

The Citizens of the Globe

Race and Cultural Diversity Resource Manual



THE UNIVERSITY OF
WESTERN AUSTRALIA



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About the Globe Resource Manual

As a first step towards achieving long-lasting structural change and embedding cultural diversity perspectives within the undergraduate curricular fabric, a generic anti-racism program, *Citizens of the Globe – In Tune with Difference*, was created by Equity and Diversity at The University of Western Australia with the assistance of a Department of Immigration and Multicultural Affairs (DIMA) community grant.

In response to the DIMA objectives guiding the 2005/2006 *Living in Harmony* Community Grants Program, and The University of Western Australia's commitment to developing innovative organisational approaches to achieving equity and diversity in its campus community, the overarching aim of the *Citizens of the Globe* Project was to encourage its student participants to identify, challenge and, where appropriate, change their own thinking about race and cultural diversity. The Project used experiential and values-based exercises within a 'race privilege' conceptual framework to promote a deeper, more active and sustained engagement with the issues of cultural diversity, racism and community harmony.

While the Project was an extracurricular initiative, the primary purpose of the *Citizens of the Globe* Race and Cultural Diversity Resource Manual is to extend the critical cultural diversity model developed for the Project and to provide a practical resource for raising the key theoretical concepts of 'race', 'privilege', 'whiteness' and 'white race privilege' in the general undergraduate curricular fabric and in a way that can be adapted across sites.

In developing the framework articulated in this Manual, we have drawn on some of the most cutting edge cultural diversity theoretical material and practical resources and have adapted them in order to create a comprehensive yet flexible framework specific to the university environment. While we have drawn on a range of critical theoretical traditions in the development of the Manual, we have not lost sight of the need to translate theory into practice. The guiding principle for structuring the Manual has been to develop an approach to teaching cultural competency in a holistic way.

Therefore, the aims of this Manual are to provide educators and practitioners in the higher education environment with tools and ideas for:

1. personal reflection *about* practice, and for integrating race and cultural diversity *in* practice;
2. aligning cultural competence with both graduate attributes and course learning outcomes; and,
3. developing targeted and effective educational programs as a catalyst for social change.

It should be noted that while all four sections of the Manual work toward achieving these aims, the degree to which any one aim may be central to a particular section is dependent on the type and purpose of the material presented in that section.

Section 1. Internationalisation and Cultural Diversity: The Higher Education Context outlines the challenges for Australian universities in a wider social, historical and organisational context. It presents a strong case for universities to instill in their students a high level of cultural competence and guidance for future professional practice, to produce graduates who are intellectually and emotionally comfortable with difference. This learning is then translated into a competitive edge in terms of graduate employability and global citizenship.

Section 2. The Language of Cultural Diversity: A Conceptual Map establishes the conceptual framework behind the Project critical cultural diversity model. The theoretical material presented

here allows for a power-sensitive analysis about how systems of thinking work to create 'difference'. This section explores the concepts of 'race', 'privilege', 'whiteness' and 'white race privilege' as a way of unpacking hidden assumptions about our relationships to structures of power in a white, western, liberal democracy such as Australia.

Section 3. *Citizens of the Globe*: Project Description, Key Findings and Practice Reflections presents an overview of the operational aspects of implementing the Project and a summary of the quantitative and qualitative findings. The practice reflections are based on stakeholder and participant feedback and highlight areas where the Project could be adapted to suit different learning areas and needs within the university environment, and where it can be strengthened as a stand alone module.

Section 4. Books, Articles and Online Resources provides direction to other resources and materials for guidance in order to assist you to adapt the framework to suit your own teaching styles, needs and contexts.

About the Authors

Malcolm Fialho has more than 16 years experience as a diversity and human rights practitioner and educator in Western Australia. Prior to taking on the position as Diversity Officer at The University of Western Australia in 2000, Malcolm held leadership positions in the equity and diversity area across the Commonwealth (DIMA and ATSIC) and community-based sectors, including a five-year stint as Director, Northern Suburbs Migrant Resource Centre. Malcolm holds a postgraduate qualification in cross-cultural psychology and is passionate about further developing and deepening the nexus between human rights education and organisational change by having difficult 'conversations' and applying 'unsettling' theory for social change, particularly around issues of race and cultural diversity. The *Citizens of the Globe* Project presented an innovative opportunity for the conversation to progress beyond traditional cross-cultural communication methods and incorporate the important, but often invisible, power-sensitive dimension of a meaningful analysis on race in contemporary Australia.

Gillian Carter completed her PhD in English, Communication and Cultural Studies at the University of Western Australia in 2003. In the process of creating a geopoetical methodology for unearthing the political encryption of place, Gillian's intellectual interest in the politics of location became an active commitment to human rights and social justice. In a parallel development, Gillian found herself turning away from the private sector as the primary source of her freelance work and toward the community sector. The two combined in concrete form when, at the beginning of 2004, she became the in-house writer developing accessible consumer education publications for a community legal centre. Finding limitations to achieving structural change within the legal disadvantage model, Gillian was drawn to Equity and Diversity at UWA in mid-2005. Writing the *Citizens of the Globe* Resource Manual has allowed Gillian to draw on both her academic training and practical experience in using her own white privilege to work for social and cultural transformation.

Equity and Diversity at UWA

Equity and Diversity promotes and supports UWA's vision to provide an inclusive environment for all staff, students and the broader community we engage with. It aims to create an environment which celebrates diversity and is free from all forms of discrimination and harassment; an environment which recognises, utilises and values the knowledge, abilities, skills and ideas of all our people, irrespective of race, ethnicity or religion, gender or sexual orientation, education level, socio-economic background, age, disability or family responsibility.

Located in Human Resources, Equity and Diversity provides a consultancy service across the University, offering advice on strategic equity and diversity matters to senior staff, supervisors and individuals, as well as the Guild of Undergraduates and the Colleges. Equity and Diversity assists those in senior administrative roles to identify gaps in policy, service provision and operational processes that may serve to limit opportunities for access and success to a wider representation of staff and students. Equity and Diversity also provides advice and assistance to Deans, Heads of School and Managers of sections to assist in the integration of equity and diversity into faculty, school and divisional strategic planning processes.

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Acknowledgements

The authors would like to thank the following people for their assistance with the Resource Manual: Beverley Hill (Manager, Equity and Diversity) for leadership, support, and feedback on the Manual content; Lesley Roberts (Administrative Officer, Equity and Diversity) for tireless administrative support; Deanne Gannaway (Flinders University), Dr Allan Goody (Director, UWA Centre for Teaching and Learning), and Dr Romit Gasputa (UWA School of Asian Studies) for feedback on various aspects of the Manual; Associate Professor Jane Long (UWA Pro Vice-Chancellor, Teaching and Learning) for her commitment to developing cultural competence as part of the UWA student experience; and the UWA Teaching and Learning Committee for their generous discussion of the implementation possibilities raised by the Resource Manual.

The authors would like to thank the following people and groups for their assistance with the Project: the Department of Multicultural and Immigration Affairs; Caroline Golpakrishnan, Project Manager and presenter; Gail Barrow (School of Indigenous Studies), presenter of the Indigenous workshop; the Project Reference Group: Margo Darbyshire (St George's College), Justine Leavy and Dr Jenny Bazen (Faculty of Medicine and Dentistry), Dr Daniel Stepniak (Faculty of Law), Sean Brito-Babapulle (Trinity College), and Dr Susan Young (School of Social Work and Social Policy); Dr Tanya Dalziell (School of English, Communication and Cultural Studies), Professor George Sefa Dei and Dr Robert Bean for useful conversations about various aspects of the Project; the actors who performed *Off-white and Brown*: Craig Williams, Mike McCall, Summer Williams and Angelique Malcolm; and all the students who participated in the Project, especially Daniel Vucjic, Adam Ebell and Suzanne Akila from the Blackstone Society, Faculty of Law.



Australian Government
**Department of Immigration
and Multicultural Affairs**

This project is proudly supported by the Australian Government's *Living in Harmony* programme. For more information, visit www.harmony.gov.au

SECTION ONE

Internationalisation and Cultural Diversity: The Higher Education Context

A Changing World

Geographically located on the edge of the Indian Ocean rim, The University of Western Australia looks north-west to its regional neighbors in South East Asia, as well as east to the nation's capital and the rest of mainland Australia. Historically, as the state's oldest university, UWA carries the inherited traditions of the nation's British origins, although these have been adapted over time to more closely reflect the diversity and needs of the Western Australia population. The University also looks to the USA as a significant force shaping the complex interplay of politics, economics and ideologies that comprise the rapidly changing, globally-oriented world we find ourselves in today.

Positioned between these powerful – and often conflicting – influences, coupled with the unprecedented level of change that has followed in the wake of rapid technological advancement and the advent of the new knowledge economy, as well as advances in communications and transport, the University has had to reassess its role and purpose in society. UWA is not alone in this. Many of Australia's universities have undergone the necessary reflective process in order to develop their future direction in a highly competitive higher education market, in order to better see the opportunities that come with the challenges.

Set against this global backdrop, the last twenty years have seen a number of shifts at the national level which have had a long-lasting impact on the higher education sector. First among these has been a significant decline in government funding and the advent of more rigorous requirements in order for universities to receive that funding. This has meant that universities cannot rely solely on public funding and have found it necessary to develop new sources of revenue in order to survive. Diversification of revenue is also a key factor in a university's ability to maintain its autonomy.

One result of this diversification has been the turn to the full-fee paying international student as a source of income. However, competition for the international overseas student market is fierce. Australian universities have found that they are not only in competition with each other, they must also compete with strong existing competitors in countries such as New Zealand, Canada, the United States and new competitors in Malaysia, Singapore and the Netherlands.¹ Virtual universities and technical colleges represent a previously unimagined alternative to more traditional pathways to a higher education; and a proliferation of private colleges and institutions offering internationally recognised qualifications present a real threat to the attainability of this market, with their certificate courses frequently providing a far cheaper alternative to a university degree.

To survive, a university cannot afford to become complacent. The precarious stability of this globally-oriented world means that "key international events, such as threatened or actual outbreaks of terrorism, war or epidemics of disease, have the potential to jeopardise entire cohorts of an institution's student body or income base."² This uncertainty is compounded by the fact that students are more discerning than ever before. The fee-paying student, both international and domestic, now has different expectations. With an array of options for a higher education before them, if a student feels their needs are not being met, they will soon go elsewhere. Therein lies the very real possibility of a decline in student numbers, a loss of revenue and, ultimately, a loss of reputation and competitive standing.

A Changing Community

The diversity of the University of Western Australia's students and staff reflects that of our society and as well as our strong international links. As a result, UWA has solid traditions of equity and inclusivity which have helped ensure that our students are

¹ The University of Adelaide Strategic Plan: *Future Directions*, 'Contextual Analysis', p.9.

² *ibid*, p.10.

*provided with a supportive learning environment and that our graduates have the skills and values necessary for living and working in a diverse global environment. ... We have an obligation to teach and support our diverse student population in a manner which is sensitive to the different needs of all individuals.*³

While UWA's undergraduate student population is still predominantly comprised of Western Australian school leavers – many of whom come from comparatively privileged backgrounds – the University's efforts to create a more inclusive environment which more closely reflects the diversity of the broader community are becoming apparent. The international cohort, coupled with greater staff diversification, a growing postgraduate population and domestic undergraduate students from a broader range of socio-economic, cultural and linguistic backgrounds are visible evidence of UWA's adoption of a diversity framework which embraces cultural change, and of its commitment to dismantling barriers to participation in University life.

The University of Western Australia recognises that it has a pivotal role to play in reflecting and responding to the needs of a diverse society and, in doing so, to contribute to the economic, social and cultural well-being of the broader communities in which it operates. This particular sense of service for the benefit of the community – what we now describe as 'corporate social responsibility' – has enabled the University to take great strides toward the creation of an inclusive environment that values the diversity of all members of its campus community. The case for workplace diversity alone has shown that there is a higher retention of staff and lower absenteeism rates; improved creativity, innovation and problem-solving; and a decline in discrimination actions. Effective diversity management also facilitates the development of the necessary cross-cultural capabilities to build strong international relationships.

Despite these efforts, the influences of globalisation and internationalisation have now necessitated even greater reforms in the Australian higher education sector. The force of these influences is requiring universities to find new ways of revitalising both the curricula and the broader student experience to ensure that the needs of all their students are being met. The challenge for UWA now is to continually take steps toward fulfilling its vision of the future, a future in which The University of Western Australia is "recognised internationally for its excellence in teaching and research and as a leading intellectual and creative resource to the communities it serves".⁴ If UWA is to achieve this vision, it must seek new ways to fulfill its corporate social responsibility and leadership role in the wider community.

Exploring New Possibilities

*The Internationalisation of the curriculum is leading to greater emphasis on understanding cultural diversity in the community and the workplace. As the Higher Education sector increasingly engages with overseas markets and as more international students undertake Higher Education studies in Australia, teachers and managers require skills and support in understanding and responding to cultural differences.*⁵

The University's commitment to innovation, academic freedom and new ideas in all that it does has, particularly in the face of challenges to the sector in the last decade, become apparent in two significant social and ethical ways: in the changing nature of the communities which comprise The University of Western Australia and all that this entails, and in the qualities and values the University seeks to instill in its graduates.

³ Prof. Deryck M. Schreuder, UWA Vice Chancellor, 'Foreword', *Achieving Diversity and Inclusivity in Teaching and Learning at The University of Western Australia Project Report* (September 1999).

⁴ The UWA Strategic Plan, 2001.

⁵ DIMA *Managing Cultural Diversity: A Guide to Resources for Educators and Managers Working in Higher Education*, 21.

The University recognises that a new graduate does not only take their disciplinary knowledge out into the world with them, but also the skills gained along the way. It is by fostering those necessary skills in the teaching and learning environment that a UWA graduate can “develop the ability and desire to ‘acquire mature judgment and responsibility in ethical, moral, social, and practical, as well as academic matters’ and ‘to question accepted wisdom and be open to new ideas and possibilities’.”⁶

To this end, UWA seeks to instill in its students a high level of cultural competence and guidance for future professional practice. Cultural competence is not merely an outcome measurable in management terms, but a series of qualities or attributes that we seek to encourage and develop in our students in order for them to not only thrive in this world, but to be better able to address its inequities and work toward effecting positive change. For UWA graduates, this learning is then translated into a competitive edge in terms of graduate employability and global citizenship.

One way the University can achieve this objective is by implementing strategies which can achieve its desired graduate outcomes by addressing issues of cultural competence as part of the student’s learning experience. Several key competencies and employability skills can be fostered through the development of cultural competence, including the ability to work collaboratively with different groups, build positive relationships, recognise social justice issues relevant to their discipline and professional area,⁷ and to “acquire cross-cultural and other competencies to take a citizenship and leadership role in the local, national or international community.”⁸

It is well-established that diversity improves the quality of decision-making, and opens the way for a wider range of solutions, possibilities and innovative ideas, but how we harness this diversity to achieve this is less clear. The critical cultural diversity model developed for the *Citizens of the Globe* Project works to directly harness this diversity because it does more than change what we are doing. It changes how we are thinking. The different perspectives, systems of thinking and understanding that cultural diversity brings with it can work to enhance the generation of ideas and production of knowledge in the teaching and learning environment – the University’s core business – because its value lies in its very difference and not its sameness.

To take the engagement with issues of race and cultural diversity to this higher level requires a different approach to the more conventional established methods of developing cross-cultural awareness. The Project utilised strategies which maximised the deep approach to learning.⁹ In addition to exploring the intellectual aspects of ‘race’ and ‘culture’, and promoting the personal, social and economic benefits of building cultural competence, the critical cultural diversity model developed for the Project includes a third essential element. This is the theoretical framework which requires the participant to undertake a power-sensitive analysis of their own relationship to the concepts of privilege, power and oppression, whiteness and white race privilege.

The *Globe* model is the first in Australia to offer a practical application of this theoretical material specifically tailored to the higher education sector. While there are a significant number of universities employing the white privilege conceptual framework for developing cultural competence and achieving social change in the United States,¹⁰ it remains largely the province of academic enquiry in Australia. What we currently have here in Australia are some very comprehensive practical resources which focus on the development of an inclusive environment and building diversity management capacity.¹¹ The importance of these resources should not be

⁶ The UWA Educational Principles are set out in the UWA Strategic Plan and are listed overleaf.

⁷ *Managing Cultural Diversity*, p.22.

⁸ UWA Educational Principles.

⁹ See ‘Key Principles on Student Learning’ in the *UWA Guidelines on Learning Skills*.

¹⁰ Some of these are listed in Section Four.

¹¹ See, in particular, the Flinders University Cultural Diversity and Inclusive Practice Toolkit and the DIMA *Managing Cultural Diversity* Guide in Section Four.

underestimated. The base level for embedding cultural competency skills at a higher level is an inclusive environment in practical terms.

Utilising this critical cultural diversity approach to develop cultural competence in our students can also have the more immediate effect of facilitating their mastery of a number of course learning outcomes which translate, at a higher level, into graduate attributes. For example, the ability to develop collaborative learning skills and work in a team, to critically analyse and problem-solve, to apply their knowledge in real-life contexts and to develop disciplinary-specific understandings of professional and ethical responsibility can all be enhanced through the *Globe* model. By giving students the opportunity to become emotionally and intellectually comfortable with difference, they can learn to see that being challenged by different perspectives and worldviews can be productive rather than personally confronting. Encouraging students to work with the idea of creative conflict generated by difference can assist their development as innovative thinkers and reflective practitioners.

Developing meaningful cultural competency in our students also works to fulfill the University's social justice agenda. Not only does it enable the University to create a more truly inclusive environment and curriculum where all staff and students are able to realise their full potential, it also enables the University to contribute to the future well-being of our world by creating leaders of tomorrow who are truly citizens of the *Globe*.

UWA Educational Principles

Students at The University of Western Australia are encouraged and facilitated to develop the ability and desire to:

- master the subject matter, concepts and techniques of their chosen discipline(s) at internationally-recognised levels and standards;
- acquire the skills required to learn, and to continue through life to learn, from a variety of sources and experiences;
- adapt acquired knowledge to new situations;
- communicate in English clearly, concisely and logically;
- acquire the skills needed to embrace rapidly-changing technologies in a global environment;
- think and reason logically and creatively;
- undertake problem identification, analysis and solution;
- question accepted wisdom and be open to new ideas and possibilities;
- acquire mature judgment and responsibility in ethical, moral, social, and practical, as well as academic matters;
- work independently and in a team; and,
- acquire cross-cultural and other competencies to take a citizenship and leadership role in the local, national or international community.

SECTION TWO

The Language of Cultural Diversity: A Conceptual Map

If education is about learning to see the world in new ways, it is bound, at times, to leave us feeling confused or angry or challenged. And that is a good thing.¹²

This Section of the Resource Manual provides a conceptual map to help the reader navigate the challenging terrain of 'race', 'whiteness', 'privilege', and 'white race privilege' which forms the theoretical framework of the *Globe* model. It grounds the conceptual material in the Australian higher education context and, in doing so, highlights the importance of effecting social change through a developed understanding of the relationships between privilege, power and oppression in a contemporary western liberal democracy like Australia.

Racism in Contemporary Australia

First, calling someone a racist individualises the behaviour, and veils the fact that racism can occur only where it is culturally, socially and legally supported. It lays the blame on the individual rather than the systemic forces that have shaped that individual and his or her society. White people know they do not want to be labeled racist; they become concerned with how to avoid that label, rather than worrying about systemic racism and how to change it.¹³

Despite active efforts made toward achieving a non-discriminatory policy environment over the last forty years, with the 1967 Referendum, the dismantling of the White Australia Policy and anti-racism legislation, it is important to acknowledge that Australia's domestic and foreign affairs policies are underpinned by racism manifested in a xenophobic fear of 'difference'. Evidence of this sentiment can be seen in the extraordinary level of grass-roots support for the Hanson phenomenon, the higher levels of Indigenous unemployment and incarceration, and the race-based violence of the Cronulla riots in 2005. Political and legal measures underpinned by a xenophobia can be found in Australia's refugee policy and detention centres, where the fear of the stranger (coloured, Muslim) experienced by 'middle Australia' and 'ordinary Australians' is legitimised within the boat people discourse. This has become more pronounced following the September 11 and Bali bombings, culminating in the 'war on terror' and Australia's new, stringent, anti-terrorism measures.

There are two types of inherent racism characterising developed nations since the rise of western industrial capitalism and colonisation. The first of these is 'scientific racism' which utilises a particular construction of race in order to legitimise the exclusion of non-white 'minority' groups from participation in the institutions that form the foundation of the social, economic and political life of a nation. In Australia, scientific racism was historically manifested in the White Australia Policy and, while we may think that in these more enlightened times we have left this Policy behind, its presence remains deeply embedded in the legal, economic, social and political systems which structure our everyday lives.

The manifestation of 'differential' or 'cultural' racism is more insidious. For example, organisational cultures are still characterised by basic assimilation themes that require staff to conform, to 'fit in', and to adopt practices that have always been done in a particular way; there is a primacy of efficiency that often submerges, rather than celebrates, diversity. Quite simply, when an organisation invites people of difference into its culture, it is the people and not the culture who are required to change. Its subtle influence takes place in our daily working and living practices which are unconsciously informed by judgments about individual capacity and worth, judgments based on what the individual looks like, how they speak, and where they come from: judgments based on racial characteristics. Race, of course, is not the only factor governing these matters: gender, age, disability and sexuality all play their part in informing how we perceive others. But, as race theorist

¹² Paula S. Rothenberg, 'Introduction', in Paula S. Rothenberg (ed.), *White Privilege: Essential Readings on the Other Side of Racism*. Second Edition (2004; New York: Worth Publishers, 2005). p.1.

¹³ Stephanie M. Wildman and Adrienne D. Davis, 'Making Systems of Privilege Visible', in Rothenberg, p.97.

Richard Dyer has shown, while “people of goodwill everywhere struggle to overcome the prejudices and barriers of race, [...] it is never *not* a factor, never not in play.”¹⁴

Not surprisingly, the racial power ‘divide’ remains. The reality of the cultural and racial diversity of Australia’s population is not yet reflected in the senior levels of public life. Despite this diversity of population, Australia has the whitest parliament in the western world, and the Australian Vice-Chancellors Committee (AVCC) and Group of 8 Universities senior management have little or no race and ethnic diversity in terms of staff representation at senior decision-making levels. In contrast, approximately one third of Australians from culturally diverse backgrounds are under-employed and the life expectancy of an Indigenous Australian is 16-20 years less than that of a non-Indigenous Australian. Visible minorities are still unable to fully participate in, and have access to, the social, political and economic spheres which shape the nation.

Whiteness

*... there is something at stake in looking at, or continuing to ignore, white racial imagery. As long as race is something only applied to non-white peoples, as long as white people are not racially seen and named, they/we function as a human norm. Other people are raced. We are just people. There is no more powerful position than being ‘just’ human.*¹⁵

Historically, critical studies and research into race have focused on images of non-white groups, primarily ethnic minorities from non-Anglo backgrounds and Indigenous peoples. Images of white people are rarely examined. To state an interest in the analysis of race leads to the assumption that the concern is with non-white racial imagery. As Tim Wise has so succinctly expressed it, “being white means never having to think about it.”¹⁶

This gap has been addressed primarily in the area of postcolonial studies. Critiques by scholars such as bell hooks, Patricia Williams, Gayatri Spivak and Edward Said have provided alternative insights into how racially-based power imbalances are created and maintained across various contexts. Aspects of this research have gradually filtered through to studies on organisational management, sociology and pre-tertiary education. However, it has only recently begun to percolate through to the Australian higher education sector with significant work being undertaken in, for example, the Division of Education, Arts and Social Sciences at The University of Adelaide, the Centre for Cultural Diversity and Social Justice at Southern Cross University and the School of English, Communication and Cultural Studies at The University of Western Australia.

However, there is a danger that, with its acceptance into the academy, the critical discourse of whiteness is losing sight of its political basis in the everyday reality of those who are disadvantaged by white privilege. With academic credibility comes the need to write in the voice of the academy and there seems to be an emerging trend toward publishing papers which are so theoretically and semantically dense that they are virtually inaccessible to anyone outside academia. In presenting this area of critical social enquiry more as an abstract object of study than a powerful tool for achieving social change, there is the danger of reinforcing the very structures it seeks to dismantle. By translating the theoretical into the practical, the *Globe* model comes from a position which shows how whiteness – especially when combined with the concept of privilege – has the capacity to drive real social and cultural transformation.

¹⁴ Richard Dyer, ‘The Matter of Whiteness’, in Rothenberg, p.11.

¹⁵ Dyer, pp.9-10.

¹⁶ Tim Wise, ‘Membership has its Privileges: Thoughts on acknowledging and Challenging Whiteness’, in Rothenberg, p.119.

Privilege

The invisibility of privilege strengthens the power it creates and maintains. The invisible cannot be combated, and as a result privilege is allowed to perpetuate, regenerate and re-create itself.¹⁷

While universities have been responding incrementally to diversity over the past two decades, the nature of the response is generally located in marrying 'difference' to disadvantage. Higher education service provision has focused on the identification and removal of barriers to access for Indigenous Australians and those from culturally diverse backgrounds, and rightly so. However, this sometimes has the unintentional result of framing difference as a deficit rather than as an asset or advantage. In order to understand the limitations of just how much can be achieved by the disadvantage model, we need to look at its flipside, advantage or privilege.

Privilege, in its simplest definition, is understood to be those rights, benefits and advantages enjoyed by a person or body of persons beyond the advantages of other individuals. The belief in the level playing field and equal opportunity, and the value we place on the rewards rightfully earned by hard work naturalise the hierarchies of privilege and conceal its attendant asymmetries of wealth and advantage. Our privilege allows us to undergo a kind of 'forgetting' and we uncritically accept the resultant reality at face value. If we turn privilege around and look at it through the lens of whiteness, we can begin to see how we are complicit in maintaining a system which works to exclude even though, as individuals, we work to include.

Put simply, in higher education, privilege means that Anglo-Australian staff and students:

- will not have to fear rejection from their colleagues or classmates if they have different world views, customs and practices;
- will not consider their race or cultural background (including accent) as a reason for not getting a job or promotion;
- will not suffer from an absence of role models, sponsors, or mentors;
- will enjoy texts and examples within the curricular that largely reflect and affirm their own cultural background and experience and, as an extension, will accrue the benefits of a culturally-biased curriculum;
- will not require information about the potential adverse impact of racism in higher education;
- will be familiar with the language of educational instruction and business transaction, including acronyms and colloquialisms, in both the student and staff environments;
- will not have their achievements perceived as an act of tokenism or affirmative action;
- will not be expected to advocate for their race nor have their behaviour judged as representative of all of their race;
- will not be excluded from social activities.

When left unexamined, privilege can impede the achievement of an environment that values and affirms diversity, thereby diminishing the ability of some staff and students to fully participate in all facets of university life. It is because of this historically conferred systemic privilege that the relationship between white and non-white people is still characterised by inequity, oppression and an imbalance of power.

White race privilege

It is often easier to deplore racism and its effects than to take responsibility for the privileges some of us receive as a result of it. By choosing to look at white privilege,

¹⁷ Wildman and Davis, 'Making Systems of Privilege Visible', in Rothenberg, p.95.

*we gain an understanding of who benefits from racism and how they do so. Once we understand how white privilege operates, we can begin to take steps to dismantle it on both a personal and institutional level.*¹⁸

White race privilege refers to the systemic benefits that accrue to people on the basis of their membership with the white dominant majority. It is not about skin colour *per se*, but about how privilege is afforded because of race membership in a particular society, at a given time. Nor is it about removing privileges from white people. Rather, it is about learning to recognise and use our privilege for the benefit of those disadvantaged by it. Peggy MacIntosh's seminal essay, 'White Privilege: Unpacking the Invisible Knapsack', is widely acknowledged to have led the way in uncovering how the system of white privilege works and identifying what some of those race membership privileges are. There are copyright restraints on reproducing Dr MacIntosh's essay but it can be found in Paula Rothenberg's edited collection, *White Privilege: essential readings on the other side of racism*, and is highly recommended reading.¹⁹

Recognising white race privilege has important implications for higher education in Australia. The capacity for the 'white privilege' conceptual material to disturb our habitual ways of knowing and understanding the world is such that only a rare few can choose to ignore it once they become aware of its existence. Even those who discredit or resist the material must engage with it in order to do so. It is therefore important to stress that this approach is about seeing how our inherited values and belief systems can exert a race-based exclusionary influence. It enables us to critically reflect on how the ways in which we produce knowledge can work to exclude and undermine efforts to create a truly inclusive environment. As race theorist R. Rodriguez points out, a major gap in the discussion of multiculturalism in the higher education environment lies in the fact that, "the majority of students, faculty and administrators are oblivious not only to what it means to be white, but to the extent to which their whiteness dominates the campus culture, making it uncomfortable for many people of colour."²⁰

The reaction to the concept of white race privilege has, at times, been vehemently negative. However, disagreement and debate between strongly divergent viewpoints serve more to strengthen whiteness studies as a valid field of interdisciplinary study than they do to undermine or discredit it. The existence of such vigorous resistance to the white privilege approach to combating racism – and, by extension, other forms of systemic and attitudinal discrimination – is testament to how powerful a vehicle for social change this conceptual framework is. In some people, understanding the concept generates the critical level of disturbance needed to motivate them towards actively working toward social change, rather than passively accepting the received wisdom of the dominant norm that defines our society. This internal change is normally only generated experientially, through contact with some form of discrimination, harassment, or clear affront to the individual's moral sense of right and wrong (for example, the 'children overboard' affair).

Learning about how we all contribute to systemic racism can have the effect of profoundly shaking long-held beliefs and assumptions, resulting in feelings of guilt, anger and fear. However, in the process of coming to terms with this displacement, we discover a higher degree of empathy and understanding for those who are disadvantaged by the deeply embedded inequities which underpin a white, western, liberal democracy such as our own and, very often, a new and surprising determination to work for social change. Diversity can be seen as a means of finding out about ourselves: it is not until we know what is different from us can we truly know ourselves; it is not

¹⁸ Rothenberg, 'Introduction', p.1.

¹⁹ Dr MacIntosh's main work with K-12 teachers, the national US SEED (Seeking Educational Equity and Diversity) Project on Inclusive Curriculum, is funded in part through copyright fees from the reproduction of her white privilege work. Because of this copyright arrangement, the essay may only be reproduced in print format under arrangement with Dr MacIntosh. All online versions are pirated.

²⁰ R. Rodriguez, *The Study of Whiteness: Black Issues in Higher Education* (New York: Allen and Unwin, 1999).

until we are exposed to differences that we become aware of prejudices and stereotypes; it is not until we experiment with working with difference that we have an opportunity to dispel those stereotypes.

The students who participated in the *Citizens of the Globe: In Tune With Difference* Project were given a unique opportunity to examine how they positioned both themselves and others in the context of their race-based membership through the prism of white privilege. The next section looks at the practical implementation of this framework and its outcomes, and explores possibilities for incorporating it into the undergraduate student experience as an essential part of their broader education.

SECTION THREE

The *Citizens of the Globe*: Project Description, Key Findings and Reflections

Project Description

The *Citizens of the Globe – In Tune with Difference* Project was implemented at six sites: the Faculties of Law and Medicine, Schools of Social Work and Dentistry, and two UWA Residential Colleges, Trinity and St George's. The Project had high level support and commitment at the local level involving academic and general staff with an established collaborative relationship with Equity and Diversity, and who had already begun to address cultural diversity in their curriculum to varying extents. Course conveners in Law, Medicine, Dentistry, and Social Work, and the Heads of St George's and Trinity Residential Colleges formed a Reference Group to oversee the Project. A Project Officer was employed to coordinate the program.

The program was comprised of the following:

Three awareness raising sessions (all three sessions were undertaken at each of the six sites)

Session 1: Understanding Culture, Diversity and Race Privilege

Session One explored the concept of culture (both generically and in relation to the participant), race in contemporary Australia, the notion of white race privilege, and practical strategies for achieving greater community harmony. Because this interactive session explored both the intellectual and emotional dimensions of race and cultural diversity, it was personal in its orientation and incorporated the participants, their perspectives and experiences. This approach facilitated an open discussion and consideration of the issues.

Session 2: Indigenous Cultural Awareness

Session Two looked at the links between the historical and contemporary circumstances of Indigenous Australians. This session highlighted the issues and challenges faced by Indigenous Australians and approached key historical events from the perspective of Indigenous knowledges and experiences. The workshop included an experiential activity based on the 1905 Act which encouraged students to imagine what it might feel like to have been an Indigenous person at that time. The session concluded with practical strategies and useful insights for working with Indigenous Australians.

Session 3: Race Reading, *Off White and Brown*

Professional actors performed a live reading of *Off White and Brown*, a comedy based on issues of race and cultural diversity. Humour is an effective device for defusing sensitive and/or confronting material and this component of the program provided participants with a non-threatening vehicle for a broader exploration of the Project's key concepts in the open discussion which followed the performance.

Program evaluation

In order to meet the objectives of the Project, the Project Reference Group determined that a retrospective assessment of a shift in awareness, knowledge and skills through the administration of a post-test survey would be appropriate. Participants were asked to critically reflect on the concepts introduced in the program and to articulate their understanding, awareness and confidence in dealing with issues of race and cultural diversity (see Key Findings).

Student awards

Five Race and Cultural Diversity Awards (each valued at \$375) were offered to all students who participated in the program. Students were invited to submit a piece of work (e.g. an essay, poem, personal reflection through journaling, artwork, etc) reflecting the key themes explored during the

three interactive workshops. The entries were assessed by an independent panel comprised of UWA staff and a student representative.

The trainers

The first workshop was co-facilitated by two experienced presenters, in this instance, a male and female, both from culturally and linguistically diverse backgrounds. The second session was facilitated by an equally experienced female Indigenous educator. All three used interactive methods to engage participants and encourage them to reflect upon topics of a particularly sensitive nature, although it was necessary to adapt these to suit the size of the group. Factors such as group size, academic year level and whether the site was disciplinary-specific or not, led to considerable variation in the depth of engagement and constructive participation by the student groups (see Practice Reflections).

Student cohort

Approximately 270 students participated in the Project and 209 responded to the survey. Of these 209, 85 were located in the disciplinary-specific sites and 124 in the residential colleges. All the college students were new arrivals enrolled in a first year course at UWA, with a demographic profile that covered a range of culturally and linguistically diverse backgrounds.

It is important to note that because this was a voluntary, extra-curricular program, it was necessary to actively recruit participants and encourage retention. In addressing this, some of the stakeholders were able to incorporate the program into their existing timetables and thus ensured higher student retention rates throughout the program. The two Colleges included the *Globe* sessions as part of their student orientation activities.

Key Findings

209 of the 270 student participants completed and returned the post-program surveys. The survey explored shifts in awareness and knowledge of race, culture and diversity issues, confidence in applying this understanding to combat racism, the nature of participants' learning experiences and suggestions to strengthen the program.

Quantitative feedback

61% of the respondents were female and 39% male. While the sample was predominantly Australian-born (56%), there was significant representation from Canada, the UK and USA (14%); South America, Africa and the Middle East (11%); and East, South East and South Asia (19%). English was predominantly (89%) the first language spoken across all groups.

- More than three-fourths (76%) of the sample were of the view that participating in the program had enhanced their awareness of race and cultural diversity issues, with females (81%), and those who were Australian born (78%) and UK/US/Canadian born (82%) reporting the highest levels of increased awareness. This finding is particularly important because of the concepts used to explore these issues.
- 71% of respondents were of the view that participating in the Indigenous component had increased their awareness, with females (77%) and overseas born participants (75%) reporting significantly higher levels of increased awareness.
- 60% of respondents reported feeling greater levels of confidence in both identifying and challenging racism, with females (63%) reporting significantly higher levels than males. There was little difference between overseas and Australian born in this area.
- 76% of respondents felt the program should be made available for all UWA students, with more than a quarter strongly agreeing with this sentiment (27%). Of this 76%, the highest

percentage of agreement came from Culturally and Linguistically Diverse (CALD) respondents (86%), followed by UK/US/Canadian born (75%), and Australian born (68%).

Qualitative feedback

Extensive qualitative student feedback indicated that the program had provided a reflective space and open forum for constructive dialogue around issues of race, cultural diversity and Indigeneity. It had promoted greater visibility of these issues in a contemporary context, thus challenging previously held assumptions and stereotypes. Overall, the sessions had developed the respondents' understanding of the multi-faceted nature of racism – its prevalence, manifestations, layers, nuances and emotions – and provided a space for the overseas-born students to offer their perspectives and to share their experiences of Australia. Participants reported feeling stretched emotionally and intellectually through the exploration of 'privilege' and 'whiteness' and had felt safe to raise issues of racism in a constructive way without experiencing the fear of being labeled racist. Finally, in the disciplinary-specific groups of Medicine, Dentistry, Social Work and Law, the Project had been particularly useful by providing a practical dimension through the linking of cultural diversity to professional practice.

In their assessment of the quality of submissions for the Student Awards, the independent judging panel commented that "the sensitive, self-reflexive meditations on race and cultural diversity in contemporary Australia were impressive, and the determination 'to make a difference' promises positive future engagements with the social, political and personal implications of difference."

Practice Reflections

Members of the Project Reference Group formed a focus group and provided useful insights and constructive feedback to strengthen the Project as a race and cultural diversity education initiative. As site coordinators, their analysis was informed by both their own perceptions as well as those of the students who participated in the program. By revealing the pitfalls and their solutions, as well as foregrounding the strengths of the program, the aim of these practice reflections is twofold: to show how an approach such as the one taken here can be adapted to suit a range of disciplinary and professional development contexts within the university teaching and learning environment, and to help practitioners and educators anticipate some of the surprises that implementing a project of this nature might entail.

Timing of intervention

The Project was targeted at primarily first year students and the survey findings indicate that it achieved its overall awareness-raising objective with this group. However, the Project experience revealed that in order to achieve a more meaningful and sustained engagement with the issues, it is vital to look carefully at where an intervention of this nature is positioned within the student experience. Both participant and stakeholder feedback revealed that there may have been greater engagement, particularly at the residential colleges, had the program been implemented later in the undergraduate student experience. In contrast, feedback from the disciplinary-specific sites highlighted the fact that students in their second or third academic year, having gained both maturity and experience, are likely to be more open to exploring race and cultural diversity at a deeper level than newly commencing first years.

Sequence of workshops

The series of Project components was arranged so that the two more formal seminar/workshops were followed by the lighter approach taken in the live race reading of *Off White and Brown*. The order of the sessions was based upon the premise that intellectual exposure to the concepts in the first workshop would facilitate greater engagement with, and understanding of, the Indigenous

knowledges and perspectives presented in the second, and the nuances of the race reading in the third.

While this formula worked well at the disciplinary-specific sites, the experience at the colleges suggests that a less formal introduction to the concepts may have been more appropriate for their students. Beginning the series with the race reading or a multicultural luncheon with a guest panel, for example, may have decreased the extent to which these students felt confronted by the more complex and confronting concepts of 'difference', 'power', 'whiteness' and 'white race privilege'.

Spacing of workshops

The three program sessions were conducted over two weeks. While there is a strong argument supporting a short duration in order to establish conceptual continuity and connection, it is also necessary to allow appropriate reflection and processing time between sessions, particularly when the material is both intellectually and emotionally challenging. The amount of time required is dependent on the needs of the group in question and a balance between reflection and connection should be sought.

Conceptual considerations

The Project sought to foster deeper levels of understanding and sensitivity towards race in contemporary Australia by approaching the material through a power-sensitive analytical framework that discussed the twin concepts of privilege and whiteness. As discussed in Sections One and Two, this approach differs from the more customary cultural awareness training methods because its conceptual basis challenges the participant to critically examine their own deep-seated beliefs and values from a perspective which unsettles their habitual understanding of the world. Many participants noted the value of having 'one's world view displaced' and in 'feeling uncomfortable and challenged' by the content of the program.

While this approach to the analysis of power and privilege is critical to developing a deeper understanding and empathy with the issues, such an approach may be too uncomfortable for participants with limited exposure to cultural diversity intellectually, emotionally and experientially. Feedback suggests that for a first year student cohort primarily comprised of school-leavers, it may be more appropriate to begin with a less intellectually challenging and emotionally discomfiting approach to raising cultural awareness. More conventional awareness-raising approaches to issues of race and cultural diversity can prepare early year students for the introduction of the more complex conceptual material later in their undergraduate student experience.

Presenters

The stakeholders were unanimous in their belief that the success of this program rested largely with the skill and delivery of the presenters, and participant feedback endorsed this. The fact that all three *Citizens of the Globe* presenters were either Indigenous or from a culturally diverse background was reported to have enhanced the students' experience of these issues.

While being from a culturally diverse/Indigenous background was seen as an advantage in this context, stakeholders were clear that, regardless of their background, presenters must have extensive knowledge and experience of social justice in an educational environment and a 'non-combative' approach to teaching others. Educators and practitioners who have undergone the necessary process of critical self-reflection about their own race and/or ethnic identity and have a solid understanding of the conceptual material and analytical tools, were seen as well equipped to guide students through the complexities of the issues and deal sensitively with the level of discomfort it may cause them.

Promotion

Actively tailoring the promotion of the program in terms of its content, relevance and future professional impact to its target groups was instrumental to the success of the Project. Endorsement and promotion of the initiative by leadership at the local level was a vital factor in the successful implementation of the Project, with some stakeholders incorporating the sessions into the existing timetables and the Colleges including it as part of their student orientation. Other factors for consideration when promoting an initiative such as this are discussed under the next three headings.

Personal and Professional development

In order to attract participants and maximise their engagement, human rights education – particularly when conducted as an extra-curricular program - should always be anchored in a personal and professional development context relevant to the needs and aspirations of the target group. The *'Citizens of the Globe'* experience underscored this principle. The greatest impact of the program was experienced in the disciplinary-specific sites of Law, Dentistry, Social Work, and Medicine where the components were positioned as a valuable opportunity to enhance professional development and obtain personal insights necessary to their development as reflective practitioners. Stakeholder feedback also suggested that the effectiveness of the program within a particular discipline would be further enhanced by making specific practical applications between the program content and the situations participants would face as practitioners in the field.

Ownership

The Project experience suggests that more participants may have been engaged in the initiative if student representation had been involved in the planning and developmental aspects of the program. This situation was more marked in the two residential colleges where both student and stakeholder feedback suggested that the presentations could have been made more relevant to these groups had there been student involvement in the preparatory stages. With this in mind, the diversity 'champion' model (where selected student 'social justice ambassadors' could provide human rights leadership and promote the importance of developing sensitivity and awareness around issues of race and cultural diversity) was proposed as an important tool for increasing the efficacy of the program.

Compulsory or voluntary

While participation in the program was largely voluntary at most sites, leadership endorsement ensured that a critical mass of students would attend. The Project experience revealed that both positions carry different costs and benefits. The primary benefits of the compulsory position are that attendance and retention rates are high, with visible leadership involvement clearly communicating the value of the program to the majority of their students. The costs relate to the likelihood of resistance and general apathy that often accompanies coercion, particularly in programs targeting behavioural and attitudinal change. The benefit of the voluntary position is that students who choose to participate in an initiative such as this would already have some interest in the material (which is the ideal starting position for meaningful human rights education), while the potential cost is that because of various competing academic, employment and other interests, students may choose not to, or simply may not have time to, participate in a social change initiative.

Model of program delivery – integrated or stand alone?

Another area for consideration is whether the program would be more effective by being fully integrated within the curriculum of specific disciplines, or conducted as a separate activity. The

Project experience suggests that this choice should be driven by specific program objectives and learning outcomes identified at the local level. For example, in agreeing to participate in the program, the residential college stakeholders clearly had different goals in mind from their discipline-specific counterparts. The Colleges viewed the content of the program as essential learning, but also wanted the program to serve as a vehicle for their domestic and international students to get to know each other and develop a respect for world views and cultures beyond their own. On the other hand, the discipline-specific site coordinators saw real benefits flowing from the location of the program within the core learning of their particular disciplines and tailoring it specifically to their different professional practice contexts.

When incorporating a program such as the *Globe* model into the formal curriculum, consideration should also be given to the requirements of the disciplinary context in question, and the material positioned either directly within the course content or aligned with skills-based or attitudinal learning outcomes. In higher year levels, as the Project experience has shown, the most significant outcomes were achieved when the program was adapted to suit the specific ethical requirements and professional practice contexts of Law, Social Work, Dentistry and Medicine.

Alternatively, the *Citizens of the Globe* Project model has the capacity for both the intellectual rigour and practical application of skills and knowledge to function as a stand-alone, interdisciplinary module or unit with the flexibility to be adapted to suit the needs and year levels of students undertaking it as part of their degree course of study.

Ongoing opportunities to explore these issues

Stakeholder feedback agreed that race, cultural diversity and equal opportunity issues should be raised in an ongoing manner as part of both the formal curriculum and the broader student experience. The stakeholders recommended that the processes of interrogation and reflection central to the *Globe* approach to the development of cultural competency should be integrated throughout the course of a student's undergraduate education, taking into account the year level and maturity of the student cohort at any given time and the degree of critical thinking required, or already developed, by particular disciplines. In addition, the need to develop cultural competency as part of their education has a particular immediacy for students in off-shore locations, participating in exchange programs or on practicums.

Optimal size

The optimal size of each target group participating in any behaviourally and/or attitudinally targeted initiative will have a significant effect on the achievement of its objectives. The experience of the Project found that a maximum of twenty students is the optimal size for generating meaningful dialogue around sensitive topics and encouraging active participation in the learning process. While the core social awareness message cast a wider net with the larger groups, the *Globe* presenters were less able to explore the more challenging and confronting issues in a significant manner due to the logistical accommodations necessitated by the sheer number of students in attendance at these sessions.

SECTION FOUR

Books, Articles and Online Resources

GLOBALISATION AND HIGHER EDUCATION

Books and Articles

'Contextual Analysis', *University of Adelaide Future Directions: Strategic Plan 2004-2008*, 7-11.

Growing Esteem: Choices for the University of Melbourne – a Discussion Paper that invites involvement and response (The University of Melbourne, July 2005).

Harman, Elizabeth, 'Reaping the Diversity Dividend', *Campus Review* 16, 23 (June 14 2006), 10.

Hinkson, J. 'After the London Bombings: Global Terror, the West and Indiscriminate Violence', *Arena Journal* 24 (2005), 139-159.

Online Resources

Australian Mosaic (the magazine of the Federation of Ethnic Communities Council of Australia), 'Globalisation: How is it shaping our multicultural future?' 12, 4 (2005).

www.fecca.org.au

Correcting Course: How We can Restore the Ideals of Public Higher Education in a Market-Driven Era. The Futures Project: Policy for Higher Education in a Changing World (Feb 2005).

www.futuresproject.org

TEACHING AND LEARNING

Books and Articles

Banks, James A. (ed). *Handbook of Research on Multicultural Education* (San Francisco: Jossey-Bass, 2004).

Boice, R. *First-Order Principles for College Teachers: Ten Basic Ways to Improve the Teaching Process* (Bolton, MA: Anker Publishing Co, 1996).

Cushner, K. H. *Human Diversity in Action: Developing Multicultural Competencies for the Classroom* (New York: McGraw-Hill, 1999).

Dimmock, Clive and Walker, Allan. *Educational Leadership: culture and diversity* (London: Sage, 2005).

Gay, G. *Culturally Responsive Teaching: Theory, Research and Practice* (Columbia University, New York: Teachers College Press, 2000).

Greenbank, P. 'The Role of Values in Educational Research: The Case for Reflexivity', *British Educational Research Journal* 29, 6 (2002), 791-801.

Koppelman, Kent and Goodhart, Lee. *Understanding Human Differences: Multicultural Education for a Diverse America* (Boston: Pearson Education, 2005)

NOTE: This book contains a student attitude inventory, learning activities, intergroup exercises and personal clarification exercises to engage students in thinking through issues of race and cultural diversity.

Noel, J. R. 'Multicultural Teacher Education: from awareness through emotions to action', *Journal of Teacher Education* 46, 4 (1995), 267-284.

O'Donnell, A. and Johnstone, R. *Developing a Cross-Cultural Law Curriculum* (Sydney and London: Cavendish Publishing Australia, 1997).

On the Riverbank of Academia. Indigenous Higher Education Advisory Council Working Group on Institutional Support of Students, Staff and Research Outcomes Report (November 2005).

Online Resources

Achieving Diversity and Inclusivity in Teaching and Learning at The University of Western Australia. (UWA, September 1999).

www.osds.uwa.edu.au/about/activities/projects/ditl

The Flinders University **Cultural Diversity and Inclusive Practice (CDIP) Toolkit** is one of the most comprehensive online resources for use in the higher education sector available in Australia. The Toolkit consists of 'Theory Into Practice Strategy Folios' focusing on the University's core activity areas of Teaching and Learning, Research, Leadership and Administration and University Community; and 'General Information Folios' which are relevant to every activity area, contain specific information about cultural diversity or list further resources.

www.flinders.edu.au/cdip/

DiversityWeb began in 1995 as a collaborative project between the University of Maryland, College Park and The Association of American Colleges and Universities (AAC&U). In 2002, the AAC&U's Office of Diversity, Equity and Global Initiatives and the DiversityWeb Advisory Board assumed full responsibility for the site. This site is designed for campus practitioners seeking to place diversity at the center of their academy's educational and social missions. In particular, the DiversityWeb has an enormous electronic library of articles on diversity and curriculum.

www.diversityweb.org/index.cfm

Innovation and Learning: A Toolkit for Diversity Management (Programme for the Practice of Diversity Management), in *DIVERSITY WORKS! Managing Cultural Diversity: A Guide to Resources for Educators and Managers Working in Higher Education* (Department of Immigration and Multicultural Affairs, 2005).

www.diversityaustralia.gov.au/educate/

Shore, Sue and Halliday-Wynes, Sian. 'Preparing for the Professions: practicalities and politics of teaching in higher education.' Discussion paper developed for the project **Reflecting on Privilege in the Teaching Professions** (July 2006).

www.unisanet.unisa.edu.au/refpriv

The School of Graduate Studies and Continuing Education, LEARN Centre, The University of Wisconsin-Whitewater **Teaching Diversity** online resource focuses on course organization and classroom teaching. Of particular interest is the comprehensive practical approach for teaching diversity presented in 'A Dozen Suggestions for Enhancing Student Learning'. Additional background material and suggested reading is provided for each of these. Useful exercises and simulations are provided as part of this website.

www.uww.edu/learn/diversity/dozensuggestions.php

CULTURAL COMPETENCE AND EMPLOYABILITY

Online Resources

The **DIVERSITY WORKS!** *Managing Cultural Diversity: A Guide to Resources for Educators and Managers Working in Higher Education* (Department of Immigration and Multicultural Affairs, 2005) contains business models, toolkits, case studies and training resources for developing diversity management skills in higher education leadership and management, and developing cultural competence in students in preparation for the professional working environment. See, in particular, Section 3. 'Diversity Education and Management in the Vocational Education and Training Sector', and Section 4. 'Using the "Diversity Works!" Resources in Teaching and Learning', both of which present a strong case for aligning cross-cultural competencies with graduate attributes and employability.

www.diversityaustralia.gov.au/educate/

Simon Robinson, *Ethics and Employability*, no. 4 in *Learning and Employability Series 2* (York, UK: The Higher Education Academy, Sept 2005).

www.heacademy.ac.uk/resources.asp?process=full_record§ion=generic&id=584

WHITENESS AND WHITE PRIVILEGE

Books and Articles

Nakayama, Thomas K. and Martin, Judith N. (eds), *Whiteness the Communication of Social Identity* (Thousand Oaks: Sage Publications, 1999).

Rodriguez, R. *The Study of Whiteness: Black Issues in Higher Education* (New York: Allen and Unwin, 1999).

Rothenberg, Paula S. (ed). *White Privilege: Essential Readings on the Other Side of Racism*. Second Edition (2004; New York: Worth Publishers, 2005).

NOTE: All the essays in this collection are highly accessible and there are a number of questions suitable for essay topics or tutorial discussions at the end of each section.

Shore, Sue. 'Reflexive theory building 'after' colonialism: Challenges for adult education scholars', in S. Kell and M. Singh, (eds), *Adult Education@ 21st Century* (New York: Peter Lang, 2003), pp.1-17.

Online Resources

The **Australian Critical Race and Whiteness Studies Association** (ACRAWSA) is a social and cultural network of researchers who recognise that whiteness operates through institutions, ideology and identity formation to secure political, legal and economic privileges for white people as a collective, leaving many Indigenous and other people racialised as 'non white' and collectively disadvantaged and dispossessed of material, cultural and intellectual resources.

www.acrawsa.org.au/

Brodkin, Karen. 'Studying whiteness shouldn't be academic', *borderlands e-journal* 3, 2 (2004). www.borderlandsejournal.adelaide.edu.au/vol3no2_2004/brodkin_studying.htm

The **Hampshire white privilege** website contains excellent educational resources for developing or adapting to different curriculum contexts. In particular, it presents a plain language explanation of white privilege and provides links to further short articles explaining how white privilege works in a broader social context.

whiteprivilege.hampshire.edu/resources.html

Holt, Lillian. 'Psst ... I wannabe white', *ON LINE opinion*, Australia's e-journal of social and political debate, 15 August 2000. www.onlineopinion.com.au/view.asp?article=1067

The University of Adelaide '**Reflecting on Privilege in the Teaching Professions' Project** asks, "What happens when lecturers begin from the standpoint of (white) privilege as an expected, indeed ordinary, element of analysing teaching and learning?" Resisting familiar strategies, for example offering examples of 'otherness', difference, or exotic cultural practices, unsettling teaching strategies which are often supportive and 'comfortable', challenging the notion of target groups and identity categories as ways of driving decisions about teaching, all mean that our teaching becomes something of an unknown. This website is the result of investigations into some of these issues. It provides an entry point to the small daily practices of teaching from a vantage point of literature about whiteness where one explicit aim of learning is to explore notions of privilege/whiteness within face-to-face and virtual contexts.

www.unisanet.unisa.edu.au/refpriv/

Southern Cross University Centre for Cultural Diversity and Social Justice **Whiteness Workshops** provide a space for extended discussions about 'colour', 'race' and 'citizenship' in contemporary Australia by using whiteness as a frame for engagement and enquiry.

www.scu.edu.au/research/cpsj/events.html

WHITE POLITICS AND RACE IN AUSTRALIA

Books and articles

Anderson, Warwick. *The Cultivation of Whiteness: Science, Health and Racial Destiny in Australia* (Carlton, Vic: Melbourne University Press, 2002).

Bennett, Scott. *White Politics and Black Australians* (St Leonards, NSW: Allen & Unwin, 1999).

Jayasuriya, Laksiri, Walker, David and Gothard Jan (eds). *Legacies of White Australia: Race, Culture and Nation* (Crawley, WA: University of Western Australia Press, 2003).

Moreton-Robinson, Aileen (ed). *Whitening Race: Essays in Social and Cultural Criticism* (Canberra: Aboriginal Studies Press, 2004).

Tavan, Gwenda. *The Long, Slow Death of White Australia* (Carlton North, Vic: Scribe, 2005).

SOCIAL RESPONSIBILITY AND SOCIAL ACTION

Books and Articles

Boler, Megan and Zembylas, Michalinos. 'Discomforting Truths: The Emotional Terrain of Understanding Difference', in Peter P. Trifonas, *Pedagogies of Difference* (Abingdon: RoutledgeFalmer, 2003), pp.107-130.

Brukardt, Mary Jane, Holland, Barbara, Percy, Stephen L. and Zimpher, Nancy on behalf of **Wingspread Conference**: 'Institutionalizing University Engagement' participants, *Calling the Question: Is Higher Education Ready to Commit to Community Engagement?* (Milwaukee: University of Wisconsin-Milwaukee, 2004).

Pedersen, Anna, Walker, Iain and Wise, Mike. ' "Talk does not cook rice": Beyond anti-racism rhetoric to strategies for social action', *Australian Psychologist* 40, 1 (March 2005), 20-30.

Online Resources

The **Association of American Colleges and Universities** has excellent resources on how different American universities are making a joint effort to address social and civic responsibility in the higher education sector. The link is to a summary of ten university statements which describe bigger picture approaches to higher education.

www.aacu.org/index.cfm

The Human Rights and Equal Opportunity Commission (HREOC) **Human Rights explained**.

www.humanrights.gov.au/hr_explained/index.html

The **Museum of Tolerance** in Los Angeles has two entrances. One has a sign inviting all those 'without prejudices' to enter through a particular door, while those 'with prejudices' are invited to enter through another door. Those entering through the door designated 'without prejudices' turn a corner and are confronted by a brick wall and a sign that says we all have prejudices. The Museum's website has a page designed for teachers taking their students through the Museum. It provides some good thought starters about what learning objectives could be expected of a curriculum that tackled real issues of cultural diversity and intolerance.

www.museumoftolerance.com/site/c.juLVJ8MRKtH/b.1580483/k.BE32/Home.htm