



Brink

expedition

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*Survive the race
against time!*



Curriculum

Module 5

Understanding Cultures

Teaching and Learning Sequence

Suitable for Upper Primary to Lower Secondary

Core Learning Outcomes Levels 4-5

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**Queensland
Government**
Department of
Education and the Arts

Department of Education
and the Arts



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UNDERSTANDING CULTURES – TEACHING & LEARNING SEQUENCE

Introduction: Following the Brink Expedition

Follow the progress of the Brink Expedition Team as they travel around the world

This section is designed to be used as an introduction to the Brink Expedition. It can be used effectively in two different ways. Firstly, it can be used at the beginning of this unit to motivate adolescents who may not be interested in studying global issues. Young men embarking on an extreme adventure is likely to engage even the usually disinterested student. Secondly this section could be introduced during the unit as students uncover the impacts people are having on the health of the planet and its people. Then the expedition can be presented as an example of people working for positive change and students can discover, along with the team, the issues and ways to address them. If students have been following the team on earlier legs of their expedition you may want to skip all or some of this section.

There are three components to this section.

1. An introduction to the Brink website
2. A look at the logistics of planning the expedition
3. Using mapping skills to follow the progress of the expeditioners

Each component can be used with students working at various levels, with the complexity being adjusted accordingly. If teachers want to assess work in this section it is suggested that outcomes from the English syllabus (relating to text types – websites, email, journals and interview) be used in components one and two. In component three mapping activities can be designed and assessed using outcomes from the SOSE syllabus (Place & Space 2.4, 3.4, 4.4, 5.4).

Component	Suggested teaching and learning activities	Resource sheets
Introduction to the Brink website	A tour of the website Reading their Journals Posting questions on the Web Forum	A website guide Journal reflections
Planning an expedition	Planning for the adventure	
Mapping the journey	Following the journey in the classroom	A map of the route

LINKS

Brink Expedition www.brinkx.org

TEACHING AND LEARNING ACTIVITIES

A TOUR OF THE WEBSITE

Students take a tour of the Brink website.

- Prepare for this activity by taking a tour of the website www.brinkx.org yourself. Put the website address in the favourites folder of your classroom and/or library resource centre computers. If you don't have uninterrupted Internet access, download the site.
- Provide students, perhaps working in pairs, with a copy of *Resource sheet: A website guide* and give them the time to complete it. This could be given as a homework task if students have Internet access at home.
- When students have completed the task, facilitate a class discussion about the things that students found out for the task, additional things that students discovered, items of interest regarding the site design, site content and purpose of the expedition. This site exploration may have raised some questions that can be recorded either individually or on a class list to follow up later.

READING THEIR JOURNALS

Students access the expeditioners' journals.

- The *Resource sheet: Journal reflections* is divided into two parts. Part A uses a journal entry from the schoolroom. Schoolroom journal entries are shorter and use simpler language than regular journal entries making them suitable for primary school students or secondary students with lower literacy levels. Part B uses regular journal entries. Choose the section/s appropriate to the needs of your students. Provide them with a copy of the resource sheet and invite them to complete the task.

POSTING QUESTIONS ON THE WEB FORUM

Students develop interview questions for the Brink expeditioners.

- Facilitate a think, pair, share process by asking students to think about a question/s they would like to ask the expedition team. (Encourage students to ask the expeditioners questions relating to their ideas about and experiences of travelling using non fossil-fuelled means AND their impressions of the places they visit and people they meet particularly in terms of the issue they are highlighting – in this case global warming.)
- Then ask students to discuss their question/s with a partner and write down two of those questions. Invite pairs to share one of their questions with the whole group and record these questions on a group list that everyone can see.
- When each pair has submitted a question ask pairs if they would like to add another question that isn't already listed or organise/revise the list in some way. (This may involve combining/deleting repetitive questions for example.)
- Assist students to be selective when deciding which questions they will post, as a whole group, on the Web Forum. (Let the students know that the expeditioners won't have time to post responses to lots of questions.) Read the questions that students decide upon and if appropriate ask a couple of students to post the questions for your class group on the Web Forum in the 'Message to the Brink Boys' category. (As students undertake work on the unit invite them to post what they are doing in the 'Student Speak' category. There is also a 'Teacher Chat' category you may wish to access.)

PLANNING FOR THE ADVENTURE

Students consider how to prepare for an expedition.

- Facilitate a class discussion about what students think they would need to do to prepare for a cross country expedition on a bicycle. This activity can be done at many levels, with responses ranging from simplistic to sophisticated, depending on students' experiences and developmental level.
- Invite students, working in pairs, to list the things they'd need to consider, including a list of things they'd need to take. With younger students draw on their experience of going camping or out for the day/overnight where there are no shops to buy things. Older students may wish to build on their initial ideas by researching well known cross country expeditions.
- Invite students to go to the Fact Files on the Brink website and read an account by one of the Brink team members, Kendon Glass, entitled " A full kit list ". (The reading level is suitable for readers from middle primary to secondary level.)

FOLLOWING THE JOURNEY IN THE CLASSROOM

Students plot the expeditioners' journey on a map.

- Using the National Geographic map, you received when you signed up to the Brink Expedition, plot the journey using references from the team's journals. As you read a journal entry, ask students to locate places on the map and track the journey using coloured pins and wool or dot stickers (if the map is laminated).
- Another source of route information is the Race against time page on the Brink website. Check there for a description of the proposed route. Does the team deviate from the plan? You'll have to check the website to find out.
- For individual maps for student plotting use *Resource sheet: A map of the route*.
- Find out about the places along the route. There are many travel websites including:
 - <http://www.timeanddate.com> shows the time, date, sunrise and sunset, latitude and longitude and telephone dialling codes of places all around the world. It even includes a small world map to indicate location.

UNDERSTANDING CULTURES

The aim of this module is to develop tolerance and empathy for people from other cultures through an understanding of the similarities and differences between cultures, and an understanding of how our own cultural identities are constructed. It is believed that these understandings are the basis for the enactment of the value of social justice through democratic process that may lead to greater peace in the world. The cultures of Islam have been selected to indicate the cultural differences that can occur within one religion, and some emphasis is placed on the effects of holding particular attitudes to people in other cultures, especially Muslims. The module takes a broader look than the current Hotspot of the Middle East in order to show the breadth of cultural variety in Islamic countries and looks at how Muslims have integrated into multicultural Australia.

Teaching considerations

In terms of attitudes and perceptions, students should not be told that their own attitudes (or those of their parents) are “wrong”. Instead, they should be asked to query where they gained their attitudes and what the evidence is for those attitudes. Even with the introduction of contradictory or new evidence, teachers should not expect overnight change in negative attitudes. Attitude change is almost always slow, and therefore it is important to explore attitudes to other cultures early in the module, to reflect on any changes as students proceed, and at the culmination of the module. Change often comes most readily through meeting people from a culture, and experiencing aspects of our common humanity. Being able to access Kendon’s first-hand experiences in Turkey and Iran will be an invaluable resource for students.

Ethnocentrism can be a barrier to cultural understanding. It is a form of cultural conditioning that leads us to believe that our own culture is best and the only one that makes sense. We cannot completely overcome this conditioning because it has become part of our own identity and is part of a natural need for humans to group together (the ‘us and them’ phenomenon). It therefore becomes the basis for cultural conflict, but cannot be used as an excuse for conflict. An understanding of the concept of culture and the way attitudes develop can prevent the reinforcing of stereotypes and can develop the habit of always placing the actions of others within a cultural context.

An attempt has been made in this module to follow the strategy of making “the familiar strange and the strange familiar”. Wherever possible, students are asked to think about aspects of their own culture from a different angle, and to see familiar aspects in behaviour they may consider strange. Hence, the first activities in the module reflect their own familiar context, as this may make it easier to consider the concepts that are central to this module when they appear later in a ‘strange’ context.

Teachers may need to be particularly sensitive to the treatment of Muslim students when using this module. If there is already cultural conflict in the classroom, the activities in the Tune In and Explore phases of the module will begin the process of breaking down barriers by giving students concepts they can use, and by looking at their own cultural attributes from a distance. If an ethnocentric incident occurs in the classroom, teachers are advised to use the language of this module in dealing with the conflict through personal consultation with the students involved. You could also refer to <http://www.enc.org/topics/equity/articles/document.shtm?input=ACQ-111469-1469>. See <http://school.discovery.com/lessonplans/pdf/stereotypes/stereotypes.pdf> from Discovery for activities looking at stereotyping in schools. More background for teaching Muslim students can be found on the website <http://web.archive.org/web/20031204155422/http://4dw.net/bestteacher/muslim.html>.

The main concepts in this module are: *culture, cultural diversity, cultural perceptions, stereotyping, construction of identity, ethnocentrism, cause/effect, and cultural change*. Most of these concepts will be obvious in the first two phases.

(All websites last checked on 21/3/05.)

Phase	Learning activities	Core Learning Outcomes Level 4	Core Learning Outcomes Level 5	Resource sheets
TUNE IN	<ul style="list-style-type: none"> What if a Wesleyan came to live next door? Understanding difference Family cultural differences 	CI 4.2 (preliminary)	CI 5.1 (preliminary)	R1: Variety is the Spice of Life R2: My Family Culture – preparing and clearing food
EXPLORE	<p>Exploring:</p> <ul style="list-style-type: none"> A concept map of culture Current perceptions of Islam and Muslims What I want to know Seeing is Believing How ethnocentric am I? Learning outcomes for the module What can I contribute to the investigation? 			R3: Where do I stand? R4. Seeing is believing R5. How ethnocentric am I?
LOOK SORT TEST	<p>Investigation 1: Islam – The religion and cultures</p> <ul style="list-style-type: none"> Scavenger Hunt for basic information Mapping a journey A Model of Culture Jigsaw investigation Coming together at a Hajj in Mecca <p>Investigation 2: The Middle East as A Hot Spot</p> <ul style="list-style-type: none"> Middle of what? East of what? An historical cross roads A religious melting pot Global effects Why the Brink team could not visit parts of the Middle East What challenges have the Brink team faced as Kendon travelled through Muslim countries? <p>Investigation 3: Muslims in Australia</p> <ul style="list-style-type: none"> Statistical study (% in population) Historical study (e.g. Afghans) Background to recent events Current perceptions of Muslims in Australia Campaigns about detainees 	CI 4.5 PS 4.4 TCC 4.2 TCC 4.5 CI 4.1 TCC 4.2 SRP 4.5	CI 5.1 CI 5.3 CI 5.1 CI 5.5 PS 5.1 CI 5.1 CI 5.5 TCC 5.5	R6. Scavenger Hunt R7. A Model of Culture R8. Distinctively Australian
TEST	<ul style="list-style-type: none"> Assessing the impact of perceptions of Muslims Using a decision-making process for a preferred future Developing a plan of action to challenge perceptions. 	TCC 4.5	CI 5.2 TCC 5.4 SRP 5.3 SRP 5.5	R9: Cross Impact Matrix
ACT	<ul style="list-style-type: none"> Putting an action plan into practice Developing a personal ethical code 	CI 4.2	CI 5.2	
REFLECT	<ul style="list-style-type: none"> Reflect on new knowledge and skills Reflect on change in attitudes 			

TUNE IN

A **Tune In** activity or activities should be short, motivational and concept-based, and should indicate the bigger picture of where the learning journey will take the students.

It is assumed that the students already have an understanding of the terms *stereotyping* and *discrimination* (SOSE CI 1.2, 2.2, 3.2 and HPE Enhancing Personal Development outcomes).

There are three activities in this phase:

- What if a Wesleyan family came to live next door?
- Variety is the spice of life
- Family cultural differences.

TEACHING AND LEARNING ACTIVITIES

What if a Wesleyan family came to live next door? (10 minutes)

- Explain to the class that this module is about Understanding Cultures (but explain no more than this at this stage).
- Ask the students to imagine that they overheard a parent talking to a neighbour and the neighbour said that a family of Wesleyans was coming to live next door, and didn't seem impressed.
- Ask students to individually write down their initial thoughts or questions on hearing this (about three things), and then to draw what they think Wesleyans might look like.
- Students then form pairs to share their thoughts. Then ask pairs to share their ideas with the rest of the class. Were their feelings about Wesleyans positive or negative? What might have influenced these ideas? How many students actually drew a picture compared with those who felt they couldn't?
- Remind students of what they have learned previously about stereotyping, and ask them why they would jump to any conclusions at all based on such little evidence. (If the students did not rise to the bait, praise them for not jumping to conclusions, and review what they know about stereotyping). Explain that the activity was intended to show just how easy it is to make stereotyped judgments based merely on a name that one is unfamiliar with.
- Now explain to students that Wesleyans in fact exist and are just normal Australians. This is a term sometimes given to people who remained as Methodists after the majority of the Methodist Church joined the Presbyterian and Congregational Churches to form the Uniting Church of Australia in the 1970s. (For more information see <http://www.wesleyan.org.au/about/history.html>). The Methodist Church was originally formed by John Wesley, hence the term. Strict (or fundamentalist) Methodists forbade any forms of drinking, smoking, dancing and gambling. Ask if this could be a reason why the neighbour was unimpressed, and why? Ask students to reflect on how different this explanation is from their original perceptions. Had they conceived the term "Wesleyan" to refer to people from a different culture? (Please note: It is important to cover this step because of its potential for a comparison with Muslim prohibition on alcohol etc).
- Explain further that religion is an important element in all cultures. Ask students what they think is the main religion in Australia? Do they know of any other religions? It will be important at this stage to distinguish from their answers whether they see Christianity as the main religion, and the various "Churches" as denominations of Christianity, or whether they see the denominations as separate religions along with Buddhism, Islam etc. (Students at Level 5 should have a greater understanding of world religions, and of religions in Australia from their demonstrations of CI 4.1, so this may simply be revision for them). Correct any confusion.
- Now is the time to explain to students that in this module they will examine cultures associated with the Islamic religion. Don't go into any detail at this point, except to say that understanding Islam and Muslims (people who follow Islam) is very important in today's world as many of the world's Hotspots for war and terror seem to be in areas dominated by the Islamic religion.

- Now would also be an appropriate time to revisit the Introductory Activities on the Brink Expedition, as well as the various Hotspots that will be visited. If possible, use a digital projector to take the students on a tour of the website, explaining the purpose of the expedition and where the team is now. Have the class compose an email to be sent to the team using the Web Forum link on the website. This will alert the members that their journals sent from countries in the Middle East Hotspot will be read, and that further emails may follow. Emphasise the interactive nature of this website.

Variety is the spice of life (10 -15 minutes)

- Ask students to use **Resource Sheet 1** to consider the idea of “difference”. They will group some items according to commonalities, then consider the differences between the items, and then share their ideas of the characteristics or criteria they used for assessing similarity and difference. Explain that they will be looking at the similarities and differences between cultures and will need some characteristics upon which to base their judgments. (To be discussed later). They will also need to use the correct language. Concentrate on the last part of the Resource Sheet to identify appropriate language. E.g. For similarity, words like *similarly, alike, also, too, both...and*; for difference use *however, but, whereas, on the one hand... on the other hand, differs from*.
- Ask students to note that it is possible to group things and people (and life would be difficult if we could not do this), but that within each grouping there is great variety. Explain that people like variety and having the freedom to choose amongst the different types. State that the same goes for people, and the world and Australia are so much more interesting because people belong to a variety of cultures, and there is so much variety within each culture. Therefore in this module we will appreciate and celebrate variety.
- Explain also that the range of differences we find in the world is the source of human curiosity, which in turn is the basis of science. Ask students to write down the name of the social scientists who are curious about and study other cultures. They are called anthropologists, and the students will be sometimes acting like anthropologists as they conduct their investigation. The hope is that they, like anthropologists, will be curious about other peoples’ way of life, not judgmental.
- Explain that another thing learned from anthropologists is that the only real differences between human beings are learned differences. Colour of skin and other racial features signify a tiny fraction of our genetic makeup and resulted from thousands of years of adaptation to climatic differences. They have nothing to do with people’s behaviour, which is learned and can be changed.
- Then bring in the following proviso: i.e. that different opinions about cars or flowers are accepted as differences of opinion, but that perceived differences between people and their cultures often seem to lead to fear and conflict. Ask them to consider the following question as they study different cultures: *If we delight in variety in the world around us, why do we not delight in the variety of cultures around the world and accept them for what they are – just different?*

Activity 3: Differences in family culture (15 minutes)

- Tell students that food and food preparation are often seen as a major part of a culture and a point of difference between cultures. Ask for a quick recall of different cultural food styles, or show pictures. Then explain that this activity requires them to think about food preparation in their own family.
- Ask each student to fill in **Resource Sheet 2: My Family Culture – Preparing and clearing food**. This is a **Think / Pair / Share exercise**, where each student thinks about their own family behaviour, then students form pairs to work out points of difference. Each pair groups with another pair, and all share the points of similarity and difference, using the language from the previous activity. The teacher can then do a very quick review of groups for some of the differences, as students will already understand the point of this exercise. Note the comments that students make about other student's family arrangements – positive (“You're lucky. I always have to wash up”) and negative (“That's weird”), and remind them about appreciating difference.
- Ask students to think of their own family as a small-scale culture, with its own way of doing things and its own beliefs. If something as basic as an evening meal in Australia can take so many forms, is it surprising that there are so many cultural differences throughout the world?
- Now ask students if they have ever stayed over for a night or a holiday with a friend or relatives. Did they find any of the arrangements in the other household strange? How did that make them feel? Do they understand that other people might find their own family arrangements strange in many ways? Explain that this is one of the lessons to learn from inter-cultural communication – that our own way of doing things is not the only way, and may be considered strange by others. (If some students have never stayed over, ask them to talk about a family they have seen on TV).
- Finally, reiterate that we have now tuned in to the idea of cultural difference and cultural perceptions (ways of looking at others from different cultures, including stereotyping). We have also considered that religion is an important part of any culture, and can influence perceptions. Ask students to begin a Reflection Diary where they note their reactions to the Wesleyans and Family culture activities.
- Ask students how well they would rate themselves as accepting people who are different to themselves. (Give a 1 for very accepting; 3 for moderately accepting; and 5 for non-accepting). Then ask them to react to the following question by writing a sentence with a reason in their Reflection Diary: *Imagine a stranger of Arabic appearance was travelling by bicycle down your street. Would you or your parents invite that person into your home?* (N.B. Two sub-themes will reappear in this module, both related to the Brink journey: 1. The idea of Muslim hospitality; and 2. The idea of cycle tourism). Both appear later, when you can remind the students to check their current response).

EXPLORE

The **Explore** phase is a vitally important part of any investigation as it is the basis on which new knowledge is constructed and attitude change assessed. It is a preparatory phase which enables students to eventually answer the Focus Questions under investigation by building on their prior knowledge. Here the teacher determines *what students already know*, what *attitudes* they have to the topic, what *questions* they want to ask about the topic, their *suggestions* for conducting the investigation and what *resources* they might have access to. Teachers will also want to explore the *outcomes* that students are expected to demonstrate in this module.

** Please note that this is a phase of exploring only and teachers should not feel any necessity to provide information at this stage.

The **Focus Questions** for this phase are:

- ***What perceptions do we have of Muslim people and their religion?***
- ***Where did these perceptions come from?***

There are seven activities in this phase:

- Exploring a concept map of Culture
- Exploring perceptions of Islam and Muslims
- What I want to know
- Exploring our perceptions: Is seeing believing?
- How ethnocentric am I?
- Exploring learning outcomes for this module
- My personal contribution to learning in this investigation

TEACHING AND LEARNING ACTIVITIES

Exploring a concept map of Culture (5 minutes)

- Ask students if they remember how to do a **Concept map**. If not, do a simple map using the concept of 'food' at the centre, with lines to the attributes suggested by students, such as different cultural foods, relationship to health, food production, food and ceremonies. Each attribute can then be shown to have its own attributes until a web or map is produced.
- Ask what they think are the main attributes of a culture. Using butcher paper, draw a concept map with Culture in the centre and those attributes suggested by students attached by lines. Then fill out the map as far as their suggestions take you.
- It may be best to keep a copy of this map to compare with later conceptual understanding.

Exploring perceptions of Islam and Muslims (20 minutes)

- Remind students that the focus of this module is to develop an understanding of the culture that surrounds the religion of Islam, and that those who follow this religion are called Muslims.
- On a piece of butcher paper, do a **Brainstorm** of what students already know about the religion of Islam (remembering that Level 5 students may have quite a good knowledge of the basics of the religion). (Ask any Muslim students not to take part in the brainstorm). The concept map of Culture could possibly be used to trigger ideas. Remind students that brainstorms are fast and non-judgmental. Students quickly tell what they know and think, but make no comments or judgments. Explain that this knowledge will help you prepare for later activities. Do not take time to correct misinformation, but make sure to note any and reflect on it later. (Keep the piece of butcher paper

in order to do this). However, if any comments are really offensive, you will need to take time at the end of the brainstorm to say so (without re-stating the comment or naming names) and remind them about being non-judgmental. Stated in general terms this might help students to understand what being non-judgmental really means.

- Tell the students that, apart from the religion itself, there are other topics related to Islam and Muslims where you would like to test their knowledge. Use a map of the world to ask students which are the countries they think have Islam as the main religion. List only the countries they mention.
- If there are no Muslims in the class, ask students if they have ever met any Muslims or know of any in their community. Ask if they have any Muslim friends, or have visited a Muslim country. Ask Muslim students in the class which country their family came from originally. Ask if they know of a Muslim person or persons that they could invite to the classroom for an interview. (If there is a mosque nearby, perhaps the Imam could be invited).
- Now turn the students' attention to Muslims in Australia. What is their perception of the number of Muslims in Australia? Ask if they know anything about the so-called "illegal immigrants" or "asylum seekers" who tried to enter Australia a few years ago, and which countries they mainly came from? Do they know why those people came here under those circumstances? Do they know what has happened to those people since they arrived? (Remember – don't get involved in explanations, and be sensitive if there are Muslim students in the class. We are just exploring student knowledge and attitudes at the moment). Make a note of their understandings.
- Looking at the world and its Hotspots, ask what they can tell you about the 9/11 attacks in the United States, the Bali bombing, the troubles in East Timor, the war in Iraq, the Palestinian problem and any other current news that relates to Muslim countries or people. Again, don't comment on their answers or allow prejudices to be aired, but ask for evidence they may have.
- Hand out **Resource Sheet 3: Where do I stand?** Ask students to circle the number that reflects their feelings and to add up their score. This exercise is called a **Semantic Differential**. Students must keep this sheet for later comparison.
- Ask students where they think their perceptions and attitudes come from.

What I want to know (10 minutes)

- Direct students to the answers they gave to the questions you have been asking. How confident are they of their answers? Do they need more evidence in order to feel confident? What do they think they need to find out? Cue them by reminding them that your questions were about the religion of Islam, the countries which have Islam as the main religion, the number of Muslims in Australia and their own community, the Australian government's policy towards "illegal immigrants", and world Hotspots that are connected in some way to Islam. They could also use their Culture concept map to trigger questions.
- Students should be encouraged to formulate their own questions. However, they should also consider these in relation to the Focus Questions for this module (see page 2). The Focus Questions might promote some more student questions. They can use the Who, What, When, Where, Why and How formula in relation to each of the categories above. Everyone should negotiate the questions the class will investigate. (Some students may also have some extra questions they wish to follow up.) Students are to keep a copy of the questions.
- Note that the last Focus Question says: "In what ways can we challenge our own and others' perceptions"? Ask students to try to remember their reaction to the activity about Wesleyans, their perceptions of the behaviour of other families at evening meals, their feelings of comfort or lack of comfort when staying with other people and their answers during brainstorming sessions. Did they accept the differences or criticize them? Did they always think that their own ways of doing things were the best? In the next activity we will start to challenge some of these perceptions.

Exploring our perceptions: Is seeing believing? (10 - 15 minutes)

- Hand out **Resource Sheet 4: Is seeing believing?** N.B. It is important that the students have never seen this sheet before this moment, that the sequence is followed as shown, and that you move very quickly through each part. Firstly, direct students to section A, and ask the question: Which of the two horizontal lines is longer? Don't give them time to consider or to measure the lines. The answer is that both horizontal lines are the same length. Move straight on and don't allow measuring here either.
- Next allow them to look at B and ask them to quickly count the number of "letter fs" in the sentence. (Try to ensure that they don't have time between A and B to read the sentence too carefully). Almost immediately ask them to write the answer down and quickly move on to asking the following questions. (Timing is definitely important here, as well as the wording of the questions). (1) How many of you have a sheet with three "fs"? (2) Who has four "fs"? (3) How about five? (4) Does anyone have six? Count the number for each and write it on the board where it can be seen.
- Now allow the students to go back and measure the lines in A. Explain that this is an example of how our judgments can overlook the facts because we get distracted by other things. For example, when we look at a person from a different race, we may be distracted by the person's facial features, by stories we've been told about that racial group or the stereotypes we've formed because of the actions of one person from that group. We don't always just look at them as a person with characteristics like our own.
- Then turn to the answer to B on the handout, and refer to the numbers on the board. (According to the reference from which this exercise came, 50% of the group will see only three "fs", and approximately 10% will see all six "fs". The rest will see either four or five). Ask students with three or four "fs" to check their answer again because there are six "fs" on each sheet. If they still can't see the other "fs", have a student with 5/6 as their answer help the others to "see".
- Ask students why they think that all of them couldn't initially see all six "fs". (Part of the answer is that the f in the word 'of' sounds like a v.) Again they were being distracted from seeing the facts by hearing a sound in their head. Both our eyes and ears, and how our senses connect to our brains because of past experiences, make "seeing" complicated. Often we come up with a false answer. Similarly, our views on another culture can be based on selected, and often false, information - sometimes after only one encounter with that culture, or hearing about it from someone else. Ask why they think you moved through those exercises so fast? Very often, we make our judgments too quickly when we meet others (i.e. we pre-judge them = prejudice). An important point to make is that perceptions colour our attitudes, but that because our attitudes are learned they can be 'un-learned' or changed.
- Ask students what they think they have learned from these exercises, and to write some notes in their journal and then share some of their ideas. Hopefully, they will want to go behind appearances to find the facts when they encounter people from a new culture, and they will not be too quick to make judgments. If they find that other students in the class continue to make stereotypical judgments, they could perhaps be encouraged to remind them of "the two lines and the six Fs".
- Teachers could also find useful the Pyramid of Hate diagram and put it in an obvious place to refer to: http://www.sipa.columbia.edu/muslim-nyc/education/reembracing_diversity/handouts/HANDOUT%2024.pdf, which shows how stereotypes and prejudiced statements can turn to discrimination, and even acts of violence.

How ethnocentric am I? (15 minutes)

- To assist students to consider the question from the activity before last about challenging our own and others' perceptions, explain that human beings are social creatures and seem to have a need to form social groups, which then leads to a type of "us and them" approach to others. It is comfortable to stick with your own kind, and sometimes uncomfortable if you can't. Someone once called these in-groups and out-groups. Ask students to write down some of their in-groups (peer, sporting, friendship, clubs etc), and other groups they regard as out-groups (different music tastes, fashion ideas, religious groups, 'oldies' etc). Ask students to explain how they feel about their in-groups and how they feel about the out-groups they have nominated. Write down the emotive words that are used. (e.g. *like, agree, alike, comfortable, and/or stupid, weird, dislike, don't understand*).
- In-groups are likely to be those that share the same values, attitudes and cultural understandings as ourselves. However, when dealing with culture, there is also the factor of ethnocentrism, which is the belief, not just that others behave differently, but that our way of doing things is best and makes more sense than other ways of doing things (i.e. an ethnocentric person doesn't just accept the difference, but makes a judgment about it – usually negative). Ask students to fill in the first part of **Resource Sheet 5: How ethnocentric am I?** Discuss briefly and then go through the definition. Ask students
 - "Were you being ethnocentric during the activity on evening meals?"
 - "Were you being ethnocentric when you commented on your out-groups?"Suggest that perhaps we can all work at being less ethnocentric, and this is something to reflect upon as we proceed through the unit.
- The second part is about whether each statement is ethnocentric. To be ethnocentric it must be making a negative judgment about the behaviour and implying that there could never be any value in that behaviour when judged against how we would behave. (Numbers 1 and 4). Non-ethnocentric statements will be simply statements of fact (Numbers 2, 3 and 5). However, this may raise the question about whether it is ever possible to criticise aspects of other cultures. No culture is perfect, and we all can find things to improve in our own culture, and this is how cultures evolve. Explain to students that ethnocentrism often implies ignorance. We are critical because we do not understand the part a particular behaviour plays in that culture. So, being less ethnocentric means understanding more about a culture, trying to look at behaviour from the perspective of that culture, and perhaps saying "I prefer my own customs, but I recognize that yours make sense to you. My customs might not work in your culture." Perhaps some students will try to work out the need that is being fulfilled by the behaviours, even though the behaviours might be different.
- In the last part of Resource Sheet 3, students could be encouraged to make a journal entry titled *How ethnocentric am I?* Here they could write initial thoughts about ethnocentrism and perhaps commit to attempting to be less judgmental in future.

Exploring learning outcomes for this module

- Students require some understanding of how they will be assessed in this module. Demonstration of the learning outcomes is best explained in terms of exploring an outline of the rest of the module, so that all students know what to expect.
- The demonstration of the outcomes outlined at the beginning of the module will depend on what students have done previously. Some activities may propose a different emphasis for Level 4 and Level 5 students as the requirements of the outcomes are very different. For most activities, however, the activities should be interpreted in terms of the outcomes at the appropriate conceptual level for the students involved.

What can I contribute to the investigation?

- Now that students understand the outline of the module, they may have suggestions for alternative approaches. They may also have local knowledge about community resources, including their own family members, which could be useful. (E.g. a family member may have worked in an Islamic country, or perhaps been part of the armed forces in East Timor).
- Teachers may like to talk to students about how their attitudes might contribute to the success or otherwise of this investigation. For example, they can contribute by reconsidering ethnocentric comments or comments likely to cause ethnic conflict. They can monitor themselves for behaviour or thoughts that represent stereotyping, or being too quick to pass judgment, or not finding out all the facts. They can contribute by working cooperatively in groups. They can show respect for people from other cultures and take the time to simply appreciate or celebrate the amazingly different behaviours that human beings have developed to fulfill their needs. They can record all of these reflections in their Reflection Diary.

LOOK AND SORT

The **Look** and **Sort** steps in an investigation go hand in hand. Looking for (or gathering) information also involves sorting out, or analysing the information and evaluating whether it will answer the questions. The following section includes **three small investigations**, which each go through the steps of Look, Sort, Test (coming to conclusions) and Reflect.

INVESTIGATION 1: ISLAM – THE RELIGION AND ITS CULTURES

Focus Questions for this investigation are:

- ***What do we mean by “culture” and is there one Islamic culture?***

In this mini-investigation, students will investigate (or revise) understandings about Islam, map the incidence of high populations of Muslims around the world and the journey of the Brink team to some of those places, learn about a model for studying culture and then quickly investigate in more depth the culture of one Muslim country/ partly Muslim country. The culmination of this investigation will be a comparison of some Muslim cultures as the students take on the role of a Muslim family at the Hajj in Mecca.

There are five activities in this investigation:

- A Scavenger Hunt
- Mapping a Journey
- A Model of Culture
- Jigsaw investigation
- Going to the Hajj

A Scavenger Hunt

- Explain that students will now begin to investigate answers to some of their questions from the Explore phase - especially those about Islam. Return to the butcher's paper from the brainstorm as well as their questions from 'What I need to know' (above). As the questions are about Islam, any Muslim students in the class could be directed to the comparison with other religions on the website http://www.sipa.columbia.edu/muslim-nyc/education/reembracing_diversity/handouts/HANDOUT%2012.pdf.
- Explain the process of a Scavenger Hunt: Students in groups compete with other groups to find answers to a list of questions in a limited period of time. Students should be encouraged to use a variety of sources, such as books and videos (See reference list), encyclopaedias and Muslim people as well as websites such as those below.
- General sites include:
<http://atschool.eduweb.co.uk/carolrb/islam/familylife.html>;
<http://web.archive.org/web/20031204231002/www.islamicity.com/education/> (especially Understanding Islam);
<http://school.discovery.com/lessonplans/programs/islam/> (has a small glossary and other websites);
- More specialized sites:
<http://www.submission.org/women/mis.html>;
<http://islam.about.com/od/mosques/>;
<http://islam101.com/selections/glossaryA.html>.
- Divide students into groups. These should be mixed ability groups which are all allowed the same period of time. The students negotiate the method they will use. The faster researchers in each group could help the slower ones or be allowed to do follow-up work when they are finished (e.g. they could do the comparison between Christianity, Islam and Buddhism on the website mentioned above for Muslim students, or they could pursue their own additional questions on Islam).
- Hand out **Resource Sheet 6: Scavenger Hunt** Questions. The teacher can judge the appropriate period of time according to student ability, but this should not be more than two lessons or one hour (or maybe some class work and some homework). Remember that this is only part of one investigation, and that Level 5 students may be fast as they could be doing it for revision.
- The students in the groups then decide democratically how and to whom the questions will be allocated. Slower students may investigate only some of the questions and then share answers with the others; faster students may investigate all the questions.
- When the time runs out, the teacher checks each group to see if all questions have written answers, and then declares the winning group or groups who have obtained the information in the allotted time. (You may be able to think of a suitable reward). Each group then shares their information among themselves, assisting with additional information where necessary. Emphasise that they need to concentrate because all students need this background information.
- To test this knowledge, use a modified **Numbered Heads** strategy. Students in each group number off (e.g. 1 to 4), and then all number ones, twos etc go to new groups to check understandings. In the new group, the number one gives the answer to the first question on the Scavenger list and then each person in turn answers the next question on the list until all questions have been answered to everyone's satisfaction. Remind them that even at this stage they may still be finding out new things and that learning can be seen as competitive (as in the Hunt itself), but that learning with and from others is often more lasting.

Mapping a Journey

- If it has not been done beforehand, explain to the students the aims of the Brink Expedition (see www.brinkx.org) and give a brief overview.
- Students can then go to the Expedition section of the Brink website <http://www.brinkx.org/TheExpedition/TheExpedition.asp> and find the Route of the expedition, with the names of the countries visited. Provide students with a blank outline world map and an atlas, and ask them what they know about finding places using an atlas. Students at Level 4 may need time to understand Latitude and Longitude and some practice in using these coordinates to find the countries, using the atlas Index. Teach if necessary (Modern atlases contain good explanations).
- Students are to give their map the Title: **Route of the Brink Expedition**. Ask students if they know what all good maps should have. If not, introduce the acronym of BOLTS - **B**order, **O**rientation (or direction), **L**egend, **T**itle and **S**cale. However, one thing not included in this acronym is a grid for reference (such as latitude and longitude). Use the Atlas Index to find each country on the Brink route, draw in its boundary on the map outline and write its name.
- Then students are to trace the proposed route in a bright colour, starting from Brisbane and going to South America and then to the other countries mentioned and back to Brisbane. Make a legend using the colour and stating that it shows the route.
- Students can use the scale on the atlas map to work out the distance travelled by the team. Students working at Level 4 may need an explanation of how scale can be represented (to be found in most atlases).
- Ask students to write a description of the journey using compass directions, and if possible, describing the form of transport used for each leg. (The information for this is found elsewhere on the website). Teachers may need to build in extra time at Level 4 to consolidate understanding of compass points.
- Hand out another world map outline, if possible an outline with country borders marked in. The Title of this map will be **Islamic Countries of the World**. Provide students with the list of countries outlined in the following website <http://islamic-world.net/countries/>, but adding the following countries and regions which also have a high percentage of Muslim people: Kosovo, Bosnia, Chechnya, and Macedonia. Again, students find the countries using the Atlas Index and name the countries or regions.
- Ask students to choose a colour for Islamic countries, colour the named countries on the map in that colour and create a legend on the map using that colour. Tell students that they have now created a thematic map. (Perhaps show some other examples of thematic maps - minerals in Australia, rainforests of the world). How does this map compare with the list of Islamic countries they knew about in the Explore phase?
- Ask if students can see a pattern in the position of Islamic countries in the world? (Prompt: where did Mohammed live?). Tell students to file this map carefully because some later work will be based on it. Explain that they will soon divide into groups to study the culture of some of those countries.

What is culture?

This activity provides information that is fundamental to a deep understanding of culture. Because it involves some complexity, it may take some time, and need constant reiteration. However, the time put into clarifying the terms and concepts involved will pay dividends.

- State that before researching a culture, it is important to understand what 'culture' is. Some people think that the term refers to just the artistic pursuits of a group or society. However, anthropologists consider culture much more broadly – rather like a roadmap of how to live our lives that we learn from those around us. This 'roadmap' becomes part of our identity, and so we say "this is the way I do things and this is the way I see the world".

- Ask students to consider how a map helps us. It gives meaning to all the features of the landscape, and it shows directions to follow. Similarly, a study of culture involves finding the meanings in what people say and do, and working out the signposts that direct their behaviour. Remind them that maps often change, and the same applies to cultures. New ideas, new technologies can all bring change to parts of a culture.
- Hand out **Resource Sheet 7: A Model of Culture**. Allow students to see that there are a number of elements to understand in this diagram. Firstly, there are three concentric circles (in two colours) and then there are five segments. What does the legend tell them and what are the names of the segments? Ask them to compare this diagram with the concept map of culture they developed earlier as a class.
- **A. Explain the concentric circles:** Ask students to write in their Reflection Diary a heading, What All Cultures Have. Under that, write A. **Material culture** (things that you can touch) and **Non-Material Culture** (behaviours and ideas you carry in your head). Ask them to draw two columns of three cells. The first column is headed “My Family” and the second column is headed “Another Family”. (The other family could be one they have visited or one that they have seen on television or in other media). In the first cell, write some objects of **material culture** that are distinctive to their own family (not just ordinary household appliances, but things others might not have like lots of garden tools, car parts, music instruments). In the second cell, describe roles of the family members (who does what) and also how you greet other people when they visit (aspects of **non-material culture**). In the third column write what you think are the main **values** of your family (such as hard work or relaxed lifestyle, or religious values, money and what it can buy or a simple lifestyle). Students will probably need help with this, so present lots of alternatives. They then fill in what they know of the other family in the second column.
- As a second exercise in sorting these aspects of culture, hand out **Resource Sheet 8: Distinctively Australian**. Explain that these are things and behaviours which have meaning for the majority of Australians, but which are not part of any other culture, and would not have meaning to non-Australians. Ask students to sort these into two columns headed **Material Culture** and **Non-Material Culture**. (If they don’t actually know all of the items, it doesn’t mean that they aren’t Australian!).
- **B.** Ask students to write in their Reflection Diary the statement that: ‘There can be many differences within the one culture: There is a **public or civic culture** that we all share (and all understand the meanings, as in Distinctively Australian), and there are many groups with their own **subcultures** (where only members understand the meanings). These subcultures overlap, because we all have different overlapping interests, and the people in those groups may have different perspectives on the rest of society.’ Ask them to sort the following into two columns headed *Australian Public Culture* and *Group Subcultures*: Australian currency; driving on the left-hand side of the road; Celebration of Chinese New Year; elections of our three tiers of government; a Rugby League Club; Homeless people; the Returned Services League; shopping hours; how to pay for the electricity supply; Scouts / Guides; our jury system; Country Women’s Association; New Zealanders celebrate Waitangi Day; Aborigines in northern Australia for whom English is a second language; compulsory school age; January 26th is a public holiday.
- When finished, ask them to work out some realistic overlaps of the subcultures (e.g. Chinese member of CWA; New Zealander in Rugby League). Then they can turn to their own in-groups that they recognised earlier, and see them as subcultures of the public culture, representing the differences within our culture. Ask students “Can there be one universal Australian identity?” They should understand by now that everyone within public Australian culture will have multiple identities.
- **C.** Explain that the different ‘roadmaps’ of different cultures can also be explained by geography and history. (Copy into their Reflection Diary). Australia was settled by the British who brought their material and non-material culture here, but so were the United States, Canada, New Zealand, and many countries in Africa. While we may have much in common with those countries, our culture has become distinctly different, because there were different people and a different environment here from the start. The teacher should prepare a brief summary of each of the following historical

events, and students in pairs try to say how the events may have had an impact on Australian public culture. E.g. gold rushes; federation; World War 1 and Gallipoli; World War 2 and the Pacific; the end of the White Australian Policy; Chares Perkins and the Freedom Rides.

- **D. Explain the segments of the diagram** in Resource 7. These represent human needs that all cultures try to fulfil:
 - Economic system – physical needs for food, shelter, clothing etc
 - Political-legal – the need for safety, guidelines and decision-makers
 - Social structure – the need for belonging and reproduction
 - Communication – the need to communicate with others, and to pass the culture on to the next generation
 - Belief system – the need for explanation about the world
- Ask students to again sort their Distinctively Australian list into these five segments, using the needs above and the culture diagram. Do this as a **Think, Pair Share** exercise as there may be disagreement about which segment to choose. (Think about the need first). However, it is important to explain that the segments are interconnected. For example, in traditional cultures, the extended family exists because all members are needed to contribute economically so that the family can survive. A country with a strong religious belief system may allow the religious leaders to also be the country's political leaders.
- Like ex-British colonies, countries that were converted to Islam also have a great deal in common, but nevertheless they have their own distinctive features. Historically these may come from the traditional society that was replaced, or from a colonizing power in recent centuries (See <http://islam.about.com/library/weekly/aa060401a.htm> for information about some parts of Islam take on the crescent moon as a symbol). This is what you have to find out. What are the culture maps in the minds of the people from different countries who go on the hajj to Mecca?

Jigsaw research

- This is a variation of the **Expert Jigsaw**, and flows into the next activity. Explain the sequence to students: (1) Students form Home Groups, which become knowledgeable about a particular culture; (2) They present aspects of that culture to other groups on an imagined hajj to Mecca; (3) Experts meet representatives from the other cultures to compare notes; (4) Experts bring the contrasts back to the Home Group to provide deeper understanding. N.B. The presentation is meant to be short and interesting, not detailed. The detail emerges in discussions afterwards.
- Divide students into five groups of five students in each (mixed ability preferred). Groups of five are required so that each student can become expert on one of the segments of culture. Groups choose from the following list of Muslim countries, but the teacher is encouraged to make sure that there is coverage of the following distinct areas. E.g.
 - (1) Middle East and North Africa (mainly Arab and Berber people) – e.g. Algeria, Morocco, Egypt, Saudi Arabia (but **not** Turkey, Iraq or Iran as they are referred to later);
 - (2) The rest of Muslim Africa (mainly negro people) – e.g. Nigeria, Senegal, Mozambique, Ethiopia;
 - (3) Eastern Europe into Russia – e.g. Albania, Kosovo, Bosnia, Macedonia, Chechnya;
 - (4) Central Asia – e.g. Afghanistan, Pakistan, Uzbekistan, Bangladesh ;
 - (5) South and South East Asia – e.g. Indonesia, Malaysia.
- From their previous map, the group selects one of the countries in the allocated area. (It is assumed that students will choose countries where there is a possibility of having access to people from that country or maybe someone who has visited there, as *explored* earlier. If so, try to arrange for those people to be available for questions during research and also during the presentation).
- All should do some quick research on the country and then come back together to share what they have found. Factual overviews and country profiles on the internet include from the United Nations <http://cyberschoolbus.un.org/infonation/index.asp>, and the CIA factbook <http://www.cia.gov/cia/publications/factbook> (particularly note the Issues in the last section for each

country). However, these overviews will give little understanding of the meaning maps of the country's culture/s. The "experts" will research that shortly. Ask students to pool their information by offering answers about the segments of the culture diagram and their original list of questions from the explore phase. E.g. what sort of economy – main resources and jobs? What sort of government and voting rights? Do all people follow the same culture or are there ethnic differences? What language is spoken? What percentage of the population is Muslim? Note questions that still require answers.

- Now the group has to decide who will become the experts on the five segments of the culture diagram. Students who remember seeing good resources on a segment (e.g. the economy) refer the 'expert' to those resources. Other useful sites may be <http://islamic-world.net/countries/>; <http://reference.allrefer.com/country-guide-study>; <http://sg.travel.yahoo.com/guide>; <http://www.lonelyplanet.com/destinations>; <http://www.nationmaster.com> (scroll down LH side to find regions); <http://www.mapsofworld.com/country-profile>, as well as encyclopaedias and other books and films on that country. Encourage some critical reading of the texts and who has written them.
- Each expert needs to take notes and to look for a distinctive cultural feature that could be compared on the hajj journey. The feature could be from the material or non-material culture (but students should mention which one in their presentation). For material culture, students may show pictures of objects or buildings. The feature may be distinctive because it is from the previous culture before Islam arrived or from a later colonizer (e.g. aspects of French cuisine), or maybe more related to the type of environment. For example:
 - Economic system - a particular food, product or job from the area
 - Political-legal – a particular law or punishment; current political issues; who makes decisions
 - Social structure – family customs, types of clothing that show different status; forms of greeting; customs related to a subculture
 - Communication – types of music or art; a traditional story; modern film or TV programs; aspects of the education system
 - Belief systems – beliefs, ceremonies or religious artefacts particular to that country (not common Muslim ones); pictures of famous mosques.
- Other jobs to be shared out according to the amount of research still to be done (all negotiated by the students) include preparations for the Presentation, such as:
 - Prepare a map, showing major cities and anything of interest (e.g. a major shrine)
 - Practice the form of greeting or other customary behaviour so that it can be simulated
 - Prepare a simple food dish for others to try (if this is not too expensive)
 - Work out a way of showing the public culture through the eyes of different groups (men, women, other ethnicities, rich, poor)
 - Decide whether the presentation will be formal as in a PowerPoint show or more informal as in a freeze-frame with individuals speaking in role, and organise this.
- Remind students that the presentations are to be short, interesting, and eye-catching, not involving screeds of information.
- When the presentations are finished, provide the students with extracts from the Brink journals written in Islamic countries. Do the journals refer to the same things that the students found in their research? What is different? What things seemed to impress the team the most? What surprises are there?

Activity 5: Coming together at the hajj in Mecca.

- Question the students about the five pillars of Islam. When they mention the requirement to undertake the pilgrimage to Mecca (the hajj), ask what, if anything, they have learned about the hajj so far. All students need a basic understanding of what happens during the hajj for this activity. Prepare some general information for students or use a data projector to show (e.g. from the website http://islam.about.com/od/hajj/ss/hajj_steps.htm, click on the steps for each day of the hajj, to be found at the bottom of each web page). Especially consider the FAQs: How does one arrange to go for hajj? (http://islam.about.com/od/hajj/f/hajj_travel.htm) and what do Muslims wear during hajj? (http://islam.about.com/od/hajj/f/ihram_p.htm) .
- Then, if possible using a data projector, show the students the steps that are followed during the 10 days in Mecca so that they understand how solemn and important it is for each person to concentrate on their spiritual renewal during these days. (Website with pictures <http://www.ummah.net/hajj/glance/index.html> and description <http://www.ummah.net/hajj/pics/index.html>). However, do not go into a huge amount of detail, as this is merely our context and we are more interested in discovering cultural differences.
- Explain that pilgrims may stay in Saudi Arabia for up to a month after the completion of hajj, and it is during this time that many will encounter those from other cultures. Tell the students that it is during this time that our Presentation is set.
- Say to the students: “Imagine that you are a group of pilgrims from the country you researched and you have to wait for some time in Saudi Arabia before your return transport leaves. You have set up camp near Mecca along with groups from other Muslim countries, and each group is aware that, although you are all Muslims, there are many cultural differences as well. Each group has decided to show the others in turn some idea of the culture(s) of their own country.”
- Each group presents – in role, as people of that country, using “we” rather than “they”. (Include any guests from that culture, if available). The other groups should be prepared to write down any questions that occur to them about the noticeable differences in material or non-material culture. They should also note any similarities. Therefore after each presentation, the other groups go into a huddle to produce some questions while the information is fresh in their minds.
- When all presentations are finished, the ‘experts’ from each group ‘jigsaw’. I.e. all the economic experts, all the communication experts etc get together to discuss similarities and differences in more detail. They are expected to respect the information that is divulged, and to see it as explaining part of the map of meaning for each culture, and to appreciate the different ways humans have developed to meet their needs. (They might do this over a cup of tea taken in the traditional way, or sharing sweets or food from one or more of the cultures. This depends on how much information was available). They will also need to take some notes to write a short report. When they write this and explain points of comparison or contrast, they should use the language they learned in the Spice of Life activity.
- Finally, the experts return to their Home Group and each one explains the similarities and differences they have encountered.
- Each investigation should end with a reflection, so use some of the following questions as well as others that arise from your own observations of students at work:
 - Firstly, the Focus Question: **What do we mean by “culture” and is there one Islamic culture?** Also, what is the distinction between culture and religion?
 - Has this investigation helped you understand Muslim people and their cultural meaning maps better? Are you perhaps more confused about cultural differences now? What things do Muslims value?
 - Have your perceptions of Islam and Muslims changed, and if so, how? (Ask students to write individual reflections before sharing their responses). Check against their original ideas in the explore section.

- Did you encounter much inequality in the lives of the people you studied? How do you respond to that perceived inequality or lack of social justice? Can you see some of these situations from their perspective? (Give examples)
- How do you see the place of Islam and Muslims in the modern world? Is there a need to be afraid of governments in those countries? Of the ordinary people?
- Explain to students that we will look closer into those aspects in the next mini-investigation. Ask them to check on any questions that could have been but were not answered in the last investigation, and also our progress on demonstrating the learning outcomes.

Assessment of demonstration of outcomes:

CI 4.5: Teachers could get students to draw or obtain a picture of a man or woman from the culture they studied or a particular status in that society, place it in the centre of a page, and around it arrange those aspects of the material and nonmaterial culture that would best express that person's identity. **PS 4.4:** Use the journey maps students have made. **CI 5.1:** Students could use the information from their culture study and write a reflective piece about how the other groups responded to their presentation, and the sort of questions they asked. **CI 5.3:** Responses could be related to student answers to activities about their family or their in-groups and multiple identities.

INVESTIGATION 2: THE MIDDLE EAST AS A HOT SPOT

Focus Questions for this investigation:

- ***How does an understanding of Middle East conflicts affect our perceptions of terrorism and asylum seekers from that region?***
- ***Why could the Brink team not travel through parts of the Middle East?***
- ***What challenges have the Brink team faced as they travelled through Muslim countries?***

In this mini-investigation, students will use maps and other information to investigate contrary meanings of the term "Middle East", and then briefly survey the position of Palestine/Israel as a crossroads throughout history, thus enabling many groups to claim the land. The area will be studied as the home of three world religions, and the added complexity of Muslim sects will be viewed through the lens of the current situation in Iraq. Religious fundamentalism is addressed as a source of terrorism by surveying a number of different perspectives on the issue and using the example of Afghanistan. The culmination of this investigation will be an inquiry into why the Brink team could not visit parts of the Middle East. This is a question that students should keep in the back of their minds as they do the following activities and write their thoughts in their Reflection Diaries.

The background to the problems in the Middle East is a complex one. It is not expected that students need to study it in any depth. At Level 4, students could move through this section fairly quickly using maps and focussing on the question of refugees. At Level 5, students could spend more time on critically analysing some of the texts (especially for CI 5.5), and concentrate on both terrorism and refugees. Teachers will need to keep abreast of current events in the Middle East.

There are six activities in this investigation:

- Middle of what? East of where?
- An historical crossroads
- A religious melting pot
- Global effects
- Why the Brink team could not visit parts of the Middle East
- Challenges faced by Kendon in Muslim countries.

Middle of what? East of where?

- Ask students to look at a world map. Ask them where they think the Middle East is situated. If they do not know, indicate a general area of countries roughly around the Eastern end of the Mediterranean Sea. (Do not name all the countries at this point, though you could point out Israel or Iraq or any other country in the news). Ask them how they think the term applies to us living in Australia and whether it makes sense to them.
- Use information from the following websites to explain the historical use of Near East, Middle East and Far East: http://anythingarkansas.com/arkapedia/pedia/Middle_East/ and <http://www.museums.org.za/bio/glossary/geo/> without spending too much time on the actual countries involved. The first website comments on the first problem with the term: i.e. that it is Eurocentric. The website mentions some alternatives, such as South West Asia and Arab World, and their drawbacks. Some might accept that 'Middle' could refer to the area's position verging on three continents, but the area is still "west" from the stance of Australians. Ask the students if they can think creatively as they proceed with this investigation to come up with a less Eurocentric term that encompasses all perspectives.
- The second problem with the term is that there appears to be no agreement on which countries should be included. Ask students to form into five groups which will look at different versions and then compare the results. Students will need an outline map of Africa-Eurasia with borders marked, as well as their thematic map of Islam from the last investigation. (See http://www.usnewsclassroom.com/resources/activities/020422_middle-east_map.pdf or go to <http://www.usnewsclassroom.com/resources/activities/act020422.html> and click on Mapping the Middle East to get an outline map. The rest of the activity from which the map comes is probably too difficult, but the mapping activity mentioned could be done as extension work by students working at Level 5). Each group will mark on their outline the countries mentioned in one of the following definitions:
- http://anythingarkansas.com/arkapedia/pedia/Middle_East/;
<http://www.museums.org.za/bio/glossary/geo/>;
<http://www.worldatlas.com/webimage/countrys/me.htm>
<http://www.futureharvest.org/about/glossary.shtml#m>
<http://www.answers.com/topic/middle-east> (Use www.cogsci.princeton.edu/cgi-bin/webwn and search if one of the others is unavailable)
- The simplest definition seems to cover Israel, Egypt, Lebanon, Syria and Jordan (as in the Eastern Mediterranean). Ask groups to justify which other countries should be included according to the version they have been given. They could use geographical or cultural criteria to decide. E.g. some might argue for Egypt to be excluded because it is not part of Asia, or Iran because it is not Arab-speaking. Perhaps use a voting procedure to come to some class agreement, though this may only be a temporary step, and further clarification might come from the remainder of this investigation. At least there will be general agreement in the interim.

The Middle East as an historical crossroads

- Explain to students that the area between Egypt and the Persian Gulf has long been known as the Cradle of Civilisation. The earliest known permanent human settlements have been uncovered here, dating back to about 8000 BCE (Before the Common Era). If they look back at their previous map, they will see that the Middle East is positioned so that it was at the intersection of sea and land routes between Europe, Africa and the long Silk Route to the mysterious ancient civilisations of India and China. It has therefore undergone many changes. Tell students that they will follow a brief journey in time for one country – Israel (about to become the two states of Israel and Palestine in 2005).
- Either use a digital projector to show the following historical maps, or produce them as overhead transparencies, or put them up around the room for students to ‘time-travel around’. The maps can be found on the following website: <http://www.mideastweb.org/palmaps.htm> (From Canaan to the Ottoman Empire – click on the periods to get to the maps). Students could follow the fate of Jerusalem through these maps to note the changing borders and conquerors. Depending on the interest level of the students you could read each historical note, or simply make the point that borders and ownership have changed many times over centuries. You could end with a map of the Ottoman Empire - <http://www.dartmouth.edu/~gov46/ottoman-empire-1580.gif>. (Useful for teacher background information is: <http://www.albany.edu/history/middle-east/>, and <http://www.mideastweb.org/briefhistory.htm#Introductory%20Note>.) Then, for the period from 1917, trail through the maps on <http://www.masada2000.org/historical.html>. (Please note that this is written from a Jewish perspective). The contrasting colours used will show the students clearly the changing occupation of lands in Israel and Palestine in more modern times.
- As the students watch the maps, they need to be constructing a **Timeline** for this ever-changing land. (A description from the BBC, without maps, may be helpful: http://news.bbc.co.uk/hi/english/static/in_depth/world/2001/israel_and_palestinians/timeline, also <http://www.ehistory.com/middleeast/timeline.cfm>). Only the major conquests need be documented with names and approximate dates: Egyptians, Persians, Alexander the Great, Romans and the Diaspora, birth and death of Jesus and Mohammed, Islam and Crusades, Ottoman Empire, post World War 1, Holocaust and post World War 2, post 1967. Explain to those who need it the importance of scale in making a timeline. The timeline could be done as a group, with short annotations about who “owned” the land at particular times.
- Ensure that students understand what is meant by the Jewish Diaspora and Zionism. See <http://www.mideastweb.org/glossary.htm>.
- Ask them to consider what it must have been like as Jews expelled from their homeland many centuries ago and for Palestinians when their homeland was taken and given back to the Jews in the twentieth century. See <http://www.un.org/unrwa/refugees/whois.html> and http://www.arts.mcgill.ca/mepp/new_prn/background/index.htm for teacher information on Palestinian refugees that could be synthesized for students. See http://news.bbc.co.uk/hi/english/static/in_depth/world/2001/road_to_refuge/journey/palestine_map.stm for students. Can students see justice on both sides of the issue?
- Follow current events about the area and proposed peace plans. Ask students to write in their Reflection Diaries whether they think the Brink team should travel through the area, providing some evidence, in sentences.
- Ask students to consider developing their own analogy for the history between the Jews and the Palestinians, and work it out as a class. It might look something like the following: For many years a family owned a property which received many visitors and experienced the policies of many governments. In one generation there were two siblings of different mothers. After an incident, one child and his/her family were expelled from the house and it remained in the hands of the other child for many years. After a protracted legal battle, the court awarded the house to the expelled child and the resident child and family are now asked to live on a small part of the land. The legal battles begin all over again, with no settlement in sight. Who has the best case for the ownership of the property? Is there another, more peaceful solution?

The Middle East as a religious melting pot

- Behind the problems in Israel and Palestine is not just land ownership but a difference of religion. Information on the three religions that were founded in the Middle East can be found on: http://www.bbc.co.uk/worldservice/people/features/world_religions/. If any students did the comparison of the three religions earlier, they could share this information now, or all students could use the website above to sort the information for Handout 1 from the website http://www.sipa.columbia.edu/muslim-nyc/education/reembracing_diversity/handouts/HANDOUT%2012.pdf and then the teacher could make an OHT of the second Handout (page 2) to see the answers. What are the main messages of the three religions? Why would religions that promote peace have taken root in an area that continues to be troubled by war?
- Religion has always been a point of contention in the Middle East. One factor that makes discussion of religion even more complex is that no one religion is entirely uniform. Just as Christianity has a variety of denominations (as covered earlier), so Islam has two major sects and a number of other minor ones (e.g. Sufi). There can be marked differences of opinion between sects within one religion. A Christian example could be the long-running differences between Catholics and Protestants in Northern Ireland.
- Show students Map 4 (Spread of Islam) on the website, <http://www.gmi.org/products/islamoht.htm#3> along with its 'leader's guide explanation No. 4 on http://www.gmi.org/products/islam_g.htm#1. (Please note that this is a Christian website encouraging conversion of Muslims. We are interested only in the maps).
- The distinction between the two major sects of Islam can be seen on a related map at <http://www.gmi.org/products/islamoht.htm#3> map 9, plus leader's guide explanation. Also useful are <http://www.wisegeek.com/what-are-the-differences-between-the-sunni-and-shia-sects-of-islam.htm>, then http://islam.about.com/cs/divisions/f/shia_sunni.htm and also <http://www.islamfortoday.com/shia.htm>. Some of these sites mention that the Shia hierarchy is somewhat like that in the Roman Catholic Church and that the Sunni sect is organized like the many independent Protestant churches of Christianity. Questions: What is the proportion of Shia and Sunni worldwide? Which countries are mentioned as being predominantly Shia? Is Iraq one of them?
- **A. IRAQ:** Show or reproduce the map from www.mideastweb.org/iraq.htm which shows the distribution of Sunni, Shia and Kurds in Iraq. Explain that the dictator, Saddam Hussein, forcibly kept the Sunni minority in power and killed thousands of the majority groups of Shia and Kurdish people. Also explain that after the Gulf War put him out of power, the Iraqi people have democratically elected a government with a Shia majority and good representation of Kurds. However, many Sunni did not vote. Ask them to think of the possible consequences of this history for Iraq's future. (It is probably unnecessary to enter into the reasons behind the US invasion of Iraq here as we are trying to build an understanding of religious divisions. However, the ethnic map could help explain the reasons for current news in parts of Iraq).
- To explain why some Iraqis wanted to leave their country, use information from the websites http://web.amnesty.org/pages/iraq_summary from Amnesty International or http://encarta.msn.com/encyclopedia_761565237/Saddam_Hussein.html#endads. Read to students the stories of two men who left Iraq in Saddam's time: <http://www.tradoc.army.mil/pao/TNSarchives/February05/020705.htm>. To gauge understanding, ask: Would Sunnis have wanted to leave? Kurds? Shiites? Why/Why not? Follow current events for Iraq, and ask students to write in their Reflection Diary whether the Brink team should travel through the area, providing some evidence, in sentences.

- **B. AFGHANISTAN:** Explain that the complexity students have already encountered with religion in the Middle East (three religions, historical events, different sects) is made more complex by the rise of Muslim fundamentalism. There are and always have been fundamentalists in all religions. This term is given to the most conservative sections of the faith (i.e. 'conserve' meaning 'to keep'). These are people who fear that modern interpretations of their holy texts, and the modern lifestyle of western, industrialised countries like the US and Australia, will erode or even eradicate their faith and moral teachings. They tend to be the minority in all religions. In Christianity, these people are often referred to as fundamentalists or evangelicals. In Islam, they are generally known as Wahabists, Islamists or Jihadists. The fundamentalists who came to power in Afghanistan were called the Taliban. Find out a little about them from the following articles and choose selected parts to explain to students: <http://en.wikipedia.org/wiki/Taliban>, which tries to present different perspectives, and <http://www.infoplease.com/spot/taliban.html>. The following may be useful for students <http://cfrterrorism.org/afghanistan/taliban.html>, especially page 1. Read the story of an Afghan refugee to gauge understanding of the situation under the Taliban <http://www.unrefugees.org/usaforunhcr/dynamic.cfm?ID=207>. Follow current events for Afghanistan, and ask students to write in their Reflection Diary whether the Brink team should travel through the area, providing some evidence, in sentences.
- In the Muslim world, many fundamentalists have decided to fight the encroachment of what they see as the immoral western lifestyle, by "jihad", or struggle. See an article on jihad from the New York Post, <http://www.danielpipes.org/article/990>. Also see Osama bin Laden's message to Muslims, <http://www.fas.org/irp/world/para/docs/980223-fatwa.htm>. However, the word 'jihad' can have different meanings, even for Muslims. Some regard it as a right to *expand* Muslim territory, others as the right to *defend* current territory and lifestyle, and yet others see it only as a *personal struggle* to live a good life (nothing at all to do with 'holy war', which is not mentioned in the Koran). For those in the first two categories, terrorism seems to be their answer to the problems they see coming from the West. However, that does not mean that Muslims moving around the world are necessarily terrorists. Tell students that what they have learned about the Middle East will form the basis for understanding the global ramifications of terrorism and the influx of refugees from that area.

Global effects of Middle East problems

- Reflect with students on the complex nature of the situation in the Middle East. Ask if they have thought of a better name for the area and which countries they would include. Explain that we will now look at global effects of conflicts in the Middle East.
- Have any of their perceptions changed, especially with regard to Muslim refugees who came to Australia? Can they list some of the reasons for refugees to leave Palestine, Iraq and Afghanistan? Download the board game called *Take Refuge*, from http://www.unrefugees.org/usaforunhcr/uploadedfiles/take_refuge_game.pdf to reinforce the conditions under which people feel the need to leave their country. Add any others that the board game suggests. Additional resources about refugees come from the United Nations High Commission for Refugees site, with lesson plans for 9-11 year students and 12-14 year old students: <http://www.unhcr.ch/cgi-bin/taxis/vtx/help?id=4072c8174>.
- Students have already heard stories from refugees. Show them the map (and the graph below it) associated with Palestine, Iraq and Afghanistan on: http://news.bbc.co.uk/1/english/static/in_depth/world/2001/road_to_refuge/journey/map.stm. This site dates from before the September 11 attack, and does not show direct routes to Australia, but you could ask the students to click the countries and look at the maps and consider whether, as a refugee from one of those countries, which compass direction you would choose to follow. See the global picture for migration on the site http://news.bbc.co.uk/1/shared/spl/hi/world/04/migration/html/migration_boom.stm for statistics on where most migrants and refugees come from and where most of them go. Note that Australia is not regarded as a large host country.

- Ask students if they know how many of the recent refugees from the Middle East got to Australia. For information on people smugglers (traffickers) on a world scale, see <http://www.etan.org/et2002a/february/24-28/26inet.htm>; and <http://www.interpol.com/Public/THB/PeopleSmuggling/Default.asp>. Also, from the smuggler's viewpoint: http://news.bbc.co.uk/1/hi/english/static/in_depth/world/2001/road_to_refuge/journey/default.stm.
- Remind students of Osama bin Laden's fatwa and the results of fundamentalist terrorism on the world scene. List, and explain if necessary, the September 11 attack on the World Trade Centre, the Bali bombing and the Afghanistan and Iraq wars.
- Ask students to do a **Consequences Wheel** on the recent problems of the Middle East. Individually, they draw a small circle in the centre of a page and write in it "Middle East problems". They then draw two concentric circles outside the central one. In the first circle (representing the problems) ask them to write Religion – three religions, two main Muslim sects; then Politics – persecution and killings, jihad; then Economics – poverty for most, people smuggling; then Social conditions – status of women, rejection of western lifestyle. Students may want to add more problems. In the outer column (representing the rest of the world) ask students to write what they see as the global consequences of those conditions. Then ask them to write a reflection on how those consequences have affected them as an Australian.
- Students could pair to answer the Focus Question: **How does an understanding of Middle East conflicts affect our perceptions of terrorism and asylum seekers from that region?** They should discuss their ideas and their share with the rest of the class.

Why the Brink team could not travel through parts of the Middle East

- Direct students to the Brink website and the intention to travel from Turkey to Iran and then on to Pakistan and Central Asia. Ask students to form pairs for a **Think, Pair Share** exercise.
- Each student has to study a map of the area between the Mediterranean and Pakistan. (Their earlier map from the activity: Middle of Where and East of What? would be sufficient). They need to work out the most obvious route for the Brink team to take between Turkey and Pakistan.
- They then form pairs to compare their routes, and discuss the possibilities.
- Pairs are then directed to the site of the Australian Department of Foreign Affairs and Trade to click on the Travel Advisories for various Middle East countries at <http://www.smartraveller.gov.au/zw-cgi/view/Advice/Index>, to check whether Australians are advised to enter the countries they have chosen. There is a chance for some critical reading here as the advisories are worded very subtly, from a mild warning to a virtual prohibition. Students are to write down the wording of the advisory and decide where each one fits on a scale of 1-4 from 1 (enter with caution) to 4- (entry strongly advised against). Pairs then share their ideas with the rest of the class to get agreement on the meaning of the advisories.
- As a class, determine reasons why the advisories are worded in the way they are. Then each student writes in their Reflection Diary an answer to the Focus Question: **Why could the Brink team not travel through parts of the Middle East?** using the advisories and everything they have learned about the Middle East as a Hot Spot. Share answers as a class, explaining how their earlier perceptions of the Middle East influenced their beliefs about the area and whether /how their perceptions of the Middle East have changed.

What challenges have the Brink team faced as Kendon travelled through Muslim countries?

- Remind students that they checked on forms of transport used by the team at various points. What form of transport will Kendon use through the Muslim countries? For information about Bicycle Expedition Philosophy, go to <http://users.cs.cf.ac.uk/O.F.Rana/aranib/articles/justin-july23-2003.html>, (pages 6-7 on the pdf version). Note particularly the sections on Human Contact and Understanding. Ask students: What are the benefits of bicycle touring? What do you think may be the disadvantages? Would you choose to travel this way?
- Ask students to return to the beginning of their Reflection Diary and the acceptance scale from 1-5. Also to the question at the end of Tune In about asking a person of Arabic appearance into their home. For a different perspective on hospitality, ask them to read *Muslim World Travel* at <http://users.cs.cf.ac.uk/O.F.Rana/aranib/articles/justin-july23-2003.html>. What sort of hospitality can be expected in Muslim countries? How does this compare with Australian hospitality?
- For another first-hand account, begin to follow Kendon on his travels through Turkey and Iran by bike, and check out the hospitality provided for him. Go to the Journals on the Brink website, and find the appropriate ones. Form back into the groups that investigated Muslim cultures. Each 'expert' reads the journals with their 'expert' eyes and notes anything that is similar to or different from the culture they investigated. Are Kendon's experiences different from what they expected? If so, why?
- Continue to follow Kendon's travels as he heads into Central Asia and later into the Muslim countries of South East Asia. Keep looking for similarities and differences. Think about the benefits of having the first hand knowledge of someone who can actually live with and interact closely with the people of each country. At this point, their investigation becomes more like that of an anthropologist doing an "ethnographic" investigation. Ethnography means "trying to understand another culture from the inside, from the native-born person's point of view".

Assessment of the demonstration of outcomes:

TCC 4.2: Students could illustrate the influence of the global trend to terrorism on the beliefs and values of Australians, Americans, Iraqis, Afghanis and / or Palestinians through any creative piece: e.g. a flow chart with pictures, an illustrated version of their Consequences Wheel, a poem, a role play etc.; **TCC 4.5:** Students could describe in a reflective way the heritage of a refugee from one of the Middle East countries from that person's perspective, from the perspective of their government at home, from the perspective of people smugglers, and from the perspective of a terrorist organization; **CI 5.1:** Students could explain, using evidence, how the jihad is viewed by various Muslims, by terrorists and by e.g. the US government; **CI 5.5:** Students could consider how Osama bin Laden and other terrorists are viewed by the West and how they are viewed in Muslim societies; **PS 5.1:** Students write a considered statement about the meaning of the term 'Middle East', taking into consideration the viewpoints of various groups at different times.

INVESTIGATION 3: MUSLIMS IN AUSTRALIA

Focus Question for this investigation:

- ***Why has the Australian government implemented a Border Protection Act and how does it reflect the beliefs and values of Australians?***

In this mini-investigation, students will learn about a brief history of Muslim contact with Australia and find out some current statistical information about Muslims living here now. They will then consider the difference between migrants, refugees and asylum seekers, and use that information to look closely at the recent history of boat people arriving in Australia's North West and the reactions of various groups to the government's response to those arrivals. In the process, they will especially follow discussions about keeping children in detention centres and consider the values of the various groups involved in that discussion.

There are four activities in this investigation:

- Historical study
- Statistical study
- Background to recent events
- Current perceptions of Muslims in Australia
- Current campaigns by various groups

A history of Muslims in Australia

- Use the following two websites to introduce students to the long history of Muslims in Australia so that they can construct a timeline: <http://www.icv.org.au/history.shtml> and <http://www.icnsw.org.au/content.cfm?nav=Muslims%20in%20Australia>. Students should draw up a vertical timeline with two columns beside it, headed 'Muslim history' and 'Australian events', so that they can compare events happening at the same time. Question students about whether they see any connections between the other events and what happened to Muslims. They should title the whole table "A History of Muslims in Australia". This may overcome any perceptions by students that Muslims have been recent arrivals in this country. Note especially that the Macassans were here long before Europeans charted our shores.

A study of Muslims in contemporary Australia

- Return to the initial list of questions from the Explore phase to find those about Muslims in Australia. If there were none about numbers of Muslims, ages, countries of origin, where they have settled, etc, encourage students to develop those sorts of questions now. To answer questions on statistics about their local community, teachers should ask their local council, or a local Muslim organization. The information given here is largely national or state-wide.
- Use information from the following websites to provide students with statistical tables that they can use to answer the questions developed above: http://www.hreoc.gov.au/racial_discrimination/isma/consultations/facts/fact_muslim.html and <http://www.islam.org.au/articles/older/AUST2-3.HTM>.
- Also ask students to recall their studies of the lifestyle of people living in Islamic countries. Can they think of any problems that Muslim people might face by living in Australia? (food, prayer, clothing etc). Check with the website of the Australian Federation of Islamic Councils to see what they consider to be the main problems (especially halal): <http://www.afic.com.au/index.htm>.
- Use the same website and other resources (see Reference List) to provide students with information about how Muslims live in Australia, how they organize themselves, how they feel about Australia etc. (e.g. <http://www.icv.org.au> Islamic Council of Victoria); <http://www.icnsw.org.au> (Islamic Council of NSW). (The video in the reference list from Video Education Australasia is probably only suitable for Level 5 students).

- This is a good chance to invite local Muslims into the classroom or to question Muslim students in the class in a formal interview situation. Students could draw up questions beforehand about any possibly problems for Muslims living in Australia and how they cope with them, how long they have been in Australia and their perceptions of Australia and Australians. Leave for the very last any questions about **how** they came here or September 11, terrorism and current events generally.
- Ask students to look back at their perceptions of Muslims from the Brainstorm activity in the Explore phase. Have their perceptions changed and how? Are they more or less tolerant of Muslims in Australia than they were originally? Ask students to explain any shifts in attitude in a written reflection that can then be shared with the class. Are there still differences of opinion in the class?
- Tell students that any differences of opinion in the classroom are likely to be mirrored in the general community. Explain that most people in the community would probably not have the knowledge of Islam and the cultures of Islamic countries that the students themselves now have. Nor does the general population necessarily have an understanding of events in the Middle East. Ask them how a lack of knowledge might colour people's perceptions of Muslims living here. Could it lead to stereotyping? Explain that they are now going to examine various perceptions related to Muslims in Australia, and ask them to refrain (like good social scientists) from reaching any conclusions until they feel they have sufficient information.

Background to recent events

- Explain that first of all they need to understand definitions of terms such as “migrant”, ‘refugee’ and ‘asylum seeker’ as these terms will possibly make a difference to their conclusions. Emphasise that the majority of Muslims in Australia have come as migrants (i.e. they applied through official channels and were allowed to settle here), just like migrants from Britain, New Zealand and elsewhere. Survey the class for migrant backgrounds (first or second generation), and point out that descendants of Afghan camel drivers would have been here longer than some of them.
- See the website http://www.humanrights.gov.au/info_for_teachers/face_facts/ref_act1.htm for an activity developed by the Human Rights and Equal Opportunity Commission (HREOC) called “What is it like to be a refugee?” The activity looks at the difference between a refugee and an asylum seeker, and then students are asked to create the story of an imaginary family of asylum seekers. Ask students to form groups which then choose to be a family from Palestine, Iraq or Afghanistan, who have decided to use people smugglers to escape their conditions at home. Another useful site related to the refugee experience is <http://www.survival-comparisons.org.au/ozstart.htm>. (This site also allows a comparison with refugees going to Canada, so that students can see that Australia was not the only country involved in receiving asylum seekers). Another useful reference for teachers to keep at the ready is one about myths (e.g. queue jumpers), called “We are all boat people” at <http://www.boat-people.org/>.
- Students then write the beginning of their individual stories of their journey to Australia. They will add to the story after the next two activities.
- Next, ask students to change direction and imagine that their class represents the Australian government, which has received information that more and more boat loads of asylum seekers are headed towards Australia's north-west coast. What should the government do about this situation?
- Reproduce the material from a website related to Heinemann Atlas 3rd edition that looks at “Ashmore Reef, immigration and detention debates”: <http://www.hi.com.au/atlas/updates/bg.asp?subtopicid=3644>. (The atlas in question is not necessary, but would be useful). The information supplied looks at the intentions of the people smugglers (or people traffickers), the Tampa affair and its consequences, and the Border Protection Act. Many Australians agreed with the government decision and an election was largely won on the basis of border protection. The website has a Weblinks facility so that students (or the teacher) can check on recent updates in government policy. Students should then locate on a map of Australia the Immigration Detention Centres for unauthorized immigrants, Reception Centers and the Detention Facility at Baxter.

- Ask students to use all of this recent information to continue their individual story about arriving in Australia as asylum seekers and where they were sent.

Current perceptions about Muslims in Australia

- Direct students to the last part of the Heinemann web reference (“Who is detained?”) where criticism of government policy is outlined, and this is followed by the government’s response to such criticism. As a class, work out what the government values most when it makes decisions like those related to the Border Protection Act and the detention policy. Follow the three web references for groups who are critical of aspects of government policy. Also add Oxfam <http://www.oxfam.org.au/pr/media03/hardplace.html> and Refugee Action Coalition NSW <http://www.racnsw.org/>. Ask students in groups to study the stance of each of the five groups mentioned and to try to determine what each group values most. Each student group nominates a spokesperson to explain those values to the rest of the class. Students note the viewpoints of each of the other groups.
- Three more perspectives on asylum seekers could be explored: (1) the question of the detention of children has probably already arisen. Teachers are asked to present to students the views and values of the ChilOut group on <http://www.chilout.org/> which looks exclusively at this question, noting also the actions that the group has taken. (2) In looking at questions of asking/ forcing asylum seekers to return to their own country if they have not been accepted by Australia, present the case of the Hazaras from Afghanistan, found on the website for the Edmund Rice Centre http://www.erc.org.au/just_comments/1097457164.shtm. (3) To look at how attitudes and policy can possibly be changed, look at the case of fruit growers in western NSW on <http://www.abc.net.au/news/newsitems/200407/s1152760.htm>. What values are being represented in these three reports?
- Explain to students that the arrival of Muslim asylum seekers highlighted the existence of other Muslims in Australia, and many of them became stereotyped as either “queue-jumpers” or “terrorists” – even if they had migrated lawfully and been here for many years. The following site is for teacher background: <http://www.pr.mq.edu.au/macnews/ShowItem.asp?ItemID=70>, but students should be able to understand the quotes relating to discrimination against Muslims on http://www.hreoc.gov.au/racial_discrimination/isma/report/chap2.html#2_1. Ask: what is your reaction to this discrimination? Is it fair? What appear to be the values behind the actions referred to in the quotations?
- Students in pairs organize all of the values they have encountered, and group them under the four SOSE values of democratic process, social justice, ecological and economic sustainability, and peace. The class then discusses the suitability of the pair-classifications. Please ensure that the discussion centres on who is advantaged and who is disadvantaged by particular value stances.
- Students working at Level 5 can then study the role of the media in helping to shape public opinion in relation to these issues. Go to the HREOC website again for another worksheet http://www.humanrights.gov.au/info_for_teachers/face_facts/ref_wor2.htm.
- All students can now finish their story of coming to Australia, trying to incorporate some of the government’s viewpoints, conditions in the detention centres and attempts by local groups to assist your family.
- Now, as a class, try to answer the **Focus Question: *Why has the Australian government implemented a Border Protection Act and how does it reflect the beliefs and values of Australians?***

Assessment of the demonstration of outcomes:

CI 4.1: Students compare statistics on religious affiliation and investigate through the Islamic communities' websites how they contribute to our culture. **TCC 4.2:** Students show how fundamentalism, terrorism and the refugee crisis have influenced perceptions in Australia through the construction of their individual imaginary story. **SRP 4.5:** Students identify the values of human rights campaigners supporting detainees and classify them according to the four broad SOSE values. **CI 5.1:** Students will have already been assessed on the first part of this outcome. Their work on looking at what groups value, and their response to perceptions of Muslims in Australia, would satisfy the second part. **CI 5.5:** Student responses to the HREOC worksheet on the media's role would be appropriate. **TCC 5.5:** The values exercises related to news articles and quotations, and the media exercise will enable demonstration of this outcome.

TEST

The **Test** step in an investigation is the point of review after all evidence has been collected and analysed in order to determine if all questions have been answered. Conclusions should be backed by evidence from the studies undertaken. This is where synthesis occurs, decisions made or problems solved. In this case, we are looking at the **Focus Question:**

- ***In what ways can we challenge our own and others' perceptions of Islam and Muslims?***

There are three activities in this phase

- Assessing the impact of perceptions of Muslims
- Using a decision-making process for a preferred future
- Developing a plan of action to challenge perceptions.

Assessing the impact of perceptions of Muslims

- Explain to students that they need to go back to their list of questions from the beginning of this module. Ask them to check to see if all their questions have been answered. If any have not been, decide whether any more time can be spent on investigating answers to those questions and whether those questions will be important in helping to answer the Focus Question above. It is the teacher's decision.
- Ask students to consider if their perceptions of Muslims, the Middle East and current events have been challenged, and how? If there are still misconceptions, the teacher may need to deal with some students on an individual basis.
- Explain to students that they now have a great deal of knowledge and understanding about where Australian Muslims have come from, their former lifestyles and the religion that governs their present lifestyle. They also know of the reasons some Muslims had to leave their country of origin, the conditions under which that happened and the range of perceptions about their arrival. Additionally, they should now have a picture of what happened to those Muslims who were already here and the perceptions they have had to deal with.
- Explain that they will now try to ascertain the impacts of all these perceptions by constructing a **Cross Impact Matrix** which will take account of the different groups involved. Hand out **Resource Sheet 9: Cross Impact Matrix** to each student. Then form students into groups of six if possible, where each person takes on the role of one of the groups mentioned on the handout. Individually, students reflect on the impact the other groups have had on the role they have been given. (I.e. if they represent people smugglers, what has been the impact of government policies and detention centres on their operations? How have actions by other groups impacted on them?) They should try to write answers for all of the squares against their name on the matrix.

- Students discuss these impacts within their group, helping those who could not think of some impacts. The most important question for them to consider is: Who has benefited and who has been disadvantaged by these impacts? Level 5 students write a reflective piece in their diaries as a response to this question.
- As a class, consider the big picture of global connections. How have conflicts in the Middle East impacted on the cohesiveness of Australian society? Are more people advantaged or disadvantaged by government policies on mandatory detention? Even if only some people are disadvantaged, is this socially just? Are we less cohesive as a multicultural society than we were? If so, perhaps it is time to look at a more preferable situation.

Using a decision-making process for a preferred future

- Explain that, as this relates to questions of government policy, the class should simulate a government decision-making body. They will become a parliamentary committee to consider any problems for the cohesiveness of society that have arisen from the present policy and possibly make recommendations for changes.
- Teachers should access the website for the Parliamentary Education Office http://www.peo.gov.au/resources/for_teachers/pc.html and find the Parliamentary Committee activity. Explain the procedure to the class and form them into three groups representing The Islamic Council of Australia, asylum seekers from the Middle East, and campaigners for better conditions for asylum seekers, as well as selecting members for the committee itself (with cross political party representation). Each group should prepare a submission to the Parliamentary Committee (a) explaining their current problems in Australia (stereotyping and discrimination, inability to prove where they came from and so unable to get residency, keeping children in detention, the fact that most boat people have been proven to be genuine refugees etc.) and (b) providing suggestions for improvements to make Australian society more cohesive (e.g. access to more education about Muslim people and what they value, removal of all children from detention centres etc).
- The Parliamentary Committee then deliberates about the suggestions for improvement so that they can develop some recommendations for the government. They can do this publicly in this case, with the groups listening in. They should develop some criteria for selecting some ideas and discarding others. There should be majority agreement for the recommendations from the class.

Developing a plan of action to challenge perceptions

- Now that they have decided on actions at a higher level, explain to students that they should never just leave everything to governments. We are all participants in society and its welfare is up to us as well as the government. Therefore, they will decide on a plan of action as a class whereby they decide on things they can do to challenge what they see as misguided perceptions in society. Ask students to nominate the main things they have become aware of during this module of work. Which of these things do they want to make others aware of, and how?
- It needs to be recognised that not all students will want to take the same actions, even though they may see similar problems. For some, the government policy may not pose any problems, but they may feel that perceptions of Islam as being a warlike religion need to be challenged. For others, they may want to challenge the idea of keeping children in detention centres. Others may want to develop a plan to make Australians in general more aware of the similarities between cultures so that we can build greater harmony in our nation. Therefore, the plan for action could be to set up a flexible awareness campaign, and that students, either individually or in groups, follow their own path in preparing information to make others aware in areas where they consider this is not currently the case. However, all students must provide evidence of why they feel it necessary to follow their particular path.
- If students want to take action about mandatory detention procedures, they can check the websites of some of the campaign groups again, and find a list of actions they have taken that

students could emulate. Some other campaign groups can be found at <http://www.refugeesaustralia.org/>. On the right-hand side of that page can be found the names of groups and ideas for taking action. Also see <http://www.australiaforunhcr.org.au/help/index.html>. Students could write to an MP sending the recommendations from their simulated committee meeting; they could send a petition, write to a detainee and publicize letters they receive, put on a display of myth busters, ask a Muslim young person to speak at a school assembly, arrange for a display showing aspects of Muslim culture/s, among other ideas. They might, as a class, decide to develop their own Harmony Day. (Suggestions for Harmony Day activities can be found at http://www.harmony.gov.au/ideas_and_resources/index.htm). Remember, this is the planning stage only. All ideas must be discussed with the teacher and approved by the school administration.

- Students should be able to answer the **Focus Question: *In what ways can we challenge our own and others' perceptions of Islam and Muslims?*** by looking at the range of actions by human rights groups and the actions selected by the class.

Assessment of demonstration of outcomes:

TCC 4.5: The cross impact matrix, group submission to the parliamentary committee and observation of participation in the discussion afterwards should provide enough evidence; **TCC 5.4:** Students provide their cross impact matrix and participation in the parliamentary committee as evidence; **CI 5.2:** Students show evidence of the action they wish to take for awareness raising and justification for it; **SRP 5.3:** Observation of student participation in preparation of group submission and in the parliamentary committee's hearings; **SRP 5.5:** Students provide their reflective writing on the impacts as shown by the impact matrix.

ACT

In the **Act** phase, students take some form of action, either personal or as a group or class. The action should derive from the previous study and illustrate deep understanding of the issue or topic and represent some form of commitment to improvement.

In this phase, students will undertake the plan of awareness raising that was decided on in the last phase. They will also make a personal commitment to a code of behaviour when dealing with people from other cultural groups. There are two activities:

- Undertaking the class plan of action
- Developing a personal ethical code

Undertaking the class plan of action

- Whatever has been previously agreed upon can now be put into action.
- As it is an awareness campaign, teachers may need to organize displays or speakers, as well as negotiate an appropriate time and place for this to happen. Involve students in as much decision-making as possible.

Developing a personal ethical code

- Students working at Level 5 will already have developed such a code with demonstration of CI 4.2. Ask them to recall what they developed and whether they have faithfully followed the code. Was it too idealistic? Was it an easy code to work with in their everyday context?
- For Level 4 students, ask them to think back to the study they did of a Muslim culture, and what they have learned about what has happened to Muslims in Australia. Ask them to consider whether there have been injustices done to many Muslims? How would they feel in the same circumstances?
- Ask students what they have learned about perception (not to judge too quickly on one criterion or stereotype, remember that there can be distracters so look behind appearances, don't react to fear campaigns but try to find out the facts first etc.)
- Explain that they are to develop their own code of behaviour for examining their perceptions and for dealing with people from another culture. Firstly, they need to look at another example of a code of conduct. Perhaps the school rules or classroom behaviour rules will suffice. It is important that students also understand that there are legal documents that ban racial and other forms of discrimination and that violations can be acted against. See the Racial Discrimination Act for Australia (http://www.hreoc.gov.au/racial_discrimination/) and summarize some of its main principles. There are also international agreements on civil and political rights (United Nations) such as http://www.hreoc.gov.au/faqs/united_nations.html#q6.
- Allow students private time (perhaps homework) to develop their code. Then ask them to apply the code to a situation where they see a Muslim woman wearing a head scarf being verbally attacked in the street by a group of young men. What would they do? Would they live up to the ideals of their code? Is their code realistic? They should be cautioned about taking action on their own and in the heat of the moment, in a case such as this.
- Students share responses about the situation above and how they might react and how they might need to change their code.

Assessment of demonstration of outcomes:

CI 4.2: Students show evidence that they have developed a code of ethics and can respond to unethical situations; **CI 5.2:** Students have a final chance to show how their chosen action is an adequate response for awareness raising.

REFLECT

In the Reflect phase, students reflect on what they have learned, how they have learned it, and whether their attitudes and behaviour have changed. They can also reflect on what else they still need to learn and further changes to attitudes that may be required. They will

- Reflect on their action plan
- Reflect on what they have learned (and need to know)
- Reflect on how they have learned
- Reflect on how attitudes and behaviour have changed

Reflection on action plan

- Ask students how appropriate and successful their awareness raising activities have been. Would they do things differently if they had the chance? Do they think that they can make a difference this way? Is it important for citizens to do what they can to improve situations?

Reflection on what they have learned

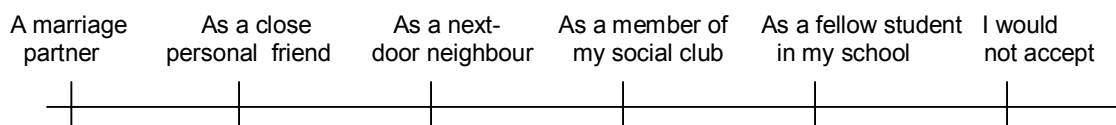
- Review the Focus Questions and other student questions as a way of reviewing what has been learned. Have all questions been answered? An occasional question about the earlier part of the unit might be appropriate (e.g. what is the difference between race, culture and religion?). Ask students what else they think they would like to know about Muslim culture, the Middle East and the situation for Muslims in Australia in order to gain a fuller understanding of current events. Can they name their own multiple cultural identities? Finally, ask students to consider the westernization of the world (e.g. McDonald's in just about every country), and to comment on this quote from a Nobel Prize winner, Octavio Paz: "It is our ethnic and cultural diversity – our differences in language, customs, and beliefs - that provide the strength, resiliency, and creativity of our species".

Reflection on how they learned

- Ask students if they feel they have learned new skills. How competent do they feel about mapping skills or timeline construction? How good are they at cooperative learning or do they still need to develop some skills for working with groups? How good are their research and especially their internet research skills? Can they show ideas graphically (as in concept maps or diagrams)? What improvement is needed in these skills and how will they do this?

Reflection on attitude and behaviour change

- Ask students to do the same exercise in acceptance that they did earlier in the module: Ask them how well they would rate themselves on accepting people who are different (1 for very accepting; 3 for moderately accepting and 5 for not accepting). Ask if there has been any change and why. Hand out clean copies of **Resource Sheet 3: Where do I stand?** and ask students to take this test once more and score themselves. Has there been a change in their score? Get them to check their earlier version and compare answers. How have they changed?
- Ask them to do the following **Social Distance Scale** either physically or on paper: Would they accept a Muslim person as:



- Ask students to reflect on the entries in their Reflection Diary to assess their own attitude change (for example, their attitudes to other families, or refugees). Ask them to think again about where their attitudes come from, and the danger in simply taking on board the attitudes of others. Discuss how information needs to be gained from many different sources before we can genuinely state an opinion on an issue. Practice what they might say to others who don't seem to have enough evidence for their opinions. Ask them to make a final personal commitment to fair dealing with people they regard as different.
- Finally, ask students to reflect on Australians' self image as a friendly people who believe in a 'fair go'. Have their investigations complemented or contradicted this image? How ethnocentric are Australians?

Bibliography

The following resources are available for loan from:

The Global Learning Centre (Qld)

102 McDonald Road

Windsor 4030

Phone: 3857 6666 Fax: 3857 2173

Email: glc@uq.net.au website: www.uq.net.au/~zzglcent/

Perceptions and Cultural Awareness

Otero, Dr. George, 2001. *What Am I Looking At? Teachable moments on perception, cultural awareness and understanding*. Hawker Brownlow Education.

Islam and Islamic cultures

The following are suitable for primary students:

Penney, Sue, 2001. *Islam. World beliefs and Cultures series*. Heinemann.

Eldash, Khaled and Khattab, Dalia, 2002. *Boushra's Dya: from dawn tom dusk in an Egyptian city*. Frances Lincoln.

Ghazi, Suhaib Hamid, 1996. *Ramadan*. Holiday House, NY.

Matthews, Mary, 1996. *Magid fasts for Ramadan*. Clarion Books. (A story)

Ross, Mandy, 2002. *Celebrations! Ramadan and Id-el-Fitr*. Heinemann.

Ganeri, Anita, 2001. *Islamic Stories*. Evans Brothers.

Fiesta series, 1999. *Pakistan*. Moondrake (Reed Educational). Also *Egypt, Lebanon*.

The following are suitable for secondary students:

An Oxfam Country Profile - series:

Johnson, Chris, 1998, *Afghanistan*

Olsen, Neil, 1998, *Albania*

Frost, Nicola, 2002, *Indonesia*

Peters, Chris, 1996, *Sudan*

Mumtaz, K and Mitha, Y, 1996, *Pakistan*.

Caritas Australia, *Asia Our Neighbour: Bangladesh*. Catholic Education Commission NSW (Video, running time 36 minutes)

The Middle East

The following video is for senior secondary students, but teachers may be able to use it as background information or select parts to use with students:

Video Education Australia, 2001. *The Taliban Legacy*. (Running time 36 minutes).

Muslims in Australia

Saeed, Abdullah, 2003. *Islam in Australia*. Allen and Unwin.

Video Education Australia, 2001. *Muslims in Australia*. (Running time 27 minutes).

Also able to be downloaded from the web:

Saeed, Abdulla, 2004. *Muslim Australians: Their beliefs, practices and institutions*. Department of Immigration, Multicultural and Indigenous Affairs, Australian Multicultural Foundation and the University of Melbourne. (A partnership under the Australian Government's *Living in Harmony* initiative). Found on: www.amf.net.au/PDF/religionCulturalDiversity/Resource_Manual.pdf