



Australian Government

Department of Education, Science and Training

2006 National Civics & Citizenship Education Forum Report

What is quality in human rights education?

1-2 June 2006

The *National Civics and Citizenship Forum* was held at the National Museum of Australia in Canberra on Thursday and Friday, 1 and 2 June, 2006.

The forum was organised by the Australian Curriculum Studies Association (ACSA) on behalf of the Australian Department of Education, Science and Training (DEST).

This report was prepared by Vic Zbar, from Zbar Consulting for the Forum organisers.

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Background to the Forum

The 2006 National Civics & Citizenship Forum builds on similar forums in earlier years and seeks to maintain and raise the national profile of civics & citizenship education in schools by:

- providing exemplars of good practice civics and citizenship education in Australian schools;
- highlighting the resources being developed; and
- providing information about national assessment, Statements of learning.

In 2006 the forum programme was developed in the context of the UN first phase of the World Programme on Human Rights Education (2005-2007)

The Purpose of This Report

The purpose of this report is to provide forum participants and other interested parties with a synthesis of the outcomes of the forum, drawn from the keynote addresses and workshop presentations, together with the outcomes of forum discussion sessions. The report follows the structure of the forum programme.

Forum Programme

The forum programme, which includes details on each presenter, is included as an Appendix to this report.

Major outcomes of the Forum

Forum Opening

After a brief introduction from forum facilitator Tony Mackay (Executive Director, Centre for Strategic Education), participants were welcomed by Matilda House, Ngunnawal elder and Lyn Beasley (Manager, School Visits National Museum of Australia).

The forum was officially opened by Dr Declan O'Connell (Acting Director, Values and Languages Education Section, Department of Education, Science and Training).

The theme for this year's forum, he explained, grew out of the work being undertaken jointly by DEST, the Human Rights Branch of the Attorney General's Department and the Human Rights and Equal Opportunity Commission (HREOC) which Matt Minogue was to outline in the forum session to follow.

It builds on the 'strong place' Human Rights already has in Civics and Citizenship Education (CCE) which O'Connell expects will be seen in the relevant National Statements of Learning which Di Kerr later will outline. Related to this, of course, is the national assessment of civics and citizenship which, as Suzanne Mellor and Julian Fraillon will explain, includes a strong focus on Human Rights in its Assessment Domain.

So human rights, he explained, already has 'a significant part in the CCE effort' around the country, which also will be reflected in the various workshops the states and territories will present.

There are, he noted, 'many players in this game', and many resources being developed as the later Expo will show and which 'the forum enables us to share'. He particularly noted in this context the link between this CCE work, which builds on earlier Discovering Democracy work, and the National Framework for Values Education Framework which all Ministers in Australia have endorsed.

The nine values in the Framework clearly relate to human rights, as evident in such values as Respect, Fair Go, Freedom, Understanding, Tolerance and Inclusion, and the Framework specifically notes the need to develop student responsibility at local, national and global levels.

O'Connell was keen at this point to also plug the Discovering Democracy materials that exist which, although some years old now, do powerfully address human rights and which ought not be neglected as we move forward on CCE.

He finished his brief opening remarks by sharing a personal story related to his own early years in the public service in Canberra where Tom Calma was his first mentor, who he then introduced.

Human Rights and Indigenous Rights

People are fond of saying, Tom Calma (Aboriginal and Torres Strait Islander Social Justice Commissioner and Acting Race Discrimination Commissioner) noted at the start of his address, 'the answer is education and you are the people who have responsibility for those answers'. His experience, however, suggests, that 'the questions asked play a huge role in determining those answers'.

During his 30 year involvement in Indigenous affairs at a local, community, state, national and international level, including experience in the development of Indigenous education, employment and training policies and programmes, he has gained a good understanding of the sorts of issues that face educators such as those in the room.

Now, as a member of the Human Rights and Equal Opportunity Commission, with an independent monitoring role which examines the impacts of government policies, programmes and services on the exercise and enjoyment of human rights by Australia's Indigenous peoples, he reports annually to Parliament through his Social Justice and Native Title reports. These give him a 'unique opportunity' to bring to the attention of governments and the community the major issues facing Indigenous Australians and to recommend ways in which their lives can be improved insofar as their access to basic human rights is concerned.

Health equality is key

The major issue arising from his reports in this context undoubtedly is the 'campaign for achieving Aboriginal and Torres Strait Islander (ATSI) health equality within a generation'.

Health equality, he noted, is 'the starting point for all Indigenous people, particularly children'. Unless Indigenous people have health equality with the rest of the Australian community, 'we will never fulfil our potential'. Until Indigenous communities have the same rights as non-Indigenous communities to clean water, food, and shelter, Indigenous children will continue to be disadvantaged, particularly in accessing educational opportunities and from being able to contribute as informed and productive citizens of Australia.

A number of interdependent factors, according to Calma, have to be addressed for this to occur. There needs, for example, to be a reduction in infant mortality rates, a decrease in incidences of domestic violence and a decrease in childhood diseases.

Indigenous health equality will not happen, however, without deliberate targeted and time framed steps. 'We know this — the last 20 years of action proves this'. And his reports challenge all Australian governments to commit to 'achieving ATSI health equality within a generation. 'It is unacceptable that Indigenous Australians, on average, die 17 years younger than non-Indigenous Australians'.

The report, as he had just noted, sets a target to achieve this within a generation, that is 25 years, and it also sets out sub-targets for ensuring equal access to primary health care and health infrastructure within ten years. What's more, it challenges

governments to incorporate health perspectives into the new whole of government approaches they are adopting.

‘Governments’, he argued, ‘need to be accountable for the achievement of health outcomes to Indigenous people. At present they are not sufficiently so’. But there also is a role for NGOs, the medical profession, the sports sector, for business, philanthropists and the general community — and he indicated that, throughout the year, he will be calling on all sectors of Australian society to express ‘their support for commitments to achieving Indigenous health equality within a generation’.

Calma then shared some statistics about Indigenous health to give substance to his call; such as the basic life expectancy data contained in the table below.

Life expectancy (Years)

	Male	Female
Non-Indigenous	76.6	82.0
Indigenous	59.4	64.8

In addition, despite some significant health gains made by Indigenous peoples in the 1970s and 80s, health inequality with the non-Indigenous population appears to have remained static or continued to grow across a number of indicators; most notably:

- low birth weight infants indicating, amongst other things, foetal malnutrition which a growing body of evidence suggests will program bodies in a way that will incline them to chronic diseases later in life;
- infant mortality; and
- chronic diseases.

Some of the major health risk factors impacting on Indigenous Australians to which Calma then pointed include:

- diseases and conditions associated with obesity, such as type two diabetes, gall bladder disease, hypertension and coronary heart disease, sleep apnoea, asthma and osteo-arthritis;
- smoking, with the National Health Survey reporting that 49% of Indigenous respondents over 18 were smokers compared with 24% in the general population’
- despite the somewhat surprising finding from the same survey that 58% of Indigenous respondents (compared with 38% on non-Indigenous respondents) did not drink alcohol at all, the fact that 12% were likely to consume alcohol at risky/high risk levels;
- the fact that self harm and suicide are high in Indigenous society; and
- violence, which is an important determinant of the poorer health of Indigenous peoples when compared to the non-Indigenous population.

Social determinants

Research in this context, Calma observed, has demonstrated associations between an individual’s social and economic status and their health. Poverty clearly is associated with poor health. For example:

- poor education and literacy are linked to poor health status and affect the capacity of people to use health information;
- poorer income reduces the accessibility of health care services and medicines;
- overcrowded and run-down housing is associated with poverty and contributes to the spread of communicable disease;
- poor infant diet is associated with poverty and chronic diseases later in life; and
- smoking and high risk behaviour is associated with lower socio-economic status.

The perception of, or lack of control over one's life, he explained, 'is also considered a social determinant of health and psycho-social stress'. Research has demonstrated that poorer people have less financial and other forms of control over their lives, which can contribute to a greater burden of unhealthy stress. And the perception of control or lack of control can be influenced by:

- factors such as racism and other forms of discrimination;
- addiction in the community; and
- particular traumas such as accidents, violence, natural disasters, and so on.

One of the biggest stumbling blocks for Indigenous people to achieve improved health outcomes to which he pointed is the prevalence of low education and literacy levels.

Based on 2002 statistics, three quarters of all Indigenous Australians have no qualifications apart from high school, compared to half of all non-Indigenous Australians. Thirty three percent of Indigenous Australians have a level of schooling up to Year 9, while only ten percent have finished Year 12. Whilst the retention rate for Indigenous students has increased over the past decade, only 66% of those who start senior high school will complete Year 12, compared with 86% for non-Indigenous students in the same class. And Indigenous peoples are less likely to have a post-graduate degree, bachelor degree, advanced diploma or diploma than the non-Indigenous population.

One promising sign to which he could point in this context, is that the proportion of Indigenous peoples with a post-school qualification increased from 12% in 1994 to 26% in 2002; but even here, the level still is well below that for the non-Indigenous population.

An opportunity to seize

While there clearly are many challenges we do also have in place, in Calma's view, the building blocks to achieve health equality. 'We have a unique opportunity to achieve this. We must grab it. We must also recognise and not misunderstand that self determination is a key factor that will assist Indigenous people to tackle many of the issues I have just mentioned'.

Self determination, he explained, is the 'right of all peoples to freely determine their political status and freely pursue their economic, social and cultural development'. It

essentially is about people having control over their economic, social and cultural development.

There was, he pointed out to participants, an Australian Future Directions forum held earlier this year where around 100 people up to 40 years old, chosen on the basis of their likely future leadership role, were asked to design a blueprint for our country's future. Their 'striking and inspiring' statement, which he read, states:

We declare that the ending of Aboriginal and Torres Strait Islander Peoples (Indigenous) disadvantage is the number one priority of the 2006 Australian Future Directions Forum. We stand diminished as a nation unless we act immediately and decisively to address the marginalisation of Indigenous people across all areas of life. This is not only desirable, it is achievable. It would be outrageous for this level of alienation and disparity to continue into the next decade. As future leaders we are determined to take all efforts to address this legacy.

We will do this because it is right. The manifest disadvantage of Indigenous people is intolerable. By doing nothing we stand to witness the irreversible loss of the most ancient cultures in the world ...

There has been considerable detailed work done on the solutions to Indigenous disadvantage and for the recognition of Indigenous culture, so we can be confident that, with refinement, the elements for success exist. The focus then must be on commitment, priority and action.

This is a challenge to all Australians. It is not simply up to governments.

The message of this, and Calma's own Social Justice and Native Title reports essentially is that, 'as Indigenous people, we must be able to effectively participate in decision making that affects our lives. This is not merely an aspiration, or something that would be desirable. It is more than this. It is an essential element for successful Indigenous policy'.

What is more, this requirement for effective participation is strongly supported in international human rights law. It relates variously to the rights to self determination, non-discrimination and equality before the law, as well as the right of cultural minorities to enjoy and practice their culture. It also is central for the effective enjoyment of economic, social and cultural rights, such as 'the right to the highest attainable standard of health and education'.

The necessity to ensure effective participation, according to Calma, also comes from practical experience. 'Much of the failure of service delivery to Indigenous people and communities, and the lack of sustainable outcomes, is a direct result of the failure to engage appropriately with Indigenous people and of the failure to support and build the capacity of Indigenous communities'.

Put simply, he argued, 'governments risk failure if they develop and implement policies about Indigenous issues without engaging with the intended recipients of those services ... If bureaucrats or governments believe that their ideas are more important or more relevant than those of local Indigenous peoples, or that they can replicate policies that have worked in different contexts, such as functional or urbanised communities, or communities which have the necessary infrastructure and support mechanisms in place, then they will fail'.

These are 'fairly basic points' of fundamental importance that often are overlooked.

Certainly at the international level, principles related to effective participation are gaining wide acceptance. United Nations agencies, for instance, are guided by what is known as the *Common Understanding of a Human Rights-based Approach to Development Cooperation*. This integrates policy and programme development for Human Rights, development and poverty eradication. It proceeds on the basis that people are key actors in their own development, rather than simply being passive recipients of services. In other words, as Calma put it, 'governments are there to serve communities, not the other way around'.

Specifically in relation to Indigenous peoples, these requirements for participation have been expressed as the principle of 'free, prior and informed consent' which the UN General Assembly recently endorsed.

Where to now?

Having presented a range of ABS statistics to demonstrate we already know about the state of Indigenous health in Australia and the factors needing to be addressed what is required, Calma advised, is 'a full commitment from governments, state and federal, the bureaucracy, the medical profession, teachers, NGOs, and so on working in partnership with Indigenous communities to find their way through the myriad issues they face to achieve health equality in a generation'.

He then outlined in this context the education function which the HREOC performs, and some of the resources it has produced that teachers can use.

A central function of the Commission actually is to undertake education programmes that increase public awareness and generate discussion of human rights and anti-discrimination issues within Australia. In recent years, and in response to high demand from teachers, the Commission has developed a range of curriculum linked human rights education resources specifically for use in upper primary and secondary schools. The modules it has developed discuss human rights in social contexts relevant to the students, and are based on exchanging ideas and values, understanding human communication and, importantly, are skills oriented and linked to literacy, numeracy and decision making skills. Most importantly, they are cross-curricular, thereby allowing teachers to include human rights education activities and ideas within a range of their day to day teaching activities.

The modules making up the programme, he explained, draw students into real life situations relevant to their own experiences, which then can be explored in the context of Australian and international law. Such programmes therefore have the capacity to develop the core values of tolerance and respect, and encourage young people to consider ways in which they can take an active role to address intolerance and discrimination in the communities in which they live.

This reflects a similar approach to human rights education to that set out in *The World Programme of Human Rights Education — First Phase, 2005*, which Matt Minogue in the following session of the forum discussed.

Giving a little more detail still, Calma explained how each human rights education module developed by the Commission explicitly is linked to the curriculum framework that exists in each state and territory with the links clearly outlined in the support documentation the module includes. Links also have been established to a range of key learning areas in the curriculum and the modules include detailed teaching notes and resources to assist teachers in delivering the material in the way that best works for them.

A selection of the education resources available from the Commission which Calma shared, and Jan Payne also displayed later that same day, included:

- The Youth Challenge: Teaching Human Rights and Responsibilities programme comprising the four units of study of human rights in the classroom, Disability Discrimination — But what about Doug's rights?, Young people in the workplace, and Tackling sexual harassment in your school;
- Bringing them home, which is arguably their most popular school resource;
- Face the facts: Questions and answers about refugees, migrants and Indigenous people; and
- Paid maternity leave: activities on gender equality in the workplace.

In addition, the Commission's website — www.humanrights.gov.au — features links to a comprehensive collection of national and international human rights education resources that can be accessed and used.

All the Commission's modules are available for downloading free from the website and also are available on CD-ROM.

The World Programme for Human Rights Education

Calma then concluded his keynote address with a few words about the World Programme for Human Rights Education which the Commission considers a very important initiative indeed.

Human rights education has been defined in this programme as 'training and information efforts aimed at building a universal culture of human rights through the sharing of knowledge and skills, and the moulding of attitudes directed to:

- the strengthening of respect for human rights and fundamental freedoms;
- the full development of the human personality and the sense of its dignity;
- the promotion of understanding, tolerance, gender equality and friendship among all nations, Indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- the enabling of all persons to participate effectively in a free society; and
- the furtherance of activities for the maintenance of peace.

The programme, he explained, provides a comprehensive discussion of the principles for human rights education and it mirrors the principles the HREOC has followed in the development of the education modules it has produced.

The intention of the programme is unequivocal when it states that, 'the improvement of human rights education is to be on each country's agenda'. It rightly asserts, in Calma's view, that the implementation strategy first is to be addressed by Ministries of Education, whilst also recommending that NGOs and other sectors of civil society should be involved at all stages on the way.

The programme essentially calls for human rights 'in education' and 'through education' to be stated explicitly in educational policy development and reform objectives. In this context it does not prescribe one particular model for incorporating human rights in the curriculum, but instead identifies a number that can be pursued; such as a cross-curricular approach, or including human rights as an explicit component of citizenship education, social studies or history.

The programme makes specific reference to the practical considerations of implementing a Human Rights Education Programme, such as the necessity to develop teaching and learning resources along the lines HREOC already has done.

Calma suggested it is something the Ministerial Council for Employment, Education, Training and Youth Affairs, or MCEETYA, could take up.

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Responding to a question from Forum facilitator Tony Mackay about the single most important message he would send to teachers about what needs to be done, Calma urged them to understand the international education framework on human rights and look at the materials the Commission and others produce so they can start the conversation and the process of integrating it in the curriculum.

Asked from the floor about the take up of resources and next steps, he indicated take up was patchy, though instances exist such as the Queensland Department's recent decision to seek permission to use *Bringing Them Home* across all their schools. The Commission will continue developing materials and will soon appoint a Human Rights Curriculum Education Officer to support this work.

Calma agreed with the suggestion of one participant from the floor that a tendency exists in some classrooms for students to sometimes 'blame the victim', which the teaching and learning resources therefore need to address. This, he argued, is fed by much of the media reporting that occurs, such as what we have seen in the last couple of weeks. As he mentioned in his address, 58% of Indigenous respondents to the National Health Survey indicated they don't drink alcohol, but that is not reported at all. We need to present a 'broader picture' in the classroom, which resources such as Face the Facts can help to do — 'focusing on the positive as well as the negative which often gets the headlines'.

Finishing off the session, Susan Boucher from the Australian Principals Association of Professional Development Councils provided participants with information on the *Dare to Lead* programme which aims to improve educational outcomes of Indigenous students and which draws on the range of resources Tom Calma outlined.

Human Rights and education

Matt Minogue (Assistant Secretary, Human Rights Branch, Attorney-General's Department) provided participants with an overview of the World Programme for Human Rights Education to which Calma had referred, and the implementation of human rights in Australia.

Human rights education actually is, he explained, governed by *The World Programme for Human Rights Education* proclaimed by the United Nations on 10 December 2004 which also was Human Rights Day. It is structured in consecutive phases, starting from 1 January 2005, to advance the implementation of human rights education programmes in all sectors with some acknowledgment of how far they already have, or have not advanced.

The programme starts from the premise that 'human rights education is essential to the realisation of human rights and fundamental freedoms' and, in this context, specifically aims to:

- promote the development of a culture of human rights;
- promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education;
- ensure a focus on human rights education at the national, regional and international levels;
- provide a common collective framework for action by all relevant actors;
- enhance partnership and cooperation at all levels; and
- take stock of and support existing human rights education programmes, highlight successful practices, and provide an incentive to continue and/or expand them and to develop new ones.

The UN General Assembly adopted the Plan of Action for the first phase of the World Programme (2005-2007) on 14 July 2005, which focuses on the integration of human rights issues into the curricula of primary and secondary schools. More specifically, Minogue explained, this plan seeks to:

- promote the inclusion and practices of human rights in the primary and secondary school systems;
- support the development, adoption and implementation of comprehensive, effective and sustainable national human rights education strategies in school systems, and/or the review and improvement of existing initiatives;
- provide guidelines on key components of human rights education in the school system; and
- facilitate the provision of support to Member States by international, regional and local organisations.

What are human rights?

This question can, according to Minogue, be answered in a variety of ways,

The UN for instance, describes human rights in terms of ‘respect for the inherent dignity of all humans, regardless of the circumstances’, as evident in Article 1 of the Universal Declaration of Human Rights which states that ‘all human beings are born free and equal in dignity and rights’.

A related, and fairly common definition of human rights tends to use terms such as ‘universal, inalienable, and indivisible’.

And then they are expressed in more concrete terms still in a number of international declarations, covenants, treaties and laws to add to the Universal Declaration, such as: the International Covenant on Civil and Political Rights; the International Covenant on Economic, Social and Cultural Rights; the Convention on the Elimination of all forms of Discrimination against Women; the Convention on the Rights of the Child; the Convention against Torture and other Cruel, Inhuman and Degrading Treatment or Punishment; and the International Convention on the Elimination of all forms of Racial Discrimination.

Implementing human rights obligations in Australia

Human rights obligations fall within both Federal and State jurisdictions under a constitutional system which has, as Minogue put it, ‘its own special magic’, where the Commonwealth can only act in areas given to it by the Constitution.

The main instrument available to the Commonwealth in this context, he explained, is the External Affairs power granted under Section 51(xxix) of the Constitution, but this aside, it really is a matter of cooperation since this gives the best chance of meeting the obligations we have.

Beyond this, he acknowledged, various human rights conventions that exist do influence the thinking of judges in making common law and they do have an impact on what is seen as the common values our country shares.

The most direct source of implementation of human rights obligations by governments in Australia is Australia’s *National Framework for Human Rights – National Action Plan of December 2004*. This established the five government priorities for human rights as:

- promoting a strong, free democracy;
- human rights education and awareness;
- assisting disadvantaged groups to become more independent;
- supporting the family; and
- promoting human rights internationally.

A wide range of structural safeguards then underpin this framework, including the essential democratic institutions of:

- the separation of powers — judicial, executive, legislative;
- responsible government;
- an accountable, apolitical public service;

- the comprehensive administrative review systems the governments throughout Australia have;
- transparent legislative processes;
- a fair/transparent criminal justice system; and
- an independent media.

Beyond this, citizens in Australia do enjoy a range of constitutional rights and the protection of criminal and sentencing laws which, for example, include the right to a trial by jury for certain offences. Governments too have implemented a number of important Acts incorporating human rights obligations domestically, such as the federal anti-discrimination laws including the *Racial Discrimination Act 1975*, the *Sex Discrimination Act 1984*, the *Disability Discrimination Act 1992*, the *Age Discrimination Act 2004* and, at a more expansive level still, the *Human Rights and Equal Opportunity Commission Act 1986*.

The last Act he cited in particular gives rise to the work of HREOC which involves:

- education and awareness raising;
- inquiring into any act or practice that may be inconsistent with human rights;
- undertaking national inquiries, which involves investigating human rights concerns and publishing reports for tabling in Parliament;
- advising government on existing and proposed legislation and its consistency with human rights standards; and
- conciliating individual complaints about alleged breaches of rights.

It all sounds fine, Minogue concluded, but it can at times seem very remote in day to day classroom work. There is, however, a ‘strong domestic debate underway’ on a range of human rights issues including a number that Calma had outlined.

As a measure of how directly relevant it can be, though, he pointed to such issues as how many wheel chair accessible toilets a building must have and the myriad rights-related concerns any organisation has to address.

Bringing it down to a more personal level still, he outlined his own experience at the UN working on the International Status of Women where all the ‘impassioned and detailed debate’ left him feeling it wasn’t doing anything positive at all. But then one African delegate noted that a woman looking after a sick member of a family in her country needs 20 buckets of water a day; ‘and that’s a major job’. The only way it becomes manageable is to get her children’s help, and it always is the girls, with the result they commonly do not attend school. This for Minogue demonstrated how such international conventions really can affect people’s lives.

A different kind of wealth

Geraldine Cox (Sunrise Children’s Villages, Australia Cambodia Foundation Inc.) provided a global perspective on citizenship which she precluded with a DVD presentation on her orphanages and the very real differences that sponsorship has made.

More specifically, she outlined the events that occurred in her own life that culminated in her returning after 30 years to Cambodia to care for orphans and disadvantaged children.

As a milkman's daughter from South Australia who discovered she was unable to have children, she sought something more in life and joined the Department of Foreign Affairs only to be posted in 1970 to Phnom Penh.

She fell in love with Cambodia, despite all the tragedy going on, before being sent on a variety of postings in Southeast Asia, Iraq, Iran and finally Washington in the United States. Whilst she enjoyed her DFAT time, she also always felt something was missing so resigned from government to work in a merchant bank.

After a period of really disliking her new job, she decided to re-evaluate her life and returned to Cambodia to work in the government there until the military coup occurred and the only thing that saved her was being white.

Cox then turned to the real focus of her presentation, which involved sharing stories about a number of her 'beautiful children' in the Sunrise orphanages and the difference the children's village has made to their lives — such as:

- the 12 year old boy soldier who was made to traverse land mine infested ground to prepare the way for his troops and who, when put in front of a computer, 'really sucked up' the opportunity to learn with the result that, as an 18 year old he got a job with Telstra Big Pond and is still there doing web design; and
- the nine year old girl who could have been sold into a brothel for her family to survive if not for the chance the village gave her for an entirely different and better life.

Not all of the children, she acknowledged, have been a success. Some have stolen from the orphanage and others turned to drugs. But she and the village concentrate on those that succeed and doing with them what they can.

Now they own their own land and are permanent, they have changed their name from the somewhat inelegant Australia-Cambodia Foundation Inc. to the Sunrise Village to signify the rebirth the children, who chose the name, feel they undergo.

They also finally have AusAid tax deductibility and can assure donors that their administrative overheads, at nine percent, are comparatively very low.

Prior to the life she now leads Cox had what she described as a very expensive lifestyle in Sydney working for Chase Manhattan Bank. But she 'can't put a price tag' on the wealth she now has as children who come to her with 'eyes of fear and distrust', within a few weeks 'look at me with love and with hope'.

'Money can't buy the pure, unconditional love of a child' who she sees grow and then move out to their own job, independence and having a family of their own.'

The thing that is depressing in Cambodia in this context is the education system which is neither free nor available for more than half of each day. One of the big challenges she faces in this context is persuading her girls to pursue professional jobs such as teaching since it is so badly paid. They lack the motivation to learn because they get paid much more as house maids in the big hotels than they do becoming teachers or something similar.

The hardest thing of all, she concluded, is turning children away, when there are 'so many horrors on the streets and children who really need help'. For all of that, she remains optimistic about Cambodia, particularly since the first free elections occurred. There are lots of problems to face, but they also are starting to lift themselves up and, as a result, it is the place she intends to spend the rest of her life.

Quality Human Rights education in the classroom: Session 1

Participants were then able to choose one of four workshops on offer showcasing innovative strategies in civics & citizenship education from the ACT, New South Wales, the Northern Territory and Victoria. Brief summaries of each of these workshops are provided below.

Australian Capital Territory: Using the United Nations Declaration on Human Rights

The Universal Declaration of Human Rights, Paul van Campenhout (Curriculum Officer for SOSE, Values Education and Civics and Citizenship, Department of Education and Training, ACT) explained, can be the basis for an entire unit of work that examines rights, responsibilities and from there, can extend into an examination of the broader topics of governments and law.

He then used the workshop to provide participants with a practical guide to enable secondary teachers to use the Universal Declaration of Human Rights as a launching pad for their own units of work.

New South Wales: Human Rights: Who's abusing whom?

John Gore (Chief Education Officer, Human Society and its Environment, Department of Education and Training, NSW) focused his workshop on issues involving possible abuses of Human Rights.

Participants worked in small groups on a number of scenarios provided, where they:

- identified any perceived abuse of Human Rights;
- discussed who is responsible for these abuses; and
- considered what might need to happen to restore these rights.

The workshop then concluded with a plenary session to examine the responses from the different groups.

Northern Territory: Making it happen!

Indigenous Australians, according to Lorraine Caldwell (Coordinator of the Department of Employment, Education and Training's education activities at the

Northern Territory Legislative Assembly), historically have been marginalised and excluded from Australia's political system. Posing the question 'how does the situation today compare with the past and what lies in the future?' the workshop looked at the attitudes and behaviours that have prevailed at different times.

In this context, Caldwell provided teachers with specific strategies and resources to help students critically analyse situations and events to see if their beliefs and values are actually reflected in the actions they take.

Victoria: Student power- Saving Nak from deportation

Paul van Eeden (Teacher, Thornbury High School), together with Taylor Canning and Patrick Duggan (Year 11 students) spoke of their role as part of a whole school community that came together to save a fellow student, Nak, from deportation.

The workshop examined the impact and consequences on a school of having a student deported, with particular reference to the political awareness it generated as a result. Workshop participants had the opportunity to view footage of the school's protests outside the Immigration building, the fund raising efforts it undertook, and the substantial media exposure it gained in the course of its campaign. This in turn provided the context for a discussion around students being able to have an impact on political processes beyond their own school.

Showcasing current resources

Participants then had the opportunity to view and hear about a range of resources available to support civics and citizenship education in schools.

Human Rights and Equal Opportunity Commission

Jan Payne provided an overview of the Commission itself before outlining materials for classroom use it has produced.

Education, she noted, is a core statutory function of the Commission and, since 2001, it has been developing resources, online, for upper primary and secondary teachers to use; largely in response to demand generated by teachers themselves. The resources include activities and work sheets for teachers to use that have particular reference to students' own communities and lives.

The full range of resources can be found on the Commission website — www.humanrights.gov.au — and all are, as Tom Calma noted earlier in the day, linked to each State and Territory curriculum framework, which makes them even more useful to teachers in schools. Whilst clearly the Commission's remit means it concentrates on Human Rights in an Australian context the website does, Payne explained, also have web links to international resources and materials that teachers can use.

A key focus of all materials available is not just raising awareness of rights, but also the importance of balancing rights with responsibilities, as evident in the list of resources Calma earlier described and which Payne reprised.

The Commission, she concluded, maintains a Human Rights Education mailing list which provides educators with regular updates on its education initiatives, and any interested teacher can join. It also recently launched an information web page for students as well.

Asia Education Foundation

Kurt Mullane invited participants to first briefly discuss in pairs what they consider the most important human rights to be — responses to which included equal opportunity; clean water; life; freedom; respect; shelter; safety; dignity; and so on.

He did this to illustrate how complex human rights is, and how difficult consensus about it is to achieve. The Asia Education Foundation’s work particularly is concerned with Australia and Asia and getting students to connect with human rights in their local and regional context.

After a brief outline of the background and functions of the AEF, he shared a number of key human rights-related resources it provides as tools to help teachers deal with contemporary issues that arise.

Central to these is the MCEETYA-endorsed *National Statement for Engaging Young Australians with Asia in Australian Schools*, which challenges educators to develop student’s intercultural understanding by helping them to:

- understand Asia’s diversity;
- develop informed attitudes and values;
- know about contemporary and traditional Asia;
- connect Australia and Asia; and
- communicate about and with Asia.

Some of the key resources he showed sit under the statement and support teachers to meet the challenge outlined include *Australian Kaleidoscope*; *the Really Big Beliefs Project*; *Inspirations — Art Ideas for the Primary and Middle Years*; *Go Korea! Website*; *Film Asia*; *Voices and Values —Citizenship in Asia*; and *CrossCurrents* which he particularly highlighted as a resource for discovering civics and citizenship in our region.

Two new products about to be released are an Asia Scope and Sequence resource for SOSE/HSIE with specific CCE links, and *In Our Backyard — Regional and Global Issues*. Further information on all these can be found at www.asiaeducation.edu.au

Curriculum Corporation

Building on the presentation of the AEF with which Curriculum Corporation collaboratively works, Kurt Ambrose provided a grid of all relevant CCE resources mapped to various human rights documents that exist.

Some of the flavour of information he provided can be gained from the following sample from the grid related to the International Covenant on Economic, Social and Cultural Rights.

International Covenant on Economic, Social and Cultural Rights	
<i>Middle Primary</i>	<i>Upper Primary</i>
<u>Discovering Democracy Units</u>	<u>Discovering Democracy Units</u>

<ul style="list-style-type: none"> • Rules and Laws (Aboriginal Law) <p><u>Australian Readers</u></p> <ul style="list-style-type: none"> • We are Australian • Good Neighbours 	<ul style="list-style-type: none"> • People Power (The 8 Hour Day Movement) <p><u>Australian Readers</u></p> <ul style="list-style-type: none"> • Liberty, Equality, Fraternity (The Carpet Factory) • This is My Country (The story of Tjirbruki: A Kurna Story; The Land is My Backbone) • From Little Things Big Things Grow • Justice (A Just Punishment; A Bad Boss)
<i>Lower Secondary</i>	<i>Middle Secondary</i>
<p><u>Discovering Democracy Units</u></p> <ul style="list-style-type: none"> • Law (Aboriginal Customary Law) • Men and Women in Political Life (Indigenous People and Labour Activists) <p><u>Australian Readers</u></p> <ul style="list-style-type: none"> • Unity and Diversity <p><u>The Art of Delivering Justice</u></p> <ul style="list-style-type: none"> • Art Works 	<p><u>Discovering Democracy Units</u></p> <ul style="list-style-type: none"> • Human Rights (Including People's Human Rights) • What Sort of Nation? (Economic Policies; Social Policies) <p><u>Australian Readers</u></p> <ul style="list-style-type: none"> • Equality and Difference (Political and Economic Equality; Future Equality) <p><u>The Art of Delivering Justice</u></p> <ul style="list-style-type: none"> • A Case of Native Title • Art Works

Other documents Ambrose mapped in his grid were the International Covenant on Civil and Political Rights; the International Convention on the Elimination of all forms of Racial Discrimination; the Convention on the Elimination of all forms of Discrimination Against Women; the Convention on the Rights of the Child; and the Declaration of Rights of Disabled Persons.

David Brown, also from Curriculum Corporation, then added a brief post script highlighting the recent release of the *Values for Australian Schooling* Kit being provided to schools in the week of 9 June. The kit contains:

- The *National Framework for Values Education in Australian Schools*.
- Values Education Forums — Engaging your school community; a resource support booklet as school-based forums are about to roll out in every state and territory. It provides background about the values programme, context for the forums, advice on conducting forums, some case stories from values education schools, and a tool box of templates for schools to use.
- *Values for Australian Schooling* Professional Learning Resources. Books to familiarise primary and secondary teachers with the National Framework and engage them in professional learning on values education. There are seven professional learning units in each book that schools can use, along with appendices and case studies about good practice in Australian schools.
- A poster set with three large format posters on values education for schools to display and use.
- A *Talking Values* DVD, also containing a range of PDFs, to support professional learning in schools.

What Works?

In outlining the Work Programme, Professional Action Materials of What Works, Geoff Ainsworth explained, he was not talking about curriculum as such, though curriculum certainly is implied.

The material came out of the Indigenous Education Strategic Initiatives Programme (IESIP) Strategic Results Projects where significant advances were made in a relatively short time because of a major shift of perspective from the problems and blame for them to a focus on factors that lead to success.

The three common success factors identified from the projects were:

- Building awareness;
- Forming partnerships; and
- Working systematically.

These are the basis of all the *What Works* materials including a guide book of relevant background information, digital materials, and the work book for schools to use. The work book, which constitutes the centrepiece of materials provides an outline for taking action, along with some ideas and tools, a sample of which Ainsworth showed.

Further information on the *What Works* materials, as well as more than 50 case studies to view, can be found at www.whatworks.edu.au. The materials also are accompanied by professional consultancy support paid for by DEST, and literally thousands of presentations already have been held.

Department of Immigration and Multicultural Affairs

The Department, Margaret Clark explained, has been involved in both the *Discovering Democracy* and CCE programmes as well as Values Education right from the start because, as she put it, this is 'core business for us'.

Much of the Department's current work is still being developed and finalised, but will be available on a new website that soon will be online at www.immi.gov.au.

This site will have links to values and civics sites and information on such activities as the Department supported Muslim Reference Group which is one of the key projects it has underway. It also will include country information about all the different people who make up Australia and fact sheets about the Department itself.

She then outlined some more detail on the Living in Harmony project and Harmony Day (celebrated on or around 21st March each year) which is a key focus of her Multicultural Affairs Branch. This, along with information on related grant funding that can be obtained, also will be included on the new departmental site.

Clark then finished by briefly outlining her own role in the branch to illustrate the fact the people who work there also are a key resource on which teachers and others can draw. She particularly referred in this context to how she and others take the sort of conventions of which Matt Minogue spoke and make them local in ways people can understand.

Resource display

Day one of the forum ended with an opportunity for participants to view a trade display of materials from the previous set of presentations presented by a representative of each of the organisations concerned.

Striking the balance: women, men, work and family

Commencing day two of the forum, Pru Goward (Federal Sex Discrimination Commissioner and Commissioner Responsible for Age Discrimination) outlined a project she has been conducting which brings together all the elements embodied in the title of her talk, to better understand the pressures facing women and men as they seek to combine their paid work and family responsibilities.

Striking the balance is, she explained, her own 'dream project' aimed at imagining what might be in Australia, and how the struggle of women for equality could be transformed into the struggle for equality of both women and men.

More specifically the project, which aims to encourage institutional and cultural change to ensure families are properly supported in balancing their multiple responsibilities, is designed to:

- identify existing systemic barriers in employment faced by men and women in balancing paid work and family responsibilities;
- identify how gender roles in unpaid caring work affect the participation of men and women in paid work;
- examine data on
 - men and women's access to current and proposed family friendly employment provision
 - community attitudes towards unpaid caring work
 - the gender dimensions of efforts to achieve work and family balance; and
- examine legislation, policies, practices and services to ensure men and women are able to combine their paid work and family responsibilities.

(See www.humanrights.gov.au/sex_discrimination/strikingthebalance/index.html)

If we want to breach the final equality gap and get the balance right, Goward asked, how would we do it? What would have to change? That's the challenge that will lead to a 'blue skies' discussion paper she will launch later this year.

The actual idea for it all initially came, she explained, from her work on paid maternity leave which she increasingly found is actually 'connected to everything else'. When the Prime Minister described paid maternity leave and work-life balance as 'a barbecue stopper', he really got it right; though the debate about work and family, in Goward's view, is broader than just paid maternity leave.

Much of the struggle we experience comes from concerns about: working hours; the rushed nature of modern city life; the pressures to provide top quality parenting; and

debates about the role of various family members and, in particular, the different gender roles.

Ideally, of course, it shouldn't matter who does what, so long as men and women have some options from which to choose, make an equal contribution, and the children are well cared for and happy. But that is not the case, and women actually do more of the work. There are, for example, studies to show that women do 90% of childcare tasks and 70% of all family work, with only 15% of fathers highly participative in terms of time on family work.

Beyond this, although there is some ostensible equality in the workplace, women in full time work still earn only 85% of the male dollar. That's a small gap in world terms, but still significant, and in part reflecting the high degree of part time, rather than full time work women undertake. Once all workers are included, the earnings gap increases to 66 cents in the male dollar, which is serious indeed as it often leads to poverty as a result.

What is more, this gap in economic outcomes only really begins at age 30, when women start to have children. Child rearing for Australian women leads them to drop out of the workforce, only to later return in a part time or casual capacity. Women in the child bearing years, Goward explained, work significantly less than European or US women'. And it is not as if, she observed, this can be said to translate into 'more stable, or better behaved kids' in Australia.

The impact of ageing

All of these trends, she noted, are despite the strong business case that exists for keeping women in the workforce. Improving retention rates always is important, but especially so as labour shortages continue to emerge.

Similarly, the macro-economic and national interest case is strong; related as it is to the ageing of the population and skill shortages that result. The long term demographic trends, she noted, are clear, and present a real challenge to business which is causing many already to become more family friendly to retain staff.

Put simply, ageing is a major challenge for the world of work, and all Australian governments. Demographic change means it will stay 'a barbecue stopper', but also a more complex one. The number of aged people dependent on each taxpayer is set to double over time, and the cost of ageing will only grow as the baby boomers go into retirement. At the same time, health expenditure will rise leading to what the Productivity Commission estimates will comprise a massive 11% of GDP.

No-one, Goward argued, believes we can devote such a huge proportion of expenditure to ageing; but the baby boomer voting power is strong, so the pressure to do so remains.

Women in this context are both part of the problem, when not in work, but also part of the solution when they are. As governments start to look at people paying more for their old age, it requires us to be in work and for longer periods of time.

If the current picture does not change, however, women will fare less well than men, and be condemned to 'an old age of poverty and poor health'. And making the change will come at a time when we're expected to do more, rather than less caring, especially because of governmental desires to keep people out of tax funded facilities and in their own homes.

With a low female workforce participation rate by international standards, however, we simply will not be able to sustain our ageing population. Studies show, for instance, that only 43% of Australian women with two or more children are in the workforce, compared with 82% in Sweden and 62% in the UK.

This clearly is an issue of serious concern in the context she had outlined.

But why is the participation rate so low in comparative terms? Is it, for example, a product of the fact so many grandmothers are having to look after their own children's kids? Or is it because of the growing trend for middle aged daughters to be caring for parents of their own?

Ninety percent of child care provided by grandparents, for example, is free and it comes at the expense of those grandmothers doing any paid work. Increasingly too, the children of baby boomers will be expected to care for their ageing parents, but there are fewer of them to share the role because of the smaller families the boomers themselves had.

Ironically then, according to Goward, at a time women from this generation will need to work and build up their own superannuation, they will need to drop out to look after their own or, as often happens, their husband's ageing and ill parents.

The answer?

'So how', Goward asked, 'to resolve such an unfair quadratic equation?' How do we enable more women to work for longer? And, at the same time, how do we ensure old people are cared for by people who love them? Who will do it if their own kids don't? How do you enable grandparents to contribute to childcare, but also still to work? And so on.

There is, she suggested, only one answer which is 'very obvious, but we don't do it'. That is, that we 'share the care' — and that's really the subject of the project of which she spoke.

In effect, 'we ensure everyone has a fair crack at work and building a retirement income, but also at providing the care'. This means the debate has to enter the highly personal realm of the home. It means men being able to ask for time off to undertake care, to share the domestic work and more. It means women taking on more paid work so men can have that time off.

She doesn't expect that men generally would argue with this. There are plenty who would happily work less for more time with their parents or kids. Certainly a 1999 study of 1000 Australian fathers she cited by the Department of Family and Community Services showed that 68% felt they did not spend enough time with their children and 53% felt their job and family lives interfered with each other.

Australians also are, contrary to some world trends, working longer and longer hours and, for the most part, that means men.

What she really is talking about, is 'the transfer of only one hour a day' — one hour more per day from men on, for example, child care, and one hour more per day from women in paid work. In that way, the people involved might even have 'more of a life' as they gain a better income stream for retirement and more time for the family relationships they crave.

Goward noted she has not met anyone in her consultations who does not want the better balance such a shift could yield; particularly since the most common complaint she hears is about the pressure of work hours on family life.

Despite some men's fears this may be something of a 'Trojan horse', there is plenty in it for men as well as for women in Australia. The non-financial benefits of shifting the balance are immense, particularly when it comes to reducing the marital tensions of which so many people in consultations complain.

So how do we achieve this? Do we legislate for it as happened in Spain? Or do we change the recently passed IR laws? Neither of these, she noted, is going to occur.

Australians, she argued, do always cite their support for a fair go. 'Well this generation of young women for one will insist on it, so', she urged participants, 'you better bring up our sons with this in mind'.

Certainly, she acknowledged, there are attractions in many paid jobs compared with staying home and doing domestic chores; attractions young women increasingly pursue as much as men. The point is, though, to distribute some of the unpaid work more evenly with the result more can be in full time work as happens in much of the Scandinavian world.

What matters here, though, is that the challenge of ageing will make it 'an imperative'. Someone will pay for the care of the old and the young, and the question is how we do it?

The need to 'finish the equality journey' has coalesced with both demographic and global change, to the point where the future of work for men and women 'has to be the same'. So we need to think harder about workplace flexibility and about part time work which is not just about low paid jobs.

Perhaps, for example, we could adopt the UK system where parents of children under five can request part time work and, although employers are not obliged to meet that request, they at least are obliged to consider it. This apparently works well and hence cannot be ignored.

And let's not forget, she urged, that the flipside of equality for women means many more men being able to care for themselves; which may help overcome the traumas so many face when divorced or widowed after a long period of time.

If our fundamental social values, such as our ability to care for our families, come under threat, then instability will result. This doesn't mean we try to stand in the way of global economic change, but rather seek to promote change that sustains our social values, such as caring for our families as substantial demographic change takes place.

And that, Goward ended, is why striking the balance is a barbecue stopper which 'my dream', to be released later this year, is designed to address.

Census in the city

Next year, Shelley Reys (Board Member and inaugural Co-Chair of Reconciliation Australia) pointed out, marks the 40th anniversary of 'the most successful referendum in Australian democratic history'.

This forum she noted, is very timely falling as it does in the middle of Reconciliation Week, which goes from 27 May, marking the anniversary of Referendum Day, and 2 June which is the date the Mabo decision was released.

It is important in this context, she argued, to understand exactly what the 1967 Referendum did and didn't do.

It didn't:

- give Indigenous people the vote since that happened five years earlier; or
- lead to Aboriginal people becoming Australian citizens, since a 1948 Act of Parliament had said that anyone born on Australian soil automatically is a citizen.

What it did do was remove two highly discriminatory sections of the Australian Constitution:

- one which meant Indigenous people could not be counted in the census; and
- another which prevented the Australian Government from making policy and decisions about Indigenous peoples and their welfare.

It was, she explained, the most successful referendum in Australia's history in a context where so many referenda fail; achieving more than 90% of eligible voters' support.

So how did it become so popular? Most importantly, perhaps, it was built on the back of a decade-long campaign, which saw Indigenous and non-Indigenous Australians working side-by-side to generate conversations about justice 'in Australian kitchens, work places and community halls'.

It took years to make it happen; not just the short lead up time, and that, according to Reys, gives us clues about how things in future might improve.

The massive yes vote was like ‘people had woken up after a campaign of popular, commonsense education and conversation had occurred. And part of the importance of commemorating its anniversary is that we need to do the same thing with reconciliation now.

If, she challenged participants, Australians could achieve such an overwhelming outcome 40 years ago, ‘imagine what we can and should achieve for the anniversary, given what we have learned through failure and some success’.

In 2006 we know what reconciliation looks like because we have seen it in so many contexts. And fundamentally it involves ‘respect, honesty and partnerships we can replicate’.

Education is, in this context, widely believed to be key to reconciliation, providing as it does, the tools for Indigenous young people to overcome disadvantage, and the knowledge for non-Indigenous young people to develop our civil society for the benefit of all.

It is in our schools that we take the big steps forward. Teachers in city and country schools and universities played a key role in the 1967 campaign — a campaign that was, as she earlier had suggested, one big, decade long process of education where we all opened up to being educated and learned as a result. And that is a key role teachers can play today.

As we use terms like citizenship, she argued, let’s not forget the number of Indigenous people who still go without the basic services others enjoy, since this is something civics and citizenship education simply must address.

The recent ‘shocking coverage’ of violence shows the tragedy of this situation. It must not, in this context, be viewed as ‘Indigenous shame’, but rather as ‘national shame’. And teachers cannot teach about citizenship without this being introduced and addressed. ‘We all are responsible’.

The Referendum in essence was successful ‘because enough people wanted it’. Forty years later, and partly because of the census in which Indigenous people are counted, we know the stark gaps that exist and we can tackle these as part of the citizenship we promote.

Faith Bandler, for one, has written stories which provide a ‘rich set of lessons’ for CCE in our schools.

‘Ordinary people’, Reys concluded, ‘did extraordinary things’. So, she urged forum participants, ‘use next year’s anniversary to consider how you can be involved’. And perhaps the starting point is for all those present to just talk about it all as part of triggering a conversation across the nation as a whole. ‘Next year’s anniversary is an opportunity too good to miss’.

Eliciting student understandings of human rights

Suzanne Mellor and Julian Fraillon (both Senior Research Fellows at the Australian Council for Educational Research) provided an insight to student understandings of human rights in the national assessment of civics and citizenship.

More specifically, as Project Director and Manager respectively of the 2007 MCEETYA Civics and Citizenship Assessment Project, Mellor and Fraillon:

- outlined the general background to the National Assessment programme and reported on its progress; and
- provided some insights into the development of national assessment items with a focus on ways in which knowledge and understanding of human rights have been and can be elicited.

Background to the sample

They explained the Civics and Citizenship National Sample Assessment undertaken in 2004 grew out of MCEETYA's agreed statement of *National Goals for Schooling in the Twenty-First Century*, sometimes known as 'The Adelaide Declaration' of April 1999. These goals, which can be viewed at <http://www.curriculum.edu.au/mceetya/nationalgoals/natgoals.htm>, include an expectation that when students leave school they should:

- be active and informed citizens with an understanding and appreciation of Australia's system of government and civic life (Goal 1.4); and
- have the capacity to exercise judgment and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their lives and to accept responsibility for their own actions (Goal 1.3)

The assessment, undertaken in a randomly selected, proportionally weighted sample of Australian schools in all states and territories in October 2004 saw Year 6 and 10 students in approximately 590 schools in (where possible) two randomly-selected classrooms per school complete a test taking 70 to 90 minutes of class time. Each selected student received a booklet of items and some background questions to answer with four different test forms for each year level. Some items were discrete to a year level whilst others ran across both. Not all items were attempted by all students, but all did appear in two of the booklets, both within and across the year levels where appropriate.

The marking process was completed in December 2004 and feedback provided to participating schools. An ACER Report draft then was submitted in July 2005 and, following three large cycles of revision, has been signed off by all jurisdictions; but with significant requests for revision which means the final publication date is still to be determined. It is hoped the report may be released in August 2006.

Trialling for the second cycle in the National Assessment Program in Civics and Citizenship will now be conducted in several jurisdictions early in 2007, prior to the main assessment, to be undertaken in October next year.

One concern to which Mellor and Fraillon pointed in this context is that the later than expected release of the 2004 results leaves insufficient time for jurisdictions, schools and teachers to develop curriculum to prepare students to perform well in the next round; so the sort of improvement one would hope to report in the second cycle is unlikely to be achieved. A tendency then may exist for commentators to blame teachers and schools in ways that are not really justified. If students are to do better in civics and citizenship, then they need formal instruction in it, with programmes which show an appropriate understanding of the distinction between these two terms.

Distinguishing key terms

It is important, Mellor and Fraillon explained, to understand the distinction made between 'civics' and 'citizenship' for the purpose of the national assessment that occurs.

The civic knowledge and citizenship understandings for which students are tested, are derived from the Assessment Domain developed by ACER, in consultation with civics and citizenship education stakeholders, experts and representatives and practitioners from all education systems, through a 'torturous process' to ensure it all was agreed, and with reference to the National Goals. The Assessment Domain is not, they emphasised in this context, a curriculum, though it certainly could inform the development of one, but instead identifies and describes key knowledge and understandings to be gained.

The distinction between the two terms is clearly evident when one looks at the Key Performance Measures for each.

Key Performance Measure 1 — *Civics: Knowledge & Understanding of Civic Institutions and Processes* — encompasses 'knowledge of key concepts and understandings relating to civic institutions and processes in Australian democracy, government, law, national identity, diversity, cohesion and social justice'. It is underpinned by a view of civic education as 'the study of Australian democracy, its history, traditions, structures and processes; our democratic culture; the ways Australian society is managed, by whom and to what end.' Such descriptions of civic knowledge indicate, they suggested, contested areas which will be encountered in the teaching and learning of Civics.

Key Performance Measure 2 — *Citizenship: Dispositions & Skills for Participation* — involves 'understandings related to the attitudes, values, dispositions, beliefs and actions that underpin active democratic citizenship'. This is based on a view of citizenship education as the 'development of the skills, attitudes, beliefs and values that will predispose students to participate, to become and remain engaged and involved in that society/culture/democracy'. A rich and complex set of understandings, based on civics knowledge and attitudes or values, plus the opportunity to experience, to practise civic competencies is, according to this framework, required for effective citizenship education. 'Without civic knowledge and a disposition to engage, a person cannot effectively practise citizenship'.

Put simply, then, ‘civics relates to civic knowledge and citizenship is dispositional, but interpretation lies at the heart of all civics and citizenship education’; and both need to be addressed.

The Domain was then illustrated in more detail (including through a hand out for participants provided by the presenters) in terms of domain descriptors for Year 6 and Year 10, and professional elaborations which could, as Mellor and Fraillon earlier had observed, assist teachers in the development of a curriculum for CCE. This is evident in the professional elaborations for KPM 1 and 2 for Year 6 which anticipate that students can, as a result of their primary schooling:

- For KPM 1 — Civics
 - recognise key features of Australian democracy;
 - describe the development of Australian self government and democracy;
 - outline the roles of political and civic institutions in Australia;
 - understand the purposes and processes of creating and changing rules and laws;
 - identify the rights and responsibilities of citizens in Australia’s democracy;
 - recognise that Australia is a pluralist society with citizens of diverse ethnic origins and cultural backgrounds.

- For KPM 2 — Citizenship
 - recognise that citizens require certain skills and dispositions to participate effectively in democratic decision making;
 - identify ways that Australian citizens can effectively participate in their society and governance;
 - recognise the ways that understanding of and respect for commonalities and differences contribute to harmony within a democratic society;
 - understand why citizens choose to engage in civic life and decision making.

And each of these points is further illustrated with even more detail on which teachers can draw.

Further information still can be gained from a number of web resources relevant to civics and citizenship education they cited, including:

- The MCEETYA National Sample Civics and Citizenship Assessment site, which currently has information for schools and parents, the Assessment Domain, and Early Release Items. It later will also have the national report, technical information, School Assessment Materials (ie, test booklets plus score guides) that will enable schools to conduct a similar assessment exercise.
<http://www.mceetya.edu.au/taskfrce/civics.htm>

- An article by Mellor, *Solving some Civics and Citizenship Education conundrums*, which outlines ways in which the national assessment may impact on practitioners.

<http://www.curriculum.edu.au/democracy/aboutdd/assessment.htm>

- An assessment professional development unit developed and delivered by ACER staff in 2004.
http://www.curriculum.edu.au/democracy/prof_dev/nat_assess/nat_assess.htm

The national assessment and human rights

Reflecting the forum theme, Mellor and Fraillon then conducted an activity which began with an identification, almost with a magnifying glass, of possible links, or at least handy references, to human rights existed in the Assessment Domain. They also modelled how they used information from one government website on Harmony Day to develop assessment tasks which readily could inform the development of a pedagogical approach.

More specifically they started by providing students with information from the relevant website on what Harmony Day is and what it aims to achieve. This was accompanied by a picture from the website showing a diversity of Australians represented in a map of Australia used to promote the day. This in turn was used to ask students:

1. *How does this picture represent harmony?* This item provides an initial assessment of students' understanding of the definition of 'harmony' and how specifically they understand what the concept is about.
2. *Do you think this is an accurate image of Australian society? Explain your answer.* This asks students to delve into their knowledge and understanding of Australian society and an to make analysis of the image and to state what the image says to them in a situation where they know, from the other information provided, the purpose the image seeks to serve.
3. *Why might governments think it is their role to promote harmony between Australians?* This question moves from the immediate reading of the image to thinking more as members of a community. It is the start of engaging in something of a dialogue with the person reading the image and begins to suggest a pedagogical approach.
4. *The information suggests that Harmony Day promotes 'our community's success as a multicultural society'. What do you think it means to be a successful multicultural society?* This final question refers the students back to the context of the image itself, and really brings human rights into one of the assessment questions posed. It's the point where, as Mellor and Fraillon put it, 'the spin the students commonly hear' can be tackled and the value of Harmony Day can be used to develop their critical capacities.

The two key questions out of this short activity that Mellor and Fraillon posed to forum participants were:

- What other questions could you ask about this image? — to which one participant suggested from the floor 'Do you think this representation is different to what would be shown in other countries?; which does, of course, imply a knowledge base on which the answer could be built; and

- What other images could you use in a similar sort of way? — eliciting the suggestion from the floor of Cathy Freeman and the two flags.

Quality Human Rights education in the classroom: Session 2

Participants were then able to choose a further workshop showcasing innovative strategies in civics and citizenship education, this time from South Australia, Queensland, Tasmania and Western Australia. Once again, brief summaries of each of these workshops are provided below.

Human Rights education across the curriculum

The workshop presented by Jackie Thomson (Policy and Programme Officer, Multicultural Education, South Australian Department of Education and Children's Services) sought to support educators in developing their understanding of curriculum and pedagogy that supports human rights education across the curriculum. In particular, participants were provided with the opportunity to:

- make connections with international conventions and national frameworks which support and help direct human rights education;
- consider a range of teaching, learning and assessment strategies for developing intercultural, interfaith and global perspectives across the curriculum;
- explore a range of practical resources which support human rights education across learning areas;
- discuss futures-oriented, issues-based approaches which foster the values, knowledge, skills and understand for active and responsible local/global citizenship; and
- examine South Australian exemplars of human rights education.

Human Rights and Harmony Week — An ideal synergy

Jo-Anne Cameron (Head of Department, Humanities and Learning Enhancement, The Gap Senior High School, Brisbane; Vice President, Queensland History Teachers' Association; and Queensland Studies Authority Ancient History District Panel Chair) outlined how Human Rights education is an integral part of both the curricular and co-curricular learning experiences of students at the Gap Senior High.

While curricular experiences generally reside in subjects in the Humanities faculty, during Harmony Week 2006 (March 20 to 24), this was broadened in the school to include many other subjects as well. Issues addressed both in the classroom and at lunchtime experiences ranged from attitudes of (and to) those with a disability, to race, to technology access and more.

For one week, Cameron explained, the themes of harmony and diversity actually shaped the whole school approach to education about a wide range of Human Rights; and she used the workshop to demonstrate both how the focus was of value to the school and how other schools can use such an approach to good effect.

Developing a culture of thinking — focusing on Human Rights and Indigenous Rights

Julie Fisher (Principal Education Officer, SOSE, in the Education Department of Tasmania) presented a workshop with ‘thinking’ as its primary focus. Schools with a culture of thinking are, she explained, ‘places in which a group’s collective as well as individual thinking is valued, visible, and actively promoted as part of the regular day-to-day experience of the group members’.

In this context, participants were able to explore various tools and strategies that can be used to develop thinking skills, with particular reference to human rights and Indigenous rights, that both primary and secondary teachers can use. Fisher then provided participants with practical ideas for classroom use and shared the lessons learned from the implementation of the Tasmanian Essential Learnings.

Empowering school communities for social and civic responsibility

Starting from the presumption that social and civic responsibility and citizenship are at the core of every school, Bet Fisher (Deputy Principal, Collier Primary School, Western Australia) explored how we successfully can address ‘the rigours of curriculum expectations with some of our disadvantaged members of the school community’, and in particular, Indigenous students.

Workshop participants were provided with practical strategies to consider and a framework for establishing an inclusive model to empower staff, students and the community ‘to embrace the core values and virtues we need in our society and in our schools’. The model outlined in the workshop was illustrated with two concrete examples to demonstrate how the framework and strategies contributed to better educational outcomes for the students concerned.

Island nation or global citizen?

Reverend Tim Costello (Chief Executive Officer, World Vision, Australia) began by noting he felt ‘quite at home’ talking to teachers, because of his own background as a child of teachers, the husband and brother of a teacher, and as someone whose own decision after finishing Law to do a Dip. Ed, saw him return to the law after six weeks of teaching rounds. ‘So I have great respect for teachers and what they do’.

Having just returned from East Timor that was, naturally, where he decided to start. What, he asked in the context of this forum, does citizenship mean to people there given their recent experiences?

They have a right to physical security from the risk of violent attack, access to basic needs (food, water, shelter), the protection of the rule of law, and the hope for a better future. And thinking about how these rights are not being met helps frame our thinking about citizenship.

Citizenship, he argued, ‘is not just an attribute of an individual’. It is a relationship — ‘a relationship of mutual obligation; a relationship that enmeshes the individual in a community, linking each person to others’.

Citizenship for Costello is 'an enduring relationship, not just a series of transactions'. Citizenship should not be 'just a vague statement of good intents', but instead, we need to see it as 'a binding undertaking that we will fulfil our mutual obligations to the community we form part of'.

Citizenship is a 'covenant ... not a tentative agreement that we'll see what we can do, but a promise that we cannot escape and that we have a duty to see through'.

That is not, he conceded, how most Australians think. They see citizenship in terms of:

- their relationship to the state, often expressed in terms of complaints about tax rather than any understanding of what our progressive income tax system is designed to do and provide — 'in terms of citizenship, the Tax Act is one of the most important ways in which that citizenship covenant is met'; and
- a synonym for nationality. When we think like that, it implies the protection of the state, as evident in our military's current first obligation to get Australian citizens out of East Timor. The tricky thing here is, he argued, that having been invited in by East Timor, we may be neglecting their fundamental needs. It is not, he noted, a 'clash of citizens' rights, but a 'misreading' of the mission statement of the military in this exercise which is more a policing than a military task.

Citizenship for most Australians also, he added, implies a right to access the specific benefits the state makes available to its citizens.

Rights are for all

Costello felt he did not need in this forum to talk about our moral obligation as global citizens, but he did emphasise that the rights we work for accord to everyone and are not simply for us.

That means, he argued, thinking more broadly than just political rights on which we generally tend to focus, such as the rights of assembly, religion and speech. In the old communist Eastern Block, he noted, the rights of most concern were more economic and cultural, with a focus on the collective rights to work and to eat.

The legacy of this difference makes it difficult to argue the economic and cultural rights are as important as political ones, even though we know the impact they have in other parts of the world where, for instance, a lack of clean drinking water leads to mass deaths. Clean drinking water is as much of a right as any of our political rights and not just something we can put spare money towards.

Similarly, 115 million primary aged children are not in school, even though basic education is, according to the UN Declaration, a fundamental Human Right. The flow on consequences for these children barely raises a comment in Australia because it is not really thought of as a Right.

If rights are truly human rights, however, then they are 'inherent in the condition of being human'. They are, as Costello put it, 'indivisible — not abandoned or modified

or sold short because of the accident of a person's gender or age or race. And not to be abandoned or modified or sold short because of what national border they happen to be within'.

As Australians, we need to rethink our 'ethical borders'. Poverty is not a matter of charity, but of human rights. And, according to Costello, that is what citizenship means. Why do we not feel the same obligation to people outside our borders as we feel to those at home? We need to bear in mind what he referred to as 'the lottery of latitude' and the fact it is a lottery we won. But citizenship says, the losers still have the same rights.

In 2007 we will see, he noted, the 200th anniversary of the abolition of slavery in Britain. Slavery says a person does not automatically have rights. It removes their protections and the obligation on others to give them their fair due.

But slavery in one sense is not dead. 'A person who is denied clean water, denied adequate food, denied health care and educational opportunity, denied the chance to make a livelihood, cannot be called a free person. A child forced to become a soldier, a child trafficked for the sex trade, a child forced into bonded labour, is not a free person'.

As Nelson Mandela, who Costello quoted, explained

Like slavery and apartheid, poverty is not natural. It is man-made, and it can be overcome and eradicated by the actions of human beings.

And overcoming poverty is not a gesture of charity. It is an act of justice. It is the protection of a fundamental human right, the right to dignity and a decent life.

While poverty persists, there is no true freedom.

One billion people live in extreme poverty which is defined as less than a dollar a day. Citizenship is about having rights and is not compatible with slavery or extreme poverty.

How Australia fares

The real question is, according to Costello, how we can do better, but that first means knowing where we stand.

He then shared with forum participants World Vision's experience and looked at how we fare as individuals and as a nation as a whole. And there is, in this context, some cause for optimism at least.

More and more Australians, he observed, are taking up the challenge. We are the second most generous people on the planet behind Ireland in giving to overseas aid. In addition, our belief we can make a difference in the world is increasing with 81% now believing charities can make a long term difference compared with 56% only four years ago. We also are well above the average in our belief that more must be done to close the gap between rich and poor in the world. And young people in schools appear to be developing more of 'a global ethic' than in the past.

As a nation, there also is some cause for optimism, but also room to improve. Six years ago we committed to the Millennium Development Goals to beat extreme poverty; which the 'whiz kid' economist Jeffrey Sachs has shown in his writings can be done.

These goals are, what Costello referred to as 'a magnificent statement of global citizenship'. They flesh out what it means for children and also clearly name the number one priority for our world in a context where 30,000 children die each day from what Bono calls 'stupid poverty', compared with 3000 on September 11 with all the attention that subsequently has gained.

Each year, the world gives \$120 billion in aid to Africa, yet nearly \$400 billion has been spent by the US in Iraq.

Australia is doing better in relation to the millennium goals though not entirely well. We give less than twenty five cents out of each \$100 spent to overseas aid (or 0.25% of Gross National Income) which is nineteenth out of the twenty two countries in the OECD. If we gave 0.5% of our Gross National Income, then we will move much closer to ensuring the goals are met as the UK already has agreed to do. The good news is, the government has committed to increasing our aid to 0.35% of Gross National Income by 2010, which does move us closer to the world target that was agreed.

Beyond this, he argued, the actual targeting of aid also needs to be addressed; particularly if we are to ensure it goes to health, education and debt forgiveness rather than just areas such as defence.

Two other areas of importance to which he pointed are:

- greater fairness in trade, where developed countries place barriers in the way of developing countries which only have primary products to sell. The level of subsidy for each European cow, he noted, is two dollars a day, which is double the one dollar below which extreme poverty sets in.
- debt relief in cases where good governance means it will go to things like health and education rather than palaces for leaders who essentially are corrupt. Tanzania, for instance, will institute universal primary school education next year as a result of the cancelling of its debt, which primarily is due, he suggested, to Gordon Brown in the UK.

If Australia is to do better, Costello concluded, we need to stay on the government's back in relation to targeting aid, debt relief, and even trade, where we were 'on the side of the angels' until AWB, which tarnished our reputation and relinquished the high moral ground we had to support trade liberalisation in arguments with Europe and the US.

As educators working on citizenship, 'you are the key gatekeepers to kick these issues along' and develop a full understanding of citizenship where the rights of all are recognised and assured. So, he urged:

- ‘Resist the temptation to narrow citizenship and the application of human rights down to something that occurs only within Australia’s borders. Take a broad and generous view of the idea of citizenship.’
- ‘Recognise the precious resource that young Australians represent, with enormous potential to help shape the future and change the world for the better’.
- ‘Understand that if young Australians aspire to good global citizenship, two great things will follow — they will benefit as individuals, by feeling empowered, confident and resilient; and they will be a powerful force in helping all of us to fulfil our obligations as citizens in the global village’.

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Responding to a question from the floor about why the people of Zimbabwe, for instance, should suffer when they are not responsible for their corrupt government, Costello noted this is something with which World Vision wrestles all of the time. They are trying to stay in Zimbabwe, but President Mugabe is making it very difficult. That said, forgiving his debt is, Costello suggested, like ‘putting water in a bucket with a hole in it’. In other countries, when World Vision works with people, it actually tries to build the skills they have to find out where the money goes, as a precursor for them then being able to act on their own behalf.

All World Vision projects, he then explained in response to a question about enterprise and self help compared with the ‘moral hazard’ of welfare, address the cross-cutting themes of HIV/AIDS education and gender empowerment — which increasingly are linked given the ‘modern face of HIV is female’ and women who by and large are faithful to their husbands — as well as enterprise development. World Vision aims to move out of communities within a period of 15 years, leaving them as communities that can sustain themselves.

Asked about why Australia seems reluctant to meet the 0.5% target met by the UK, Costello suggested it partly relates to lower levels of trust in Australia that the government will use aid to good effect. In addition, Australia has not had ‘a Claire Short or more importantly Gordon Brown’ who pushed it very hard. There also is, he suggested, an Australian sense that ‘we will do it privately, which lets the government off the hook’.

Finally, in response to a query from forum facilitator Tony Mackay about who are Australian champions who maybe could match someone like Gordon Brown, Costello indicated we ‘can’t anoint them, they simply arise’. That said, he did suggest ‘someone like Kevin Rudd takes these issues very seriously as does, on the other side of the House, Malcolm Turnbull’. But getting them, or anyone else, to take it as ‘their signature’ as Brown, or William Wilberforce did in relation to slavery, is another matter. And then, he ended, ‘let’s not forget all of the young people coming through who really are the hope for the future’.

Statements of learning

Di Kerr (Curriculum Corporation) began with some history of the work to develop statements of learning arising from Ministers of Education's concern at the 'lack of consistency in curriculum outcomes between systems' and the subsequent work they initiated to develop options for 'how states can collaborate further' so consistency can be achieved.

This led them in July 2003 to endorse the development of Statements of Learning for the four curriculum domains of English, Mathematics, Civics and Citizenship, and Science to which they later added Information and Communication Technologies (ICTs).

The passing of the Schools Assistance (Learning Together — achievement through choice and opportunity) Act 2004 only added importance to the task since states now are required to implement the Statements either as part of their next curriculum review, if that occurs between 2006 and 2008, or before 1 January 2008. In addition, Kerr explained, a further accountability condition requires states to implement common testing standards by the same date, including common national tests in these five curriculum domains.

Ministers, she noted, may 'sign off' to say their curricula do 'implement' the Statements of Learning, with a possible added requirement that mapping would be provided to the Australian Government by 1 January 2008 as evidence, showing how the specific elements of the Statement are present in State or Territory curriculum documents. Such mapping might also identify any areas where gaps exist and how these will be filled in the longer term.

The Statements themselves

The Statements of Learning, Kerr explained, 'are intended for use by jurisdictions, not schools'. More specifically they are what she referred to as 'opportunities to learn' rather than 'learning achievements', for implementation within jurisdictional mandatory curriculum documents.

Each statement begins with an introduction which discusses the domain in terms of current curriculum documents in Australia and then is divided into two parts covering:

- Statements of Learning generally presented in prose under 'organiser headings'; and
- Professional Elaborations presented in dot point form, often with examples written in professional language almost always with the same organiser headings.

Both the Statements of Learning and their Professional Elaborations are presented in four sections, called 'year junctures' for the end of Year 3, the end of Year 5, the end of Year 7, and the end of Year 9.

The writing and consultation stages for the Statements of Learning now are complete, and all jurisdictions have indicated their Ministers are likely to approve them. AESCOC, which comprises the Directors General or their equivalents from

around the country, has given approval for the statements to be submitted to the MCEETYA Ministers for out-of-session approval which is expected to be received in June this year.

The civics and citizenship Statement

Organiser headings for civics and citizenship in both the Statement and its Professional Elaboration are:

- Government and law — this explores institutions, principles and values underpinning Australia’s representative democracy, including the key features of the Australian Constitution; the role of democracy in building a socially cohesive and civil society; ways in which individuals, groups and governments make decisions; how governments and parliaments are elected and formed; levels and roles of government; concepts of power, leadership and community service; the purpose of laws and ways in which Australia’s legal system contributes to the democratic principles, rights and freedoms.
- Citizenship in a democracy — this explores the rights and responsibilities of citizens in a democratic society and the civic knowledge, skills and values required to participate as informed and active citizens in local, state, national, regional and global contexts. Australia’s cultural diversity and place in the Asia-Pacific region and in the world are explored. Issues of environmental sustainability are examined as well as opportunities to learn to make decisions that build a capacity for futures-oriented thinking. The ways in which the media and ICTs are used by individuals and governments to exert influence and the influence that media and ICTs have on civic debate and citizen engagement are examined. Opportunities to practice democratic values and processes in classrooms, schools and communities are included.
- Historical perspectives — this explores the impact of the past on Australian civil society. The impact of British colonisation on Aboriginal and Torres Strait Islander peoples and their pursuit of citizenship rights are examined. The ways in which individuals, events and popular movements have influenced the development of democracy in Australia, and the influence of past societies on Australian democracy are explored. The influence of local, state, national, regional and global events, issues and perspectives on Australia’s changing national identities and the impact of government policy on the development of Australia as a culturally diverse nation are examined.

The statement and human rights

Kerr then unpacked these statement organisers in terms of the year junctures she had outlined, and identified areas where human rights specifically is addressed; as embodied in the following table derived from her presentation.

The Civics and Citizenship Statement and Human Rights

Year juncture	Students have the opportunity to: (note all points are quotes from the Statement itself)	The ‘big ideas’ involved
Year 3	• understand that rules have a key	• rules protect rights

	<p>purpose in protecting people's rights</p> <ul style="list-style-type: none"> • develop an understanding of personal rights and responsibilities in familiar contexts • define and exercise personal rights and responsibilities within a variety of contexts • participate in positive local environmental or other civic action 	<ul style="list-style-type: none"> • students have rights which they have the opportunity to exercise • personal rights go hand in glove with responsibilities
Year 5	<ul style="list-style-type: none"> • reflect on and engage with values that are fundamental to a healthy democracy including freedom of speech • consider whether laws and sanctions are fair and appropriate for all people in all situations • know that the legal process plays an important role in protecting people's rights • develop an understanding of their rights and responsibilities and engage with these within their school and community • appreciate the right of others to be different, within the rule of law • understand that some important concepts and civic terms in Australian democracy are legacies of past societies 	<ul style="list-style-type: none"> • a democratic form of government connects with human rights • the law and legal process can protect rights • fair and unfair — notion of absolute rights • some rights are connected to human diversity • rights have come from past societies
Year 7	<ul style="list-style-type: none"> • understand ways in which laws and courts protect democratic rights and freedoms • consider the influence of international agreements on Australian law • explore the civic values and rights and responsibilities of citizens in a democratic society • discuss and engage with the rights and responsibilities of Australian citizens • explore the responsibilities of global citizenship • investigate the contribution of people who have helped achieve civil and political rights in Australia and around the world 	<ul style="list-style-type: none"> • there are democratic rights, freedoms and responsibilities • the law and courts can protect democratic rights • rights extend into the international sphere through international agreements • people have worked for human rights in various places and times and their stories are worth knowing
Year 9	<ul style="list-style-type: none"> • explore concepts of justice and law including ... equality before the law, presumption of innocence, the right of appeal and restorative justice • recognise that there are different types of law, such as statute and common law that protect people's rights • evaluate the role that international organisations play in protecting human rights • engage with and reflect on the rights and responsibilities associated with 	<ul style="list-style-type: none"> • they have to take action to uphold the human rights of others • international organisations can protect human rights • human rights have changed and been gained in Australia over time • the story of how Indigenous Australians gained citizenship must be known and understood

	being a young adult in Australia <ul style="list-style-type: none"> • investigate and participate in ways to prevent and counter acts of racism, prejudice and discrimination • consider opportunities to take civic action on issues • explore how and why civic and political rights ... have changed over time in Australia • develop an understanding of Indigenous peoples' pursuit of citizenship rights • have an understanding of ... the achievement of civil and political rights in Australia 	
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It is clear from the detailed material in this table, as Kerr herself noted in ending her address, that 'human rights do have a powerful presence in the Statements of Learning for Civics and Citizenship'.

Civics and citizenship through school visits to our national capital

Dr Declan O'Connell introduced this joint presentation with Garry Watson (National Capital Educational Tourism Project) by 're-announcing' the budget commitment to the Parliament and Civics Educational Rebate (PACER) which helps offset the cost of students' travel to the national capital and particularly assists students in areas that are more remote.

Funded at \$16.3 million over the next four years, it helps enable schools to bring students to Canberra and see 'our great national icons' such as Parliament House, Old Parliament House and the War Memorial, and hence 'learn directly about the role our national institutions play in our democracy'. This funding includes provision for resources the students who visit can take home to build on their civics and citizenship education.

Whilst the management arrangements are still being finalised, the Minister for Education, Science and Training, the Hon Julie Bishop, will write to all principals with the details which also will be included on the civics and citizenship education website at www.civicsandcitizenship.edu.au. In addition, there will be a hotline to answer queries on the scheme — 1300 368 248.

The actual rebate, O'Connell explained, is available to students from Years 4 to 12 and starts at \$20 per student for those travelling 150 to 500 kilometres, rising to \$260 for those travelling more than 4000 kilometres, representing an average increase of fifteen percent on the rebates that previously applied.

Watson then 'put flesh on the bones' of the rebate by briefly outlining the actual opportunities available as a result of the new partnership between DEST and the

cultural institutions in Canberra which deliver the programme, such as the National Museum where the forum was being held.

The National Capital Education Tourism Project encourages schools to arrange visits to Canberra as part of the civics and citizenship education programmes they provide. He then detailed three programmes of particular interest and distributed materials on each.

- A series of free seminars around Australia where representatives of various cultural institutions outline what they can provide.
- The opportunity for groups of 50 teachers from anywhere in Australia (who can travel to a capital city airport) to visit Canberra for three days and nights during two designated weekends for only \$250 to experience the resources these cultural institutions provide.
- A teacher's pass which gives cut price accommodation and free entry to all attractions.

The PACER programme, he concluded, joins 'your teaching to educators at a range of civics and citizenship education institutions in the national capital'. It is 'unique' in the world and he urged participants to consider the ways in which they could access it as an 'opportunity to learn'.

Taking human rights forward in CCE

The forum concluded with a facilitated session of input from participants on the twin questions:

- Is human rights education central to civics and citizenship education?
- How can you take human rights education forward in civics and citizenship education?

Given that all the conversation over the two days had really underlined 'our affirmative answer' to the first of these questions, forum facilitator Tony Mackay primarily invited comments on the second.

Di Kerr pointed out in this context that, as her presentation made clear, human rights readily is evident in the National Statement and this was a deliberate act. It means, though, that 'human rights can be a natural part of everyone's thinking about civics and citizenship education'.

Human rights, Joy Duffield (DEST) observed, needs explicitly to be addressed. The forum which she played a key role in organising, was designed to 'impact on teachers attending the forum in their own practice and that of their colleagues', and to demonstrate that human rights is integral to their work as a result of the national statements and the national assessment.

We need, one respondent from the floor commented, 'to rattle some cages in the way this forum and the powerful speakers did for me'. That said, she noted, she can't do it in the same way in her school, though she did intend to talk with her district

directors so perhaps they can, 'as movers and shakers take it out more'. This did lead one participant to suggest that perhaps we could capture some of the forum speakers on DVD to distribute in the same way as ACSA suggested it would do with the DVD from Geraldine Cox.

It is important in this context though, as another respondent reminded participants, to not neglect good work already underway and the need to capture and share that as well. That would, in her view, be 'a valuable expenditure of professional development funds'.

'As I listen to all this', another participant commented, 'I think more and more how the subject of history is a perfect vehicle for implementing civics and citizenship education'. He argued in this context a need to 'reinvigorate history in Australian schools rather than just having it lost in SOSE'; which another participant endorsed suggesting it provides the 'perfect avenue for addressing human rights'.

Responding to this point, Christine Reid (Chair, Australian Federation of Secondary Social Science Educators), noted that teaching SOSE by no means excludes history and there is a need for civics and citizenship education to go further than this one subject domain. But that, she commented somewhat tongue in cheek, 'is a whole other debate and whole other forum to have'.

A history teacher from WA somewhat rhetorically asked when we, as a nation, 'are going to make it compulsory', whilst another from NSW, where history is mandatory from Year 7 to Year 10, felt she does cover much of what is being talked about, and perhaps there is room for more of a whole school approach so cross curriculum opportunities also are seized.

With these points having been made, Mackay noted there were arguably different levels of strategy starting to emerge:

- some related to influencing jurisdictional players;
- some focused nationally;
- some best pursued through professional associations; and
- some which belong firmly in schools.

We really need in this context, according to one respondent from the floor, to look at a whole school approach so basic human rights are reflected in the policies, practices and relationships within and beyond the school.

Returning to the 'history debate', Deborah Henderson (Chair, History Educators Association) noted that, although she clearly supports and advocates for history, she also supported Reid's earlier position because, 'if we take account of what Tim Costello had to say, human rights is not just the domain of history, but a cross curriculum concern'.

Responding to a question about what happens beyond this forum to 'keep the conversation going', Duffield explained the website will continue to host and promote the conversation, including through its provision of case studies for teachers and students alike.

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In closing the forum, Noel Simpson (Branch Manager, Quality Schooling Branch, DEST) noted that forum participants clearly were 'stimulated by both the quality of learning and human rights discussion you heard'.

Human rights education is 'contested territory and you do have to be brave as we were with this forum itself'. But there are important protections in place such as:

- the Statements of Learning which give 'legitimacy' to teachers to be doing this work in schools; and
- the 'legitimacy that comes from us and that's the quality part in the forum title'.

If what we are doing is 'balanced, responsible and sound', then it will give us a form of respectability and status in this regard. So for Simpson, the professionalism of teachers is key. And 'we are only at the start of this through funding Teaching Australia, but that group's task on behalf of the profession is very important indeed'.

DEST has, he observed, been running 'these sorts of forums' at a rate of about one a week for some months; and he cited several he had attended in that time. As they have unfolded, however, he feels as if he is starting to see it all come together with 'values at the core'.

After the recent values education forum in early May, 'I have learnt the imperative and the willingness of educators to come to grips with the reality we need to be explicit about the values at the centre of our work'. Otherwise, he argued, 'we can't reflect on our own teaching practices or assist students to reflect on their learning and become lifelong learners'.

When we talk about human rights education, and look at the *Values for Australian Schooling*, we find we can put some of those values under the heading of human rights — values such as a fair go, freedom and respect. At the same time, as has been noted throughout the forum, rights are balanced by responsibilities which is another of the nine values in the national set.

Turning briefly to implementation, he pointed out that 2007 will see the second round of national assessment and the national statement will, as Kerr had explained, come on stream from the start of 2008.

From the DEST perspective he ended, there will be another forum next year and the website would continue as a major resource.

'It is a story that will continue to unfold'.

Appendix 1

Program

2006 National Civics & Citizenship Education Forum <i>What is Quality in Human Rights Education?</i> National Museum of Australia 1 & 2 June 2006	
Thursday, 1 June 2006	
8.45am – 9.15am Visions Theatre Foyer	Registration – Tea and coffee on arrival
Session 1 9.15am – 9.30am Visions Theatre	Introduction and Welcome – Matilda House, Ngunnawal Elder and Director, National Museum of Australia
	Introduction to the National Museum of Australia – Lyn Beasley, Manager of School Visits, National Museum of Australia
	Opening – Dr. Declan O’Connell, Acting Director, Values and Education Section, Department of Education, Science and Training
Session 2 9.30am – 10.30am Visions Theatre	<i>Human Rights and Indigenous Rights</i> Tom Calma, Aboriginal and Torres Strait Islander Social Justice Commissioner and Acting Race Discrimination Commissioner
Session 3 10.30am – 11am Visions Theatre	<i>Australia, Human Rights and Education</i> , Matt Minogue, Assistant Secretary, Human Rights Branch, Attorney General’s Department
11am – 11.30 Peninsula Room	Morning Tea
Session 4 11.30am – 12.30pm Visions Theatre	<i>A different kind of wealth</i> , Geraldine Cox, Sunrise Children’s Village, Australia Cambodia Foundation Inc.
Session 5 12.30 – 1.30 pm Bunyip Biarni Yowie Visions	Workshops from the States and Territories – <i>showcasing quality human rights education in the classroom</i> <i>Using the United Nations Declaration on Human Rights</i> , Paul van Campenhout, Department of Education and Training, ACT <i>Who’s abusing whom?</i> John Gore, Department of Education & Training, NSW <i>Making it Happen!</i> Loraine Caldwell, Department of Employment, Education and Training, NT <i>Student Power/Saving Nak from Deportation</i> , Paul van Eeden with Taylor Canning and Patrick Duggan, Thornbury High School, VIC
1.30 – 2.30pm The Hall	Lunch

Session 6 2.30 – 3.45 pm Peninsula Room	Showcasing current resources <ul style="list-style-type: none"> • Jan Payne, <i>Human Rights and Equal Opportunity Commission</i> • Kurt Mullane, <i>Asia Education Foundation</i> • Kurt Ambrose, <i>Curriculum Corporation</i> • Geoff Ainsworth, <i>What Works</i> • Margaret Clark, <i>Department of Immigration and Multicultural Affairs</i>
3.45 – 4.15pm Peninsula Room	Afternoon Tea/Resource display Display of resources from Session 6 with each organisation on site to provide further information.
4.15pm	End day one
5.45 pm	Bus leaves University House for dinner at the Kurrajong Hotel.
6pm Kurrajong Hotel	Human Rights Julian Burnside QC (dinner speaker)

Friday, 2 June 2006	
8.30 – 9am Visions theatre foyer	Arrival tea and coffee
Session 7 9.00 am – 9.45am Visions Theatre	<i>Striking the Balance: Women, Men, Work and Family</i> Pru Goward, Federal Sex Discrimination Commissioner and Commissioner Responsible for Age Discrimination
Session 8 9.45am – 10.30am Visions Theatre	<i>Census in the City</i> , Shelley Reys, Board member and inaugural Co- Chairman of Reconciliation Australia
Session 9 10.30am – 11.15am Visions Theatre	<i>Eliciting student understandings of human rights in national assessment</i> , Suzanne Mellor & Julian Fraillon, Senior Research Fellows, Australian Council for Educational Research
11.15 – 11.45am	Morning Tea
Session 10 11.45am – 12.45pm Visions Bunyip Biarni Yowie	Workshops from the States and Territories: <i>Showcasing quality human rights education in the classroom</i> <ul style="list-style-type: none"> • <i>Human Rights Education across the curriculum</i>, Jackie Thomson, Department of Education and Children's Services, SA • <i>Human Rights and Harmony Week – An Ideal Synergy</i>, Jo-Anne Cameron, The Gap State High School, QLD • <i>Developing A Culture of Thinking – focusing on Human Rights and Indigenous Rights</i>, Julie Fisher, Department of Education, TAS • <i>Social and Civic responsibility and Citizenship are at the core of every school. Strategies to empower staff, students and the school community</i>, Bet Fisher, Collier Primary School, WA
12.45 – 1.30pm	Lunch

Session 11 1.30pm – 2.30PM Visions Theatre	<i>Island Nation or Global Citizen?</i> Rev. Tim Costello, Chief Executive, World Vision Australia.
Session 12 2.30 – 2.50pm Visions Theatre	<i>Statements of Learning</i> , Di Kerr, Curriculum Corporation
Session 13 2.50pm-3.10pm Visions Theatre	<i>Civics and Citizenship Education through School Visits to our National Capital</i> Dr. Declan O’Connell, DEST and Garry Watson, Project Team Leader, National Capital Educational Tourism Project
Session 14 3.10pm-3.30pm Visions Theatre	Input from Delegates – <ul style="list-style-type: none"> • Is human rights education central to civics and citizenship education? • How can you take human rights issues forward in Civics and Citizenship Education?
Session 15 3.30pm-3.40pm Visions Theatre	Conclusion – Noel Simpson, Branch Manager, Quality Schooling Branch Department of Education, Science and Training
3.40pm Museum Entrance	Bus departs the National Museum of Australia for Government House
4.00pm – 5.00pm	Reception at Government House

Appendix 2

Sunrise Children's Village

It should be noted that the video Cox showed will be made available for Forum participants and others who wish to purchase it through ACSA acsa@acsa.edu.au.

Further information on the village is available at www.sunrisechildrensvillage.org