



1

Students talking about school

Overview

This chapter introduces you to Anna, a Year 9 student. She is probably one of a very small percentage of Australian children who knows about the United States presidential election, and even the names of candidates! Her talent is special but it is not being supported at her school.

The chapter begins with Anna reading a letter to her class on the last day before changing schools. Then, in an interview with Neil Harrison, she reflects on her experiences of racism at school. Several university students then respond to Anna with letters of support. They understand what Anna is saying because they have had had similar experiences at school, and provide her with insights into how they have managed to beat the racism and shine at university.

We find that a lot of pre-service teachers are worried about saying the 'wrong thing'. The second section of the chapter focuses on using appropriate terminology when teaching about Aboriginal and Torres Strait Islander people.

Topics to be covered

- Racism in the classroom
- Life after school
- Life after graduating
- Using appropriate language
- Using appropriate terms
- Aboriginal and Torres Strait Islander population
- Torres Strait Island communities: remote and mainland contexts
- Take-home points
- Questions and activities



Racism in the classroom

Anna read the following letter to her class on the last day before changing schools.

Dear 8LL,

So today is going to be a very heavy topic, and maybe a little awkward. This is also very hard for me to address openly, particularly with the audience demographic. Nevertheless, I feel this needs to be addressed rather urgently.

To be polite, about 90% of this class is culturally unaware and ethnocentric and frankly, I've had enough to last a lifetime. Last year, I was either not aware of race, or the concept of race was something not often occurring in conversation. However, this year it has been shoved in my face and I have become increasingly discouraged to even show at school because of the blatant racism that is everywhere. I've told teachers, but with a topic this serious and taboo, it has to be drummed into people's heads past the point of overkill. You don't know what the effects are and just how it makes a person feel. So here I am, in the most welcoming way—this is my world.

Just a little sneak peek into my life; I have been told that I was cold-blooded because my skin was darker than Casper. In younger years, white kids running up to me and biting my shoulders and yelling 'chocolate'. Contrast that to people saying that my skin was 'poo'. People openly admitting to a close friend that they think all Indigenous people are drug dealers on the street. One boy said that he finds it particularly annoying when Indigenous people don't shave their body hair. Being told that throwing a stick and holding water above my head is 'in my nature'. Uneducated white boys arguing the fact that the 'N' word is not offensive when said to a non-African/African American party. If you agreed with any of those statements or at least thought that they were logical, you need to stop.

The first thing I want to address is identification. Personally, I don't want to identify as black or Aboriginal the same way as I don't want to identify as white or Caucasian. My mother is white and my father is black, pretty easy maths. I am not one, I am both. When I was younger, people always called me black, and it just flew over my head and I accepted it. The realisation that I was in fact not one race but two, only hit in the June/July holidays of this year. I asked into which race you'll be categorised in. I did some

Figure 1.1 Anna and her letter



research on this and found that it was because of something called the ‘one-drop rule’ and it all has to do with white supremacy, who was a free person and all that jazz.

The next component is racism as a concept. Because way too many people do not understand what racism is. Racism is not race hate, nor is it racial preferences. Racism can be those things collectively but not a singular element. It is an institutionalised system of one group having power, abusing it and oppressing another. In this case, and every case there has ever been, it’s white people and then everybody else. So white oppression and racism against white people is actually non-existent because you have never been in the below group and never will. The bottom group cannot suddenly move up and start to have the power, because it doesn’t work. I am waiting for the day in which everyone is equal in every way, although that is a stretch of the imagination and sadly a destination we aren’t going to reach in my lifetime and for a long, long time afterwards.

An interview with Anna

Anna was interviewed six months after reading her letter to her Year 8 class. She is now in Year 9 and goes to a different school. Neil Harrison, one of the authors of this book, interviewed Anna about her letter and the effect it had on her life.

Neil How did the other students respond when you read your letter in class?

Anna Well they kind of like... they didn’t know what to say really and no one spoke at all. It was the last day of school, my last day of being at the school and so I was like ‘This is why I’m leaving’ and it was so silent and for another two minutes after that. No one spoke. So it was a shock I guess.

Neil Did anybody say anything later?

Anna They said I was really brave and stuff like that because I was crying through the whole thing so yeah.... ‘Oh Anna, you’re so brave’. Other people apologised if they have come across as racist, others just reaffirmed that we were still friends—it was really awkward.

Neil What about the teachers?

Anna We had a relief teacher. And that was really annoying but he just kind of stood there, smiling. It was like ‘All right’.

Neil Does your old school do anything about racism?

Anna Well I told my teacher before I did it and like a while before I did the speech and then she would talk to the class about it. I wasn’t there though when she did it because it was mainly the boys so she would keep all the boys in and say, like yell at them and stuff about that but that didn’t really stop them. I feel like it was approached the wrong way—it needs to be an informative and calm presentation/discussion, because many people don’t know they’re doing it, and being yelled at—not knowing why you’re in trouble is going to make the situation a lot worse.

Neil How do you feel about it now after having delivered the speech to the class?

- Anna I don't know. It's kind of annoying. I regret it in some ways. Because I think they feel ... I don't think they like me anymore. It's something that follows me everywhere and I don't like it, every time somebody talks about my old school or the people from there, I am taken back to that day and it's not pleasant.
- Neil So you still see some of those kids?
- Anna Yeah, like sometimes at sports and around town and I went to primary school with many of those people and am still friends with some.
- Neil But you are proud that you have done it?
- Anna No, not proud at all, people always say that they're really proud of me and it's like, why? People are proud that I 'told them how it is'? No that's not fun, that's not what I want to do, it was a horrible experience and I never want to go through that again. It's so sad that I had to do it. I hate how people are saying that it is a great thing I did, because it really wasn't, I cannot stress that enough.
- Neil What are you hoping you'll do at the end of Year 12?
- Anna I want to be a paramedic.
- Neil Do you find that your new school supports kids like yourself who are engaged?
- Anna Well the teachers like me I guess.
- Neil You are now in Year 9. Have your attitudes changed since you were in primary school?
- Anna Yeah, definitely. I feel like I hate it [school] more now because it doesn't really give much freedom to do anything, there is little room for creativity, and you must follow all the rules and I'd rather not. There is way more support for kids in primary school; the teachers actually care about you, and they want to see you succeed and they lift you up. I also saw this great quote the other day and it basically said 'School has ruined this great concept of learning, which is about growth, creativity and knowledge and tainted it with judgement, deadlines and competitiveness'.
- Neil What would you like to do?
- Anna Like choose your own movie or whatever. It's really restrictive. They could just say 'You have to do like an analysis of a movie in any way you want' or something like that. Or take it somewhere else and allow kids to be creative when completing an assignment. I saw another great quote the other day as well and it basically said 'So if arty people have to take years of science and maths, why don't sciencey and maths people have to take years of the arts classes?'. English is pretty easy because there's not much you can do really. It's just essays all the time. But that's all right because I like essays.
- Neil Did you see any of that stuff that was going on with Goodsie, with Adam Goodes, the footballer? What did you think of that?
- Anna ...really funny, like people are getting riled up about nothing basically. He is an Indigenous man, playing footy which originated from an Indigenous game, in the Indigenous round, celebrating Indigenous culture—why are they mad? I mean they came to a black man's game and got angry when he presented himself

as a proud black man. And I saw this really good analysis of what was happening and what he did and like what he's done in the past and stuff on *The Project*.

Neil So you think people have been pretty unfair on him?

Anna Like they were just twisting the truth really and they were, you know, trying to act as victims because he threw an invisible spear at them which the choreographer says was actually supposed to be in a boomerang so...

Neil Just remind me, what year are you in now?

Anna Year 9.

Neil Do you follow American politics at all?

Anna A little bit.

Neil What do you think about what's going on there with the presidential elections coming up. Do you follow any of that?

Anna The candidates are all pretty horrible except for Bernie Sanders. I really hope he wins.

Neil What's his...? Bernie—I don't know Bernie Sanders.

Neil So you're thinking about going to Iceland for an exchange?

Anna Yeah, ever since I did a dance in Year 2 involving the Icelandic flag, I have just been really interested in Iceland's culture and people, it's so cool.

VIDEO

ADAM GOODES, AUSTRALIAN RULES FOOTBALLER, SIGNS UP WITH DAVID JONES AS ADVISER ON RECONCILIATION

Figure 1.2 Adam Goodes, brand ambassador for David Jones



In his first professional role since retiring from the AFL in September 2015, Adam Goodes signed on as a brand ambassador and adviser on Indigenous reconciliation for David Jones. See: David Jones, *It's in you* campaign: <www.youtube.com/watch?v=MdZAgd_xspc>.

See also 'Waleed Aly set the record straight for all those against Adam Goodes on *The Project*', <<http://junkee.com/waleed-aly-expertly-set-the-record-straight-for-all-those-against-adam-goodes-on-the-project2/62533>>.

Life after school

Several university students read Anna's speech to her class, and the subsequent interview. Here are their responses to Anna's experiences.

Tamika Worrell

Figure 1.3 Tamika Worrell (left) and Dorothy Johns (right)



Most universities have an Indigenous Studies centre like *Walanga Muru*. These are places of cultural safety for Indigenous students. These centres also represent a community where students are able to talk about their work and personal lives.

Tamika Worrell is a second-year university student, majoring in history at Macquarie University. She is studying to be a secondary school teacher.

Dear Anna,

My name is Tamika and I'm currently studying to be a high-school teacher because I feel passionate about social justice and everyone getting the same opportunity. I'm studying here at Macquarie University in Sydney, which has a tight-knit community for all Indigenous students. We have our own study space, and many support services are available. Recently this was illustrated when we received some racist remarks via social media—like a good

mob we all jumped in to defend each other and untie the bigot's argument. After this, we reflected on how we could educate the university community about our stories so we could turn a negative into a positive. It's so wonderful meeting other Aboriginal students at university because we all have common interests and a passion for learning. Anytime university felt like a bit too much I would go down to *Walanga Muru* (our building: Department of Indigenous Studies Centre) for a yarn. Like other universities, Macquarie has alternate entry programs for the Indigenous cohort. These programs are designed to close any gaps in marks for university entry, as well as providing tutoring when it's needed. It can seem hopeless in school when you don't have access to such wonderful support but if you persevere, with intelligence like yours you could do wonderful things. High school is only the start, for me the other kids were always an issue but I got through it and it did get better. Don't lose your drive to learn because it is one which can carry you through your life and put you onto a dream goal path. It's stories like yours that cement my passion to be a teacher and to assist in the education system where it faltered for me. Look for support wherever you can find it, and if you can't find it at school, look to friends, or look to yourself to keep you going through high school. University will bring a completely different world to your feet where you would be able to flourish and truly be yourself.

Dorothy Johns

Figure 1.4 Dorothy Johns



Dorothy Johns is Wiradjuri, and is studying at Macquarie University to be a secondary school teacher.

Dear Anna,

My name is Dorothy and I'm a third year education student at Macquarie and a proud Wiradjuri woman, but things weren't always this way. Your speech hit home because you said so many things that strongly resonate with me. Our experiences would

have differed in many ways, but your speech hit on many things that I've experienced, and I wish that I had been able to articulate them in the past in the way that you have done.

I know it may sound cliché, but I can tell you that it does get better. Over the time that I've been at university, it's amazing, not just how much I've learnt, but also how much the people around me have learnt. It's great to meet so many people who are genuinely interested in learning about Indigenous cultures and people and how actively some people work to overcome the systems that benefit them in order to make the world a better place for everyone. I'm not going to lie and say that I've never come across racist attitudes and systems at university. However, when those moments do come, we have a strong community that bands together to help one another. The people that I come across here are overwhelmingly the kind that wants to do good, and who want to educate themselves and the world to make it a better place.

The thing that university has given me which has been crucial to my life is support. If it weren't for the alternative entry exam I wouldn't have been able to come here, and I'm constantly thankful to the people at *Walanga Muru* (Indigenous strategy unit) who work so hard to make things like that happen. *Walanga Muru* provides amazing facilities that enhance our education but more than that, it's a community. The people of *Walanga Muru* are continually our strongest supporters as Indigenous people, providing us opportunities and being there when we need someone to vent to. On top of that, my fellow Indigenous students are amazing people, and through *Walanga Muru*, I've made friends that will last a lifetime. Everyone keeps an eye out for one another and helps each other out.

Every day I'm in awe of what my life has become through my time at Macquarie. Every time I think back to myself, at your age, I wish I could let myself know what was to come. I know university may seem a long time off yet, but keep your sights strong. Having the courage to stand up for what you believe in is an incredible ability. Keep leaning on that strength and resilience inside of yourself, and you can do incredible things. There is a huge world of opportunity out there for you.

Keep being deadly!

Life after graduating

Annie Winters is a final year pre-service teacher. She wrote the following reflection in 2007, just prior to her graduation.

For me, being an Aboriginal student at university has had its challenges and encouraging moments. My view of Aboriginal culture has been challenged and moulded as I have allowed myself to be open to the different viewpoints that are presented in an academic environment. From first year, I was well supported by the Aboriginal group at university. The lecturers in the Aboriginal centre provided me with the positive role models

that had been lacking in my life. Although many members of my family had attended university in my father's generation, I was the first grandchild to attend university. I was warned it was a white person's world, that I would have to be able to handle racism and that I may not last long. This perception of university quickly changed as I found that racism was not a factor in such a multicultural environment.

However, the challenges would come, as the issues surrounding Aboriginal culture became a large focus in many of the subjects I took. I struggled to sit in lectures and hear alarming stories of the Aboriginal health and education crisis, as I knew many of my family members in north-western New South Wales were facing these exact problems. I found it particularly challenging growing up in a very European family with an English mother and Aboriginal father. My father's family are well recognised within the Aboriginal community and I often felt that I did not belong to my European family or my Aboriginal family. I found that, with the issues presented in class, I didn't know which side of the discussion I belonged to. As a result, I felt very alone in many of my ideas surrounding Aboriginal issues. Many of my friends could go home and start their essays straight away, whereas I spent the afternoon trying to make sense of how the issues affected me and how I could help to change the injustices within the Aboriginal community. I found this overwhelming and many times I struggled to write essays as the issues brought up a lot of things I had seen as a young girl, and things I continued to see when I went with my father to the Aboriginal community. Now in my final year of university, I have learnt that my perspective is unique and I will feel different things from my friends on certain issues, because it is so personal for me.

For future students, my advice would be not to run from the struggles they will face in their university studies, and don't be too proud to ask for help. The issues Aboriginal students face are real and can be very painful, so don't underplay the effect they have on your life. Let the issues that are raised in class affect you and let them stir you to be more passionate about contributing to your culture. I feel honoured that one day I will be able to help the Aboriginal community and I know that university is one way that I am being prepared and strengthened in order to make a difference and give back to the Aboriginal community.

A further note from Annie

Annie has been teaching since 2008. She offers the following reflection on her teaching experiences to Anna.

Life after graduating, and teaching full time

I left university with many hopes and dreams, after achieving probably one of my biggest personal milestones, graduating. I look back and can say without a doubt that teaching and having a degree probably saved my life. There have been seasons

in my life where I sometimes wondered, were the kids teaching me more than I was teaching them? Their genuine love for life and resilience was refreshing in a world of grown-ups, and challenges at times. Life as an Indigenous teacher has been much the same as life as an Indigenous student. I still struggle with the same race and cultural issues, the same self-esteem issues, and the same struggle sometimes just to get my class reports done (like essays at university). However, you grow and you change as a person. I soon learnt what is important and what isn't. I became more confident and more self-assured and probably the things that used to upset me or shock me, now these no longer hit me to the ground as hard. Hopefully I will create better boundaries in protecting myself in what can sometimes be a tough environment. After graduating and teaching full time, I have been better able to handle the challenges with more grace and determination than I used to, and I learnt to put my efforts into what really matters.

I still find the structures and gap in Indigenous education alarming. I still meet people who actually have never really interacted with an Indigenous person before, well at least they think they never have. Perhaps the biggest worry for me now is burn-out for our Indigenous teachers and students and the large pressure and eyes that are constantly placed on our community. There is so much work to be done in teaching others about Aboriginal culture and history. I think I used to focus so much on just teaching Indigenous students that I nearly made the way we learn our own category, that we were so different to other learners. I kept highlighting the differences not the similarities. For me, I have taught in urban Indigenous education now for many years and I think if we are practicing quality teaching and taking care of the whole child then the greatest thing we can do for our Indigenous students is expect the absolute highest expectations for them and I am not only talking about marks. We need to ask, what area do they excel in? What are they gifted in? As a teacher nurture it, guide it and let them know it is ok for them to succeed and be brilliant.

Take the shame factor away and give them permission to be good at life and good at their passions. When I talk to university students now I give them this advice and thoughts to think about. What are we actually assessing and what are the future goals for our students? Is it just to say they achieved marks and can graduate? Or are they going to graduate and be fully integrated into society and offer something of substance to the moral fabric of society through their careers.

If your goal as a teacher is graduation rates and assessment scores in Indigenous education then you have missed the point. What if they are more than capable of a particular topic they are failing in but it's just our teaching style or the way they learn that is stopping them from having that light bulb moment. What if that kid that is missing school because they haven't eaten or have mental health issues could actually cure cancer but they had fallen behind in one topic and not assessed well and then moved to a lower and lower class. How sad!

We need to look at how we measure success in our formal education system for Indigenous kids because I feel many are falling between the cracks. Assessment and graduation is important. If they can't do something I want to know why and how to fix that. Assessments show areas that our students are weak in, but it is what we do with those results that matter. Do they inform our teaching practice or do they just tick boxes off in our programs? I think assessment is great when there is a structure in place or programs that then correct the weakness. I don't think the classroom and formalised education should ever impact a child to a point where they think they are failures, but rather empower them to believe they can learn and overcome challenges. We need to use the classroom to show Indigenous kids that they have these amazing minds that can problem-solve, and do more than close the gap, but overtake the normal expectations.

VIDEO

Beyond Blue, 'The invisible discriminator': Stop. Think. Respect. <www.youtube.com/watch?v=MvTyl41PvTk>.

KEY REFERENCE

racismnoway (2015), *Anti-racism education for Australian schools*: <www.racismnoway.com.au>.

Using appropriate language

Keep content local! Teach your students about local people.

Many beginning teachers are worried about saying the wrong thing or using incorrect language when talking about or with Aboriginal and Torres Strait Islander people. The portrayal of community politics in social media makes some teachers nervous about engaging with 'Indigenous matters'.

In talking and writing about others, including Aboriginal and Torres Strait Islander people, it is easy to reproduce stereotypes and generalisations *about* them. Through our own discourse, we can easily move from talking about *some* people to talking about *all* the people in that group, and hence these people all become the same. A useful solution to this problem is to begin with a school's local community, using Elders and local community people to find out about the traditional owners of the land upon which the school stands. The children will learn to talk about *one* group of Aboriginal and Torres Strait Islander people, not *all* Aboriginal and Torres Strait Islander people. Keep the learning and the teaching local. Another suggestion

is to be very careful about the language that you use to talk about others. Teacher language creates images of Aboriginal and Torres Strait Islander people in the minds of students. It is helpful with children to use specific names to teach about people from a particular area or region.

Torres Strait region:

- Miriam Le for the eastern islands
- Gudamalugal from the top western islands
- Maluigal from the western islands
- Kaiwalagal and Kaurareg from the inner islands
- Kulkalgal from the central islands.

Mainland Australia:

- Murri from south and central Queensland and northern New South Wales
- Koori from parts of New South Wales and Victoria
- Palawa from Tasmania
- Nyoongar from the south-west of Western Australia
- Nunga from the south of South Australia
- Anangu from the north of South Australia and Central Australia.

Figure 1.5 Aboriginal and Torres Strait Islander Languages Map of Australia



I use the interactive whiteboard (IWB) to work with students to locate these various groups on a map of Australia. They need to do research first. Use outcomes from the Australian Curriculum Geography syllabus, which is available at <www.australiancurriculum.edu.au/Curriculum/Overview>.

An understanding of these terms reinforces the concept that there are many different groups of Aboriginal and Torres Strait Islander people living in various parts of Australia.

Try to keep your teaching locally based, involving local Elders and community people in your classroom. The ways in which *you* talk about Aboriginal and Torres Strait Islander people in your classroom will govern how the students think (and talk) about Aboriginal and Torres Strait Islander people. If you talk about Indigenous people in romanticised ways, the students will learn to do the same. If you speak negatively about Indigenous people, then the students will follow your lead and think negatively about Indigenous people. Teachers often have more influence over children's language practices than they imagine!

Using appropriate terms

Indigenous refers to all Aboriginal and Torres Strait Islander people who are original to the land. The term is often used in federal government policy.

Aboriginal refers to people who live all over Australia, and does not include Torres Strait Islander people.

Torres Strait Islander refers to people living in the Torres Strait (see figure 1.6). The term also refers to Islander people who live in other locations on the Australian mainland. A large proportion of Islander people live in urban coastal locations throughout Queensland.

Figure 1.6 The Torres Strait Islands and the Australian mainland



Terms like *half caste* and *part-Aboriginal* grew out of the Protection era, and are offensive to most Indigenous and non-Indigenous people. We would never use these terms.

Welcome to Country is delivered by an Aboriginal and Torres Strait Islander community member from the Country upon which the school is located. It is all about listening to Country, and paying careful attention to Country and the Indigenous people who live there, past and present.

VIDEO

Leanne Tobin, *Welcome to Country*, <<http://learndarug.com>>.

An *Acknowledgment of Country* can be done by a non-Indigenous person as well as an Indigenous person who is not from that Country. An Acknowledgment pays attention to Country too, but as an ‘outsider’.

Country refers to the land, the sky and the sea. Think of Country as family. It is an Aboriginal English term, and is about the interplay of flora and fauna.

There are two key points to remember about using appropriate language. First, teach your students to respect and acknowledge the rights and expectations of Aboriginal and Torres Strait Islander people. This is best achieved through how *you* model appropriate language for students. They will imitate what you do in the classroom. Second, you will learn best through speaking experience, and just giving it a go. Be sure to learn from your mistakes.

Consult with your local Aboriginal and Torres Strait Islander communities to assist with appropriate terminology regarding cultural knowledge, history and identities. It is ideal to respect the preferences of the local community as terms may vary widely and may cause offense in other contexts.

KEY RESOURCES: PRE-SERVICE TEACHERS

Flinders University, *General Information Folio 5: Appropriate Terminology, Indigenous Australian Peoples*, <www.ipswich.qld.gov.au/__data/assets/pdf_file/0008/10043/appropriate_indigenous_terminology.pdf>

Queensland Studies Authority (2010), *Aboriginal and Torres Strait Islander Studies Handbook*, <www.qcaa.qld.edu.au/downloads/senior/snr_atsi_10_handbook.pdf>.

Many school students assume that Aboriginal people live in the north of Australia. You can easily show students that such an assumption is incorrect. See outcomes around population distribution from the Australian Curriculum Geography <www.australiancurriculum.edu.au/Curriculum/Overview>.

Aboriginal and Torres Strait Islander population

There are about 700,000 Aboriginal and Torres Strait Islander people in Australia. New South Wales has the largest Aboriginal and Torres Strait Islander population (208,500), followed by

Queensland (189,000) and Western Australia (88,300). About three-quarters of Aboriginal and Torres Strait Islander people live in these three states. (ABS, 2011).

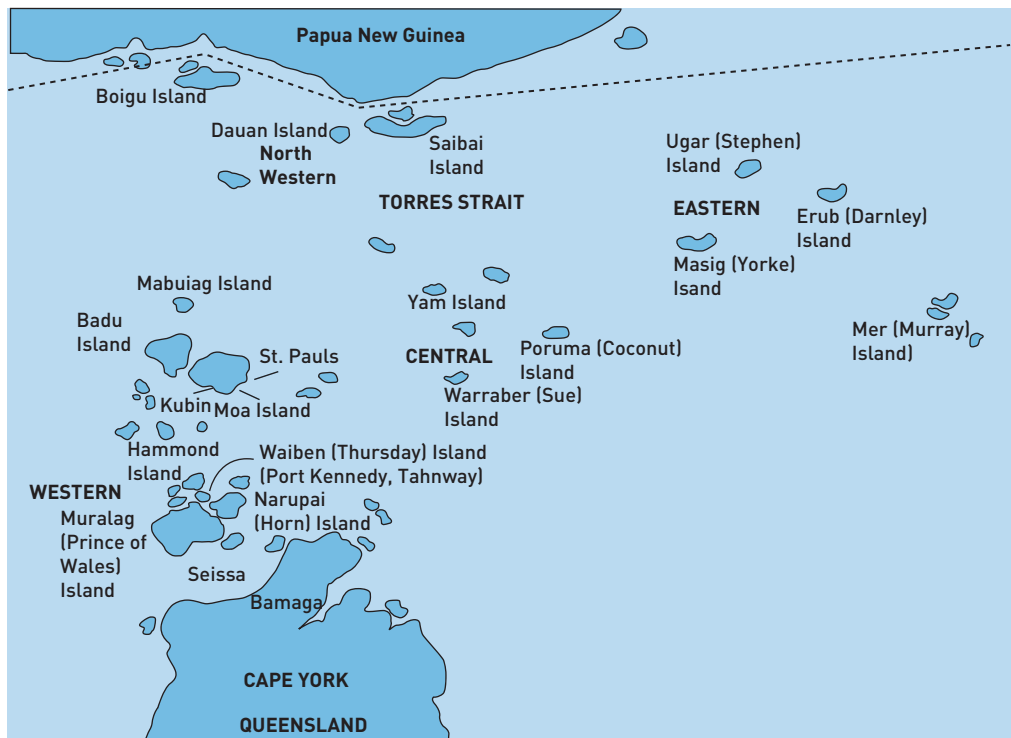
Torres Strait Island communities: remote and mainland contexts

There are approximately 100 islands spread across the Torres Strait with 15 of these islands being inhabited. This area consists of three main island communities: western, central and eastern groups (see figure 1.7). The 2006 census revealed over half of the Torres Strait Islander population (61%) resided in Queensland (ABS, 2006). There were 6,958 Torres Strait Islander people living in the Torres Strait Region (15% of the total count of Torres Strait Islander people) with the largest count of 935 people being on Thursday Island. Other Islands with relatively large counts were Badu Island with 706 and Bamaga with 681 people (ABS, 2006). Interestingly, 85 per cent reside outside of the Torres Strait and the largest population is situated in Cairns, North Queensland (see figure 1.8).



The Torres Strait Islander flag

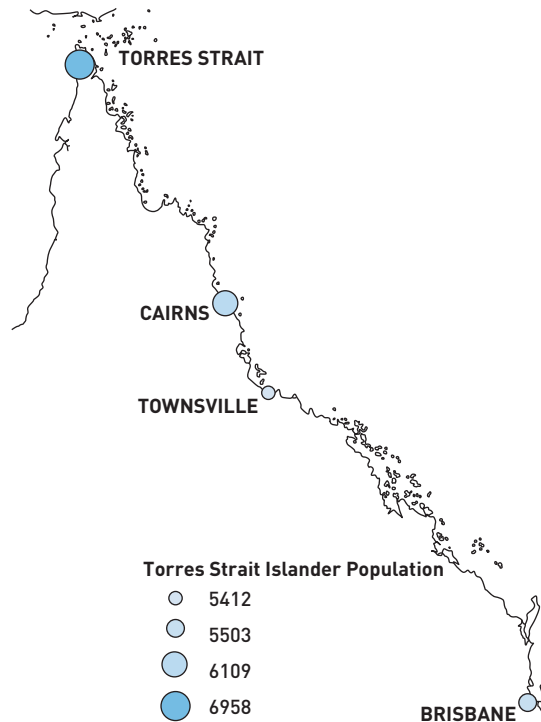
Figure 1.7 Western, central and eastern Torres Strait Island communities



There are about 100 islands in the Torres Strait; 15 of these islands are inhabited.

There over 52,000 Torres Strait Islanders living in Australia (ABS 2011).

Figure 1.8 Map of Torres Strait Islander population in Queensland



Source: Used with permission from Felecia Watkin-Lui

TAKE-HOME POINTS

- Be yourself, speak naturally and respectfully, and avoid getting involved in community politics.
- Practice will help you to become more confident with your language use, but do not get stressed about making mistakes. Your honest attempts to learn from Indigenous people will usually be accepted.
- Don't start teaching about Aboriginal and Torres Strait Islander people from a place of deficit and disadvantage. For example, don't start a topic in Professional Development, Health and Physical Education (PDHPE) with a discussion of poor Indigenous health or overconsumption of alcohol. There is already enough negativity without adding to it!

QUESTIONS AND ACTIVITIES

- 1 What would you do if Anna was in your class?
- 2 What other questions would you like to ask Anna?

- 3 How would you use the commentary from Waleed Aly on *The Project* (see p. 7) in your class?
- 4 What is it about a gang mentality that can lead some people to be bullies or bigots? (Think about how sections of the Australian Football League [AFL] crowd responded to Adam Goodes on the field in 2015.)
- 5 How are you going to deal with racism in your classroom? (See the interview with Anna on p. 4.)
- 6 How will you deal with racism from other teachers and peers?
- 7 How would you use the video: 'The invisible discriminator' (see p. 12) with your students? What year level would it be appropriate to use with? Are role plays appropriate for the issues contained in this video? Do students learn from role plays?