

# module 7

## Module 7: World of Values – The Big Questions



### Module description

Module 7 is an optional module within the PLP. It is primarily designed for teachers of students at upper secondary levels who are engaging with the recommended digital resources, student activities and teacher advice in *World of Values*. The module will introduce participants to a number of these resources. Participants are encouraged to explore the local, national and global dimensions of beliefs, values, identity and relationships.

The Big Questions has five sections that provide opportunities for Getting started, Tuning in, Discovering, Bringing it together and Going further.

### Explicit values focus

The Big Questions explores how intercultural understanding can be developed within the context of the nine *Values for Australian Schooling*, including Care and Compassion, Honesty and Trustworthiness, Integrity, Respect, and Understanding, Tolerance and Inclusion.

### Curriculum focus

The module is relevant to the following learning areas, as defined in the *Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA 2008):

- English
- Humanities and Social Sciences (including History and Civics and Citizenship).

### Key understandings

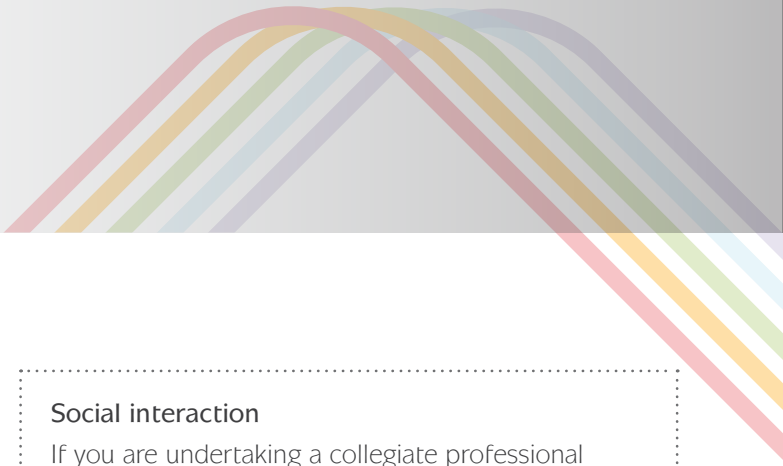
Participants will develop understandings of:

- the range of learning materials and resources assembled to support the development of intercultural understanding within a study of The Big Questions
- how one's cultural identity is influenced by family, peers and community
- how the development of intercultural understanding and communication is enhanced through an exploration of one's individual and group identity
- the universality of intercultural phenomena.

### Essential items

- Module 1: Teaching for intercultural understanding.
- The *National Framework* and the *World of Values* resources. The Big Questions (including digital resources, student activities, teacher guide) is one of five themes in *World of Values*. Go to the Values Education website [www.valueseducation.edu.au](http://www.valueseducation.edu.au). Follow the instructions and enter the access key where indicated. It is the same as for previous *Values for Australian Schooling* resources and has been published in the print versions of those materials and distributed to all school principals. If you require access assistance, please contact Curriculum Corporation (03 9207 9600).





## Getting started

The Big Questions invites students to consider the following key questions.

Who am I? How has my identity been shaped? What groups do I belong to – by choice, by birth? How do my beliefs shape the person I am? Does understanding who I am mean that I can better influence who I will become? Who are the important people in my life? Who shares my values? Who has different values?

These seemingly straightforward questions are actually very complex sociocultural questions that should not elicit simplistic answers. The *Report on Intercultural Language Learning* (Liddicoat, AJ et al 2003) identifies research by Kramersch (1993) who notes that:

... the greatest difficulty in presenting culture lay in dealing with culture-internal diversity. ... (Teachers) from the same national culture ... (were unable) to agree on what constituted the national culture for ... teaching purposes ... Teachers need to realise the subjective nature of their own cultural understandings in order to begin working with culture in the classroom.

(Liddicoat et al 2003, p 32)

### Reflection

Consider using a reflective journal to explore your own and Australia's 'national culture'. You might like to use as your starting point either Kramersch's analysis, or the last two of the 'big questions'.

Reflective journals are useful learning tools. You can use your journal to record, illustrate and/or challenge ideas both within the PLP and the digital resources, student activities and teacher advice that it introduces.

### Social interaction

If you are undertaking a collegiate professional learning activity, you might like to use a graffiti wall on which each participant can add illustrations and text about what constitutes Australia's culture. When the wall is completed, participants should discuss who does and doesn't share their values. A graffiti wall involves the collection of knowledge and ideas in a collaborative process. Use large sheets of paper on the walls of the room to draw pictures or record your ideas.

## Digital resources

The ten digital resources for The Big Questions are described in Handout 7.1. The digital resources (photographs, documentary and feature film clips) were selected to represent different aspects of these questions. Different resources allow you and your students to explore and develop local, national and global perspectives about beliefs, values, identity and relationships.

## Learning design

Table 7.1 identifies how teachers and students can engage with the digital resources.

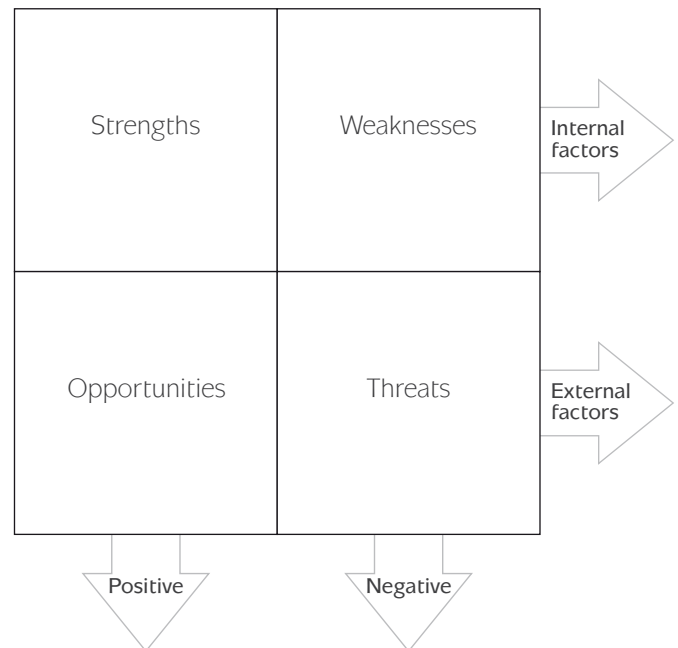
**Table 7.1 Scenarios for learning design**

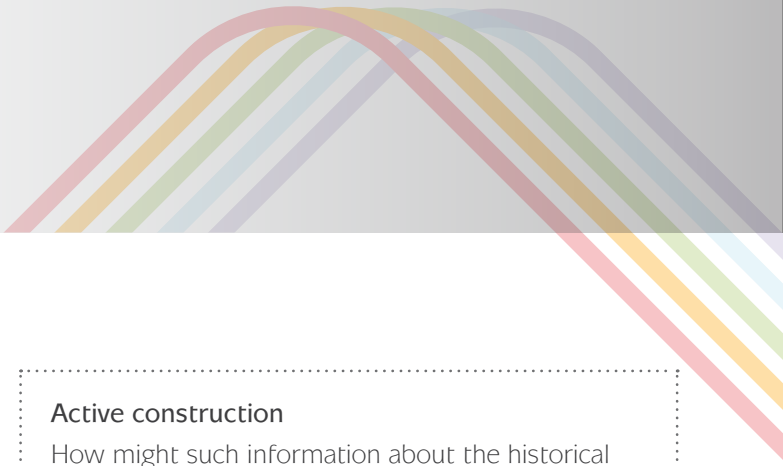
Scenarios	Activity
Teacher accesses the digital resources in a classroom equipped with a data projector or an electronic whiteboard.	Whole-of-class engagement with particular digital resources. Teacher leads with supporting classroom materials and discussion.
Teacher and students access the digital resources and student activities in a school computer lab – either one computer per student or two students to each computer.	Teacher-facilitated activity with students working through the theme at a computer, part of a theme or working in groups with particular digital resources within a theme.
Teacher and students access the digital resources and student activities in classrooms with computers.	Teacher-facilitated activity with students working either in groups or independently.
Teacher accesses the digital resources, student activities and teacher advice in a school environment to plan classes.	Teachers working independently or collegiately (that is, within or across learning areas) to plan delivery.
Teacher accesses the digital resources, student activities and teacher advice from home to plan classes.	Home computers accessing the online resources.

## Reflection

Reflect on any issues that may arise out of these scenarios. You might like to develop a personal or group SWOT analysis that identifies the strengths, weaknesses, opportunities and threats for each scenario. A SWOT analysis will allow you to audit issues and processes, and so better focus on important issues.

## Diagram of a SWOT analysis





## Tuning in

Tuning in involves teachers engaging students with key values and concepts underpinning these big questions, and eliciting their prior knowledge, personal experiences, feelings and beliefs.

The digital resources for this level in *World of Values* include a feature film clip (*My brilliant career: I want to be a writer*), a photograph (*Hin Gee and family, 1908*) and a documentary film clip (*Alicia: God is love*). Each is described in greater detail in the student activities and in Handout 7.1.

*Hin Gee and family, 1908* (NAA) is a formal black-and-white studio photograph of Hin Gee, his wife Go and their four children. It was taken in 1908 and used for identification purposes when the family returned to Australia from China in 1915. The photograph is signed in ink and stamped by Sydney Customs and Immigration. The image of the Gee family can be deconstructed on a number of levels.

### Reflection

Use a reflective journal to analyse or discuss this visual text, asking each of the 'big questions' from the perspective of a figure in the photograph. (For example, to what groups do I belong by choice? By birth?)

An understanding of a person or group's cultural values is necessarily influenced by the historic or sociocultural context. The original photograph was attached to the back of a certificate exempting 26-year-old Mrs. Go Gee from having to sit a dictation test, providing she returned to Australia within three years. The dictation test established by the *Immigration Act, 1901* could be used to control and/or prevent the entry of non-English speaking people to Australia. Because of these, and previous state-based immigration restrictions, a family group like this was exceptionally rare. For example, in 1901 there were around 29,000 men of Chinese descent in Australia, but only 500 Chinese women.

### Active construction

How might such information about the historical context affect the sense of culture and values that you read into *Hin Gee and family, 1908*? What additional information about the Chinese in Australia might you need to provide to students before or during their engagement with this visual text?

The activities for *Hin Gee and family, 1908* feature some questions that will be relevant to your class.

### Between cultures

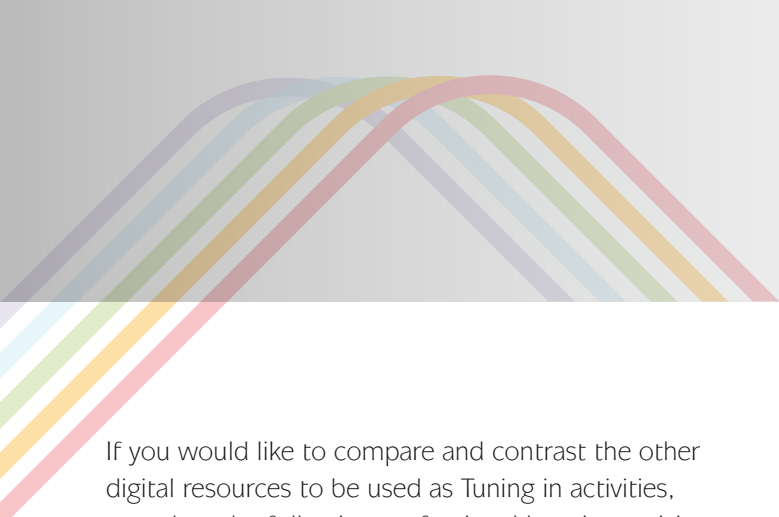
Brainstorm the issues and questions that arise for you around culture and identity when you view the image of Hin Gee and family.

Discuss the following questions as a group.

- What challenges to one's identity does living in a 'foreign' culture present?
- How do you think the tensions that arise are best resolved?

### Making connections

Identify any experiences that you may have had in travelling abroad where you were required to adapt your clothing or your behaviour to local conventions. Did such adaptation require you to change your values or your identity? Consider how young people in schools could be helped to comprehend or understand requirements for effective cross-cultural communication. (For example, through a visit by a Japanese sister school, or through participation in a Global Classrooms project.)



If you would like to compare and contrast the other digital resources to be used as Tuning in activities, complete the following professional learning activity.

### Responsibility

View *My brilliant career: I want to be a writer*, *Alicia: God is love* and the accompanying student activities and teacher advice. Select one clip then develop a lesson plan appropriate to your curriculum.

## Discovering

The remaining seven digital resources explore values, text and context more deeply. Two of these digital resources have been selected for the PLP that will allow you to explore different aspects of meaning and identity.

### *Islam on parade: On being young and Muslim in Australia*

A number of clusters in Stage 2 of the Values Education Good Practice Schools Project were selected to address values in intercultural and global contexts. While all of the good practices in values education distilled from Stage 2 are relevant to the development of intercultural and interfaith understanding, one good practice with relevance to The Big Questions is the need to 'use values education to consciously foster intercultural understanding, social cohesion and social inclusion (*At the Heart of What We Do: Values Education at the Centre of Schooling*, 2008 DEEWR, p 11).

The Cronulla, and subsequent riots in 2005 preceded the Stage 2 research project, allowing a number of clusters to examine and develop programs relevant to the development of intercultural and interfaith understanding and communication to counter interethnic and interfaith conflicts.

The experience of particular clusters is discussed in Module 1: Teaching for intercultural understanding and in Handout 1.3. More details can be seen in *At the Heart of What We Do*, the Stage 2 Final Report which can be downloaded from the Values Education website.

The development of strategies in schools to support intercultural, interethnic and/or interfaith understanding is not merely relevant to schools with Muslim students. While Australian Muslims comprise only a small proportion of Australia's population, issues relating to Muslim values and identity will be familiar to students through the media.

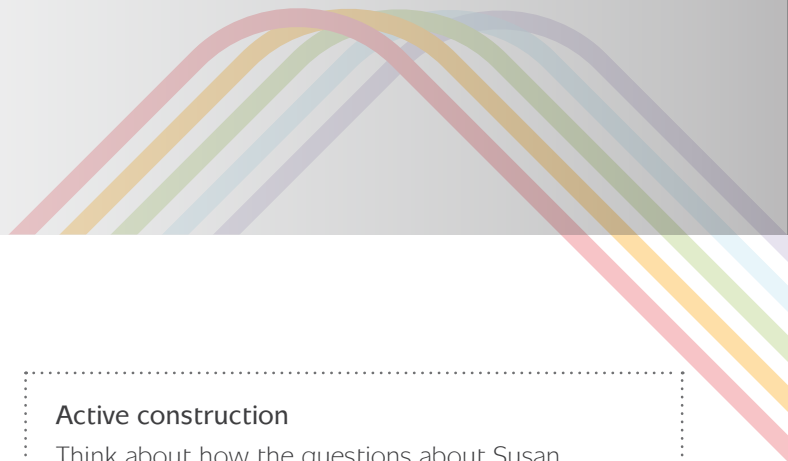
*Islam on parade* (ABC, 2005) was originally aired on the *Compass* program. In *Islam on parade: On being young and Muslim in Australia*, Waleed Aly and his wife Susan Carland talk to other Australians about their faith. The clip is valuable in that it enables you and your students to identify and test stereotypical views about Muslims in Australia.

### Reflection

Before you begin viewing the clip, examine your existing knowledge about Muslims in Australia. Use a reflective journal, or discuss the following questions: What percentage of the Australian population is Muslim? In which countries were most Australian Muslims born? What languages do they speak? What are the Muslim events and festivals of which you are aware? Compare your preconceptions with Handout 7.2.

### Making connections

View *Islam on parade: On being young and Muslim in Australia*. To what extent do Waleed Aly and Susan Carland fit into your views about either being Australian, or about Muslims in Australia? You could also review the graffiti wall that you developed in Getting started to see whether they fit into your sense of Australian culture.



The following example of an activity from *Islam on parade: On being young and Muslim in Australia* is entitled 'The tip of the iceberg'.

### A seventh generation Australian

In the clip, we see Susan Carland, Waleed Aly's wife, speaking at a function held by the Rotary Club, a community service group. In her introduction, she says: 'My family has been here for generations. This means my daughter, whose name is Ayesha Aly, is a seventh generation Australian, a Muslim with first fleet descendency. I really like the symbolism of her heritage.'

Discuss the following questions.

- What do you think may have been the response of the audience to this information?
- How do you think this information would have subverted their expectations?
- What point is being made about image and identity by this woman who is a Muslim, who wears traditional Muslim dress and is a sixth generation descendant of the First Fleet?
- What sort of values do you see being enacted in people like Waleed Aly and Susan Carland? Are these the sort of values that you would expect Muslim people to hold? Explain your thinking.

This activity is designed to encourage objective reflection rather than open debate. This is important because young adults, including those in the senior years of secondary schooling, may already have fixed opinions about other ethnic groups based on values gained from home, peers, cultural groups to which they belong and/or the media etc.

A useful way of approaching discussion of Waleed Aly's and Susan Carland's views is not to focus on being a Muslim, but rather to focus on how Australians frequently have multiple identities and use these to communicate within and across cultures.

### Active construction

Think about how the questions about Susan Carland allow you to reflect, through the prisms of gender, education, ethnicity, faith and class about the intersections of Carland's inherited and chosen identities.

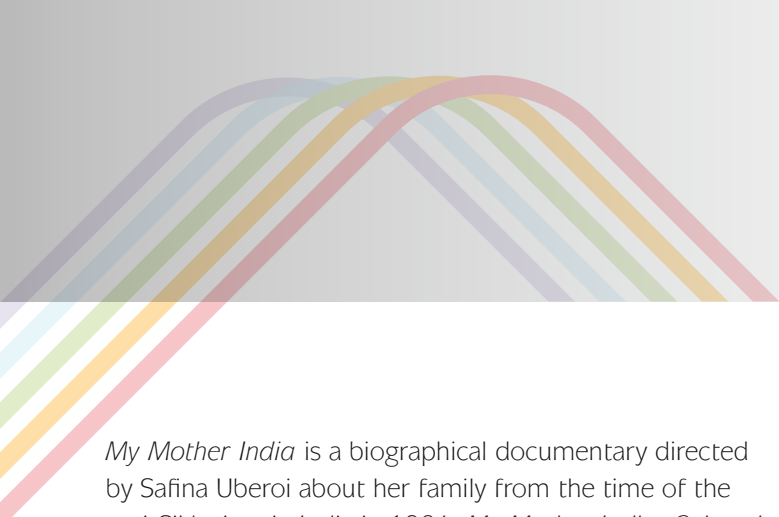
### Responsibility

*Islam on parade: On being young and Muslim in Australia* is a potentially powerful demonstration of intercultural communication. Opening your classroom to the community can enrich young people's understanding by allowing them to hear other perspectives. Identify representatives of cultural groups (for example, parents, business people, office holders) in your local community that you can invite to your school to enable your class to explore key similarities and differences between cultural groups in Australia today.

Five other digital resources in the Discovering section of The Big Questions will also allow you to explore how Australians are meaningfully engaging with diverse cultures in local, national and global settings.

One approach is depicted in *Quakers: Seeking the light within: The Friends' School*. A Tasmanian teacher talks about the importance of the study of comparative religions in developing interfaith understanding.

In the clips from *Winners – On loan* (ACTF 1985), *Reunion* (Black Sheep Films 1998), *My Mother India* (Chili Films 2001), and *Rosie* (Robin Eastwood 2004) – young and older Australians describe, and/or explore, how their lives and experiences traverse different cultures, building ever more complex identities.



*My Mother India* is a biographical documentary directed by Safina Uberoi about her family from the time of the anti-Sikh riots in India in 1984. *My Mother India: Cultural outsiders* explores the experiences of Safina in Australia and India and her Australian-born mother Patricia. *My Mother India: Cultural outsiders* allows you and your students to examine each of the big questions outlined at the beginning of the student activities. It is also useful in that it explores the experiences of Australians who, due to choice or birth, find themselves required to culturally adjust to different sociocultural values. It reinforces the important principle that a person's cultural identity is constantly changing rather than fixed or finite.

#### Reflection

View *My Mother India: Cultural outsiders*. What does it reveal about the cultural groups to which Safina and her mother belong? While the subtitle 'Cultural outsiders' implies a potentially negative stance, in what ways does the clip reveal how being an outsider can result in self-awareness and the ability to transcend cultural barriers?

#### Social interaction

If you are undertaking a collegiate professional learning activity, use *My Mother India: Cultural outsiders* to explore 'universal intercultural phenomena including cultural adjustment' (Paige & Stringer 1997). You might consider using a think-pair-share activity to explore this.

#### Note for participants

A think-pair-share learning strategy enables learners to 'think' first, then to 'pair' with another learner to exchange views. The pair then presents to the group, allowing diverse ideas to be collated and compared.

The student activities developed to support *My Mother India: Cultural outsiders* explore how living in cross-cultural contexts enriches our sense of identity. See the following activity.

#### Global citizens

The world of the late C20th and early C21st has shrunk. Sophisticated air travel means we can travel the world in relatively short time spans. Many people now grow up in one country, do their study in another and spend their working lives in several others. We are, in this respect, citizens of the world.

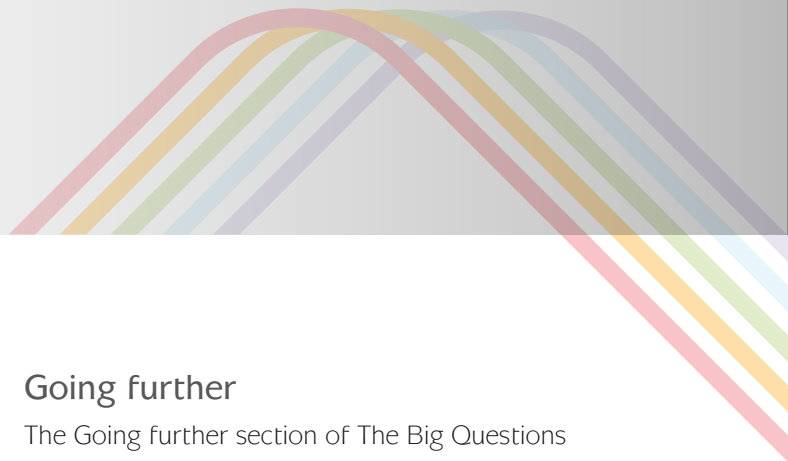
Share stories of people you know that have had experiences like this. Discuss the following questions.

- What do you notice about the values and attitudes of such people? What impact does this cross-cultural lifestyle have on how we understand ourselves?
- What beliefs and values do you think we take with us across cultures to make meaning for our lives that will sustain us in diverse contexts?

These initial questions explore how identity, values, beliefs, and attitudes are culturally dependent. They may also allow you to explore the experiences of those students who have migrated to Australia (or who are the children of migrants), or young people who have participated in student exchange programs.

#### Making connections

If you have travelled to different cultures, or mixed with different cultural groups within Australia, what prior knowledge and values have you been able to draw upon? To what extent has the intercultural communication required of you resulted in challenges to your existing values and beliefs?



## Bringing it together

The Bringing it together section of The Big Questions requires students to synthesise the learnings acquired from viewing all the clips and completing the Tuning in and Discovering sections. It is worthwhile trialling an adapted version of this activity before completing it with a class. The activity can be completed individually or collaboratively. A version of the activity follows.

### Important ideas

Use the table below to identify the five most important ideas (in the form of single words and phrases) from your viewing, thinking, discussion and writing about the resources you have explored in The Big Questions.

Five key ideas relevant to your class	Put the idea in your own words	Explain why the idea is important to your school
1.		
2.		
3.		
4.		
5.		

Post your tables around the room for others to read and consider.

### Making connections

Complete the table in the activity above and, if you are participating in a collegiate learning activity, share your responses. You might like to choose from the following to complete column 1: identity, cultural groups, global citizenship, gender, family, interfaith, choice, culture conflict, community, discrimination, assimilation, integration, stereotypes, cultural assumptions.

## Going further

The Going further section of The Big Questions encourages students to independently follow up the ideas they have encountered in the activities. One activity is reproduced below.

### Into the future

Imagine you have just travelled ten years into the future – you are now ten years older and wiser!

Divide into pairs and interview each other to find out who this person is now, ten years on, and what it is that sustains them in life. Ask about their values, failures, successes and ambitions.

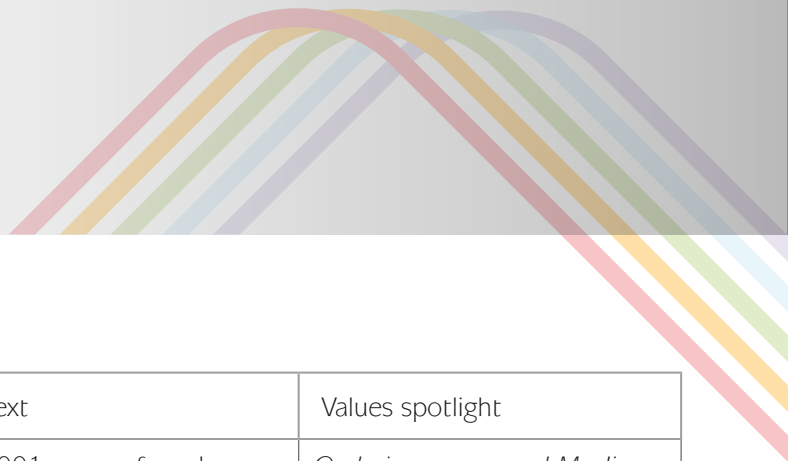
Present each other to the rest of the class. Allow class members to ask questions when you have finished with the presentation of your partner.

### Social interaction


Role-play what Waleed Aly, Susan Carland, Safina Uberoi or her mother Patricia would say about their values, failures, successes and ambitions ten years from now. Allow time for questioning people in the roles they have adopted.

## Handout 7.1 The Big Questions: Digital resources at a glance

Tuning in	Text	Context	Values spotlight
<p>My brilliant career – I want to be a writer</p> <p><a href="#">Film clip</a></p>	<p>Sybylla Melvyn and Harry Beecham are discussing the topic of Harry’s marriage. Sybylla, who encourages Harry to marry her sister Gertie, is hurrying away as Harry blurts out a proposal to <i>her</i>. Sybylla tries to make Harry understand her reasons for refusing him.</p>	<p>Sybylla makes a radical decision in choosing a career and independence over marriage. In the late 1890s, women were expected to be wives and mothers. However, in this period in Australia, first-wave feminists were campaigning for the rights of women.</p>	<p><i>I want to be a writer</i> explores the conflict that can arise between personal aspirations and societal expectations. The importance of honesty, respect, doing your best and tolerance in the formation of one’s identity is highlighted here.</p>
<p>Alicia – God is love</p> <p><a href="#">Documentary film clip</a></p>	<p>In 1988, Alicia (then known as Jane), had a near-fatal car accident that left her in a coma for eight weeks. Doctors told her family it was unlikely that she would ever recover. But Alicia left hospital able to walk, talk and write, and soon acquired her driver’s licence.</p>	<p>Alicia’s father and mother describe how they believe the family’s collective faith helped Alicia. Alicia believes that her recovery indicates that ‘there is a purpose for my life’. In 1994 she founded Soul Theatre, to ‘break down prejudices against the misunderstood, disadvantaged and disenfranchised’.</p>	<p><i>God is love</i> suggests that a shared vision is a powerful instrument. When Alicia’s family gather round her bed to pray and concentrate their thoughts and energies, we see love, commitment, determination, faith and humility in action.</p>
<p>Hin Gee and family, 1908</p> <p><a href="#">Photograph</a></p>	<p>This photograph of Hin Gee, his wife Go and their four children was used for identification purposes when the family left Australia to visit China. It shows a well-dressed and prosperous Chinese family wearing Western clothing.</p>	<p>After the gold rush, many Chinese miners stayed in Australia and went into business, a number of them becoming prosperous and able to sponsor wives and other family members. But immigration restrictions made a family group like this exceptionally rare.</p>	<p>This photograph of Hin Gee and his family highlights the complexity of our understanding of identity when living in another culture. The Western dress is indicative of the family’s desire to do their best and achieve inclusion.</p>



Tuning in	Text	Context	Values spotlight
Islam on parade – On being young and Muslim in Australia  <a href="#">Documentary film clip</a>	Waleed Aly and Susan Carland, a Muslim husband and wife in Australia, are trying to break down barriers by speaking to non-Muslims about Islam and Muslims in Australia.	The 2001 census found Muslims comprised about 1.5 per cent of Australia’s total population. Most non-Muslim Australians have had little exposure to Muslims or Islamic practices, apart from media coverage on race riots and terrorist attacks.	<i>On being young and Muslim in Australia</i> challenges us to think beyond stereotypes and judgements. We are reminded of the need to show others respect and everyone’s right to freedom and a fair go.
Winners: On loan – Why was I adopted?  <a href="#">Film clip</a>	Lindy (Mai) is walking along a beach with her birth father. He explains how she came to be given up by her Vietnamese mother and later adopted. Lindy is torn between her feelings towards her adoptive mother and father and her feelings towards her birth father.	The character Lindy could have come to Australia as part of Operation Babylift, a strategy to rescue children during the final phase of the Vietnam War. Children were flown to the USA, Canada, Europe and Australia.	<i>Why was I adopted?</i> explores how our origins are of vital importance to our sense of meaning and identity in life. The values of freedom and honesty are portrayed as essential to personal growth but these may not be free of pain and conflict.
Tombstone unveiling – Ceremony day  <a href="#">Documentary film clip</a>	Members of a family prepare for a tombstone-unveiling ceremony in the Torres Strait Islands. They decorate the grave site, and a feast is prepared. The involvement of the community is indicative of the strong kinship ties among them.	The tombstone-unveiling ceremony honours the deceased. Extended families are central to the Islanders’ sense of identity providing a framework that ensures resources are shared and communal obligations are met.	<i>Ceremony day</i> highlights how ritual helps us make sense of challenging events in our lives. The way the community deals with death and grief underscores compassion, respect and shared responsibility.
My Mother India – Cultural outsiders  <a href="#">Documentary film clip</a>	In this autobiographical documentary, a family shares memories of events that have shaped their family history. Safina Uberoi’s Australian mother married a Sikh and moved to India where they brought up their three children.	When Safina moves to Australia she gains a new understanding of her mother Patricia. In India, Patricia describes how her perspective is now ‘Indian’ to the point where she is surprised to see a fair skinned face in the mirror.	<i>Cultural outsiders</i> takes us beyond thinking about identity as an exterior attribute. It suggests that living in cross-cultural contexts enriches our sense of identity and our understanding, tolerance and inclusion.



<p>Rosie – Reunited</p> <p><a href="#">Documentary film clip</a></p>	<p>Rosie is packing her bag to move out of the welfare house when she meets a young woman with the same last name as hers. Rosie asks her if she ever stayed at the Kellys'. The girl says yes, and Rosie is reunited with her sister Beverley.</p>	<p>Rosie was removed from her Indigenous family by the WA Child Welfare Department in 1961 and made a ward of the state. These children are referred to as the Stolen Generations.</p>	<p><i>Reunited</i> highlights the importance of our bonds with family in establishing a secure identity for the rest of our lives. The values of reconciliation, integrity, honesty with self and others and doing your best despite difficulty are lived out in Rosie's life.</p>
<p>Reunion – Chinese emotion</p> <p><a href="#">Documentary film clip</a></p>	<p>Filmmaker Lisa Wang discusses how her parents never kissed or hugged her, or her siblings, when they were growing up. Lisa's brother Chris and mother Mabel reflect on cultural aspects of expressions of love and affection.</p>	<p>Lisa Wang grew up in Melbourne in the 1950s. Her parents David and Mabel Wang established a successful business. The Wangs achieved success, gaining acceptance from so-called 'Establishment Melbourne'.</p>	<p><i>Chinese emotion</i> examines the intercultural disquiet and confusion experienced by the Wang children. They grew up in Australia but were raised according to the Confucian values of obedience, discipline, and family obligation.</p>
<p>Quakers: Seeking the light within – The Friends' School</p> <p><a href="#">Documentary film clip</a></p>	<p>Peter Jones teaches a course on comparative religions. He explains how he provides students with knowledge of a range of religions. A narrator explains Quaker values and beliefs.</p>	<p>The Friends' School in Hobart, Tasmania, is the only Quaker school in the southern hemisphere. Although few of the teachers or students are Quakers themselves, the school claims to uphold Quaker values.</p>	<p><i>The Friends' School</i> shows how the study of comparative religion is one way to look at how people make meaning in their lives. The values of integrity, respect, tolerance and understanding, and a fair go underpin this approach.</p>



## Handout 7.2 Muslims in Australia – a snapshot

The information contained in *Muslims in Australia – a snapshot* is sourced from Australian Bureau of Statistics (ABS) 2001 Census data, with the exception of information relating to events and festivals.

### Geographic distribution

The 2001 census shows New South Wales (50.1 per cent of Australian Muslims) has the largest Muslim population, followed by Victoria (33.0 per cent). Western Australia has the third highest population of Australian Muslims (6.9 per cent).

State/territory of residence	Muslim population	Percentage of S&T population
NSW	140,100	2.2%
Victoria	92,740	2.0%
WA	19,460	1.1%
Queensland	14,990	0.4%
SA	7,480	0.5%
ACT	3,490	1.1%
NT	950	0.5%
Tasmania	870	0.2%

### Age/gender

The Muslim population in Australia is a relatively young group, with almost half aged under 25 years (34.5 per cent for the total Australian population).

This is largely due to the Australian-born Muslims, mostly second generation Australians, where 85.7 per cent are under 25 years.

Overseas-born Muslims tend to be in the 25–44 year age group (47.5 per cent).

Age group	Males	Females
0–14 years	44,640	42,110
15–24 years	27,490	25,200
25–44 years	49,490	44,780
45–64 years	22,700	17,440
65+ years	4,100	3,590

### Muslims in Australia

Muslims in Australia are ethnically, linguistically and culturally diverse. More than 36 per cent of the 281,590 Muslims in Australia were born in Australia.

Muslims have come to Australia from more than 120 countries. Major birthplaces are:

Birthplace	%
Australia	36.4
Lebanon	10.4
Turkey	8.3
Afghanistan	3.5
Bosnia- Herzegovina	3.5
Pakistan	3.3
Indonesia	2.9
Iraq	2.8
Bangladesh	2.7
Iran	2.3

### Relevant websites and further sources of information

#### Department of Immigration and Multicultural Affairs

- [www.immi.gov.au](http://www.immi.gov.au)
- [www.citizenship.gov.au](http://www.citizenship.gov.au)
- [www.harmony.gov.au](http://www.harmony.gov.au)

#### Australian Bureau of Statistics

- [www.abs.gov.au](http://www.abs.gov.au)

#### Australian, state, territory and local governments

- [www.gov.au](http://www.gov.au)

#### Australian Government Information

- [www.australia.gov.au](http://www.australia.gov.au)

## Languages

- The majority of Muslims in Australia speak English only or are proficient in the language.
- 86.5 per cent of Australian Muslims speak a language other than English at home.
- Just over a third of Muslims in Australia speak Arabic (including Lebanese).
- Other than Arabic, the most commonly spoken languages are Turkish (16.3 per cent), English (11.3 per cent) and Persian (5.8 per cent).

Language	Number
Arabic (incl Lebanese)	94,200
Turkish	45,930
English	31,690
Persian	16,330
Bosnian	12,160
Urdu	11,910

## Events and festivals

Muslim events and festivals are based on the Islamic lunar calendar and dates (according to the Gregorian calendar) change from year to year. Main events are:

- Dhu Al-Hijja: The month of pilgrimage (the Hajj) to Mecca
- Eid-ul-Adha: The Festival of Sacrifice that occurs at the end of the Hajj and commemorates Abraham's willingness to sacrifice his son for God
- Muharram/Al-Hijra: The Islamic New Year
- Eid Milad al-Nabi: The birthday of the Prophet
- Ramadan: Muslims must begin fasting between sunrise and sunset
- Eid-ul-Fitr: The end of Ramadan.

Source: DIMA 2006 Diary of Australia and Media Guide: Islam & Muslims in Australia, 2006

## Muslims by generation

At the 2001 census, the Muslim population in Australia was made up of 168,578 people who were born overseas, 91,682 second generation<sup>1</sup> Australians and 7,387 third or more generation<sup>2</sup> Australians.

1 Aust-born with one or both parents born o/s

2 Aust-born with both parents born in Australia

Birthplace of individual/birthplace of parents	No.	%
Born overseas (first generation)	168,578	59.9
Born in Australia and:		
• one or both parents born overseas (second generation)	91,682	32.6
• both parents born in Australia	7,387	2.6
• Australian-born/not stated or both not stated	3,501	1.2
Total born in Australia	102,570	36.4
Not stated	10,442	3.7
Total Muslims in Australia	281,590	100

Source: *Muslims in Australia – a snapshot*, Department of Immigration and Citizenship website, [www.immi.gov.au/media/publications/multicultural/pdf\\_doc/Muslims\\_in\\_Australia\\_snapshot.pdf](http://www.immi.gov.au/media/publications/multicultural/pdf_doc/Muslims_in_Australia_snapshot.pdf)