IDENTITY AND CULTURAL DIVERSITY
A GLOBAL EDUCATION LEARNING EMPHASIS

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One of the five main learning emphases in Global Perspectives: a framework for global education in Australian schools (2008 p9) is Identity and Cultural Diversity. This emphasis aims to help students understand:

- self
- one’s own culture
- being open to the cultures of others.

Understanding and valuing ourselves is the first step to valuing others. If we have a positive sense of self, we are able to be more open and accepting of diversity. By exploring personal identity and cultural diversity, students learn about and connect their own cultural identity and heritage with those of others in different times and places.

Since the 1980ies (World Conference on Cultural Policies / Mexico City Declaration 1982; the World Commission on Culture and Development /1995 Our Creative Diversity and the Intergovernmental Conference on Cultural Policies for Development in Stockholm 1998), culture has become to be regarded as ‘the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.’ http://www.unu.edu/hq/japanese/gs-j/gs2004j/shonan20/kaldun.pdf

Cultural diversity is the variety of human societies or cultures in the world. Cultural diversity includes (but is not restricted to) language, race, ethnic background, country or region of origin, dress, values, religion and associated practices, social and community responsibilities, sexuality, disability, family and political views.

The study of Identity and Cultural Diversity provides students with opportunities to:

- promote a positive sense of identity and high self-esteem, together with a positive regard for the rights and identities of others
- recognise that people have different belief systems, values and attitudes that result in different actions and behaviours
- appreciate the contributions of diverse groups of people to their community and contribute to intercultural understandings through participation in appropriate events
- develop a sense of shared identity with others, as a member of a community at the local and national levels, as well as a part of global society
- identify and critically analyse narrowly nationalistic or ethnocentric views, developing tolerance of the views and lives of others, and understanding of and empathy for people, regardless of their cultural or ethnic background
- identify and value the contributions of all peoples, in fields such as the arts, science, technology, religion and philosophy, humanitarian action, business and education
- develop awareness of similarities and differences of beliefs and practices in various cultures, and learn to detect and avoid cultural stereotypes and prejudices
- explore different ways in which media and information and communication technologies can portray a global event or story and how these can affect one’s beliefs and attitudes
- communicate effectively and sensitively within and across cultures
- recognise that increased migration, communication and economic interdependence, blur the boundaries between ethnic and national groups
• explore the changing nature of national boundaries which may lead to either the multiple nature of identity in society, or to the establishment of cultural differences.
• develop understandings to contribute to, and benefit from, reconciliation between Indigenous and non-indigenous Australians (2008, p9)

Identity and Cultural Diversity overlaps with the four other learning emphases in global education
Cultural diversity unites individuals, societies and peoples, enabling them to share in the heritage of the past, the experience of the present and the promise of the future.

The challenges arising from globalisation in a culturally diverse world, is to redefine the relationship between culture and development and the importance of cultural diversity and tolerance for social justice, peace and sustainable development

Universal Declaration on Cultural Diversity, Millennium Development Goals and Sustainable Development

In 2001, UNESCO adopted the Universal Declaration on Cultural Diversity. The Declaration describes cultural diversity, the ‘common heritage of humanity’, as being as necessary for humankind as biodiversity is for nature. The Declaration includes articles on identity, diversity and pluralism, human rights and international solidarity (action and participation). The Declaration was significant, as the international community asserted that intercultural dialogue and respect for cultural diversity and tolerance are important for peace building.

‘Taking into account the new challenges linked to globalisation, the Declaration focuses on the concept of cultural rights which should be applied among and within States, and emphasises the dynamic nature of all cultures as they draw strength from their own traditions.’ … ‘The Declaration emphasises the need to assist developing countries in promoting their cultures and creating secure, competitive cultural industries at national and international levels’ http://www.unu.edu/hq/japanese/gs-j/gs2004j/shonan20/kaldun.pdf

At the World Summit on Sustainable Development held in Johannesburg in 2002, UNESCO integrated the Universal Declaration on Cultural Diversity into the Millennium Development Goals. This was accomplished by the adoption of two paragraphs which read:

• ‘we are determined to ensure that our rich diversity, which is our collective strength, will be used for constructive partnership for change and for the achievement for the common goal of sustainable development.’
• ‘recognising the importance of building human solidarity, we urge the promotion of dialogue and cooperation among world’s civilizations and peoples, irrespective of race, disabilities, religion, language, culture and tradition.’

UNESCO recommends that the targets and indicators of the MDG goals be re-visited, realigned and expanded upon in order to take into account the needs and aspirations of indigenous peoples.

In the Asia-Pacific region, the UNESCO culture programme focuses on local empowerment, public-private partnerships, and community-based action for sustainable development, stewardship, and management of cultural resources. UNESCOs strategies include: international protection to endangered vulnerable and minority cultures: sustainable management of indigenous cultural resources; building capacity for arbitration as an effective mechanism for culture conflict resolution; engendering a shift in tourism in favour of culture and nature conservation; and stimulating creative enterprises and cultural industries in the poorest communities.

Topics covered on cultural diversity include: curriculum links, Australia’s cultural diversity (Sudanese, Iraqis), local-global citizenship, globalisation, disappearing cultures and languages, spread of religions, media, music, films –AFI awards and Australia-USW Free Trade Agreement, Indigenous people, festivals and celebrations, Internet, Australian migration and changing policies

Graphs, maps, statistics, photographs, cartoons, definitions, ICT, debates, perspectives, empathy exercises literacy, numeracy and student activities
CURRICULUM LINKS

In NSW many subjects have links to **Identity and Cultural Diversity** such as: Geography, Society and Culture, Studies of Asia, International Studies, Aboriginal Studies, Religious Studies, English, Information and Communication Technology, History, Primary HSIE.

Cross curricula features across all year 7-10 syllabuses includes: Multicultural, Gender, Aboriginal and Indigenous, Difference and Diversity

The aim is to:

- help young people live and work in diverse communities
- develop a cohesive socially just society
- understand the importance of human rights and the consequences of intolerance and discrimination, and how to challenge these
- understand the factors that influence and change places and communities such as migration, economic inequality and conflicts
- recognise Australia’s changing relationship and interconnections with the rest of the world
- recognise the value of diversity within and between identities, groups and communities
- be able to explore others’ perspectives on cultural contentious issues


1. Society and Culture Syllabus (BOS)

Central concern of Society and Culture is global ‘interactions of persons, societies, cultures, environments and time’ (p6)

**Main concepts/terms overlap with Global Education**

- Globalisation (pages 27,30,33,35,36,37) and Macro world (p21)
- Effective citizenship (p6)
- Intercultural understanding (p6)
- Variety of perspectives and sources (p13)
- Empowerment (p30)
- Challenge stereotypes (p27), bias (p29)
- Contemporary issues (students lives p6; social and cultural research p13)
- Role of power, authority, gender and technology in societies and cultures (p12)
- Move towards a more just society. Cooperation (p30), Conflict (p30)

Global Education and Society and Culture both emphasise: global diversity and commonality within societies and cultures

**Preliminary Course (40% of course time)**

Intercultural Communication

**HSC Course**

- **Personal Interest Project** (30% of course time) –social and cultural research (topic, question or problem related to Society and Culture)
- **Social and Cultural Continuity and Change** (30% of course time)
- **Depth Study**: (40% of course time), *Choice for example:*
  - **Popular Culture** - institutional power, influence, consumption, globalisation, change, conflict, music genre, comics, films, TV toys, sport, cyber culture, fashion
  - **Belief systems** - values, language, ritual, symbols, hierarchy, change, globalisation, conflict, ideology, customs
  - **Work and Leisure**
  - **Equality and Difference** (HSC Depth study), Equality, differences and commonality in societies and cultures and unequal access to socially valued resources - health care, housing, education, employment and the justice system

**Key concepts and terms in syllabus:**

enculturation, acculturation, cultural transmission, cultural heritage, popular culture, westernisation, cultural relativism, socialisation, social and cultural literacy, multiculturalism, intercultural misunderstanding, cultural continuity, cross cultural studies (p22), stereotypes, customs, identity, communication, relationship between social and cultural groups, cooperation, change and conflict, equality, social differentiation, prejudice, human rights, continuity, conflict, power, authority, cooperation, discrimination, socioeconomic status, social class, ethnicity, race, hierarchy, identity and change
2. Studies of Asia

Global Education has an Asian focus (National Statement for Engaging Young Australians with Asia in Australian Schools.) The Asian region and Australia’s engagement with Asia are central to that context for all Australians.

Engaging Young Australians with Asia is a national policy statement which supports The Adelaide Declaration on National Goals for Schooling in the Twenty-First Century. These goals promote understanding of the value of cultural and linguistic diversity, and possessing the knowledge, skills and understanding to contribute to, and benefit from, such diversity in the Australian community and internationally.

Australia, like many countries, requires citizens who are globally engaged, comfortable with diversity and with the skills to operate effectively across cultures with different world views and belief systems. Students will be able to:

- understand and appreciate something about the diversity of Asia’s peoples, environments, cultures, belief systems and societies
- understand the importance of the countries of Asia and their economic, strategic and cultural links with other countries in the world, particularly Australia.
- understand how increasing cultural diversity through Asian immigration, tourism, investment and trade has influenced Australian society and culture
- develop and communicate informed attitudes and behaviour towards Asian people, events, issues and lifestyles
- be aware of the plurality, interdependence and commonality of humanity
- be able to understand, critically analyse and respond to stereotyped views of Asian peoples, cultures, societies and organisations
- develop intercultural skills and understandings to participate in, learn from, contribute to and engage confidently in diverse cultural environments at home and abroad

3. International Studies: Board of Studies approved course


‘International Studies equips students, the citizens of the future, with the capacity to engage, in an appropriate and informed manner, with cultures within Australia and beyond. In addition to understanding one’s own culture, the study of cultures requires knowledge that informs values and develops individual and community commitment to responsible action to a cohesive and just society.‘

‘Through the study of International Studies, students will engage ideas, beliefs and practices across a wide range of cultures, with an emphasis on the cultures of Asia and the Pacific due to Australia’s geographical proximity to Asia and the Pacific, the increasing percentage of Australians with Asian-Pacific backgrounds, the economic growth of China and India, Australia’s growing trade and exchanges with the countries of Asia and Australia’s emerging security and humanitarian interests in the Pacific.‘

‘International Studies recognises that cultures are dynamic and that students will need to adjust to change. Increasing trade, migration and globalisation will continue to open Australia to the cultures of the world and result in cross cultural interaction. Students will increasingly need intercultural understanding in international relationships, particularly in Asia. Australia’s future cultural development, economic growth and identity will depend on how well Australians take up opportunities through exchanges and in trade, work, travel and development partnerships and how well they engage with individuals, businesses, other organisations and governments through intercultural understanding.‘

Content overview

The content is divided into core and options.

Stage 5 (years 9-10)

Core

Understanding culture and diversity in today’s world
50 indicative hours

Options

15-25 indicative hours each

1. Religion and culture
2. Gender differences
3. The media: religion, politics and human rights
4. Culture in work and the workplace
5. Coming to Australia
6. Cultural tourism
7. Culture and the creative and performing arts
8. Culture and sport
9. Culture and family life in China and India
10. Culture and food
11. Culture and science, technology and change
12. School developed
AUSTRALIA’S CULTURAL DIVERSITY

Cultural diversity is part of Australia’s national identity and all governments support an inclusive, tolerant and culturally diverse society through legislation and programs. The Aboriginal culture is one of the world’s longest surviving cultures with over 500 different nations and hundreds of languages. In the late 18th century the British bought Christianity and English to Australia and their culture is reflected in laws, architecture and recreation. Today Australia is culturally enriched with immigrants from over 200 countries bringing their unique culture such as Buddhist temples, Vietnamese food, Bollywood movies and Japanese gardens.

In 1900, the Australian population consisted of a relatively small number of Indigenous people (estimated at 95,000) and an overwhelming majority of Europeans (3.7 million), mostly from Britain. By 2008, Australia’s population had exceeded 21 million, including people from around 200 countries. Aboriginal and Torres Strait Islander people are culturally diverse and belong to many language groups.

Australia has a tolerant and inclusive society made up of people from many different backgrounds. Cultural diversity is a central feature of our national identity. Since the end of the Second World War, more than 690,000 refugees and people in humanitarian need have been resettled in Australia. In 2006–07, more than 13,000 visas were granted under the program. In 2008–09, the humanitarian program was maintained at 13,000 places.

<table>
<thead>
<tr>
<th>Top 10 countries of birth, 1901 and 2006 Australian censuses</th>
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<td>1901 Census</td>
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<td>10</td>
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</tbody>
</table>

| 2006 Census | Country of birth | Number | %* |
| 1 | United Kingdom | 1,038,150 | 5.2 |
| 2 | New Zealand | 389,460 | 2.0 |
| 3 | China | 206,990 | 1.0 |
| 4 | Italy | 199,120 | 1.0 |
| 5 | Vietnam | 159,850 | 0.8 |
| 6 | India | 147,110 | 0.7 |
| 7 | Philippines | 120,540 | 0.6 |
| 8 | Greece | 109,990 | 0.6 |
| 9 | Germany | 106,530 | 0.6 |
| 10 | South Africa | 104,130 | 0.5 |

Australia’s unique culture

Australia’s culture is an evolving blend of global influences from the Internet, media, migration and tourism. The young follow overseas trends in dress and American jeans, baseball caps and Halloween, have made inroads into Australian culture. Despite these influences Australia developed its own distinctive culture such as literature, accent, and sayings such as ‘put a shrimp on the Barbie’, ‘g’day’ and ‘fair dinkum’. Integral to our culture is the belief in a ‘Fair Go’ for all citizens, a sense of justice by supporting the ‘underdog’, and mateship that stresses equality and friendship. Australians, according to overseas opinions, are tolerant, easy going and make great sportspeople and soldiers.

Culture a two way process

Australia’s global cultural links made an impact on cultures in other countries such as Home and Away, INXS, Silverchair, Kylie Minogue, and the Wiggles. Aboriginal artefacts are displayed in overseas museums and in 2008 51% of overseas visitors attended at least one cultural attraction. Australia’s leading independent television producer Beyond International distributes films such as Lantana and Strictly Ballroom in over 100 countries. Australians love of sport saw Beyond acquire Eurocam covering international surfing and motorsports. The Company distributes globally Bondi Rescue and a DVD game, based on NRL and AFL. Australia also sells the intellectual property or the concept of locally created and produced programs. For example, Wheel of Fortune was the first Australian television format to be shown overseas. Hi-5 is a successful overseas concept and Kath and Kim are licensed in USA.
Australia’s global cultural links

<table>
<thead>
<tr>
<th>Entertainers and Characters</th>
<th>Dame Edna Everage, Kylie Minogue, Nicole Kidman, Hugh Jackman, Steve Irwin</th>
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</thead>
<tbody>
<tr>
<td>TV shows and movies</td>
<td>Neighbours, Crocodile Dundee, Strictly Ballroom, Australia</td>
</tr>
<tr>
<td>Kids shows</td>
<td>Wiggles, High 5</td>
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<tr>
<td>Heroes and heroines</td>
<td>Ned Kelly, Don Bradman, the ANZACs, Nancy Bird</td>
</tr>
<tr>
<td>Authors</td>
<td>Miles Franklin, Thomas Keneally</td>
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<tr>
<td>Cultural icons</td>
<td>Vegemite, Akubra hats, Uluru, koala, kangaroo</td>
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<tr>
<td>Music</td>
<td>Waltzing Matilda, didgeridoo</td>
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<tr>
<td>Poets</td>
<td>Henry Lawson, Banjo Paterson, C.J. Dennis</td>
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<tr>
<td>Painters and artists</td>
<td>Arthur Streeton, Frederick McCubbin, Sidney Nolan, Brett Whitely and Indigenous paintings</td>
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<tr>
<td>Sport and sports people</td>
<td>Australian Rules Football, Surf Lifesaving Clubs, Cricket, Cathy Freeman, Ian Thorpe</td>
</tr>
<tr>
<td>Natural Landmarks</td>
<td>Uluru, Barrier Reef</td>
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<tr>
<td>Food</td>
<td>BBQ, beer, bush food</td>
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<tr>
<td>Inventions</td>
<td>bionic ear, black box flight recorder, ’race cam’ televising car and motor bike racing, and ’stump cam’ for cricket.</td>
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The cast of Home and Away after winning the most popular Australian drama in 2008

Exporting Australian surf culture
Most Australian teenagers have one big-brand surf T-shirt or cap. Open up Dad's wardrobe and you may find a Billabong T-shirt and a pair of Rip Curl shorts. Little sister has her eye on a pair of Roxy board shorts. Surfing is part of Australian culture representing a healthy, easygoing lifestyle. Globalisation has seen Australian-owned surfing brands like Rip Curl, Mambo, Quiksilver and Billabong become leaders in a multi-billion-dollar global business.

Globalisation of culture: citizenship
The globalisation of culture has both advantages and disadvantages. In a few generations 50% of the 7,000 global languages will disappear and with it goes unique cultures. In response, the 2001 United Nations Universal Declaration on Cultural Diversity was adopted by 185 countries, and the United Nations declared 2008 the International Year of Languages. The NGO Survival International and the UN Educational, Scientific and Cultural Organisation (UNESCO) work towards preserving threatened cultures. The 2005 UNESCO Cultural Diversity Treaty helps governments protect their cultures from foreign competition. Australia with a culturally diverse population and disappearing indigenous languages supports these treaties/agreements and organisations.

**Culture:** system of shared beliefs, values, customs, behaviours, and tools used by members of a society to cope with their world and with one another, and are transmitted from generation to generation through learning.

**Cultural diversity:** cohabitation of members of different ethnic or religious cultural backgrounds residing within the same geographic location.

**Intellectual property:** rights of creative workers can be protected by copyright, patents or trademarks – for example the concept for a TV show.
Globalisation of culture - perspectives

<table>
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<tr>
<th>Advantages</th>
<th>Disadvantages</th>
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<tbody>
<tr>
<td>Greater intercultural understanding aims to reduce global tensions</td>
<td>Globalisation of culture – development of a monoculture</td>
</tr>
<tr>
<td>Selling Australian culture overseas results in income and employment in the country</td>
<td>Disappearing cultures</td>
</tr>
<tr>
<td></td>
<td>Americanisation of the global culture and reduction of local culture</td>
</tr>
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</table>

Understanding

1. Outline what is meant by culture and cultural diversity
2. Explain the values promoted by Australian culture
3. Discuss how tourism, migration and communication links contributed to a culturally diverse Australian society
4. Discuss the advantages and disadvantages of the globalisation of Australian culture
5. Describe the importance of Australian government treaties/agreements and non government organisations in relation to the globalisation of Australian culture
6. Rank in order from most to the least activity attended by international visitors. Design a poster promoting Australian culture overseas
7. Culture is a two way process. Discuss the global impacts on our culture and Australia’s cultural impacts on overseas countries
8. Australia’s culture is still evolving. Explain what this means
9. Outline the aspects of our culture that are strongly influence by Britain and Europe
10. Music is part of our culture. List five songs that would explain to people living in other countries that the song was uniquely Australian (e.g. Waltzing Matilda). Explain what they are saying about our culture
11. Explain the cultural problems encountered when an Afghan refugee arrives in Australia. Suggest how the government and organisations could make their transition into our society a little easier.
12. Research one agreement and one organisation, Australia supports that aims to preserve indigenous cultures. In your answer include: What is it? What is its aim? Has it been successful?
13. Compare Australian culture in 1788, what it is like today and what it could be like in 2088
15. Fieldwork/RAP: Visit a mosque, temple and church. Draw and describe the different architecture and religions.
16. Prepare a collage of clothes worn by different cultures in Australia (e.g. African, Asian, Middle East, Pacific Islands, American)
17. List the TV shows you saw this week and where they were produced. Calculate the percentage of Australian, American and British shows.
18. Read the TV program and list two shows that come from Asia, Africa, Central and South America.
19. How has global communications links impacted on our culture?
20. Discuss he advantages and disadvantages of downloading music off the Internet?
21. Draw a collage of Australian icons that you could show to someone overseas that sums up the Australian culture.
22. List ten things that illustrate American culture in Australia.
23. List five books you have read that are written about another country.
24. About every two weeks another language dies, taking thousands of years of knowledge with it. Experts are warning of a ‘global extinction crisis’ of the world’s languages and with it goes cultures. Research five hotspots where languages are vanishing. What should global citizens do to reverse this trend?
25. Plan a multicultural meal.

ICT
- Visit the site http://www.nationalgeographic.com/mission/enduringvoices/. Draw a map of the hot spots. Answer the key geographical questions. What areas of the world have endangered languages? What countries have a high number of languages in danger of disappearing? Why are languages important? Why are languages dying out? What is the problem in Australia? What should be done about it?
- Billabong http://www.billabong.com/au/
MIGRATION - CULTURALLY DIVERSE AUSTRALIA

Over the past hundred years the Australian Government’s migration policies have been central to the evolution of a culturally diverse Australian population. Today people born in more than 200 different countries live in Western Australia. Sixty percent of Sydney residents are first or second generation immigrants, Chinese is the most popular foreign language spoken in the home, and Islam the fastest growing religion. The Australian Government’s programs seek to promote unity for all Australians in partnership with state and local governments and community organisations.

Migration trends and government policies

The United Kingdom remains the largest country of birth of immigrants although the percentage of the Australian population declined from 73% in 1947 to 17% in 2009. Currently most immigrants arrive from Asia-Pacific countries such as New Zealand and China. The newest and fastest growing group come from Sudan, Afghanistan, Somalia and Iraq. Future eco-refugees are anticipated from Pacific Islands, such as Tuvalu, when sea level rises and floods their land.

Since the late 1800s the Australian government adopted different policies to manage cultural differences – the White Australia policy, assimilation, multiculturalism and integration. Today’s multicultural policy promotes: a culturally integrated and inclusive society; freedom to express and share cultural values; respect for parliamentary democracy; the rule of law; freedom of speech and religion; acceptance and equality.

Racial discrimination complaints are taken to the Human Rights and Equal Opportunity Commission (HEROC). The National Action Plan to Build on Social Cohesion, Harmony and Security addresses religious and political extremism and the Australian Government’s Access and Equity strategy promotes equality in the delivery of government services. Local governments respond to cultural diversity such as the Canterbury Inter-Faith Harmony Project.

Multiculturalism: respect and maintenance of source-country cultures and the official Australian government policy since the 1970s. It means diverse communities keep their native language, rituals, religion and cultural ways as long as the loyalty (commitment) to Australia and its values (civic responsibilities) are clear.

Integration: respect for source country and host country cultures and their dynamic blending – towards greater inclusiveness.

Assimilation: absorption into, and adoption of, the host country culture.

Cultural diversity: is the variety of human societies or cultures in a specific region, or in the world.

Top twenty population, by country of birth, living in New South Wales 2001 and 2006

Cultural diversity in Western Australia: the state with the largest number of immigrants in Australia http://www.multicultural.wa.gov.au/publications/info_sheets/cultural_diversity.pdf

Citizenship: Harmony Day - YOU+ME=US
Somewhere in the world there is conflict involving an Australian migrant community. Rarely do these international conflicts overflow onto Australian streets. Nevertheless racism within our society has been expressed in Sydney leading to the Cronulla riots, and disputes over the construction of a mosque in Kellyville and a Muslim school in Camden. The Department of Immigration and Citizenship’s Living in Harmony program addresses racial and cultural intolerance and its Harmony Day celebrates our cultural diversity

Cronulla beach was the scene of frenzied race riots between Australia's Caucasian majority and its Middle Eastern minority in late 2005. What is the message?

Sudanese immigrants
Sudanese have been part of Australia’s culturally diverse population since 1965 and are currently our fastest growing ethnic group. During the past 10 years the number of immigrants from Sudan increased 34 per cent each year. The main reason for the rapid growth is their acceptance by the Australian Government under the Humanitarian Program
During conflicts between Sudan’s Muslim government and non-Muslim rebels (1983-2005) two million people were killed, 4.4 million fled their homes and 15,000 people were abducted by militiamen and used as slaves. As a result many civilians escaped to Australia and were provided with an offshore humanitarian visa. Since 1996-97 more than 20 000 settlers born in Sudan have made Australia their new home. Most Sudanese immigrants are Christians, are in the working age group and live predominantly in Victoria (36%) and New South Wales (24%) and in cities such as Melbourne
(33%). Their community is supported by the Sudanese Australian Integrated Learning Program and the Sudanese Lost Boys Association of Australia that provides programs for young people separated from families by war.

**Sudanese Australian Integrated Learning (SAIL) Program - SAIL formal**
Lots of photos in the gallery at SAIL.

Number of Sudan born arrivals in Australia 

**Figure 1:** Number of Sudan-born arrivals (1996-2006)

![Figure 1](image)

Age structure Sudanese in Australian

**Figure 5:** Age on arrival of Sudan-born entrants (2001-06)

![Figure 5](image)
Understanding

1. Distinguish between government policies – White Australia, assimilation, multiculturalism and integration
2. Explain why Australia is a culturally diverse country
3. Describe the main focus of Australia’s multicultural policy
4. Discuss Australian governments’ policies and programs to improve social harmony and equity
5. Calculate the percentage of overseas born people from Italy, China and sub-Saharan Africa living in Western Australia. List the countries in the Asia-Pacific region that have immigrated to Western Australia
6. Calculate the percentage changes to immigration from United Kingdom, China, Italy, India and Iraq from 2001 to 2006. Calculate the total number of immigrants from Asia-Pacific region countries
7. Explain the message in the cartoon – Cronulla Beach Moto. Design a cartoon to illustrate racial harmony
8. What is the range in the number of Sudanese immigrants from 1996 to 2006? Explain the push and pull forces of Sudanese immigrants living in Australia
9. Calculate the total Sudanese immigrants between 18 and 54 years. Discuss how they contribute to the Australian economy
10. Design a survey to give your family, relative, neighbour, and a friend. Include questions such as: where were you, your parents and grandparents born? Collate answer and discuss whether your sample is a good representative of culturally diverse Australia
11. Compile a collage using digital images of culturally diverse Australia
12. Citizenship: Design a poster or present a video or a play promoting Harmony Day
13. Describe one local council’s migration program
14. Discuss how the Australian government’s population programs address cultural diversity
15. Start surfing! Analyse three of the following websites including the ethics:
   - www.harmony.gov.au
   - www.racismnoway.com.au
   - www.hreoc.gov.au
   - www.unesco.edna.edu.au
   - www.un.org/pubs/cyberschoolbus
   Include the reliability of the information (bias, exaggeration, up to date), its relevance (can you use it in your geography assignments) and inclusion of geographical tools (maps, graphs, statistics)

ICT

Lesson ideas for teachers
Making multicultural Australia
Quizzes
Sudan
- Describe the Sudanese community in Australia
- How does the Sudanese Lost Boys Association improve social harmony in Australia
- Describe the success of the Sudanese refugee community SAIL in Melbourne.

Go to this website with good news stories of migration to Australia
Select two stories and write a report. Include:
- Name of person/s
- Country they came from?
- Why they came?
- What are the advantages of living in Australia?

How is the Australian government helping Iraqis return home?
What are the advantages and disadvantages of present Australian laws on immigration?

We are all boat people. Discuss
IRAQI DIASPORA - HUMANITARIAN MIGRATION TO AUSTRALIA


There have been many waves of immigration from the Republic of Iraq to Australia, known as the **Iraqi diaspora**. It began during Saddam Hussein’s reign (1979-2003) which supported arbitrary killings, torture, abuse of women and the persecution of the Kurds and the Shia. The exodus continued during the Iraq war (2003) and the current civil conflict with terrorist attacks. These incidents led to 2.2 million Iraqis fleeing the country. Most escaped to neighbouring Jordan and Syria while another 2 million unable to escape, are displaced within the country. Thousands of Iraqis migrated to Australia under the humanitarian program and 85.3 per cent became Australian citizens.

**Iraqi diaspora**: Iraqis who have left for other countries as emigrants or refugees.

Australia’s humanitarian program – action and participation

Australia is obliged under the United Nations Convention relating to the Status of Refugees (1951) to provide asylum to refugees who seek their protection due to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion. The Australia’s Humanitarian Programme assists these people under two programs.

- **Refugee Program** provides resettlement for people who are subject to persecution in their home country.
- **Special Humanitarian Program** assists people who have suffered discrimination amounting to a gross violation of human rights in their home country. Applicants must be sponsored by an Australian resident, citizen or organisation operating in Australia.

Australia’s current migration program specifies an annual quota of 13,000 refugees and asylum seekers. About 97% of Iraqis seeking asylum in Australia are unable to obtain a passport from the Iraqi government to allow them legal entry into the country. Their desperate need to escape the country finds many Iraqis using people traffickers to aid their entry into the country. In 2008 forty Iraqi’s were stranded on a remote Indonesian island on their way to Australia and an Iraqi was charged with smuggling 900 people from Iraq and Afghanistan into Australia. Illegal arrivals are transferred to a detention centre while their application is processed. The Australian government aims to soften the mandatory detention laws but people smugglers face up to 25 years in prison.

Iraqi’s contribute to Australia’s population growth

The Iraq population living in Australia increased from 2273 in 1976 to 39,000 in 2008. The majority of Iraqis immigrated after 1991 and settled in New South Wales. Most were Catholic (36.7%), males (52%) and in the working age group 15 to 65 years (85%). Iraqi’s were ‘pushed’ because of conflict and human rights abuses and ‘pulled’ towards a better quality of life in Australia. In 2009 15% of Iraqis cannot regularly buy enough to eat, 70% are without adequate water supplies and 28% of children are malnourished.

Iraqi immigrants also arrive under the Family and Skilled Migration programs. Iraqi employees and their families, who supported Australian troops in Iraq, are able to apply for resettlement in Australia. The community is supported by organisations such as the Australian Iraqi Forum and religious and cultural associations.

**Iraqi born Australians**

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1976</td>
<td>2273</td>
</tr>
<tr>
<td>1986</td>
<td>4516</td>
</tr>
<tr>
<td>1991 (End of Gulf War)</td>
<td>5186</td>
</tr>
<tr>
<td>2001</td>
<td>24,760 (0.6% of the overseas born population)</td>
</tr>
<tr>
<td>2006</td>
<td>32,520 (increase of 31.3%)</td>
</tr>
<tr>
<td>2008</td>
<td>39,000</td>
</tr>
</tbody>
</table>


The median age of the Iraq-born is 35.7 years compared with 46.8 years for all overseas-born and 37.1 years for the total Australian population.
Citizenship: Riyadh sends 327 wheelchairs to Iraqi children

Image: One of the Iraqi children who received one of Riyadh's 100 wheelchairs,

Riyadh Al Hakimi a 25 years old Iraqi student organised 327 wheelchairs to be sent to Iraqi children who were injured as a result of the war – many from his hometown Najaf. This was achieved with the help of Woodside Petroleum, a Perth wheelchair manufacturer, the Murdoch University Student Guild and Students without Borders

Understanding
1. Under what convention is Australia obliged to admit Iraqi asylum seekers?
2. Explain the Australian government’s humanitarian program
3. What is the latitude and longitude of Iraq? List four countries surrounding its border. Name two rivers and the capital city. Calculate the area of Baghdad. What is the distance from Kirkuk to Umm Qasr? What is the direction of Mosul from An Najaf?
4. List the years when the percentage of Iraqi born migrants was higher than other overseas born migrants. Explain why most Iraqis came to Australia after 1990. Describe how Iraqi’s contributed to Australia’s population growth rate
5. Discuss the spatial distribution of Iraqis in Australia. If you were employed as a social worker describe the types of support required by these migrants, especially children without parents
6. Which age group had the largest number of Iraqis? Discuss the advantage of this age group to the Australian economy. Compare the population pyramid with the 2004 Australian graph in Chapter 12.3
7. Conflict and human rights abuses resulted in five million (or 35%) orphaned Iraqi children. Describe the life of an orphan living in Iraq.
8. Imagine you were an Iraqi refugee smuggled into Australia by people traffickers. Describe your journey and the problems of entry into the country.
9. Discuss the economic, cultural and political advantages of Iraqi migration
10. Captain Cook in 1770, Vietnamese in 1970s and Iraqis in 2000 have been classified as illegal boat people. Research the problems of entering Australia illegally by boat or air.
11. Australia received international criticism for locking up illegal boat people’s children indefinitely in detention centres. Research the issue and how it is being resolved
12. Present an oral report on Iraqi’s living in Victoria. Include the reasons for migration, growth rate, age structure and spatial distribution. Include maps and graphs.

ICT
- Iraqi born Australian community
- Iraqi Australia
  http://en.wikipedia.org/wiki/Iraqi_Australian
- Displaced Iraqis around the world http://www.unhcr.org/cgi-bin/texis/vtx/home/opendoc.pdf?tbl=SUBSITES&id=470387fc2
OVERVIEW: GLOBALISATION OF CULTURE

Culture includes beliefs, customs, languages and traditions. As trade, migration and tourism spread around the world, cultures changed. Today satellite TV, cinemas, DVDs, video games and the Internet have become the new cultural tools transmitting ideas and knowledge globally.

Culture linked to communication
The media, entertainment, and information transnational corporations, such as Disney, contributed to the spread of American culture. Cultural integration occurred when people living in other countries absorbed American culture and wanted to sing like Britney Spears, eat McDonald’s, watch the Simpsons, and wear Levi jeans. Half of Hollywood’s revenue comes from overseas. In Japan, the US has 50% of the film market. Even the nomadic Berbers, living in the Sahara desert, view the American soapie, The Bold and the Beautiful. In Australia, 55% on free-to-air TV is local content and 10% on paid TV. If this trend continues Australians fear local shows, such as Home and Away, could disappear.

Disappearing cultures
About every two weeks another language dies taking human knowledge and cultures with it. In a few generations, over 50% of the 7,000 languages spoken in the world may disappear. For example the Ainu, who are the indigenous people of Northern Japan, have only 20 fluent speakers. Most of these endangered languages are clustered in small geographic areas or hotspots. Some people fear globalisation is creating a world-wide mono culture instead of one based on localities or nations. This fear is based on the knowledge that English is the main language on the Internet and by 2050 half the world will speak and write English. As language plays an important role in preserving cultural heritage, the United Nations declared 2008 the International Year of Languages. American culture, icons and media are intruding into other cultures. India’s Bollywood movies, Al-Jazeera English language channel and Australia’s SBS channel, provide alternatives to American culture. Iran, China and Singapore restricted American software and programs, to filter political views and pornography. International organisations work towards protecting threatened cultures, such as Survival International and the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The Universal Declaration on Cultural Diversity, adopted by 185 countries in 2001, aims to preserve and promote cultural diversity.

Media
The Western/American multi media giants such as Disney, Time-Warner (USA), Bertelsmann (Germany) and Murdoch (Australia) used to control global news and entertainment (music, TV, films). Today the new media giants (Microsoft, Google and Sony) and the new media tools (Internet, cable TV and mobile phones) entered the industry. Interactive cable TV, Mashups, iPods, online social networks (MySpace, Facebook) and virtual worlds have emerged. Blogs enable people to become content creators expressing conflicting views with the traditional media (e.g. newspaper).

Music
Music conveys the values and ideas of different cultures. About 82% of the global record industries revenue goes to five transnational record corporations based in Europe, Japan and the US. The Internet enables musicians and music groups to reach the global audience and bypass the record industry. Entertainers such Madonna and Justin Timberlake provide four free minutes of music on the Internet to increase sales. Radiohead distribute their album online without the backing of a music label. This practice and the illegal downloading of music resulted in decreased sales for the music industry.

- **Culture:** includes beliefs, customs, languages and traditions.
- **Cultural integration:** the blending of different cultures where communities adapt to and absorb external influences
- **Mashups:** are the new geographical tool that brings together two or more data sources to provide a new perspective, such as mapping (e.g. Google Earth) and statistics (e.g. population distribution).
- **Indigenous people:** the descendants of the original inhabitants of an area
Cinemas and television: cultural tools 2009

<table>
<thead>
<tr>
<th>Rank 1-68</th>
<th>Country</th>
<th>Number</th>
<th>Rank 1-209</th>
<th>Country</th>
<th>Per 1,000 People</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>USA</td>
<td>15,559</td>
<td>1</td>
<td>Bermuda</td>
<td>1,009.71</td>
</tr>
<tr>
<td>2</td>
<td>Ukraine</td>
<td>7,795</td>
<td>2</td>
<td>Monaco</td>
<td>771.391</td>
</tr>
<tr>
<td>3</td>
<td>Germany</td>
<td>4,712</td>
<td>3</td>
<td>USA</td>
<td>740.530</td>
</tr>
<tr>
<td>7</td>
<td>Japan</td>
<td>2,221</td>
<td>24</td>
<td>Australia</td>
<td>505.226</td>
</tr>
<tr>
<td>9</td>
<td>Russia</td>
<td>1,416</td>
<td>72</td>
<td>Hong Kong</td>
<td>266.705</td>
</tr>
<tr>
<td>12</td>
<td>Indonesia</td>
<td>1,009</td>
<td>82</td>
<td>Mexico</td>
<td>241.048</td>
</tr>
<tr>
<td>21</td>
<td>Pakistan</td>
<td>574</td>
<td>127</td>
<td>Fiji</td>
<td>98.628</td>
</tr>
<tr>
<td>30</td>
<td>Iran</td>
<td>287</td>
<td>141</td>
<td>Iraq</td>
<td>67.114</td>
</tr>
<tr>
<td>41</td>
<td>Iraq</td>
<td>144</td>
<td>155</td>
<td>Vietnam</td>
<td>42.736</td>
</tr>
<tr>
<td>44</td>
<td>Egypt</td>
<td>122</td>
<td>173</td>
<td>Pakistan</td>
<td>19.086</td>
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<tr>
<td>62</td>
<td>Kenya</td>
<td>20</td>
<td>187</td>
<td>Ethiopia</td>
<td>9.335</td>
</tr>
<tr>
<td>68</td>
<td>Suriname</td>
<td>1</td>
<td>209</td>
<td>Eritrea</td>
<td>0.214</td>
</tr>
</tbody>
</table>

Sketch map of endangered language hotspots around the world.

Top 10 Languages in the Internet http://www.internetworldstats.com/stats7.htm
Understanding
- What is cultural globalisation?
- List the old and new media giants responsible for changing cultures around the world
- Describe how culture is linked to communication
- What country has the most cinemas? Draw the number of cinemas as a line graph and the number of TVs as a column graph.
- What is the main language used on the Internet? Why do you think Chinese is a popular language?
- Survey the class to find out what music they listen to. Collate as a graph. Analyse the results. Present findings as an oral report.
- Draw a poster of icons associated with American and Australian culture
- Refer to a TV guide and list the number of Australian, American, European and Asian shows. Collate your findings as a bar graph. Analyse the results and present as an oral report
- Explain the impact of the Internet social networks on your life and other cultures
- Describe how music transmits cultures around the world. Study one music group and draw a map locating its concerts around the world. Include all map essentials (BOLTSS)

‘MCDONALDISATION’ OF OUR GLOBAL SOCIETY

Wherever you travel in the world today there are signs of American culture. Examples include the familiar golden arches of the McDonald’s fast-food chain and the colourful neon advertisements promoting fast foods such as Kentucky Fried Chicken, Burger King, Wendy’s and Starbucks. Even trekking on steep, cold Mount Everest, the local Sherpas who carry your camping gear wear Levi jeans and Nike T-shirts.

McDonald’s goes global
McDonald’s is the world’s largest chain of fast food restaurants. It has 31,000 restaurants in 118 countries and supplies food to 54 million people each day. The ‘Speedee Service System’ introduced in 1948 established the principles of the modern fast-food restaurant. Today the company is a symbol of globalisation with the successful expansion into other countries and the spread of the American way of life. McDonald’s has agreements with large TNCs such as Coca-Cola and Disney to co-promote and sell their products. McDonald’s contract with Disney ensures exclusive marketing rights to Disney characters, including film, video, theme parks and television. McDonald’s global influence is reinforced by the Economist that uses the simple ‘Big Mac Index’ (the price of a Big Mac in different countries), to compare world currencies.

McDonaldisation and resistance
McDonaldisation is a process where society takes on the characteristics of a fast-food restaurant, like McDonalds, such as efficiency, predictability and control. The process copied all over the world, is found in shopping centres with controlled, predictable environments of approved design and efficient management. It is copied by travel agencies when they transport middle class Australians to ten European capitals, each experiencing similar hotels, restaurants, and other predictable controlled experiences.

Advertising, the Internet and travel have accelerated the McDonaldisation of our global society. In developing countries, western fast food is threatening the livelihoods of street vendors who sell fresh food such as kebabs and fish. Some countries resist this cultural onslaught by banning hamburger chains or prohibiting the advertisement of fast – food on television. In response global products have been adapted for local markets. For example Mc Donald’s sells rice meals in Hong Kong and salads in Australia.

McDonald’s as a global citizen
McDonalds supports an ecological sustainable world. It contributes to climate change by conserving natural resources, by recycling and reusing materials. McDonald’s in Japan offered Big Macs at a discount to customers who showed a card proving they had reduced their carbon footprint. McDonald’s in France placed solar panels on 20 new restaurants. McDonald’s as an active global citizen provides: aid to orphanages in Eastern Europe; 150,000 dictionaries to children in rural China; 1,300 hearing aids to children in Mexico; and assistance to 200 children’s health organisations worldwide. Ronald
McDonald Houses, located in 44 countries, provides a ‘home-away-from home’ for families of seriously ill children. On the negative side McDonalds is linked to obesity. The TNC fought back by selling healthy food, low in fat, salt and calories.

- **McDonalisation** is a process where society takes on the characteristics of a fast-food restaurant, like McDonalds, such as efficiency, predictability and control. These factors have been copied all over the world.
- **Global citizen**: individuals, groups, governments and non-government organisations act to improve a global issue such as poverty, human rights abuses and environmental degradation.

Original founding of at least one McDonalds restaurant around the world
(This map has added light grey for none and dark grey for former McDonalds)

Understanding
- What is meant by McDonaldisation?
- Draw up a list of pros and cons of McDonald's operating in a developing country.
- Describe how McDonald’s has adapted to global changes.
- Discuss how McDonalds has become an active global citizen.
- Construct a sketch map of your local area showing global fast food chains.
- Refer to the McDonald’s map and an Atlas. Name one country where a McDonald’s restaurant was located in 1940, 1970, 1975, 1980, 1985, 1990 and 1995.
- List the American fast food outlets in Australia.
- Describe the impact of American fast food on Indigenous people’s diets.
- Discuss the statement that McDonalds moved from developed (rich) to developing (poorer) countries over time.

Drive thru in Malaysia and fresh salads
http://www.frederiksamuel.com/blog/images/mcdonalds_salad.jpg
McDonald’s Malaysia has a Drive-Thru Challenge. The mission is to serve the most number of cars within 2 hours! Looks like they want to get into Malaysia Guinness Book of Records? What are the advantages of drive thru food in the 21st century? How has McDonalds met the obesity challenge?

**McDonalds and Google Earth**
Google Earth is the global tool. View the world’s largest McDonalds

**Fieldwork/excursions:**
Thirty million people are served each day in McDonald’s. There are 1,400 restaurants in over 100 countries worldwide. On a world map locate 20 countries that have McDonalds. Visit the local McDonalds. Why is it located at that site? What is a global franchise? Find out where the food comes from? What are the overseas links? What changes have occurred to improve the McDonald’s image (environment, wages, healthy food).
Global culture
Read the article and answer the questions

The young Australian is on his way to have his lunch in the park. In one hand he carries a burger in a bag displaying McDonald’s Golden Arches, in the other, a bottle of Coke. He wears Levi’s jeans and Nike sneakers. His T-shirt is emblazoned with the words ‘Rip Curl’ – on his head is a cap printed with ‘Lakers’. His eyes are hidden behind wrap-around French sunglasses and he is listening to American hip-hop music on his Japanese Walkman. A familiar sight? Of course – one you could see any day in thousands of cities around the world.

Our young man demonstrates an aspect of globalisation that is attracting an increasing amount of attention. Barriers between cultures are increasing. Examples of cross-cultural influence confront us at every turn: an American baseball cap on an Indian taxi driver; a Japanese truck doing deliveries in Saudi Arabia; a Sydney market-goer filling a Kenyan shopping bag; a Scottish teenager listening to Swedish pop music; a German banker negotiating a deal in English.

Adapted from: Globalise me! A Student’s Guide to Globalisation, Global Education, Curriculum Corporation (2005)

List the things that came from overseas in paragraph 1?

What are the global links in paragraph 2

What are the American items?

As far as many Australians are concerned, when they’re thinking about culture, ‘globalisation’ may mean ‘Americanisation’.

Take a look at your own way of life and make an assessment of the American influence you see there. Look at the vocabulary you use, the clothes you wear, the TV and films you watch, the books you read, the food you eat, the sports you follow, the music you listen to and the DJs you hear.

Compare your findings with others in the class

What is the global influence of Australian culture? Compare your findings with others in the class

The Simpsons: American cultural dominance

Short stories about Springfield and its yellow-skinned populace

The Simpsons is the longest-running American sitcom and the longest-running American animated program 2007 marked the 20th anniversary of The Simpsons franchise. Mark Liberman, director of the Linguistic Data Consortium, remarked, "The Simpsons has apparently taken over from Shakespeare and the Bible as our culture’s greatest source of idioms, catchphrases and sundry other textual allusions. "The most famous catchphrase is Homer's annoyed grunt: "D'oh!" So ubiquitous is the expression that it is now listed in the Oxford English Dictionary, but without the apostrophe. DVDs, videos, films and merchandise can be purchased around the world

- Explain how The Simpsons’ television show is part of the globalisation process.
- What impact might The Simpsons have on non-American audiences? (language, culture)
- Watch one of The Simpsons episodes on TV. What is the story? What roles do the characters play? What comments or actions were particularly American?

Source: Bliss and Paine, Geoactives 1 John Wiley/Jacaranda
Popular culture
http://www.wsu.edu/~amerstu/pop/
Resources include sites on various forms of popular culture including music, film, television, advertising, sports, fashion, toys, magazines and comic book, cyberculture and the medium in which this message moves,
- Disney Theme Parks http://www.arasite.org/ndisney2.htm

Festivals and cultural celebrations
1. What do individuals celebrate?
2. What do families celebrate?
3. What do Communities celebrate?
4. What national holidays are celebrated in Australia?
5. What international celebrations do Australians share with others?
Refer to these websites and complete the scaffold.
Japanese culture and festivals http://www.nihongo.org/english/culture/celebrations/

Select six countries and list the festivals that are part of the countries culture

<table>
<thead>
<tr>
<th>Countries</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. China</td>
<td>Chinese New Year</td>
</tr>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
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</tr>
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<td>4.</td>
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<td>5.</td>
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<td>6.</td>
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</tbody>
</table>

DVD: Dig It! - festivals and celebrations
Teacher notes and student activities: 28 minutes (2003). Why do we celebrate? What role do festivals play in our community? In this fun-filled, information-packed program our intrepid explorers Georgie and Caleb find all about NAIDOC week, Ramadan, Anzac day and Chinese New Year in Australia and how festivals and celebrations define our community and preserve our heritage and culture. VEA http://www.vea.com.au/Product.aspx?id=106

Teaching culture through cooking
Multicultural lunch: Students prepare a lunch with food from a variety of countries. For example sushi rolls. Students complete scaffold

<table>
<thead>
<tr>
<th>Country</th>
<th>Ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Smell</th>
<th>Taste</th>
</tr>
</thead>
<tbody>
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<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Special cooking implements, eating implements etc</th>
</tr>
</thead>
</table>

DVD: the world on your plate, mate
Multicultural influences on the Australian Diet. This tasty program explores African, Middle Eastern, European, Asian and South American cooking. It looks at Australia’s rich multicultural history and food from different cultures available within Australia. This is an in-depth look at how the Australian eating pattern has evolved over the years, becoming one of the most sophisticated and varied in the world. 29 minutes (2007) http://www.vea.com.au/Product.aspx?id=1607
Harry Potter’s global appeal

Read the article and refer to the cartoon and answer the questions.


A similar problem arose in India where a new children’s book appeared, starring the boy wizard but set in Calcutta. ‘Immediately after the philosopher’s stone, Harry gets on his Nimbus 2000 broom and zooms across to Calcutta for the invitation of a young boy called Junto,’ leading India publisher Urvashi Butalia explained to the BBC World Service’s The Week programme. ‘Then they get into all kinds of scrapes, they meet all kinds of people, and the story is built on from there ... The way the stories have been lifted out of Bengali literature and incorporated into Harry’s adventure makes it very real for Bengali children.’

In March, AFP reported that Dmitry Yemets, the Russian author of a book about an orphan sorceress called Tanya Groter, was being sued – this time in an Amsterdam court for ‘unauthorised writing and plagiarism’. ‘Tanya Groter began as a parody of Harry Potter. As with all parodies there are common elements, but this is a literary series said Yemets. His heroine’s adventures are inspired by Russian, Japanese, Korean and European folklore, the author explained. ‘I don’t use English folklore, there are no goblins elves or trolls,’ he said. The court later issued an injunction preventing publication.

Not everyone is happy about the growing influence of the genuine Harry Potter books. Some Danes are worried that children are too easily able to read Harry Potter in their original English, helping erode the position of the Danish language. ‘One in six of every book sold in this country is in English. It’s worrying because it undermines the Danish language,’ said Ib Tude Olsen, director of the Danish Publishers’ Association. ‘But even young children are not reading in English – untranslated Harry Potter books, for example, are very popular.

Harry Potter has become a global phenomenon, but not everyone is happy about it.

- Why is Harry Potter not popular with some Danes?
- Explain how this problem could have arisen, and suggest what could be done to counter it.

Make a list of the actions mentioned in the article that have helped make Harry Potter an international success far beyond the English-speaking world.

The cartoon shows a different side to the Harry Potter phenomenon. Carefully explain the message the cartoonist is conveying. Draw or describe your own Harry Potter cartoon to emphasise a positive side to the phenomenon.
INTERNET LINKS CULTURES

Internet: links cultures in the 21st century
http://www.media-awareness.ca/english/games/jocool_jofool/

Jo Cool or Jo Fool?
This interactive online module takes students through a CyberTour of twelve mock Web sites to test their savvy surfing skills. It includes a 20-question online quiz that provides additional food for thought about the Web issues that the brother and sister team Josie and Joseph Cool encounter. Jo Cool or Jo Fool is also accompanied by a Teacher's Guide that contains background information for teachers, and questions and classroom activities for students, about online issues such as marketing, privacy, safety, responsible Internet use and authenticating information.

For each scenario, students are asked to consider some key questions:

- What kind of Web site is this? What is its purpose: To inform? To sell? To entertain? To persuade?
- Is it a commercial Web site? A personal home page? An educational site? How can students tell?
- What decision does Jo have to make?
- What should Jo look out for? What should he or she take into account before acting?
- What's the "big picture" here? Is this a privacy or safety issue? A matter of authentication? Does this relate to good citizenship online?
- Does Jo make the right decision? Why or why not?

Students can write their answers in media journals and compare them with classmates after viewing each of the Web scenarios, or when the entire module has been completed.
The CyberTour is followed by a 20-question multiple-choice CyberQuiz.

Global information: newspapers versus the internet

Online newspaper readership rises 6 per cent in U.S.
http://www.cbc.ca/arts/story/2008/01/25/tech-newspapers-online.html

Adapted from the Associated Press
U.S. newspapers' online audiences grew about six per cent last year. Good news for an industry struggling to adapt as readers and advertising dollars continue to migrate online. Websites run by newspapers had 60 million U.S. visitors per month in 2007, up from 56.4 million from 2006. Many newspapers have been adding online features such as video, blogs, jazzier graphics, online community features and links to other websites in an effort to lure in more readers and compete with other outlets of information online, including blogs and portals like Yahoo Inc. Daytime visitors are very important for newspapers since online traffic is highest then, as many people log on from work.

Last year, The New York Times scrapped a two-year effort to charge online visitors for access to certain parts of its website, hoping that the additional traffic would result in higher online advertising revenues. Revenues from online advertising have been growing at newspapers, but not yet fast enough to replace the declines in their traditional print advertising business.

- Why do you think newspapers are on the Internet?
- How have newspapers adapted to the new technology?
- Once a newspaper goes on the Internet the news spreads across the globe fast. What are the advantages?
- Why is advertising so important for newspapers and the Internet?
- What are the advantages and disadvantages of advertisements on the Internet?
FILM – AFI AWARD AND AUSTRALIA-USA FREE TRADE AGREEMENT

Adapted from: Globalise me! A Student’s Guide to Globalisation (2005).
Available for sale at the Professional Teachers’ Council NSW

Read the article and answer the following questions

The AFI awards were self-indulgent and the trade protests ill-informed, writes Gerard Henderson.

Australian culture or Australian lamb chops? This seemed to be the takeaway message from last Friday’s Australian Film Institute awards in Melbourne. Those watching the live telecast on the ABC saw successive producers/directors/actors use the occasion of award-giving or award-receiving to denounce the proposed Australia–United States free trade agreement as ushering in the demise of Australian culture in our time.

Sue Brooks (director, Japanese Story) summed up the mood of the evening when, in the penultimate speech, she declared: ‘Like everybody else’s been saying tonight, it’s an honour to be able to tell Australian stories. But it’s also important that our cultural entity is intact and we just can’t trade that off for a few lamb chops.’

It is true that John Howard has indicated there is not much point in an FTA between Australia and the US ‘if we can’t get something quite big on agriculture’ (Radio 3AW, 21/11). He conceded that, to achieve such an aim, ‘we will obviously have to agree to some things that the Americans put to us’. But the Prime Minister reiterated ‘the line we’ve taken to date’ – namely that ‘the existing local content rules ought to be preserved in relation to existing media’.

The Howard Government’s position has been put consistently over recent months by Trade Minister Mark Vaile, Arts Minister Daryl Williams and Stephen Deady, Australia’s chief negotiator for the FTA. Last Thursday, Deady responded to a claim by Richard Harris, director of the Australian Screen Directors Association that ‘Australia has handed over its cultural policies to the US, which effectively means that our cultural policies will now be determined by the major US studios’. Deady described the film industry’s assertions as ‘extremely exaggerated’.

At the AFI awards, actor Kerry Armstrong urged the audience to understand that, at some stage, we are everything that we can be and being Australian is something that is beautiful and lyrical and our children will lead the way’. Well, yes – or no.

Then David Wenham called for ‘culture, the thing that defines us as being Australian, to be taken off the negotiating table’. Then Toni Collette emoted: ‘I just beg you, Mr John Howard, to just see straight and jeopardise our cultural future.’

Geoffrey Rush spoke to a similar script. Except that, in theatrical tradition, his soliloquy was followed by an encore.

Amid all the complaints, two people spoke considerable sense. Sue Maslin (producer, Japanese Story) wondered aloud: ‘I don’t know what they’re going on about with all this doom and gloom in the Australian film industry.’ She’s right. Consider the success of Rupert Murdoch at Fox Studios. Or such directors as Jane Campion, George Miller and Peter Weir. Or such actors as Cate Blanchett, Russell Crowe, Judy Davis, Rachel Griffiths, Nicole Kidman and Geoffrey Rush.

Or the large number of first-rate Australian technicians working in Hollywood.

Earlier in the evening, George Miller addressed the phenomenon. He asked: ‘Why is it that we’re so good at exporting so much of our great talent, but so few of our stories and so little of our culture?’ A few days previously, in an interview with the Daily Telegraph, Miller posited an answer. Namely that ‘we’ve just about covered most of our events’ on film and television. In other words, the present problem with the Australian film industry turns on the inability to find, and tell, Australian stories.

There was little such introspection at the AFI awards. The focus was not on the failures of the past. No one thought it appropriate to critique film reviewer Sandi Hall’s assessment that ‘it has not been a great year’ for Australian film and that ‘this time the good has been swamped by the bad’ (The Age, 15/11). Rather the focus was on blaming the Howard Government for what it was alleged would happen in the future.

Person for person, the Australian film industry is as talented as any in the world. More so, perhaps. But it has scant knowledge of effective lobbying and little idea of what it actually stands for. Last Friday it was open slather on the Howard Government, despite the presence of the Federal Arts Minister as an effective captive in the audience. Daryl Williams was not given the opportunity to briefly state his case – before the television audience. He just had to sit there and cop the criticism.

Then there is the issue of policy. American and Australian negotiators alike have made it clear that the FTA negotiations in no way threaten the existing rules that ensure local content in Australian television, advertising and pay TV. What is being negotiated turns on the provisions that should apply for new media. That’s all. Here the Australian film industry will not even state its bottom-line negotiating position. Some film industry types may not think much of lamb chops. But at least the rural industry knows what it wants in international negotiations.

There is a case for preserving an Australian film industry. Yet film is but one cultural medium. Those who tell Australian stories in print, fiction and non-fiction authors alike, are not protected from overseas competition. No exception can be made for film.

It’s possible that a successfully negotiated FTA could assist the Australian film industry some time in the future. In any event, it is impossible to predict today what new media may amount to in a decade. If Australian directors and actors can prevail offshore, there is no inherent reason story-tellers cannot be equally successful.

This is one story that was not told at the essentially self-indulgent AFI gig. The Australian film industry needs better direction, of the lobbying kind. Last Friday’s effort was worth a mere two lamb chops out of five.

Source: Gerard Henderson, Executive Director of the Sydney Institute, in The Age, 25 November 2003.
What methods does the writer use to convey the impression that he does not approve of the words spoken by Sue Brooks, Kerry Armstrong, David Wenham, Toni Collette and Geoffrey Rush at the AFI awards?

What does the writer feel is the real problem with the Australian film industry?

Write a letter to the Australian film industry advising them what you think they should do about the future of the industry.

Research Australian films and films with significant Australian input. What degree of global impact have these had over the past four to five years? Start at the Australian Film Institute: http://www.afi.org.au/ and the Australian Film Commission: http://wwwafc.gov.au/.

The Free Trade Agreement between Australia and the US will limit the protection of Australian media for new technologies. The proposed UNESCO treaty on cultural trade suggests that trade in cultural products should be governed by different rules from those for other commercial products. The suggestion was even made that the UN might monitor perceived American cultural imperialism.

What proportion of Australian material is there in your personal TV viewing during an average week?

How does this compare with the rest of your class? Make a graph to show the class viewing week in terms of country of origin of the programs.

It is often said that Hollywood has a ‘homogenising’ effect. Explain what is meant by this.

If minimum content levels and subsidies were dropped, what effect do you think this would have on the Australian film and television industry?

Organise two teams to debate the proposition that ‘there are no such things as “American” stories and “Australian” stories – they are the same below the surface, with themes of universal appeal’

MUSIC THE GLOBAL LANGUAGE


Do a survey of your own music collection to determine what proportion has resulted in royalties being paid to the artists. Compare your results with others in your class.

Construct a table to show where people in your class get their music. Include such options as purchased from store, purchased online, downloaded from Internet, taped from radio/TV, taped or copied from others’ originals. Make a generalisation about the results.

Write a short report on the state of music downloading today. What has been done by the music industry to minimise the damage from downloaded and copied music?

DVD: the online music revolution

This documentary is an exciting insight into the online music revolution that is shaking the foundations of the music industry. In the era of the internet, many bands are bypassing the traditional music company giants in favour of internet marketing and delivery, and achieving massive success. Featuring interviews with Mizlopi, Mick Hucknell from Simply Red and many industry heavyweights, this program clearly outlines the future of the new music revolution. 29 minutes (2006), Teachers notes and student activities. VEA FREECALL: 1800 034 282 Phone: (03) 5442 2433 Facsimile: (03) 5441 1148 E-mail vea@vea.com.au Website www.vea.com.au

Global music industry


List the corporations in order of largest to smallest market share

Describe the control of music by the large corporations?

http://www.bmg.com/ - Bertelsmann Music
http://www.emigroup.com/About/Overview/Default.htm -EMI
Global growth of digital music
http://media.arstechnica.com/news.media/musicsales.gif
Currently, income from digital music among the main record companies is 10%-20% of total revenue. The global digital music market by 2010 is expected to reach US$12 billion. Global music sales will drop to $23 billion in 2009, just over half of 1997’s $45 billion and down 16% from 2006. The biggest reason for the steep decline is a drop in CD sales.
- Describe the changes from 2005 to 2010
- Do you think this is fair to the writers, musicians and singers?
- Is piracy to blame for decline in music sales?

Activity: Research Report – cultural globalisation, changes in technology and businesses
http://www.bized.co.uk/current/research/2003_04/011203.htm
The nature of the music industry has changed. Some popular artists have only a short life cycle. People’s tastes change as they grow up (can you admit to having been a fan of Jason Donovan or the Spice Girls?). Today the Internet allows consumers to acquire music at high quality for little or no cost through file sharing or swapping. This method of acquiring music has caused a decline in sales of recorded music. Supporters of file sharing blame record companies for high prices of CDs and recorded music.

The technology is here and will become more sophisticated in the coming years. Many artists have difficulties in getting their music heard because of the dominance of the "quick buck" mega marketing of the current top acts. For them, the Internet may provide a useful means of distributing their music to fans around the world. Whatever the arguments, the music industry faces the challenge of meeting a changed market place and how they respond to such changes is going to be crucial in their success and the continued development of the music industry as a whole.

Produce a report on the current state of the music industry. Your report should be around 500 words in length.
The research you will undertake should follow these steps:
- Research the music industry market - ensure you understand what the industry consists of and how it is made up
- Identify the problems - this will need to be from the music industry angle and the file swappers side
- Provide some facts and figures to support the two sides - sales of CDs, profit levels, market shares
- Identify possible ways in which the changing market situation can be addressed
- Arrive at an informed conclusion

United States of America culture goes global
The US America has soaked up influences from all other cultures and at the same time created something distinctly American that has spread around the world.
American music is heard all over the world, and American movies and television shows can be seen almost anywhere. Books, craft, theatre, advertising, jeans, Mickey Mouse, Marilyn Munroe, Sesame Street, Bold and Beautiful, baseball, Barbie, Turkey, Hollywood, Broadway, World Trade Centre, civil war and native Indians are some more examples.

Activity: Brainstorm what you think is American Culture. Share your answer with the rest of the class. Write a summary.

Refer to section on Interdependence and Globalisation for more information and activities
INDIGENOUS PEOPLES

‘Human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. These ‘other knowledge systems’ are today often referred to as traditional ecological knowledge or indigenous or local knowledge. They encompass the sophisticated arrays of information, understandings and interpretations that guide human societies around the globe in their innumerable interactions with the natural milieus: in agriculture and animal husbandry; hunting, fishing and gathering; struggles against disease and injury; naming and explanation of natural phenomena; and strategies to cope with fluctuating environments.

‘Indigenous knowledge is the local knowledge that is unique to a culture or society. Other names for it include: ‘local knowledge’, ‘folk knowledge’, ‘people’s knowledge’, ‘traditional wisdom’ or ‘traditional science’. This knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain societies in many parts of the world.

‘Indigenous people have a broad knowledge of how to live sustainably. However, formal education systems have disrupted the practical everyday life aspects of indigenous knowledge and ways of learning, replacing them with abstract knowledge and academic ways of learning. Today, there is a grave risk that much indigenous knowledge is being lost and, along with it, valuable knowledge about ways of living sustainably.’ (Nakashima, D., Prott, L. and Bridgewater, P. (2000) Tapping into the world’s wisdom, UNESCO Sources, 125, July-August, p. 12.)

‘Indigenous people are strikingly diverse in their culture, religion, and social and economic organisation. Yet today, as in the past, they are prey to stereotyping by the outside world. By some they are idealised as the embodiment of spiritual values; by others they are denigrated as an obstacle to economic progress. However, they are neither: they are people who cherish their own distinct cultures, are the victims of past and present-day colonialism, and are determined to survive. Some live according to their traditions; some receive welfare; others work in factories, offices or the professions. As well as their diversity, there are some shared values and experiences among indigenous cultures. Where they have maintained a close living relationship to the land, there exists a co-operative attitude of give and take, a respect for the Earth and the life it supports, and a perception that humanity is but one of many species.’ Burger, J. (1990) The Gaia Atlas of First Peoples: A Future for the Indigenous World, Penguin Books, Ringwood, p. 15.

INDIGENOUS AUSTRALIANS: MANY NATIONS ONE PEOPLE

Australia is called the ‘lucky country’ with the third highest Human Development Index (HDI) out of 177 countries. Unfortunately 2.5% of the population consisting of Aboriginal and Torres Strait Islanders are not so lucky. If the HDI of Indigenous people was calculated separately from the non-Indigenous population, these original inhabitants would be ranked 104 out of 177 countries. This figure indicates that their basic rights have been ignored such the right to a standard of living adequate for their health and wellbeing including food and medical care, in Article 25 of the Universal Declaration of Human Rights.

Not so lucky

Since the arrival of Europeans in 1788, many Indigenous people lost their land and their traditional way of life. Some suffered human rights abuses, loss of culture and children were taken from families and placed in institutions. For over 150 years Indigenous people were not recognised as Australian citizens until given the right to vote in 1962 and included in the national census in 1967. Even today a few people treat them as inferior citizens—perhaps worthy of sympathy but not human rights.

Over many years Indigenous people experienced discrimination in basic necessities leading to a life expectancy of 17 years lower than non-Indigenous people. Many factors were responsible for racial inequality in life expectancy:

- poverty - lack of suitable jobs and high unemployment
- poor education
- substance abuse (smoking, alcohol, illicit drugs)
- poor access to health services (doctors, hospitals), clean water and adequate housing in remote areas
- poor diets (processed food high in sugar, salts and fats)
Individuals, groups and governments have developed strategies aimed to work towards a more equal future society for Aboriginal and Torres Strait Islanders.

**Human Rights agreements**


Indigenous people also enjoy specific human rights. These are referred to as **Indigenous People’s Human Rights** linked to their identity such as:

- the right to a distinct status and culture (Dreamtime)
- the right to self-determination (right to administer their own communities)
- the right to land

**Responses: global citizenship**

Since 1975 Australia submits reports to the United Nations Committee of Racial Discrimination on the implementation of Aboriginal rights. A recent report recommended that the Australian government:

- reopen discussions on the Native Title Act and find solutions acceptable to all;
- ensure sufficient numbers of health professionals provide services to Indigenous peoples; and
- address harm inflicted by the forced removal of Indigenous children.

In 2008 the Australian government signed the Indigenous Health Equality Summit’s Statement of Intent, demonstrating the government’s commitment to working in partnership with the Indigenous community and in particular the Indigenous health sector, to close the gap in Indigenous life expectancy within a generation.

**Indigenous population**: the descendants of the original inhabitants of the area

**Human Development Index (HDI)**: measures human development in three broad dimensions: life expectancy, education and wealth, published by the United Nations Development Program each year.

**Indigenous People’s Human Rights**: specific rights linked to identity such as the right to culture, self-determination and land

### Human Development Index out of 177 countries 2009

<table>
<thead>
<tr>
<th>HDI rank and value</th>
<th>HDI rank and value</th>
<th>Life expectancy at birth (years)</th>
<th>Combined primary, secondary and tertiary gross enrolment ratio (%)</th>
<th>GDP per capita (PPP US$)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Iceland (0.968)</td>
<td>1. Japan (82.3)</td>
<td>1. Australia (113.0)</td>
<td>1. Luxembourg (60,228)</td>
<td>14. Finland (32,153)</td>
</tr>
<tr>
<td>2. Norway (0.968)</td>
<td>3. Iceland (81.5)</td>
<td>2. New Zealand (108.4)</td>
<td>15. Belgium (32,119)</td>
<td></td>
</tr>
<tr>
<td>3. Australia (0.962)</td>
<td>4. Switzerland (81.3)</td>
<td>3. Denmark (102.7)</td>
<td>16. Australia (31,794)</td>
<td></td>
</tr>
<tr>
<td>4. Canada (0.961)</td>
<td>5. Australia (80.9)</td>
<td>4. Finland (101.0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Ireland (0.959)</td>
<td>6. Spain (80.5)</td>
<td>5. Ireland (99.9)</td>
<td>17. Japan (31,267)</td>
<td></td>
</tr>
<tr>
<td>6. Sweden (0.956)</td>
<td>7. Sweden (80.5)</td>
<td>6. Canada (99.2)</td>
<td>18. France (30,386)</td>
<td></td>
</tr>
<tr>
<td>177. Sierra Leone (0.336)</td>
<td>177. Zambia (40.5)</td>
<td>172. Niger (22.7)</td>
<td>174. Malawi (667)</td>
<td></td>
</tr>
</tbody>
</table>

### Life expectancy inequality 2009

<table>
<thead>
<tr>
<th></th>
<th>Indigenous people</th>
<th>non-Indigenous people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life expectancy men</td>
<td>59.4 years</td>
<td>76.6 years</td>
</tr>
<tr>
<td>Life expectancy women</td>
<td>64.8 years</td>
<td>82 years</td>
</tr>
</tbody>
</table>
Poor health linked to lower life expectancy

Education inequality 2009

<table>
<thead>
<tr>
<th>Achieved year 3 benchmarks:</th>
<th>Non Indigenous</th>
<th>Indigenous</th>
</tr>
</thead>
<tbody>
<tr>
<td>reading</td>
<td>90%</td>
<td>75%</td>
</tr>
<tr>
<td>writing</td>
<td>93%</td>
<td>77% (67% in 1999)</td>
</tr>
<tr>
<td>numeracy</td>
<td>93%</td>
<td>78%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Achieved year 5 benchmarks:</th>
<th>Non Indigenous</th>
<th>Indigenous</th>
</tr>
</thead>
<tbody>
<tr>
<td>reading</td>
<td>89%</td>
<td>68% (59% in 1999)</td>
</tr>
<tr>
<td>writing</td>
<td>94%</td>
<td>76%</td>
</tr>
<tr>
<td>numeracy</td>
<td>90%</td>
<td>66%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Achieved year 7 benchmarks:</th>
<th>Non Indigenous</th>
<th>Indigenous</th>
</tr>
</thead>
<tbody>
<tr>
<td>reading</td>
<td>89%</td>
<td>65%</td>
</tr>
<tr>
<td>writing</td>
<td>91%</td>
<td>72%</td>
</tr>
<tr>
<td>numeracy</td>
<td>84%</td>
<td>52%</td>
</tr>
</tbody>
</table>

| Completed Year 12           | 43%            | 18% (9% in 1994) |
| Attended University         | 23%            | 5%          |
| Bachelor Degree             | 16.9%          | 3.7%        |
| Non-school qualification (e.g. diploma, certificate, bachelor degree, etc.) | 40% | 18% |

Indigenous Peoples Specific Human Rights linked to identity

Indigenous Peoples Human Rights
The right to:
- freedom from distinction, exclusion, restriction or preference which effect the enjoyment of human rights
- freedom from discrimination in housing, education, social services, health care and employment
- equality before the courts and equal protection of the law.
- freedom from genocide and 'ethnic cleansing'.
- livelihood and work which is freely chosen
- access to land to which they have traditionally had access and relied upon for subsistence.
- maintain their distinctive spiritual and material relationship with the lands
- own land individually and in community with others, and to transfer land rights according to their own customs.
- use, manage and safeguard natural resources pertaining to their lands.
- freedom of association.
- enjoy and develop their own culture and language.
- establish and maintain their own schools and educational institutions
- teach and receive training in their own languages.
- full and effective participation in shaping decisions and policies concerning their group and community, at the local, national and international levels
- self-determination and autonomy over all internal matters internal to the group, including culture, religion, and local government.

Despite these rights it was not until the 1920s when the first Indigenous political organisations were formed and steps were taken to ensure that Indigenous people would enjoy the same rights as non-Indigenous Australians.
### Specific human rights linked to identity

<table>
<thead>
<tr>
<th>Right to culture</th>
<th>Right to self determination</th>
<th>Right to land</th>
</tr>
</thead>
</table>

#### Understanding

1. Identify the main agreements to protect ‘all’ Australian’s human rights
2. Describe specific human rights linked to Indigenous identity
3. Discuss the government response to Indigenous inequality in Australia
4. What are the main components of the Human Development Index? Explain the reasons for Australia’s high HDI and Indigenous peoples low HDI
5. Calculate the average life expectancy for Indigenous and non-Indigenous people. Determine the life expectancy gap. Explain the reasons for the gap
6. Calculate the difference in the percentage of Indigenous and non-Indigenous Australians 0-4 years and 75+ years. Account for the different pyramid shapes. Discuss strategies to improve the life expectancy of Indigenous people
7. Everyone has the right to an education. Discuss how this right in not accessible to all Australians. Explain how education is linked to improved health and employment
8. Write a report on Australia’s poor human rights record concerning the Indigenous population. Suggest strategies for a better future. Include statistics and examples. Present the report on PowerPoint or Interactive White Board

#### Human Rights Agreements and Indigenous Peoples

INDIGENOUS INTERNATIONAL PERSPECTIVE

There are 370 million Indigenous people around the world living in more than 72 countries. They represent 5000 languages and 90% of world’s cultural diversity. They occupy 22 percent of the Earth’s land surface and their lifestyles support the sustainable consumption of natural resources. Yet, the gaps between Indigenous and non-Indigenous populations in health and socio-economic indicators, exists worldwide in both rich and poor countries, despite different geographic, historical, and cultural environments.


There are 370 million Indigenous people around the world living in more than 72 countries. They represent 5000 languages and 90% of world’s cultural diversity. Indigenous people occupy 22 percent of the Earth’s land surface and their lifestyles support the sustainable consumption of natural resources. Yet, the gaps between Indigenous and non-Indigenous populations in health and socio-economic indicators, exists worldwide, despite different geographic, historical, and cultural environments. For example:

- **Twa in Rwanda**: inadequate sanitation is seven times higher than the national population and lack of access to safe water is two times higher
- **Ethnic minorities in Viet Nam**: 60% of childbirths have no prenatal care compared to 30% for the ethnic majority, Kinh population
- **Inuit youth in Canada**: suicide rates are eleven-times higher than the national average and are among the highest in the world

Declaration on the Rights of Indigenous Peoples

Indigenous interactions with non-indigenous societies has been complex, ranging from conflict, discrimination and racism to mutual benefit and cultural transfer. Today many Indigenous peoples live on the fringes of society and are deprived of basic human rights. In 2007, the UN adopted the Declaration on the Rights of Indigenous Peoples. The declaration outlines the rights of indigenous peoples to identity, culture, language, employment, health, education and other issues. The Declaration was accepted by 143 nations but the United States, Canada, New Zealand and Australia voted against it.

Canada, New Zealand, USA

Canadian Inuit, American Cree Indian, New Zealand Maoris

![Canadian Inuit](image1)
![American Cree Indian](image2)
![New Zealand Maoris](image3)

Canada, United States and New Zealand

Developed countries such as Canada, the United States, New Zealand and Australia have high Human Development Indexes (HDI). Yet all these countries have minority Indigenous populations with poorer health and social conditions than their non-Indigenous populations. The Canadian Inuits, the US Indians, New Zealand Māoris and Australian Aboriginal and Torres Strait Islanders, have been subjected to loss of culture and violence. Today rates of smoking, alcoholism, substance abuse and deaths due to suicide and violence are higher than the non Indigenous population. Obesity and Type II diabetes are major health problems. Indigenous people are more likely to be unemployed, to leave school early, and to live in poverty compared to other citizens. Unfortunately the gap between Indigenous and non-Indigenous people is larger in Australia:

- Difference in life expectancy is seven years in the USA and Canada, 7.5 years in New Zealand and 17 years in Australia
- 13 per cent of Indigenous babies born in Australia are of low birth weight. More than double the Indigenous populations in Canada and the USA; and more than 60 per cent higher than in New Zealand
- Infant mortality rates for Aboriginal and Torres Strait Islanders are more than 50 per cent higher than for Indigenous children in the USA and New Zealand

Percentage of residents identified as Indigenous

Percentage of population expected to live to 65 years

Low birth weight comparisons

Infant mortality comparisons
Civics and citizenship
In these countries changes in the relationship between Indigenous peoples and the government have occurred. In Canada, Indigenous rights were included in the 1982 Constitution Act, the 1999 Marshall decision regarding fishing rights, and the 2006 Gray decision regarding the right to harvest wood on Crown lands for domestic uses. In the US and Canada, since the 1980s, Indigenous people were given more control over health and social services. In New Zealand, the 1993 Māori Land Law Act strengthened Māori land claims, and today has parliamentary seats especially for Indigenous people. Despite these changes, there is evidence that the gap between Indigenous and non-Indigenous people has not decreased.

The United Nations fights to combat racial discrimination and ethnic violence and is committed to human dignity and equality in its adoption of a number of resolutions, conventions and declarations.

<table>
<thead>
<tr>
<th>International</th>
<th>National</th>
<th>Non government organisations</th>
</tr>
</thead>
<tbody>
<tr>
<td>UN Declaration on the Rights of Indigenous Peoples</td>
<td>Saami Council</td>
<td>Amnesty International</td>
</tr>
<tr>
<td>UN Convention On the Elimination of all Forms of Racial Discrimination</td>
<td>Indian Council of South America</td>
<td>Cultural Survival</td>
</tr>
<tr>
<td>UNESCO International Labour Organisation (ILO) International Day of World's Indigenous People August 9</td>
<td>International Indian Treaty Council</td>
<td>Survival International Centre for World Indigenous Studies</td>
</tr>
<tr>
<td>UN Convention for the Safeguarding of the Intangible Cultural Heritage - practices, representations, expressions, knowledge and skills</td>
<td>Sejekto Cultural Association of Costa Rica</td>
<td>International Organisation of Indigenous Resource Development</td>
</tr>
<tr>
<td></td>
<td>Ainus</td>
<td>Native web</td>
</tr>
<tr>
<td></td>
<td>Hill Tribes in Thailand</td>
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<tr>
<td></td>
<td>Inuit</td>
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<tr>
<td></td>
<td>Arctic Circle</td>
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</table>

Towards a better future

Chile: Mapuche people. The 1993 Indigenous Act provides protection and development of indigenous groups in Chile. Indigenous people cannot be forced to move from their land.

Botswana: In 2002 the Kalahari Bushmen known as the San were forced off their land they had lived for twenty thousand years. In 2006, the Botswana Court ruled that the Bushmen had a right to return to their land in the Central Kalahari Game Reserve.

New South Wales: 2007 the largest native title in NSW has given the Githabul people 112,000 hectares of national parks and state forests.

Pacific: UNESCO World Heritage Pacific 2009 Program emphasises the role of Indigenous communities in the preservation of World Heritage sites such as Tongariro National Park NZ.

THE PATH TOWARDS A MORE EQUAL, SOCIALLY JUST WORLD

Berlize: Mayan. Since 2007 the government must recognise the indigenous Mayans’ tenure to land and refrain from any act that might prejudice their use or enjoyment of this land.
CLIMATE CHANGE AND FUTURE

Tibetans watch helplessly as glaciers melt and alpine medicinal plants disappear. Tribes in Borneo watch fires destroy their rainforests. Pacific Islanders watch coral atolls and land disappear as sea levels rise. The Inuit no longer hunt safely as the ice breaks around them.

Indigenous groups across the world will be adversely affected by climate-related disasters leading to poverty and eco-refugees. Because Indigenous peoples have a close relationship with their environment they are more sensitive to the impact of climate change. The elders interpret signs from nature to determine when to plant crops or to start hunting. With climate change it is impossible for them to make these predictions.

As a solution to climate change Indigenous communities in Colombia, Brazil and Argentina have been forced off their lands for biofuel plantations. These voices must be heard in the climate change debate for a sustainable future.

Indigenous perspective on poverty and its processes

Many Indigenous people dislike being labelled poor because it is negative and discriminatory. Instead they consider that they have resources, unique knowledge and skills and their cultures have special values and strengths. But they often feel impoverished as a result of processes that have dispossessed them of their traditional lands and restricted or prohibited their access to natural resources. These processes resulted in the breakdown of their communities and the degradation of their environment that threatened their physical and cultural survival.

ICT

- New Zealand Human Rights Commission: http://www.hrc.co.nz/
- Waitangi Tribunal — Schools Section: http://www.knowledge-basket.co.nz/waitangi/school/school.html
- Canadian Human Rights Commission: http://www.chrc-cedp.ca/
- Kids’ Stop — Indian and Northern Affairs Canada: http://www.ainc-inac.gc.ca/ks/index-eng.asp
- UN Declaration on the Rights of Indigenous Peoples http://www.unhchr.ch/html/racism/indileaflet5.doc
- Centre for World Indigenous Studies http://www.cwis.org/
- Native web http://www.nativeweb.org/
- Ainu http://www.ankan.uaf.edu/ainu.html
- Inuit http://collections.ic.gc.ca/arctic/inuit/people.htm

Indigenous peoples and poverty reduction strategies

- OECD www.oecd.org/department
- World Bank www.worldbank.org
- Asia Development Bank www.adb.org/Poverty.
CHALLENGES AND STRATEGIES FOR BETTER FUTURE

The UN Permanent Forum on Indigenous Issues (UNPFII) found Indigenous peoples are lagging behind the Millennium Development Goal (MDG) targets (poverty, education, health services) in most countries and most Indigenous women face gender-based disadvantages and discrimination. The UNPFII states that human rights-based and culturally sensitive strategies are essential if the Millennium Development Goals are to be reached by 2015. These strategies involve the participation of Indigenous people in designing, implementing and monitoring MDG-related programmes.

To eradicate social and economic disadvantage in Australia, the 2007 Overcoming Indigenous Disadvantage Report developed a framework covering twelve inequality challenges and seven action strategies.

It aims to provide quality, culturally-sensitive social services to Indigenous people by involving them in the decision-making and policy implementation processes.

The Government recognises that new ways of doing things are essential. In the past, governments accepted slow or no progress in Indigenous affairs. These low expectations contributed to poor outcomes.

Heal the past, embrace the future

In 1997 the Human Rights and Equal Opportunities Commission (HREOC) Bringing Them Home report found between 10 per cent and 30 percent of Aboriginal and Torres Strait Islander children were forcibly removed from families and communities between 1910 and 1970. Many were sexually, physically and mentally abused and have scared memories.

On 13th February 2008 Prime Minister Kevin Rudd made a formal apology to the Stolen Generations and said ‘SORRY’. By acknowledging and paying respect, the government laid the foundations for healing to take place and for a reconciled Australia in which everyone belongs. The injustices to Aborigines and Rudd’s apology reverberated around the globe.

Australian reconciliation barometer

The Reconciliation Barometer is a national research study repeated every two years. It explores the relationship between Indigenous and non-Indigenous Australians and how perceptions affect progress towards reconciliation and closing inequality gaps. The Barometer is important for the development and implementation of strategies aimed for a fairer, more equal future Australian society.

Stolen generations: refers to Aboriginal children who were removed from their families and communities by government or nongovernment agencies in order to enforce integration into society; the practice continued in some areas until the 1970s

Heal the past, embrace the future

Headlines and quotes February 2008 – after SORRY by Rudd

- ‘SORRY’: LET THE HEALING BEGIN
- LEADERS HOPE COMMITMENT TO FIX DISADVANTAGE WILL FOLLOW, FAST
- AFTER YEARS OF DENIAL COMES TEARS OF RELIEF
- ‘SORRY’: LET THE HEALING BEGIN
- NEVER NEVER AGAIN
- ‘A SIMPLE WORD WITH SO MUCH MEANING’
- ‘FOR THE PAIN, SUFFERING AND HURT, WE SAY SORRY’
- ‘CAUGHT UP IN SCIENTIFIC RACISM DESIGNED TO BREED OUT THE BLACK’
- ‘IT WAS WONDERFUL, JUST MAGNIFICENT.’ Lowitja O’Donohue, member of the stolen generations
- ‘I’M HERE TO SUPPORT ALL THOSE MOTHERS WHO WENT THROUGH SO MUCH PAIN AT HAVING THEIR CHILDREN TAKEN AWAY. TO SAY SORRY MEANS A SIGN OF RESPECT. I THINK THAT’S THE FIRST STEP TOWARDS…RECONCILIATION.’ Evonne Goolagong-Cawley, tennis champion
- ‘I AM VERY SORRY THERE IS A 17 YEARS GAP (AVERAGE LIFE EXPECTANCY)…THAT THE LEVEL OF EDUCATION IS PERILOUSLY LOW AND ABOUT THE FACT OF POOR HOUSING. THERE’S A LOT TO BE SORRY ABOUT.’ Dr Bill Glasson, Northern Territory interventions health leader
- ‘I’M NOT GUILTY FOR WHAT HAPPENED TO ABORIGINAL FAMILIES, BUT WE SHOULD REJOICE AND TAKE GREAT PRIDE IN THE APOLOGY’
Stolen generations accepts apology on Sorry Day
http://www.zimbio.com/pictures/XUznpZIRAY/Stolen+Generations+Accept+Apology+Kevin+Rudd/WAet_3yLD5n/Raymattja+Marika


<table>
<thead>
<tr>
<th>TWELVE CHALLENGES</th>
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<td>Indigenous indicators compared to non-Indigenous indicators</td>
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<tr>
<td>• Lower life expectancy at birth</td>
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<td>• Higher disability and chronic disease</td>
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<td>• Lower years 10 and 12 retention and attainment</td>
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<td>• Lower post secondary education — participation and attainment</td>
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<td>• Lower labour force participation and unemployment</td>
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<td>• Lower household and individual income</td>
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<td>• Lower home ownership</td>
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<td>• Higher suicide and self-harm</td>
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<td>• Higher child abuse and neglect</td>
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<td>• Higher deaths from homicide and hospitalisations for assault</td>
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<td>• Higher family and community violence</td>
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<td>• Higher imprisonment and juvenile detention rates</td>
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| SEVEN STRATEGY AREAS FOR ACTION |  |
| Early child development and growth (prenatal to age 3) |  |
| • Injury and preventable diseases |  |
| • Infant mortality |  |
| • Birthweight |  |
| • Hearing impediments |  |
| • Children with tooth decay |  |
| Early school engagement and performance (preschool to year 3) |  |
| • Preschool and early learning |  |
| • School attendance |  |
| • Year 3 literacy and numeracy |  |
| Positive childhood and transition to adulthood |  |
| • Years 5 and 7 literacy and numeracy |  |
| • Retention at year 9 |  |
| • Indigenous cultural studies in school curriculum |  |
| Substance use and misuse |  |
| • Alcohol consumption and harm |  |
| • Tobacco consumption and harm |  |
| • Drug and other substance use and harm |  |
| Functional and resilient families and communities |  |
| • Children on care and protection orders |  |
| • Proportion of Indigenous people with access to their traditional lands |  |
| Effective environmenta l health systems |  |
| • Rates of diseases associated with poor environmental health |  |
| • Access to clean water and functional sewerage |  |
| • Overcrowded housing |  |
| Economic participation and development |  |
| • Employment (full-time/part-time) |  |
| • Indigenous owned or controlled land |  |
| • Governance capacity and skills |  |

| OUTCOMES: TOWARDS A BETTER FUTURE FOR ALL AUSTRALIANS |  |
| Safe, healthy and supportive family environments with strong communities and cultural identity |  |
| Improved wealth creation and economic stability for individuals, families and communities |  |
| Positive child development and prevention of violence, crime and self harm |  |
Indigenous perspectives on the stolen children

'We may go home, but we cannot relive our childhoods. We may reunite with our mothers, fathers, sisters, brothers, aunties, uncles, communities, but we cannot relive the 20, 30, 40 years that we spent without their love and care, and they cannot undo the grief and mourning they felt when we were separated from them. We can go home to ourselves as Aboriginals, but this does not erase the attacks inflicted on our hearts, minds, bodies and souls, by caretakers who thought their mission was to eliminate us as Aboriginals.’ Link-Up (NSW)

'The Inquiry found that many children were told they were unwanted, rejected or their parents were dead, when this was not true. I remember this woman saying to me, ‘Your mother’s dead, you’ve got no mother now. That’s why you’re here with us’. Then about two years after that my mother and my mother’s sister came to The Bungalow but they weren’t allowed to visit us because they were black. We were transferred to the State Children’s Orphanage in 1958. Olive [aged 6 weeks] was taken elsewhere — Mr L telling me several days later that she was admitted to hospital where she died from meningitis. In 1984, assisted by Link Up (Qld), my sister Judy discovered that Olive had not died but rather had been fostered. Her name was changed.’

Understanding
1. Explain the strategies required for Indigenous people to reach the Millennium Development Goals by 2015.
2. Discuss how Australians can overcome inequality or disadvantage for a reconciled future society
3. Describe the twelve inequality challenges to be addressed by individuals groups and governments. In groups draw a plan to ensure all children grow up physically and mentally healthy with skills essential for future employment.
4. Read the following headlines following Prime Minister Kevin Rudd’s ‘Sorry’. What are we sorry about? What did people think of ‘Sorry’? What perspectives were ignored in the headlines? Explain what should happen after the ‘Sorry’
5. What did the inquiry find? What is the significance of ‘going home’? Express how you would feel if you were forcibly taken from your family
6. Discuss the phrase - ‘heal the past and embrace the future’
7. Refer to the following websites. What organisation is responsible for the websites? How reliable is the information (exaggerated, biased)? Can you contact the organisation by email? Are the websites regularly updated?
   - Bringing them Home Report
   - Bringing them Home: Education Module
8. Select a country and discuss how its Indigenous population is progressing towards the Millennium Development Goals
   Indigenous Peoples and the Millennium Development Goals
9. Discuss the impacts of climate change on Indigenous people and how it could increase poverty. Suggest strategies that could be implements
10. Develop a Reconciliation Action Plan (RAP) in your school

ICT
CITIZENSHIP: THE BODY SHOP – PROTECTING LOCAL CULTURES

The Body Shop is a transnational corporation (TNC) with 1900 stores in 50 countries. As part of its mission statement, The Body Shop has made a commitment to ensure a fair deal for the producers and their local communities. In 2002-03 The Body Shop purchased 150 tonnes of cocoa butter to make products such as cocoa butter hand and body lotion. The cocoa butter came from cocoa beans supplied by the Kuapa Kokoo cooperative in Ghana. Cocoa farmers are among the poorest people in Ghana, with an average income of about $400 a year. Traditionally they have suffered from unfair trading conditions.

Through trade with The Body Shop, over 40 000 small-scale farmers got a fair price for their cocoa beans. For each tonne of cocoa beans sold to The Body Shop, an extra US$150 is paid into a trust fund. The trust fund gives small communities the opportunity to work together, retain their culture and have more control over their futures. In 2002-03, The Body Shop also purchased around $12 million worth of natural ingredients including organic honey and beeswax from traditional beekeepers in Zambia and marula oil from a women's cooperative in Namibia.

Photo: Geoactives 1 Bliss and Paine, John Wiley/Jacaranda

<table>
<thead>
<tr>
<th>Why is the Body Shop a transnational corporation?</th>
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<tr>
<td>Where is Ghana?</td>
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<tr>
<td>What does Ghana grow?</td>
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<tr>
<td>How do you make cocoa butter?</td>
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<tr>
<td>Are the people who grow cocoa rich or poor?</td>
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<td>Give reasons for your answer.</td>
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<tr>
<td>How is the Body Shop preserving the culture of</td>
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<tr>
<td>the cocoa growers?</td>
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<tr>
<td>Visit the Body Shop on the Internet and list</td>
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<tr>
<td>the products it sells</td>
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DVDs E-mail vea@vea.com.au.

- **Anita Roddick - Mrs Body Shop** - In 1976 Anita Roddick founded the "The Body Shop". Her idea, to sell only cosmetics based on natural substances and in refillable recyclable containers, has enjoyed enormous success. She supports fair trade, and opposes animal testing and the current beauty ideal. Roddick was proof that in our globalised economy, economic success and action can go together. 46 minutes (2001) teacher’s notes and student activities

- **Gender and culture in Samoa is changing with globalisation - Paradise Bent. Boys will be Girls in Samoa** - When it comes to gender there is truly a Samoan way of seeing the world. Paradise Bent tells the story of the Samoan fa'afines: boys who are raised as girls and play an important domestic role in the Samoan culture. Although the anthropological spotlight has shone on Samoa many times this century, fa'afines have never been mentioned. Is it possible the anthropologists just didn't notice them? The traditional roles of the fa'afines are now under threat as the Western drag scene filters into Samoa. The older fa'afines are not impressed. Through the main character Cindy, we see complexities of life facing the modern day fa'afines in Paradise. 51 minutes

- **Our Small World** - Life on the tiny atolls of Tokelau, tucked just beneath the equator, is precarious. There is no airstrip, no harbour, not even a safe anchorage. The greatest challenge the Tokelauans face is the same confronted by all Pacific islanders - how to give their children a good education without losing them to the outside world. This program looks at how a community tries to keep up with the twenty-first century, without abandoning the traditions that make them who they are. 52 minutes
LANGUAGES

DISAPPEARING LANGUAGES
About 70% of the world's 7,000 languages are endangered and have no children speakers. Up to 95% may be extinct within 100 years.

What is UNESCO'S Convention on the Protection and Promotion of the Diversity of Cultural Expressions?

Of the 6,500 languages spoken in the world, half are expected to die out by the end of this century. Now, one man is trying to keep those voices alive by reigniting local pride in heritage and identity.

Source: http://wiki.ucalgary.ca/images/b/b9/World_language_map.gif

Source: http://www.independent.co.uk/multimedia/archive/00273/language_map_273984b.jpg
ENGLISH THE DOMINANT GLOBAL LANGUAGE

In five decades English has become the common language for more than a billion people. It makes international communications easier, but at the same time it can weaken the position of other languages. Refer to the article and the graphs.

Finnish is no longer the only language that is spoken in corporations in Finland. As the activities and ownership structures of companies become more international, the language spoken in the boardrooms of companies in Finland is often English. Various internal memos are also drafted in English, and English is spoken at meetings so that everyone, regardless of his or her mother tongue, will get the same information.

Knowledge of English is no longer just a virtue – it is a necessity for success at work. For the managements of companies listed on the Helsinki Stock Exchange, English comes as naturally as Finnish. Some of the most important people that company management talk to are international investors, whose views increasingly determine corporate activities. Finland has shifted from being a Finnish-speaking industrial economy to an English-language financial economy in which corporate representatives must speak the language of investors in London and New York. That language is rarely Finnish.

English has also strengthened its position as the predominant language of the European Union (EU), gradually taking over from French. EU experts in linguistic issues say that Finland’s position in the EU is stronger than ever.


Graph http://global-reach.biz/globstats/index.php3

- Article: List the reasons for the growing use of English in Finland. Contrast the views of the writers of this article with those of President Chirac of France, who has said the prevalence of English on the Internet is a ‘major risk for humanity’ which threatens to impose linguistic and cultural uniformity on the world. Which views would you support, and why?
- What is the percentage of English speakers who use the Internet?
- Organise a debate on the topic: ‘English should be adopted as the official global language’
- What factors might work to prevent a language group from getting access to the Internet?

Graph http://www.cocha-banner.org/issues/2009/april/english-more-than-just-a-language/

DVD Beyond Babel series (2001) looks at the way in which English is being adopted and adapted around the world, and how its rate of growth is driven by trade, culture, politics and technology. The series also explores the impact of this globalisation on endangered languages and the relationship of English with its other major linguistic competitors. Video Education Australasia E-mail vea@vea.com.au
GLOBAL CITIZENSHIP: 2008 UN INTERNATIONAL YEAR OF LANGUAGES 2008

2008 was the United Nations International Year of Languages. The aim was to promote, protect and preserve diversity of languages and cultures globally.

Study the web page http://portal.unesco.org/culture/en/ev.phpURL_ID=35559&URL_DO=DO_TOPIC&URL_SECTION=201.html and answer the key questions: What is the issue? Why has it happened? How can people, organisations and countries make a difference?

Refer to the brochure on the International Year of Languages http://portal.unesco.org/culture/en/ev.php-URL_ID=35523&URL_DO=DO_TOPIC&URL_SECTION=201.html

- How are languages related to the United Nations Millennium Development Goals?
- What is UNESCO’s action for multiculturalism?

Refer to the website on disappearing languages http://www.geocities.com/Athens/9479/tables.html and http://www.ethnologue.com/

- Select three languages that are disappearing. Discuss how many people speak the language and where they live
- Why do you think indigenous cultures are disappearing?
- What do you think should be done to protect these languages and cultures?

What is the National Geographic: Enduring Voices Project?
http://www.nationalgeographic.com/mission/enduringvoices

GLOBALISATION OF RELIGION

Religion is part of culture. What are the main religions? Refer to a phone book or the Internet and list the religions in Australia.

Source: http://www.theglobaleducationproject.org/mideast/info/religion.html

DVD: watch celebrations. The stories and rituals of some of the great religious faiths from around the world such as: Judaism, Christianity, Islam, Hinduism and Sikhism. Passover, Easter, Id-ul-Fitr, Janamshati and Baisakhi are explored through music, songs, food, and an animated story describing the history of the celebrations. This program will enable students to fully understand the importance of these cultural and religious occasions. One hour and 11 minutes, 2003

UPDATED JANUARY 2010