and report their discussions about its meaning, taking questions from the class, if asked.

• **Class discussion:**

The reporters provide reports on the group discussions, and the class considers the following:

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- a. What do these quotations suggest about the community beliefs and attitudes about immigration of non-Europeans at the beginning of the twentieth century? Make a list on the board.
 - b. Extensive immigration of non-Europeans had already taken place - for example the Chinese immigrants to the goldfields and the Pacific Islanders (“Kanakas”) who had come as farm labourers. Do you think the discussions would have included the views of these non-Europeans and indigenous Australians? Why, or why not?
 - c. How did the quotations make you feel? Were any reasonable points made?
 - d. Which speech did you think was most powerful? What made it so?
- **Written Activity**
Students should write the answers to these questions in their notebooks.

 - **Class Activity: The O’Hoy Case**
 - The allocated group performs [Passage 7](#) (the O’Hoy case).
 - The reporter from this group reports on the group’s discussion.

 - **Group Activity:**
Groups discuss what arguments would have been put to Poon Gooley by the Members of Parliament (MP’s) who made the speeches in the other passages.
 - a. What arguments could Poon Gooley himself have put?
 - b. Do you think Poon Gooley would have received a good hearing from each person considered? Why, or why not?
 - c. Do you think Poon Gooley would be likely to receive an *empathetic* response from any of the MP’s?
 - d. Do you think that many people in Australia today would still hold some of the beliefs and attitudes from the historical quotations?
 - e. What evidence can you think of that this might be the case?
 - f. What do you think might cause some people to hold these views?

 - **Written Activity:**
Students should write a letter from Poon Gooley to his father in China, explaining what has happened in Australia and how he feels about it.

Resources for Activity 2: Passages for Table Groups.

Passage 1.

The fear of Chinese immigration which the Australian democracy cherishes, and which Englishmen at home find it hard to understand is, in fact, the instinct of self-preservation, quickened by experience. We know that coloured and white labour cannot exist side by side; we are well aware that China can swamp us with a single year's surplus of population ...

Edmund Barton, "Immigration Restriction Bill", House of Representatives, Debates, 7 August, 1901, p. 3503, quoting from Pearson's National Life and Character: A Forecast, p. 36.

Passage 2

I do not think either that the doctrine of the equality of man was really ever intended to include racial equality. There is no racial equality. There is basic inequality. These races are, in comparison with white races – I think no one wants convincing of this fact – unequal and inferior. The doctrine of the equality of man was never intended to apply to the equality of the Englishman and the Chinaman. There is deep-set difference, and we see no prospect and no promise of its ever being effaced. Nothing in this world can put these two races upon an equality. Nothing we can do by cultivation, by refinement, or by anything else will make some races equal to others.

Edmund Barton, "Immigration Restriction Bill", House of Representatives, Debates, 26 September 1901, p. 5233.

Passage 3

I say without fear of contradiction that no race on the face of this earth has been treated in a more shameful manner than have the Chinese. They are about the most conservative race in the world, and up to late years they had no desire whatever for any intercourse with what they called the outer barbarians, but they were forced at the point of the bayonet to admit Englishmen and other Europeans into China. Now if we compel them to admit our people into their land, why in the name of justice should we refuse to receive them here? ... Therefore I say most empathetically that we are responsible to a certain extent for forcing an entrance into China, and that we should, in a spirit of fair play, allow the Chinese to come into Australia in reasonable numbers.

Donald Cameron, "Immigration Restriction Bill", House of Representatives, Debates, 12 September 1901, p. 4839.

Passage 4

We know that a few years ago business men – speaking by and large – looked upon the Chinese or other coloured undesirables as men who could be very well tolerated, because they took the place of labourers, of men who might be unreliable, or not quite so cheap, but when it was found that these Orientals possessed all the cunning and acumen necessary to fit them for conducting business affairs, and that their cheapness of living was carried into business matters as well into ordinary labouring work, a marked alteration of opinion took place among business men, so far as the competition of the "heathen Chinese" was concerned.

Chris Watson, "Immigration Restriction Bill", House of Representatives, Debates, 6 Sept 1901, p. 4633.

Resources for Activity 2: Passages for Table Groups.

Passage 5

The first time the magnitude of this Asiatic pestilence really arrested my attention was under the following circumstances: – I had been making a little unostentatious tour through a central section of Queensland, and when I arrived home I found, standing at the back gate of my house, a vegetable cart owned by a Chinaman and driven by a Chinaman. There was trouble in the domestic establishment that day. I said, “Why is this? I shall lose my election if this sort of thing goes on. I shall go down to the grave unwept, unhonoured, and unsung, instead of speaking in the halls of Parliament. This must be altered.” The reply which was made to me was this: “It is all very well for you to talk in that strain, but we live 6 miles from town, and how on earth we are to get vegetables from anyone excepting a Chinaman I cannot tell.” I said – “While the world standeth I shall eat no soup made from vegetables grown by Chinamen, you must get vegetables grown by Europeans.” The result was that the custom of the establishment was transferred to a German, with which arrangement I was perfectly satisfied. But I may tell honourable members that it broke me all up when I afterwards found that the German bought his vegetables from a Chinaman. While this question has its humorous side, it also has a very painful aspect. How is it that we ever allowed Chinamen to interfere so much with our trade as to put them in the position of being able to dictate to us? ... I look on the (education or dictation) test as a moral anaesthetic. We have to pull a tooth out of the wolf that would destroy us, and we want to do it painlessly if possible; and the educational test gives us an excellent means.

Alexander Paterson, “Immigration Restriction Bill”, House of Representatives, Debates, 26 September 1901, pp. 5273-5274. Scottish-born Paterson was narrowly elected with 51% of the vote.

Passage 6

The objection I have to the mixing of these coloured people with the white people of Australia ... lies in the main with the possibility and probability of racial contamination ... The question is whether we would desire that our sisters or our brothers should be married into any of these races to which we object. If these people are not such as we can meet upon an equality, and not such that we can feel that it is no disgrace to intermarry with, and not such as we can expect to give us an infusion of blood that will tend to the raising of our standard of life, and to the improvement of the race, we should be foolish in the extreme if we did not exhaust every means of preventing them from coming to this land, which we have made our own. The racial aspect of the question, in my opinion, is the larger and more important one; but the industrial aspect also has to be considered

Chris Watson, “Immigration Restriction Bill”, House of Representatives, Debates, 6 September 1901, p. 4633.

Resources for Activity 2: Passages for Table Groups.

Passage 7 (Radio program transcript)

Dennis O'Hoy: ...my own mother was a good example of the White Australia policy. My family was such that although Father was here before Federation, he could stay here as an alien, whereas my mother, having been born in China, every couple of years, she'd come to Australia and then she'd be literally booted out and have to go back to China.

Hoy family, 1946 (Dennis O'Hoy, private collection)



Voiceover

Dennis O'Hoy's family came to Australia in the 1860s. His story reflects a large scale human tragedy. Chinese men working in Australia at Federation were allowed to stay but their wives were denied permanent entry. A Horsham green grocer, Poon Gooley refused to accept separation from his wife. In 1913, Poon Gooley, his wife and two Australian born children were forcibly deported:

"It is finished, I go. I have been so long away from China that I cannot say what I shall do. I find it pretty hard. I had to sacrifice my business to go home with my wife. I like Australia but I do not like the way the government has treated me."

(Sydney Morning Herald, 12 May 1913) Poon Gooley, 1900 (NAA Vic)



Dennis O'Hoy: ...it was heart breaking that these people, and I've got a shed full of photographs of them, that these people could never see their wives or their families and they were separated for 30, 40 years and a lot of them, actually, just died here.

Mr and Mrs Poon Gooley and their children: formal studio shot
Daily Telegraph, 12 May 1913



Australian Broadcasting Commission, downloaded from
http://www.abc.net.au/100years/EP2_3.htm November 2008

Activity 3: White Australia – The Dictation Test

A. Learning Objectives

1. Explore the development of some of the key laws about immigration and the Anglo-Australian attitudes to non-European immigrants, and to examine the motivations of the lawmakers.
2. To familiarise students with further language relating to migration and cultural diversity.

B. The Activity

1. Aims of the Activity:

In our last Activity we explored the attitudes of Australia's founding federal politicians in relation to immigration of non-Europeans.

In this Activity we will examine the laws which were termed the "White Australia Policy."

2. Language Toolbox.

Word	What I think it means	Dictionary or Wikipedia meaning
pestilence		
ruse		
homogeneous, homogeneity		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

3. The White Australia Policy: Class Activity

- a. Watch the short (1'48") clip from the documentary "Admission Impossible" at
- b. http://www.abc.net.au/aplacetothink/#watch/mh_1990/admission/watchVideo. Ask students to speculate about what the background facts might be.
- c. Read together, as a class the passage **The White Australia Policy Enacted and amended** (below) which explains the operation of the White Australia Policy.
- d. Ask students to explain the aim of the dictation test, and how it operated.
- e. Why did so many fail the test?
- f. Why would so few people have taken the test?
- g. Why was it described as a "ruse"?
- h. How can it be connected to the video viewed at the beginning of the Activity?
- i. How do you feel about this piece of Australia's history?

4. Written Activity

Students should write the answers to these questions in their notebooks.

Resource for Activity 3: The White Australia Policy Enacted & amended.

Section 3(a) of the Immigration Restriction Act (1901) reads,

“Any person who when asked to do so by an officer fails to write out and sign in the presence of the officer a passage of fifty words in length in a European language directed by the officer.”

While the test could theoretically be given to any person arriving in Australia, in practice, it was administered selectively and applied to those deemed “unwanted or undesirable”: the “idiot or insane person”, the ill, the criminal, the deviant and the coloured. The test was a ruse and various Australian governments employed it to conceal their real motivation for excluding “coloured undesirables” who inevitably failed a test which could be delivered in any number of European languages. The test would be no less than fifty words, and the passage chosen could often be difficult and obscure, so that even if the test was given in English, a person was likely to fail. An example of a test given in Western Australia on 1 May 1908 reveals how arcane, elliptical and impenetrable the test could be:

Very many considerations lead to the conclusion that life began on sea, first as single cells, then as groups of cells held together by a secretion of mucilage, then as filament and tissues. For a very long time low-grade marine organisms are simply hollow cylinders, through which salt water streams.

The Dictation Test was administered 805 times in 1902–03 with 46 candidates passing the test and 554 times in 1904–09 with only six people successful. After 1909 no person passed the dictation test.

Kendall T – 19 September 2007: Australian Parliamentary Fellowship – Work-in-Progress Seminar Federation and the Geographies of Whiteness downloaded from:

http://www.aph.gov.au/library/pubs/monographs/Kendall/Federation_Whiteness.pdf on November 7 2008. (Since withdrawn from the site).

The White Australia policy was maintained with little alteration until the second half of the twentieth century, after which it was progressively reversed:

- In 1949, 800 non-European war refugees were permitted to remain and the Japanese wives of Australian troops were admitted.
- In 1957 the infamous dictation test was removed, and non-European residents who had been in Australia for at least 15 years were permitted to apply for citizenship for the first time. Specific mention of race was removed from the law.
- In 1966, in a major practical relaxation of the policy, applications for entry from well-qualified non-Europeans were accepted on the basis of their suitability as settlers, their ability to integrate readily and their possession of qualifications positively useful to Australia. The period of residence before applications for citizenship could be made by non-Europeans was reduced to five years – the same as for Europeans.
- In 1978 after a review, government policy became committed to eliminating racial discrimination in relation to immigration.

Based on material from the “Racism No Way” website at

<http://www.racismnoway.com.au/classroom/factsheets/59.html> Downloaded November 2008

Activity 4: Racism and Discrimination

A. Learning Objectives

To explore the manifestations of racism, in Australia and the United States.

B. The Activity

1. Aims of the Activity:

In our last two activities we explored the attitudes of Australia's founding federal politicians in relation to immigration of non-European, and the laws which were termed the "White Australia Policy. There is little question that this policy was designed to meet racist objectives.

In this activity, we will explore some case studies involving behaviour which involved discrimination against individuals because of their race, or the colour of their skin.

2. Language Toolbox.

Word	What I think it means	Dictionary or Wikipedia meaning
Discrimination		
indigenous		
Caucasian		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

3. Group Activity: Racism Case Studies.

- Allocate one of the readings provided to each group of 6, each with a new chairperson and reporter. There will probably need to be two groups for each text.
- One member of the group reads the text aloud to the group.
- Each group member is to imagine that they are a bystander – another passenger on Rosa Parkes' bus (Black or white), a person who walked past Delmae Barton without helping her, or another guest at the Alice Springs Hostel who is present when the group is evicted by the manager.
- One at a time around the circle, brainstorm the reason each of them might have given for not intervening. Why not speak out in support of Rosa, or the Alice Springs group, or help Delmae when she is ill at the bus stop? Record the reasons given.
- Discuss whether any or all of the reasons given were racist. Were any of them "reasonable"? (What does "reasonable" mean?)

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4. Class Activity:

- a. Group members relate their stories to the other groups.
- b. The suggested bystander reasons are reported, and the question about whether they are racist discussed, exploring the meaning of “racism”.

5. Written Activity:

Imagine that you were a bystander to one of the events described in the text, who did nothing at the time. Years later you retell the whole story to a journalist from your point of view, explaining why you did nothing, and how you feel about it, in retrospect. What do you think you could have done and what you think you would do in the same circumstances now?

Resources for Activity 4:

Rosa Parkes

Under the system of segregation used on Montgomery buses, white people who boarded the bus took seats in the front rows, filling the bus toward the back. Black people who boarded the bus took seats in the back rows, filling the bus toward the front. Eventually, the two sections would meet, and the bus would be full. If another black person boarded the bus, he was required to stand. If another white person boarded the bus, then everyone in the black row nearest the front had to get up and stand, so that a new row for white people could be created.

Thursday, December 1, 1955, Rosa Parks was sitting in the front-most row for black people. When a Caucasian man boarded the bus, the bus driver, James F. Blake, told everyone in her row to move back to create a new row for the whites. While all of the other colored people in her row complied, Rosa refused, and was arrested for failing to obey the driver's seat assignments, as city ordinance did not explicitly mandate segregation, but did give the bus driver authority to assign seats.

When found guilty on December 15, Parks was fined \$10 plus a court cost of \$4, but she appealed. The boycott was triggered by her arrest. As a result, Rosa Parks is considered one of the pioneers of the civil rights movement.

Downloaded from http://en.wikipedia.org/wiki/Montgomery_Bus_Boycott

Hostel eviction of Aborigines 'not isolated'

The Age

Sarah Smiles

March 12, 2008

THE refusal by an Alice Springs hostel to accommodate a group of young Aboriginal women last weekend is not an isolated case, the Northern Territory's Anti-Discrimination Commissioner said yesterday.

Tony Fitzgerald said he had heard other complaints about racism involving territory hotels, including a 2002 incident where a Darwin hotel demanded a group of Arnhem Land women pay a premium because Aboriginal people were "dirty" and left rooms "in a mess".

"We've had quite a few of these complaints ... There's a few people in the (hospitality) industry that just don't get it," Mr Fitzgerald said. "They seem to have a view that because people are Aboriginal they are going to behave inappropriately (so) they can treat them unlawfully."

Mr Fitzgerald said the women from the remote community of Yuendumu who were refused accommodation at the Haven Backpackers Resort appeared to have a strong case for redress.

The youth leaders travelled 300 kilometres to Alice Springs last weekend to be trained by the Royal Life Saving Society before the opening of their local pool. After booking into the hostel on Saturday, the manager, Englishwoman Shelly Ball, asked them to leave.

"The manager told us to leave the hotel because there was Asian backpackers complaining about us just because we were black. Because they are afraid of Aboriginal people," said Sherelle Young, 16, who was in the group.

Ms Ball allegedly offered the group a bribe after she was threatened with media coverage.

Bethany Langdon, 19, said she was worried her three-year-old daughter might one day be subjected to the same bigotry.

"I don't want that for her. I want her to grow up in a society where everyone respects everyone else for where they come from ... treats them the same, treats them in a good manner," Ms Langdon said.

The hostel, which is owned by the award-winning Adventure Tourism Australia, claims on its website that its tours place an emphasis on "the unique scenery, wildlife and Aboriginal culture of each area".

The territory's Chief Minister, Paul Henderson, called the treatment "appalling".

"It's absolutely unacceptable. We're a multicultural community," he said in Darwin. "These were a bunch of young women, a group of role models ... It was a big trip for them, they were obviously very excited."

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"It is absolutely appalling that these women and kids have been discriminated against."

Indigenous Affairs Minister Jenny Macklin said she was "extremely concerned" about the incident. Acting Race Discrimination Commissioner Tom Calma said he was worried the incident reflected a "systemic problem" with Aborigines accessing accommodation and other services. He had heard of Aborigines "being denied accommodation, paying higher rates for hotel/motel rooms, being provided with substandard rooms and being unfairly asked to vacate premises".

Mr Henderson said he hoped it was an "isolated incident".

But Mr Fitzgerald said he had unsuccessfully lobbied the territory Government since 2003 to fund an Anti-Discrimination Commission branch in Alice Springs to combat racist attitudes. "There's some attitudes that are inappropriate. This is not the first complaint that we've had about a hotel that's behaved badly."

Greg Zammit, joint-owner of the Haven Backpackers Resort, said in a statement that he was "disappointed and sorry for the upset and embarrassment this situation has caused the young Aborigines". But he said the group was the subject of a complaint from other "international" guests. "The manager was told that other backpackers were also complaining," he said.

He denied Ms Ball tried to bribe the group, saying she had offered to pay for the group's alternative accommodation.

Downloaded from <http://www.theage.com.au/news/national/hostel-eviction-of-aborigines-not-isolated/2008/03/11/1205125911267.html>

Opera singer 'left for dead' wins apology

Sydney Morning Herald

By AAP and Dylan Welch

March 7, 2006 - 6:30PM

The Queensland government has ordered an urgent investigation into an incident in which a prominent indigenous leader was left for dead at a busy Brisbane bus stop for more than five hours.

Delmae Barton, 62, says she lay for more than five hours in a pool of her own vomit at a bus stop seat near Griffith University's Nathan Campus last week after suffering a suspected stroke or diabetes attack.

A group of Japanese students finally came to her rescue and she was taken by ambulance to the QEII Jubilee Hospital.

Ms Barton is a highly respected indigenous elder and opera singer, whose son William is an internationally-renowned didgeridoo player.

Her friend and director of the Gumurri Centre at the university, Boni Robertson, said Ms Barton had collapsed before vomiting several times at the bus stop.

She said it was a disgrace Ms Barton's plight was ignored by hundreds of commuters as buses came and went.

"She said to me that she thought it was because she was Aboriginal," Ms Robertson told ABC radio.

"And she said 'I was neatly dressed, I wasn't dirty'.

"She said 'I hadn't been drinking' and she said 'is this all I'm worth Boni, is this all I'm worth'."

Queensland transport minister Paul Lucas went out to the bus stop earlier today and expressed his disappointment at Ms Barton being left unaided.

A spokeswoman for Mr Lucas, Ellen McIntyre, said that it was up to the community to respond to people in need. "We have counter-terrorism posters saying if you see something unusual do something; do we need to have posters for (helping sick people), saying do something? What will it take for the community to recognise there is someone in need of help?"

However, Ms McIntyre did question the length of time that Ms Barton had been lying at the bus stop.

Ms McIntyre said that according to reports from Busway officers, Ms Delmae had been lying at the bus stop for less than an hour.

But Mrs Robertson said Ms Barton would not fabricate her story. "And to think that somebody would cast dispersions across her story without going and collaborating with her, is absolutely appalling ... if we

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have to use that sort of thing to justify the inactivity of any department, be it the Transport Department, the Brisbane City Council or others, then that is absolutely wicked."

Ms McIntyre also said Mr Lucas was considering installing more cameras across the network in response to the incident, but needed to "gather all the information first."

There are currently 280 CCTV cameras across the Brisbane network, as well as 14 patrolling busway officers.

More than 450 Brisbane City Council buses pass through the Mt Gravatt campus bus stop each day, collecting and dropping off hundreds of students and commuters.

Premier Peter Beattie told parliament he was "really disappointed" by the incident and apologised on behalf of Queenslanders.

"I just say to Aunty Delmae: I'm sorry this has happened to you. You are a very decent Queensland," Mr Beattie said.

He appealed to the community to help others in a similar situation.

"If there is someone lying on the side of the road, do the good Samaritan thing," Mr Beattie said.

"We should not leave them lying there. Australians are noted for their giving of a fair go, their commitment and their compassion. We should never lose it."

Mr Beattie said an urgent investigation by Queensland Transport would examine details including how many buses and people passed Ms Barton, interview bus drivers and look into actions taken by university security.

However, he said it was uncertain if video footage was available of the incident.

Opposition leader Lawrence Springborg was also disgusted by the incident, saying there was no excuse for the behaviour.

He said a Coalition government would introduce good-Samaritan laws to guarantee legal protection for people who help others in need.

Activity 5: Active Listening

A. Learning Objectives

1. To engage with some basic dialogue concepts, including empathy, the use of active listening, story-telling and use of factual information.
2. To develop understanding, engagement and recognition of cultural differences, and some understanding of the origins of prejudice, discrimination and racism.
3. To familiarise students with language relating to basic dialogue concepts.

B. The Activity

1. Aims of the Activity:

In this activity we will look at the principles which underpin the conversations that lead to greater mutual understanding between people who are culturally different. We will explore the most important ingredient of good conversation which is effective listening. How do we know someone is really listening? [List responses on the board].

Types of Listening

Poor listening skills are the biggest contributors to poor communication. One theory is that there are four basic types of listening.

Inactive listening. *This is described by the old adage, "In one ear and out the other." You hear the words, but your mind is wandering and no communication is taking place. Maybe you are just waiting for them to finish so you can say what you want to say.*

Selective listening. *You hear only what you want to hear. You hear some of the message and immediately begin to formulate your reply or second guess the speaker without waiting for the speaker to finish. You often actually interrupt them.*

Active listening. *You listen closely to what is said and also gather clues about what may really be meant. What emotional meaning might the speaker be giving you? You try to block out barriers to listening. Most importantly, you are non-judgmental and empathetic.*

Reflective Listening. *This is active listening when you also work to clarify what the speaker is saying and make sure there is mutual understanding. (Many experts include this in their definition of active listening). Typically in this kind of active listening, the listener will feedback to the speaker their understanding of what was meant, to check they have really understood.*

Adapted from material at: <http://ezinearticles.com/?Poor-Listening-Skills--A-Major-Barrier-To-Effective-Communication&id=950245>

2. Language Toolbox.

Word	What I think it means	Dictionary or Wikipedia meaning
Judgmental,		
Empathy empathetic		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

3. Class Activity:

- a. Read the Age report “City revolts over doctor's dilemma” and clarify its meaning as a class. Do not discuss the issues it raises.

4. Group Activity:

- Groups of three are required – a speaker, a listener and an observer. If table groups are six, each of them could split into two.
- Person 1 is Dr Moeller, person 2 is the immigration officer who declares him ineligible for permanent residency, and person 3 is the observer. Improvise a conversation between Dr Moeller where he puts his case to the Immigration Officer, and the officer explains the position of the Department. Consider the positions which each of them are in – the Doctor with his desire to remain in Australia, and the public servant who is required to follow policy. Both of them attempt to use reflective (active) listening, by feeding back what they understand the other to mean. The observer notes when each type of listening is used, but does not speak.
- After the conversation the observer provides feedback about the listening which took place.
- The group reviews how successful the communication was in having each man understand the position of the other. (This does not mean that they must have agreed). Which types of listening were actually used?

5. Class Activity:

Review as a class.

6. Written Activity: Answer the following questions:

- b. Why do you think the government did not (at that time) grant Dr Moeller and his family a visa to remain in Australia?
- c. Do think the government’s approach is reasonable, or is it the result of prejudice and or racism?
- d. Are you aware of reasons why Doctors who were trained in other countries have attracted controversy in recent years?

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- e. Is it reasonable in deciding whether to allow Dr Moeller to remain in Australia, to consider the disability suffered by his son, or is this an unacceptable form of discrimination?
- f. Write a letter from Dr Moeller's wife to her mother in Germany, explaining what has happened in Australia, and how she feels about it.

Or

Write a letter to Senator Chris Evans the Minister for Immigration and Citizenship from a distressed patient of Dr Moeller who is protesting at losing the town's doctor, and regards the decision as discriminatory.

Resources for Activity 5: City revolts over doctor's dilemma

Lisa Martin

The Age, November 10, 2008

A rural area wants to keep its doctor, writes Lisa Martin.

What happened?

The rural city of Horsham is rallying behind a migrant doctor after the Federal Government rejected his application for a permanent residency visa. The grounds: his youngest son has Down syndrome.

German doctor Bernhard Moeller, a specialist physician, moved to Australia two years ago with his wife, Isabella, and three children, Lukas, 13, Felix, 17, and Sarah, 21. He answered the call to ease the doctor shortage in the country. His temporary protection visa expires in 2010.

The Immigration Department's medical officer determined that Lukas' condition could potentially cost Australian taxpayers "several hundred thousand dollars" in medical costs. The officer's decision is legally binding. However, the family can appeal against the decision to the independent Migration Review Tribunal. The family is also lobbying Immigration Minister Chris Evans.

People with Down syndrome have an extra chromosome in their genetic make-up. It can cause mild to moderate intellectual disabilities, slow development and has characteristic physical features. But with support, people with Down syndrome can achieve their potential.

What is the reaction?

Horsham residents are angry that they could lose their doctor. They say the community benefits Dr Moeller provides outweigh any claims by the Government that his son could be a burden on taxpayers. Dr Moeller says he is able to provide for his son, who goes to the local primary school and plays football.

Disability advocates are also outraged at what they say is a clear case of discrimination. Down Syndrome Victoria chief executive Catherine McAlpine says people with disabilities are able to offer a lot to their communities. "The department's assessment appears to be based on archaic notions of intellectual disability rather than a comprehensive individualised assessment process," she told a German newspaper.

The Immigration Department stands by the decision, saying it was made according to the law, and has invited the family to make an appeal. It says there is plenty of time for the issue to be resolved. "He is not being chased out of the country or asked to leave," Immigration Department spokesman Peter Vardas said.

Downloaded from

<http://www.education.theage.com.au/pagedetail.asp?intpageid=2096&strsection=students&intsectionid=0>

Note: Dr Moeller was eventually permitted to remain in Australia.

Activity 6: Immigration since 1946

A. Learning Objectives

1. To introduce some basic factual material about Australian immigration.
2. To reflect on the changes in Australian society which immigration has brought about.
3. To explore the attitudes and views of the class through a short survey.
 3. To familiarise students further with language relating to immigration and refugees.

B. Activity

1. Introduction

Aims of the unit, and the Activity:

In this Activity we will explore some facts relating to immigration into Australia in the past sixty years. We will also examine our own knowledge and opinions about issues connected with immigration through a short survey.

2. Language Toolbox

refugee		
asylum seeker		
humanitarian		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

3. Class activity.

- Give each student a slip from “Some facts about immigration”, each with a single question and answer on it. Multiple copies will be required to provide sufficient for all students.
- Students should circulate asking others to answer their question, guessing if necessary, and then tell them the correct answer.
- When a pair of students has answered each other’s question, they should swap slips and move on to other students, now using their new information.
- Continue this process until students have encountered sufficient sets of information.
- Conduct a short class discussion around the questions:
 - Students may not have heard all the questions. Ask students to read slips which they think everyone should hear? (The teacher may also privilege some information).
 - What was predictable, and what was surprising?
 - Is our school community typical of Australia in its make up?

4. Class Survey

- Distribute the “Dialogue Survey” to students.
- To provide a measure of anonymity, lend grey lead pencils to students who do not have them, and the teacher should collect the surveys when they are completed, in a box.
- Explain to students that the survey has deliberately included expressions like “everyone” and “at all”. They should agree to the extent that they think the statement is true. If they believe the statement is true for “most”, rather than “all” then they should put down “Agree” or “Strongly Agree”. If it is less than “most, their response should be in one of the left hand columns.
- After the survey is collected invite comments from the students. They will revisit the survey after having an opportunity to cover the issues it raises in more detail.
- Allocate a group of students to collate the data, and *during a later lesson* ask them to report back on a number of questions each, reporting what they discovered about the views of students in the next class.

Resources for Activity 6: Dialogue Survey

SA = strongly agree A = agree N = no opinion D = disagree SD = strongly disagree					
Complete the following quickly. This is about what you think. It is anonymous. Do not write your name on it, and use grey lead pencil.					
	SA	A	N	D	SD
Australia is open and tolerant and different cultural groups get along very well, with no problems. Comment?					
The arrival of large numbers of non-European immigrants has strengthened Australian society and made it better for everyone.					
Attitudes to immigration and multiculturalism are very positive amongst all Australians.					
Australia's immigration program which has seen almost a million new arrivals each decade should be maintained at that level.					
It is very important that Australia and other countries accept refugees from troubled parts of the world.					
Immigrants can maintain their cultures at the same time as they join the Australian community, without causing serious problems.					
Misunderstandings, teasing or bullying between students of different cultural backgrounds never occurs at school.					
Students at this school think that it is a good thing to have students from different cultures in the school.					
There should be more discussion and debate in the school, about immigration, multiculturalism and racism.					
It is important that students learn about cultures other than their own.					
It is important that students learn about indigenous cultures and their history.					
This school encourages respectful listening on the part of teachers and students.					
Most students in this class are excellent listeners.					

Resources for Activity 6: Some facts about immigration

This document should be cut into slips each with a single question and answer. A copy will need to be made to provide a single slip to each member of the class.

What proportion of immigrants to Australia came because they were displaced from their homes, or were refugees? (How many out of every ten).

About one in ten migrants (about 600,000 in all) since the end of World War II (1946) have been displaced persons or refugees. Australia's offshore resettlement program, which accepts the world's most needy and desperate people, makes available 12,000 new places for refugee and humanitarian entrants each year.

How many migrants arrived in Australia between 1990 and 2003?

About 100,000?

About 500,000?

Almost one million?

During the 1990s Australia received 900,000 migrants and in 2000-03 more than 93,900 people arrived to settle in Australia.

What proportion of the population of Australia was born overseas?

About 13%?

About 23%?

About 33%?

As of the 2001 Census the Australian population consisted of 18,769,074 people. Of this population 23 per cent of Australians were born overseas.

What proportion of the Australian population was born overseas, or has at least one parent born overseas:

About 13%

About 33%

About 43%

43 per cent of the Australian population was either born overseas or had at least one parent born overseas

How many languages are spoken in Australia?

About 45?

About 75?

About 200?

About 500?

People from around 200 countries have made Australia their home. Over 200 languages are spoken in Australia.

What are the five most frequently spoken languages in Australia?

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In 2001 the five most commonly spoken languages other than English were Italian, Greek, Cantonese, Arabic (including Lebanese) and Vietnamese, with speakers of these languages together comprising 7% of the total population.

What do you think are the four top religions in Australia after Christianity?

The top religions were Christianity – 12,763,880; Buddhism – 357,814; Islam – 281,586; Hinduism – 95,448; Judaism – 83,990.

What proportion of the Australian population is indigenous?

About 0.6%?

About 2.2%?

About 5.1%?

According to the 2001 Census 410,003 people or 2.2% of the Australian population identified as being of Indigenous origin. This represents an increase of 16% since 1996.

What percentage of the Australian population speaks a language other than English at home?

About 6%?

About 16%?

About 26%?

The 2001 Census indicated that 2.8 million people (16% of the population) spoke a language other than English at home, which represents an increase of 213,100 people or 8% since 1996.

How many Australians claim to be of British ancestry?

About 7 million?

About 10 million?

About 13 million?

13 million. Figures for ancestry show more than 6 million Australians claiming to be of English descent and nearly 2 million of Irish. Just under 7 million claim Australian ancestry. Most of those would be of British or Irish descent as well. This means that almost three out of four Australians are of British and Irish origin, including many from New Zealand, South Africa and other English-speaking countries.

What does the acronym “CALD” stand for?

Culturally and linguistically diverse.

Various sources including *Multiculturalism in Australia in Issues in Society* 2005

Activity 7: Challenges for Migrants

A. Learning Objectives

1. To develop understanding, engagement and recognition of cultural differences, and the difficulties faced by immigrants.
2. To further develop some communication skills.
3. To familiarise students with language relating to immigration and the challenges faced by immigrants.

B The Activity

1. Introduction

Aims of the Activity:

In this Activity we will build on the work done in the homework where you interviewed older people about their experience of immigration, or its effects on Australian society. We will explore the challenges which are faced by immigrants into Australia.

We will also develop our communication skills.

2. Language Toolbox.

Some sophisticated language is used in this Activity. It would be worth going through these as a class. Have students use them in sentences. (Teacher provides examples).

Word	What I think it means	Dictionary or Wikipedia meaning
exploitation		
exploitative		
bilingual		
consensus		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

Challenges for New Arrivals.

On arrival in Australia, some immigrants find the adjustment relatively uncomplicated, because they have come from English speaking countries which are culturally quite similar to the dominant culture in Australia, but even so the differences can present some challenges.

However for many immigrants, especially refugees from non-English speaking third world countries, with strong traditional cultural frameworks, Australia could hardly be more different. The process of adjusting to Australian culture and also the business of living can present them with quite difficult challenges. Some new arrivals have come from traumatic experiences perhaps the result of wars and other conflicts, and may have spent time as displaced persons in refugee camps. Children may have missed years of school.

2. Group Activity.

[Provide each student with 6-8 sticky labels, large enough for a short sentence to be written on them. Provide each group with a large sheet of butcher paper].

- Appoint a chairperson, recorder and reporter for each table group, who has not done this previously. These students should support the group in following the processes described below, and reporting back to the class.
- Each student should think about the challenges which could be faced by a newly arrived immigrant, and write them down, one on each of the slips of paper provided. *Do this in silence.* When you are done, stick the labels anywhere on the piece of butcher paper.
- Working as a group, shift the labels, placing them in columns where they are similar in some way. If labels are actually the same they should be placed on top of each other. Talk about the moves as you make them.
- Have one person in the group move the labels into rank order from most to least difficult, according to how severe he or she thinks the challenge might be, and explaining the reasons why each of them is more, or less challenging than the others.
- Give each other group member in turn, an opportunity to change the rankings by moving the labels, giving reasons for the changes they make. Do not argue, or engage in debate but rather listen and seek to understand the reasons for their choices.
- Leave the labels the way they are when the last member of the group has contributed. *(This does not represent consensus, but should allow the group to explore the issues, and understand the perspectives which each student has in relation to them).*
- After this process, each student is to write down *his or her own* ranked list in their notebook. These should be written under the heading “Challenges faced by immigrants”, to the left of a vertical line drawn down the centre of the page.

3. Class Activity

- As a class read together *Diversity: The_Migration_Process*, ensuring that students understand each of the challenges set out in the document.
- Students should return to table groups where they may wish to discuss the document, in relation to the ranked list which they have already devised, and add challenges to the list. Groups should see if they can reach consensus about the rank order.
- Groups should discuss the challenges from their list, one at a time, and devise at least one strategy for supporting immigrants in meeting each challenge on their ranked list, which could be put in place by the community – perhaps the local council, welfare organisations or schools. *Each student should write down at least one support strategy which could be put in place for each of the challenges on their own ranked list, in the right hand column, under the heading “Possible support strategies”.*
- Groups report back to the class through the recorders/reporters.
- Refer back to the “Types of Listening” which were explored in Activity Three, and ask students to reflect on the extent to which they engaged in “reflective” or “active” listening. What behaviours worked in having students learn, and explore the issues?

The knowledge and insights gained in this activity will be applied in the next Activity.

Homework:

Search the website of the local municipality to see if you can find any services designed to support newly arrived immigrants. Perform a Google search on “migrants”, “new arrivals”, and “culturally and linguistically diverse” along with the name of the municipality and see if you can find any services for migrants in the area. Note what you have found.

Do you think the services which you have found would be adequate to meet the needs of new arrivals?

What else might be needed? What support do you think you would appreciate if you had to live in a place where you did not speak the language and were unfamiliar with the local customs?

Resources for Activity 7: Diversity: The migration process

The people who most need support are the recently arrived groups with refugee status. These people have arrived after maybe spending a year or more in a refugee camp with little or no possessions.

What is involved in the migratory process?

It means leaving things behind—home, loved ones, life style, traditions, food patterns, familiar environment. People grieve for the things they leave behind. Yet for the immigrants there is no time to grieve: they must learn English, find a place to live in, find employment, find child care kindergarten or schools for children.

Take time to find an interpreter or use your bilingual staff allowing enough time to talk to parents. Find out where they have come from. 'Where is your mother and father?' 'Do you have a photo of them?' 'I would love to see it' • Take care in using the interpreter by making sure the conversation is going through you, i.e. that it remains a three way interaction. • Be sensitive to observing their traditions, e.g. When a baby is born, when is it an appropriate time to visit for there are different customs in different cultures. • A family may be lacking a mentor (often a senior member who is left in the home country), another aspect of the grieving process.

Issues for newly arrived immigrants

- Difficulty in communicating—difficulty in learning English and accessing child care;
- Difficulty in finding work, recognition of overseas qualifications, retraining to develop new skills, child care facilities, exploitation of employees;
- Difficulty in finding housing, adjusting to different kinds of housing, new facilities and regulations;
- Educational differences between societies, finding appropriate schools for children;
- Anguish over family separation and desire for family reunion;
- Psychological effects of pre-migration experience, especially for refugees stress of total re-adjustment, feeling of loss of identity and status;
- Health problems—finding appropriate medical assistance;
- Culture shocks—lack of knowledge of history and current culture of the new society, search for own cultural group;
- Adjusting to the climate;
- Mobility—how to negotiate transport system;
- Search for appropriate religious expression;
- Social contacts—feelings of isolation due to loss of family and familiar social interaction,
- Coping with racism and prejudice;
- Financial difficulties—shortage of money to buy essentials;
- Lack of knowledge and information about government and community services (health, childcare education, welfare, transport, housing, consumer affairs, social security, etc.),
- Poor service provision, scarcity of bilingual staff and translated material, lack of orientation courses about services available;
- Special difficulties for late teens—school work;
- Particular difficulties for aged—intergenerational conflict, isolation, lack of appropriate services.

Activity 8: Dialogue

A. Learning Objectives

1. To develop understanding of the concept of dialogue.
2. To familiarise students with language relating to dialogue.
3. To further explore the challenges faced by immigrants.

B The Activity

1. What is dialogue?

This is a complex idea. Dialogue is more than active listening.

Dialogue is a process for sharing and learning about the beliefs, feelings, interests and/or needs of another person or groups, in a non-adversarial, open way, often with the help of a person to facilitate the conversation. The goal of dialogue is not merely to understand the other person, but to see from his or her point of view.

Jay Rothman, an American writer has suggested four kinds of dialogue:

Positional dialogue. *This is a phony dialogue where the participants take an inflexible “I am right and you are wrong” approach to the conversation, and will bargain from fixed positions. This is often associated with blaming the other participant, or insisting that you are right.*

Human Relations dialogue. *The participants will develop trust and understanding but may still disagree on important matters.*

Activist Dialogue. *Participants may disagree on important matters but engage in dialogue to serve a shared purpose, such as the restoration of living conditions after a tsunami.*

Problem solving dialogue. *The participants will ask “What does each of us need and how can we satisfy these needs?”*

Jay Rothman. From Confrontation to Cooperation: Resolving Ethnic and Regional Conflict. London: Sage Publications, 1992

2. Class discussion?

- Integrate the discussion of these concepts, with the completion of the Language Toolbox activity below, which addresses some of the words used.
- Discuss which of the types on listening covered in Activity Four might support genuine dialogue, and which might not.
- Which of the types of listening might result in Positional Dialogue described by Jay Rothman?

3. Language Toolbox.

Some sophisticated language is used in this Activity. It would be worth going through these as a class. Have students use them in sentences and relate them to the work on types of listening covered in Activity 3.

Word	What I think it means	Dictionary or Wikipedia meaning
Adversary, Adversarial		
Position, positional		
Facilitate, facilitation		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

4. Activity:

- a) Divide the class into four groups. These could be the table groups used for other activities. We will engage in a “mock” conference between different interest groups aimed at finding better ways to support newly arrived immigrants, hopefully applying our knowledge about listening, and dialogue. The groups will be:
 - Social workers and other professionals from agencies providing support to needy people in the locality (not just immigrants).
 - Advocates from immigrant organisations who are themselves immigrants.
 - Bureaucrats from the local Council, responsible for all Council services.
 - Observers, note-takers and chairperson.
- b) Each group should meet to prepare for the conference.
 - Information in: “Notes to assist preparing for the meeting” should only be given to the group to which it applies, in order to create an information gap, as the focus for the activity.
 - Remind groups that this is a role play – that is, they must make up what they say, at the same time representing the views appropriate to their role, rather than their own personal views. The teacher should circulate among the groups to assist them in grasping the nature of the organisations they represent.
 - Each group should brainstorm what their views might be.

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- c) Conduct the conference.
 - Support the chairperson in maintaining the agenda as described in the notes.
 - This will be enhanced if the classroom furniture can be arranged like a conference room.

- d) Conduct a plenary.
 - i) Ask the note takers/observers to share their observations.
 - ii) Ask the participants to comment on the observations.

Resources for Activity 8: Notes to assist in preparing for the meeting.

Each of the following should be given only to the groups to which it applies.

1. Social Workers.

You represent agencies such as community health centres, legal services and schools, which assist people with all kinds of social and physical needs. This includes immigrants and you are familiar with the problems faced by immigrants who settle into this municipality.

You understand the problems faced by immigrants, and you believe more resources should be provided for this area. You understand that the Council has limited funding from ratepayers and government, but you think that it does not give sufficient priority to the needs of immigrants, and sometimes spends money on things which you do not think are important.

Your aim is to have the Council bureaucrats to understand how critical the needs of new arrivals are. You would also like the migrant advocacy organisations to do better job of communicating to members of their groups what support services currently exist because some of them are not being used by many immigrants who would benefit from them.

2. Advocates from immigrant organisations.

You represent organisations connected with migrants, probably one particular ethnic group each. You remember what it was like to be a new arrival, and have a good idea about what services would have been useful to you. You also are familiar with immigrants who have experienced serious difficulties adjusting to their new life in Australia. You do not know much about Council or the agencies represented at the meeting. You may not have much knowledge about ethnic groups other than your own.

3. Bureaucrats from the local Council.

You are managers of work done by the Council which amongst other things includes some social services – youth workers and a health centre. You know that these things compete for funds with rubbish collection, parks gardens and sports grounds, roads and many other things. You know from reports and statistics that the challenges faced by immigrants can be serious, but, unless you happen to be an immigrant yourself, you may not have had personal experience of them. You wonder if some of the money already spent on support for immigrants has been wasted.

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You are concerned about the other participants thinking that you do not think the problems of immigrants are important. You hope that some solutions can be found which are affordable, or for which money can be found from outside sources.

4. Chair person/Note takers/Observers.

The Chairperson(s) (this could be a task shared between two students) job is to facilitate the meeting so that genuine dialogue can occur. You will try to avoid “Positional dialogue”. (“I am right and you are wrong”). Have the notes about dialogue in front of you.

- Ensure that everyone has an opportunity to speak at each stage during the meeting by asking each to speak in turn around the table.
- Begin by encouraging “Human Relations Dialogue” by asking participants to introduce themselves. They can say a little about themselves and the organisations they represent.
- Try to set the conference up for “Activist dialogue by asking each participant to make their case for what they think should be done to improve support for newly arrived immigrants. Ask the participants to identify areas where they agree. Get the group to compile a list.
- Ask groups to rank the proposals, possibly using the process used in Activity Seven.
- The final step would be have a conversation about what each person (or organisation) needs to move to the next step in achieving the agreed proposals, and how the groups could support each other.

All other members of this group are note-takers and observers. Make notes about the types of listening you observe:

- Inactive
- Selective
- Active
- Reflective

To what extent do you think the participants engaged in genuine dialogue? How well did they understand the points of view of the other participants?

Is dialogue possible in the absence of active listening?

Activity 9: Culture and Identity

A. Learning Objectives

1. To develop an understanding of cultural difference, and its relationship with the experiences of immigrants.
2. Students reflect on their own cultural background and learn about others.
3. To examine a text relating to culture and identity, as preparation for a Socratic Circle activity (to enable the remainder of the students an opportunity to participate in the inner circle).

B. Activity Plan

1. Introduction

Aims of the unit, and the Activity:

Most of us are born into a culture, and absorb our values and beliefs about the world, our language and customs, ways of relating to each other as we grow up, and develop a sense of who we are – an identity. For some of us, a move from one country to another presents us with the challenge of changing what is normal to us. Today we will examine a text which will provide us with the opportunity to reflect on this. We will use this text for a second dialogue activity.

2. Language Toolbox

assimilate		
identity		
custom		

<http://en.wiktionary.org>, or: <http://en.wikipedia.org>

3. Individual or class activity.

Students read the text Cultural Identity: Who are we, and where do we belong? either together, as a class or individually (teacher judgment). When they read it each student should prepare for the Socratic dialogue by underlining, or highlighting sections of the text which might help in exploring the following questions:

- a) What does it mean to “be Australian”?
- b) “Should immigrants try to give up their cultural identity and strive to become just like those around them? Can they become Australian, and at the same time remain who they were before?”

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- c) What do you think has changed about “Australian” culture in the last two or three generations? Have any of the changes resulted from the influence of immigrant groups? Have all the changes been for the better?

7. Homework:

Prepare for our Socratic Circle by re-reading the text from today’s Activity, and make sure you are thoroughly familiar with it. Make notes about your thoughts in relation to the guidance questions.

Resource for Activity 9:

Cultural Identity: Who are we, and where do we belong?

Human beings are genetically virtually identical. We are born without language, knowledge, or beliefs. As we grow up in different places we become different. Languages, customs, the foods we eat, our beliefs, the clothes we wear, and the way we relate to one another become identified with the geographic locality where we have grown up. All of these things present challenges for immigrants, and for those into whose communities the immigrants have come.

Should immigrants try to give up their cultural identity and strive to become just like those around them? Can they become Australian, and at the same time remain who they were before? Disagreements about this have been at the heart of debates in Australia since Federation. “Half-cast” Aboriginal children were forcibly taken from their parents to “assimilate” them – to make them like members of the “white” community. Even when immigrants do thoroughly assimilate, they are often assumed to be different because of their physical appearance.

How is our identity forged? Certainly being fluent in language is perhaps the most important factor, but not sufficient on its own. It is not unusual for descendants of Chinese immigrants to the gold fields in the 1860’s to be dealt with as if they are recent immigrants. They are Australian born, speak English with an Australian accent, and have an Australian education, yet somehow are treated as if they do not fully belong – are not fully Australian. Yet it could be said that Chen and Liu are good old Australian names!

As tourists in other countries we stand out because of our appearance, and we may unwittingly offend, our hosts, or worse break the law. In Italy, tourists are given shawls if they enter a church with bare shoulders. In many countries women are expected to completely cover legs, body and arms, and sometimes it is wise to cover hair as well. In many countries women tourists who leave parts of their body uncovered which would be unremarkable in Australia, send the wrong cultural message about their expectations of men, and can be harassed by local men. Cultural traditions about appearance can cause problems for immigrants, because what they regard as minimum standards of modesty create discomfort among some members of their new community and perhaps engender hostility and prejudice, for example women who wear head scarves and men turbans or the Jewish yarmulke (skull cap). Some sub-cultures within our own communities can create a sense of belonging for themselves by adopting a distinctive appearance, such as members of biker gangs, or Goths. (A subculture is a group of people with a culture which makes them different from the larger culture to which they belong).

What is regarded as normal behaviour differs widely between cultures. In Thailand food is eaten with a fork and spoon. The fork is used to put the food on the spoon. Thais consider it rude to eat your food from the fork! In India, the left hand is used to clean oneself after using the toilet so it has extremely negative associations. For this reason Indians always give and receive anything with the right hand, or at least with both hands together. Western visitors to India are often disconcerted at being stared at. Staring is normal and acceptable in India. However in some Islamic cultures women do not make eye contact with men, looking down while conversing, and avoid shaking hands with men because it involves

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skin to skin contact. The way people greet one another varies from our handshake to the kiss on each cheek given by European men and women from the rubbing of noses by Maoris to the formal bowing which remains common in Japan. For an immigrant, discovering what “normal” is can be a challenge.

Many of the practicalities of life are embedded in our culture – the nature of the foods we eat and the times we eat them, the normal hours of work, the way we use toilets, private and public, and manage other aspects of personal hygiene. Beliefs and attitudes about many of the fundamental building blocks of society vary enormously between different cultures:

- Is marriage an individual choice based on attraction and love, or on arranged marriages based on status, income and family connections?
- What are the differences between the roles and recognised rights of men and women in the home, the workplace and broader society? Is there a tradition of acceptance of male authority, or can authority be exercised by women? Are girls given access to the same educational opportunities as boys?
- Are older people regarded as worthy of respect because of their accumulated experience and wisdom, or as a burden on the next generation?
- Is education regarded as a privilege, and are educators accorded special respect?

Cultures change, sometimes swiftly. Not too many generations ago for Australians of British descent, particularly among the wealthy, the choice of a marriage partner was limited by status and religious affiliation. The vast majority of households were supported by a male “breadwinner”, and women remained at home, doing the housework and rearing children. Only in the second half of the twentieth century did it become acceptable for women to engage in paid work, and equal pay for women was passed into law. Many places excluded women, notably hotel bars. Men often gave up their seats on public transport to women and young people gave them up for the elderly.

The predominant culture in Australia presents some challenges to immigrants; however some aspects of their birth cultures equip them well for success. One of the sources of prejudice against Australian Chinese in the late nineteenth and early twentieth century resulted from a fear that their cultural acceptance of the need for discipline and hard work would cause them to displace others from the workforce. There is evidence that a cultural belief in hard work, a value placed on education, and a respect for educators has caused immigrants from some cultures to excel in Australian schools.

Successive waves of immigrants have had an undoubted effect on the “mainstream” culture, as evidenced by the “café culture” which has become a feature of life, in place of the “six o’clock swill” (hotels or “pubs” all closed at 6.00 p.m.), and “bangers and mash” which characterized eating out in Australia not so long ago. It could be argued that Australia’s national identity however it is viewed, has absorbed some of the most positive aspects of the cultures of the immigrant groups who have made Australia their home.

Activity 10: Socratic Circles: Cultural Identity

A. Learning Objectives

1. To build on student communication skills and understanding of the notion of dialogue.
2. To use the text from Activity 9 (Cultural Identity: Who are we, and where do we belong?) as the basis for a *Socratic Circle* developing skills of analysis synthesis and evaluation.
3. To further explore the issue of cultural identity and racism in Australia.

B. Activity Plan

1. Introduction

Aims of the unit, and the Activity:

During this Activity we will engage in dialogue about the text we studied last Activity using a technique used by Socrates, a famous ancient Greek philosopher. This will be a conversation in which the only role of the teacher is to provide you with some questions, and you will apply the skills we have been working on during this topic to explore them.

Socrates was a Greek philosopher who lived between 469BC and 399BC. He encouraged his students by responding to their questions with further questions. I will provide the questions today, and if you apply the skills we have been working on in this topic, listening carefully to one another without interrupting and responding without prejudice or bias, I will not intervene in your discussion. Remember the aim is to understand one another's points of view – not to prove someone is right.

1. Class Activity: The First Socratic Circle:

- a. Arrange the chairs in two concentric circles, with roughly equal numbers of chairs.
- b. Divide the class in two and sit down in the chairs, leaving one of the inside chairs vacant. This is the "hot seat".
- c. The students in the inner circle will engage in discussion, beginning with a question which provided by the teacher. The discussion belongs to the students, and provided the discussion centres on the text it is fine to raise other interesting questions and ideas. The teacher may pose more questions from the list given in the last activity.
- d. Students in the outer circle will observe the conversation making notes about the ideas raised, including those which were the focus of discussion and those which were dropped. They will also provide feedback on the quality of the communication in relation to the material we have covered about listening and dialogue, and the guidelines which I will give you for this conversation.
- e. At the end of the conversation the students in the outer circle will give feedback, to which inner circle students can respond with questions. Students in the inner circle will then reflect on the outcomes of the conversation for them.

Guidelines for students:

1. Try to include everyone in the conversation. In general we will move clockwise around the circle from the “hot seat”. Students can “pass”.
2. Students who wish to respond, or ask a question can speak out of sequence but **never** interrupt.
3. Any student in the outer circle who has a strong desire to participate in the conversation may move to the “hot seat”.
4. Try to suspend, or “see through” your existing beliefs and prejudices, and see things from the standpoint of others.
5. Disagreement will occur, but it is not your job to prove that you are right and others are wrong, but rather to thoroughly understand each other’s points of view.
6. Talk to each other, not to the teacher. Avoid two-way conversations.

Guidelines for the teacher (to be shared with students):

1. The teacher starts the conversation with a question on the list.
2. Allow the conversation to proceed without interruption unless intervention becomes absolutely necessary. Allow for long silences – they can be productive.
3. If the teacher senses that the conversation is really prematurely ending, use students in the outer circle to flag interesting questions or issues which were not explored, or to raise new questions which could reignite the conversation.
4. Provided the discussion remains grounded in the text and based on the exploration of questions related to the issues raised in the text, it does not need to remain focused only on the initial question.
5. If the teacher is directly addressed with a question, try to do as Socrates did and respond with a question which might advance the discussion.
6. Do not answer questions about the text, rather turning them back to the group.
7. Do not comment on contributions to the conversation.
8. If the teacher judges it appropriate, toss in further questions from the list – or other appropriate questions which might forward the exploration.
9. If the conversation is becoming dominated by a few contributors, find a device to temporarily silence them – perhaps a coloured card which prohibits them from speaking for five minutes.

2. Dialogue Questions:

The teacher poses an opening question from the list provided in the last Activity. Whether or not any of the remainder are discussed will depend on how the conversation progresses.

Class Activity: The Second Socratic Circle:

- 1) Students read the text School's turban order 'breaking the law' either together, as a class or individually (teacher judgment). When they read it each student should prepare for the Socratic dialogue by underlining, or highlighting sections of the text which might help in exploring the following questions:
 - a) *What do you think a "reasonable uniform policy" could include?*
 - b) *Can rules like those at Ormiston College, which apply equally to all students, also be discriminatory against some of them because they "cannot be adhered to by students of a particular religion?"*
 - c) *Is there also an issue related to discrimination on the basis of gender? If this case had been about a girl who wished to wear a headscarf for religious and cultural reasons, do you think the rules would have required her to cut her hair as well as removing her headscarf, or would this rule have only applied to the boy? Would a "reasonable uniform policy" include gender based differences like this?*
 - d) *Ormiston is a private school. Do you think this makes any difference to the case against it? What if it had been a government school? Are there any valid arguments in favour of the view that the wearing of garments associated with membership of a religious group compromises the separation between religions and the state? Does this matter?*
- 2) Repeat the Socratic Circle activity using the guidelines (above). Students should exchange roles with those previously in the inner circle now observers.

School's turban order 'breaking the law'

Scott Casey | February 26, 2008 - 5:00AM

The Brisbane Times

An exclusive Brisbane private school that allegedly excluded a Sikh student because his long hair and turban would flout its uniform policy could be breaking Queensland laws, according to a local anti-discrimination lawyer.

The family, who cannot be named for legal reasons, lodged a claim with the Anti-Discrimination Commission Queensland in February last year saying Ormiston College had refused to admit the 12-year-old boy.

John Sneddon, of Shand Taylor Lawyers, said while he was not familiar with the details of the student's case, there is a good chance the school is in breach of Queensland anti-discrimination legislation.

"As a general proposition, if a school introduces a uniform policy which cannot be adhered to by students of a particular religion, it is arguable that the school is discriminating against those students and is in breach of Queensland's Anti-Discrimination Act," he said.

"I would imagine the principal issue will turn upon whether the school's uniform policy is reasonable and whether the student was discriminated against before his application was withdrawn."

Mr Sneddon said there were precedents in Britain regarding cases of discrimination based on the wearing of religious symbols or artefacts.

"This issue was addressed 25 years ago in the UK when the English Court of Appeal determined that a school's requirement that a Sikh student not wear a turban and cut his hair was unlawfully discriminatory. Australian courts have favorably considered that case in recent years," he said.

But Ormiston College headmaster Brett Webster stood by the school's strict uniform policy.

Mr Webster refused to comment on the specific alleged demands that the Sikh student cut his hair and remove his "patka", a turban for boys, because they were the subject of legal action.

"He was offered a place at the school but it seems the family has chosen not to accept the offer," Mr Webster was reported yesterday as saying.

The family's solicitor, Scott McDougall of the Caxton Legal Centre, confirmed the boy's family had lodged a complaint with the Anti-Discrimination Commission in February last year.

Mr McDougall said he hoped the matter would be heard in the second half of the year, but no date had yet been set.

The boy was now attending another private school where he was allowed to wear his turban, he said.

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Mr McDougall said he did not know of any similar case of a school student being refused enrolment because of the dress requirements of his or her religion.

"I'm aware there was a Sikh student who attended the (Ormiston) school in previous years before the current headmaster.

"He was allowed to wear a turban to school but that was under the previous headmaster."
Queensland Anti-Discrimination Commissioner Susan Booth said the case may be the first of its kind in Australia although there had been some other similar cases overseas.

Most public and government institutions hold open policies regarding the wearing of religious attire, with the Queensland Police Service swearing in its first turban wearing Sikh officer in the early 1990s.

The Australian Defence Force also has a flexible policy concerning religious attire, providing the wearing of it does not place the person or their colleagues at any undue risk during military operations.

- With AAP

Downloaded from

<http://www.brisbanetimes.com.au/news/queensland/schools-turban-order-breaking-the-law/2008/02/25/1203788240145.html>

Commentary

This case was settled in the boys favour. Ormiston College made a public apology and undertook to review its uniform policy to ensure that it conformed with Queensland Law.

This is said to be the first case of its kind in Australia. Many (perhaps most) Australian schools require students to wear uniforms, and many have rules about how long students can wear their hair. However it is commonplace to allow students to wear garments which have religious significance – turbans, headscarves and skullcaps are notable examples. Some schools require that these garments are worn in school colours. In many other countries this issue is much more contentious. In 2003 the French government banned such garments in state schools. In 2008 the Turkish parliament voted to overturn a longstanding ban in universities and schools, only to have the decision overturned in the country's constitutional court. Two conflicting principles are at work – the strong belief in secular government – strict separation of the church from the state, and claims of discrimination by failing to provide access to equal opportunities for education to members of some religious groups.

