Students Together for Humanity:
Final independent evaluation report

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Prepared by

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Author background

Dr Jennifer Nayler is an independent educational consultant with expertise in curriculum and pedagogies especially in the middle phase of learning. She has led and been part of numerous social justice projects in terms of research, evaluation, the development of practical materials and professional learning of teachers and others working in learning organisations. Her focus is on innovation and improved academic and social outcomes for the range of students in our school communities.

Disclaimer

While every effort is made to provide appropriate advice, decisions related to specific action to be undertaken remain the responsibility of the client.

Executive Summary

This report provides an evaluation of the extent to which the Together for Humanity (Qld) Project 2008 has achieved its educational goals through its diverse work in schools.

The broad goal of the project was to promote common Australian values of mutual respect, a 'fair go' and a sense of belonging in communities engaged in its Schools Program. The three faith communities involved in the project are Muslim, Jewish and Christian.

Specifically, the project sought to achieve the following within the communities with which it engaged:
- contribute to the development of empathy toward and appreciation of all people
- contribute to the development of individuals' ability to make a difference through action together based on shared values.

These goals were addressed through three key programs: the Workshop, Service Together and Leadership Programs.

This report provides an evaluation of these specific programs and the project generally through addressing objectives identified in the Grant Agreement between the Together for Humanity Foundation and Multicultural Affairs Queensland. The project was also funded by the Department of Immigration and Citizenship.

In order to provide a deeper analysis and evaluation from an educational viewpoint, the Workshop Program, the program on which most project efforts have been expended, is examined through the lens of the Productive Pedagogies framework (Queensland School Reform Longitudinal Study, The State of Queensland, 2001).

As discussed within the report, the capacity of the program to bring about long-term change requires action over an extended period of time and longitudinal study to assess the impact of such action. It can be stated, however, that the evidence gathered confirms that the programs have been successful educationally.

The conclusion that the three Together for Humanity programs have been successful educationally is based on a range of data from a variety of sources. Importantly, this evidence has been considered against the broad backdrop of the project goals and the lens of the Productive Pedagogies. Further confirmation of this success and potential for even better results in the future is provided in the light of anti-racist strategies proposed by Pedersen, Walker and Wise (2005).

This report, *Together for Humanity Queensland Project 2008: Final Report*, was prepared by Dr Jennifer Nayler (Jenny Nayler – learning aJeNcy).

When I walked out the gates of [my school], I felt a sense of unity. I felt closer and more in touch with other students the same age as myself. I was able to step outside of my bubble and be exposed to one of the many other cultures that contribute to our society. I felt so privileged to be able to take part in such an eye-opening event. It just goes to show how one day can change a person's life forever. It can give one more respect for others. That one day was the first layer of bricks used to build a world of peace and understanding.

Things worked out better than we had expected. Everyone mixed in with each other, making the day informative while enjoyable at the same time. It was such an honour to be able to take part in such an event. If everyone in our world participated in this programme, imagine the effects on society?
(New South Wales students reporting on a Together for Humanity workshop; recorded in discussion board)

The workshop in which the students participated brought together students from independent, Catholic and public schools in Sydney. The text of the presentation was posted on the Together for Humanity discussion board which provides a space for young people to continue the conversations about working together for humanity.

The paragraphs above provide a fitting introduction to this evaluation report: the students were clearly inspired to conceptualise a world of peace and understanding while acknowledging the need for social action to bring about the required changes.

Overview of the project

The subject of this evaluation report is the Together for Humanity (Qld) Project 2008 which aims to promote greater respect for difference and a sense of belonging within the school communities engaged in the project. This project focused on actions that support these aims on an individual and group level. Specifically, the Together for Humanity (Qld) Project was a 12-month project designed to:

bring school aged students into contact with representatives of the various faiths and belief systems through a school program that highlights common Australian values of mutual respect, a 'fair go', and a sense of belonging for everyone.

Further, the Schools Program sought to:
- contribute to the development of empathy toward and appreciation of all people
- contribute to the development of individuals' ability to make a difference through action together based on shared values.

The project was an initiative of the Together for Humanity Foundation Ltd (TFHF). The three faith communities involved in the project were Muslim, Jewish and Christian. Although the focus of this report is on the Queensland project, there is reference throughout the report to the ways in which the project is enacted across Australia. When reference is made to activity in states or territories other than Queensland, details of the particular jurisdiction are clearly provided. As the Queensland project is in its first year of operation, reference to activity beyond Queensland provides the reader of this report with richer understandings of the scope of the Together for Humanity initiatives.

This report is underpinned by a central question: *Is the Together for Humanity Project working educationally?* The audience for this report includes government agencies, other diverse funding bodies and educators, as well as the Together for Humanity Foundation itself. Government agencies funding this project include Multicultural Affairs Queensland (MAQ, Department of Communities, Queensland Government) and the Department of Immigration and Citizenship (Australian Government).

It is well documented in the literature that longitudinal studies are required to ascertain whether long-term change in people's attitudes and values in relation to cultural diversity has occurred (see for example, Pedersen, Walker & Wise, 2005). The insights into the efficacy of

this program are presented within the context of a 12–month project still in its infancy in terms of activity in Queensland schools.

This report has been prepared by an independent educational consultant. The National Director and the Queensland Project Coordinator have provided the Evaluator with access to materials developed for the Schools Program and data collected.

Pseudonyms have been used throughout this report in reference to schools and individuals except in the case of the Service Together Program. This program in Queensland involved the public collaboration of two sets of schools whose identities have already been shared in a range of public media in the coverage of the positive outcomes achieved.

Achievement of the project goals

For the purposes of this report the evaluation is organised under the objectives set out in the Grant Agreement between MAQ and the Together for Humanity Foundation Ltd. These objectives include:
- Objective 1: Establishment of the Steering Committee
- Objective 2: Delivery of the Workshop Program
- Objective 3: Service Together Program
- Objective 4: Community relationship building (project sustainability development).

The relevant performance indicators are outlined for each objective, followed by a brief summary of the extent and nature of the results achieved. (See Appendix 1 for a table showing the full set of objectives, performance indicators and results/outcomes.) Data sources used to substantiate claims are also outlined in the relevant sections.

Objective 1: Establishment of the Steering Committee

Objective 1: Steering Committee Established		
Action	Performance Indicators	Anticipated Results/Outcomes
Identify potential Steering Committee members.	Steering Committee terms of reference and role drafted and approved by the stakeholders. Steering Committee members identified and approved by the stakeholders.	Promote Steering Committee's role and terms of reference to interested parties. Potential Steering Committee members represent The stakeholders and key representatives of identified target groups.
Establish Steering Committee	Nominees for the Steering Committee are approached and invited to participate. Steering Committee meeting held.	Steering Committee established and initial meeting held.

Objective 1: Outcomes achieved

The Steering Committee's terms of reference were articulated in early 2008. The role was articulated as overseeing the implementation of the Together for Humanity Project.

The objectives of the Steering Committee were to:
- provide advice to the Queensland Government through Multicultural Affairs Queensland (MAQ) on implementation of the TFHF project
- provide advice on program delivery including targeting of schools
- identify possible areas for cooperation between government and non-government schools involved in the project
- address issues raised in the course of the TFHF Project.

The Steering Committee's membership incorporated representatives from:
- project partners including Multicultural Affairs Queensland (Department of Communities, the State of Queensland) and the Together for Humanity Foundation Ltd
- additional funding body — the Department of Immigration and Citizenship (Commonwealth of Australia) including both Federal and State representatives
- interested stakeholders from:
  —Muslim faith community (Council of Imams Queensland)
  —Jewish faith community (Jewish Board of Deputies)
  —Christian faith community (Queensland Churches Together)
  —Jewish Muslim Christian Association
- target groups including Education Queensland, Association of Independent Schools Queensland and Queensland Catholic Education Commission.

As set down in the Steering Committee's terms of reference, it met quarterly[1] to achieve its objectives.

The above details indicate clearly that the outcomes required in Objective 1 have been achieved.

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[1] The Steering Committee met on 18 February, 8 April, 12 June and 24 September 2008.

Objective 2: Workshop Program with interactive presentations

Action	Performance Indicators	Anticipated Results/Outcomes
Recruit and train presenters	In consultation with stakeholders and local networks, identify potential presenters. Approach identified presenters for participation in the project. Provide training for presenters.	Role models are identified and recruited.
Conduct presentations	Match presenters with participating schools in consultation with stakeholders. Workshops run in identified schools. Feedback sought from students and teachers.	At least 2000 students participate in workshops.[2] Presentation to have a measurable positive impact on students and teachers. Student and teacher feedback is used to increase positive impact of future presentations.

Objective 2: Outcomes achieved

Building on the curricular materials designed and implemented over the past five years in NSW, the Queensland Together for Humanity Workshop Program commenced in schools in Semester 2. As indicated earlier, this report provides insights into the design and implementation of the Workshop Program[3] against the broad and more specific goals set out in the background section. Furthermore, in order to provide a deeper analysis and evaluation of the Workshop Program from an educational point of view, it is also considered through the lens of the Productive Pedagogies framework (The State of Queensland, 2001). This framework, which is internationally recognised and utilised, emerged from the Queensland School Reform Longitudinal Study (QSRLS). It provides a highly authoritative framework with which to consider whether the Workshop Program has succeeded educationally.

The framework articulates four pedagogical or teaching dimensions including:
- connectedness to the world and to students' lives
- a recognition and valuing of difference
- intellectual quality
- a supportive classroom environment.

It must be noted, however, that the Workshop Program consists of two 1–hour sessions and, as a result, there were limited opportunities to incorporate the full range of the Productive Pedagogies. Student depth of understanding, for example, is not achievable within such constraints but motivation to students and teachers to inquire further and gain such depth is possible and should be encouraged. (See Appendix 2 for an overview of the Productive Pedagogies.)

Workshop Program

Workshop Program scope
A detailed outline of the Workshop Program (Sessions 1 and 2) for primary schools is provided in Appendix 3. (The program varies slightly between primary and secondary schools in order to cater for student developmental differences.)

Both sessions are one hour in length with the first session delivered to several classes and year levels, as required. Session 2, however, is delivered to single class groups in order to support their discussions about possible action in the future.

In summary, Session 1 in the secondary schools consists of the following sections:
- an introduction in which the team (composition and training of the team are explored in the next section) explains who they are and the reason for their visit to the school

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[2] This number has been adjusted following the Grant Agreement being finalised.
[3] Previously referred to as the 'Goodness and kindness workshops'.

- a guessing game in which:
  —students are invited to propose who within the team appears not to be 'Australian' with those classified in this way asked to move into a purpose-built cardboard box
  —ideas are exchanged as to what constitutes being an Australian
  —the team uses debriefing questions to explore notions of inclusion and exclusion (with team members sharing a short story e.g. *Why the bat hangs upside down* or personal anecdote)
- a values activity in which students locate themselves on a continuum to indicate how important a nominated idea or practice is to them (e.g. forgiveness, respecting elders) with team members and students sharing their views on why they've located themselves at particular points
- story-telling by a team member that illustrates a value that has been discussed
- a Q&A segment in which students have an opportunity to ask team members questions.

Questions posed by school students during the Workshop Program in Qld 2008
(Primary)
- Do you have friends who belong to religions other than your own?
- Can you speak languages other than English?
- Where were your grandparents born?

(Secondary)
- Why did you come to Australia?
- Did Jews kill Jesus?
- Is there any tension among [the presenters]?
- Do Muslim women have to cover their bodies and faces?
- Is there something you don't like about your religion?
- Were you picked on at school? Are you picked on now? What do you do [when this happens]?

At the conclusion of Session 1 students are introduced to the *Action together score sheet*. This handout offers a direct and powerful message to students:

> Welcome to the team! We are people with diverse beliefs, colours and cultures and similar values! We are working together for a better world for all of us!

Specifically, the *Action together score sheet* proposes 17 possible actions grouped under the categories of the following 'values common to all of us':
- responsibility
- honesty and integrity
- cooperation and peace
- freedom and diversity
- fairness and justice
- care and compassion
- respect.

Under the values of cooperation and peace (or any other values listed), for example, the suggested actions include:
- *When someone says sorry say "It's OK" and accept their apology.*
- *Talk in a calm (assertive) voice when you are in conflict, even if you feel upset or angry. Use respectful words.*

Students are also encouraged to use other actions not listed to bring to life the identified values.

Students are reminded that there will be a second session and that in the interim they are invited to consider taking actions that put into practice a set of values proposed as common to all Australians. Within several weeks the second session is conducted with individual class groups. In brief, Session 2 involves:

- revisiting the *Action Together Score Sheet*
- a group problem-solving challenge in which students, equipped initially with only shapes of one colour, are required to build (without talking) a structure that is multi-coloured
- discussion of possible service learning projects.

Students complete the *Attitudinal Survey*, as well as *Workshop Evaluation (Student)* following Sessions 1 and 2. (See Appendix 4 for copies of these two instruments[4]; brief overviews of both instruments are provided later in this section.)

<u>Delivery of the Workshop Program</u>
The program was delivered to schools by a team of three presenters, supported by the Project Coordinator. The team of presenters consisted of one representative from each of the three faith communities: Muslim, Jewish and Christian. The project was underpinned by a commitment to maintain the same team (or at least a majority) of presenters for both sessions of the program.

In consultation with stakeholders and local networks, those interested came to an information and training day. Most who attended chose to continue their involvement. A small number, however, did not consider that they could 'present' in front of students but continued to contribute to the project in other ways.

Workshop Program presenters were offered nine hours of training (across two sessions). The key goals of the training program were to:

- develop understandings of the Together for Humanity goals and programs
- build community
- develop familiarity with specific workshop activities as preparation for their work as presenters.

Two sessions of the training program were led by the National Director, Together for Humanity Foundation, along with contributions from Project Coordinators from other states. In addition, two presenters trained at the first training day were involved in training activities during the second day.

The training program:

- was highly focused on the practical considerations associated with delivering the Workshop Program in both primary and secondary schools (e.g. participants experienced as much of the program itself as was possible within the time constraints)
- drew on the knowledge, wisdom and skills of the participants
- contributed to building productive relationships among the pool of presenters (which in the longer term will have a positive impact on project sustainability).

Twenty presenters completed this training program with the following faith communities represented:

- Muslim: 8 trained presenters
- Jewish: 4 trained presenters
- Christian: 7 trained presenters.

As a result of the relatively small number of trained presenters and the commitment to maintain the same team for both Workshop Program sessions, where possible, difficulties

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[4] Considerable attention has been given to refining the *Attitudinal Survey*. There is still room for improvement, however. The listing of 'Jewish' and 'Muslim' groups and not 'Christian' groups but including a category, 'White' Australians is problematic.

were experienced by the Project Coordinator in terms of convening teams for particular venues. Difficulties resulted from people only being available on certain days of the week, as well as those with parenting responsibilities having constraints related to starting and finishing times. Maintaining a gender balance, as well as a faith mix balance, also produced difficulties. In addition, given that the strengths of presenters are variable, particular combinations of presenters had limitations. In the early stages of the Workshop Program implementation the Project Coordinator participated in all but one school session in order to support presenters as they gained confidence.

As a result of the relatively small numbers of trained presenters and the need for a high level of hands-on involvement by the Project Coordinator, it is the observation of the Evaluator that the role of Project Coordinator cannot be adequately performed in the three days per week for which it is currently resourced. The Together for Humanity's team participation in the Queensland Multicultural Festival, for example, was only possible through the Project Coordinator's voluntary labour. It must be stated, however, that the situation in relation to the high level of hands-on involvement by the Project Coordinator improved markedly throughout the course of the project during 2008. A large factor in this changed situation was the capacity of one presenter, for example, to take on the role of convening teams of presenters for particular school visits. While sustainability issues are discussed in more depth in response to Objective 4, it is worthwhile noting here that this trend must be encouraged, as the project continues, in order to build leadership density.

Goodwill on the part of the workshop presenters also contributed significantly to the resourcing of the Workshop Program. Presenters, for example, were paid $100 per hour for a one-hour workshop, $150 for a half-day workshop and $185 for a full-day workshop. (It should also be noted that several presenters participated in the workshops as part of their paid roles and were therefore not paid through the Together for Humanity Project.) While the hourly rate, for example, might appear to be adequate the usual arrangement was that payment was not made for travel to and from local venues. Workshop presenters come from diverse backgrounds, including those with teaching and social work qualifications. Given that the focus of this report is on the extent to which the Schools Program has worked educationally, it is feasible to propose consideration might be given to more appropriate resourcing in the future, where possible.

<u>School participation</u>

Independent, Catholic and state schools in Queensland were invited to participate in the Workshop Program. The table below shows the extent of the delivery of the Workshop Programs throughout Queensland in 2008.

Table 1: School participation in the 2008 Workshop Program

School	S1	S2	Location	Sector	No of students
1. Ayr SHS Ayr		n/a	North Queensland	State	50 (Yr 8)
2. Belgian Gardens SS Townsville		n/a	North Queensland	State	80 (Yr 7)
3. Boonah SHS Boonah		***	South-East Queensland	State	200 (Yrs 9 & 11)
4. Deception Bay State School Brisbane			South-East Queensland	State	25 (Yr 5)
5. Djarragun College Gordonvale		n/a	North Queensland	State	25 (Yr 10)
6. Durack State School Durack			South-East Queensland	State	54 (Yr 4)
7. Grovely State School Brisbane			South-East Queensland	State	100 (Yrs 4–7)
8. Matthew Flinders Anglican College Buderim		***	South-East Queensland	Independent	130 (Yr 10)
9. Silkwood Steiner School Nerang			South-East Queensland	Independent	70 (Yrs 5–7)
10. St Peter Claver College Riverview			South-East Queensland	Independent	60 (Yr 11)
11. St Peter Claver College Riverview			South-East Queensland	Brisbane Catholic Education	43 (Year 10)
12. Upper Mt Gravatt State School			South-East Queensland	State	200 (Year 4–7)
TOTAL number of students who participated in the Workshop Program					1037
<u>Note</u> S1: Session 1 of Workshop Program; S2: Session 2 of Workshop Program Shading indicates a completed session.					

Note:
- Not applicable or 'n/a' refers to schools in which only one workshop was provided due to the high cost of travel to North Queensland from the Together for Humanity Queensland base in Brisbane.
- '***' indicates schools in which timetabling constraints meant that the second class-based workshops could not be arranged; this is a problem peculiar to secondary school settings.
- In other states the Workshop Program comprises two sessions for primary school groups and only one session for the secondary school groups. In order to build depth of knowledge and understanding, it was decided that in Queensland a second session would be conducted for secondary school groups. This move, taken for educational reasons, has had an impact on the total number of students participating in the Queensland Workshop Program.

The table below indicates the interest of Queensland schools in involvement in the Workshop Program in 2009.

Table 2: Schools seeking involvement in 2009 Workshop Program

Schools that participated in 2008 seeking involvement in 2009 program
1. Ayr State High School
2. Belgian Gardens State School
3. Djarragun College
4. Durack State School
5. Islamic College of Brisbane
6. Matthew Flinders College
7. St Peter Claver College
8. Sinai College
9. Southside Christian College
10. Sunnybank State High School
11. Upper Mount Gravatt State School

Schools that did not participate in 2008 but which are seeking involvement in 2009 program
1. Centre Education Program, Kingston
2. Concordia College, Toowoomba
3. St Michael's College, Caboolture
4. St Patrick's College, Shorncliffe
5. Toogoolawa School, Ormeau

Note: Together for Humanity is tentatively booked for involvement in the Ideas Festival, South Bank in March.

Schools that wanted to participate in 2008 but whose needs could not be accommodated
1. Pimpama State School, Pimpama
2. Dysart State High School, Dysart

Measuring Workshop Program impact
For the purposes of evaluating the impact of the Workshop Program the following data sources have been used in this report:
- student responses to the *Attitudinal Survey*
- student responses to the *Workshop Evaluation (Student)*
- student and teacher comments shared within and outside the formal sessions
- reflections of the Project Coordinator and presenters
- direct observations by the Evaluator
- teacher responses to the *Workshop Evaluation (Teacher)*.

See Appendix 4 for copies of the *Attitudinal Survey* (original version with 23 items and amended version with 10 items) and *Workshop Evaluation (Student)* and *Workshop Evaluation (Teacher)*. A brief overview of each data source is provided here.

Attitudinal Survey

The *Attitudinal Survey* was routinely administered prior to the commencement of the Workshop Program, as well as following the program. (Note the *Attitudinal Survey* was also used to gauge any change in student perceptions throughout the Leadership Program which is discussed later in this report.) The survey consists of descriptors each of which represents ideas that might be attributed to different groups of Australians. The descriptors are of two broad types. Firstly, there are descriptors that are positive (nine out of 23 descriptors) and which include the following:
- 'are friendly'
- 'have good morals'
- 'are kind'.

Second, descriptors are also included which relate to negative (14 out of the 23 descriptors) characteristics including:
- 'dislike people from other groups'
- 'are dangerous'
- 'are scary'.

Students were asked to consider each descriptor and indicate whether they associated this descriptor with the following particular groups:
- Aboriginal or Indigenous people
- Asian people
- White Australians
- Jewish people
- Muslim people.

It is important to note that students might associate the descriptors with one, some, all or none of the groups identified.

Students completed the *Attitudinal Survey* prior to the commencement of Session 1 of the Workshop Program. The survey was also completed following the conclusion of Session 2. During the year the *Attitudinal Survey* was amended for primary school students to include only 10 items. Where comparisons are made between pre- and post-workshop attitudes, the same version of the survey was used on both occasions.

Student Workshop Program Evaluations

Following both Session 1 and Session 2 students were asked to complete the *Workshop Evaluation (Student)* which consists of the following elements:
- Likert scales (with 5 possible ratings) to determine overall 'enjoyment' of the program and to determine enjoyment in specific activities such as 'Outside the box'
- 'yes/no' questions, e.g. 'Did you learn about Australian identities'?
- sentence stems to scaffold student response, such as 'Something that surprised me was...'.

Secondary students were also invited to record any questions 'You wanted to ask but didn't'.

Student and teacher comments shared within and outside the formal sessions

These comments have been gathered by the Evaluator, Project Coordinators (Queensland and Victoria) and workshop presenters. They include verbal comments as well as those conveyed by email.

Reflections of the Project Coordinator and presenters

Semi-structured face-to-face and telephone interviews have been used by the Evaluator to gather insights from the Project Coordinator throughout the course of the project. A focus group was conducted to gauge insights from the workshop presenters. Four workshop presenters participated in the hour-long focus group which utilised a semi-structured interview format in which participants were asked to respond to the following questions:
- What are the strengths of the Workshop Program?
- Do you consider the program to have been a success? What evidence can you provide to support your views?
- What changes would you like to see implemented in relation to the Workshop Program?
- Can you relate any anecdotes which convey a sense of the success of the program?

Direct observations by the Evaluator

The Evaluator observed both Sessions 1 and 2 of the Workshop Program as it was implemented at an independent primary school.

Teacher evaluation

Following the completion of the Workshop Program teachers were asked to complete the *Workshop Evaluation (Teacher)* which consists of the following elements:

- Likert scales (with 5 possible ratings) to determine the value of particular workshop activities
- open-ended questions related to the alignment of the Workshop Program with the current curriculum and areas for improvement
- an invitation to recommend the program if appropriate.

Workshop Program: Measuring success

As indicated earlier, the Workshop Program was evaluated here in relation to the overall question: *Is the Together for Humanity Project working educationally?* The program is considered against the broad project and program goals as well as in relation to the Productive Pedagogies (QSRLS, The State of Queensland, 2001).

Specifically, the Workshop Program aims to:

- demonstrate understanding of, appreciation for and empathy with people from diverse groups/beliefs including an awareness of shared values
- describe strategies/roles for maintaining relationships with people — both different from and similar to themselves, including being motivated to take some action as part of a partnership with people from many different backgrounds and beliefs
- expose students to people who are role-models.

The following analysis demonstrates the ways in which the project goals have been achieved through connectedness to the world and to students' lives, recognition and valuing of student difference, intellectual quality and supportive classroom environment.

Productive Pedagogies through building connectedness

The Workshop Program builds connectedness to the world and to students' lives through its core subject matter of cultural diversity, inclusion and exclusion. According to the QSRLS (2001), teaching strategies that build connectedess include those that incorporate what students already know and what is happening in the world, as well as those strategies that take a problem-solving approach (see Appendix 2 for further information on strategies that build connectedness). These ideas are backed up by Beane (1995) who says that engaging curriculum for students in the middle phase of learning[5] should be about issues that are both meaningful for students personally and meaningful for society generally.

The Workshop Program focus on exclusion/inclusion or 'othering' aligns with key considerations for students at this age. The issue of belonging or not belonging, for a whole raft of reasons, is part of the lived experience of students who participate in this program. Despite the significant geographical, class, gender and ethnic diversity of participating Queensland schools, the general concern to belong is shared.

The Workshop Program subject matter also addresses issues that are meaningful for Australian society generally. It is feasible to claim that all Australians are not fully comfortable with the rich diversity that currently comprises multicultural Australia. An informed and respectful citizenry is essential for a well-functioning and socially-just society. The Together for Humanity Workshop Program challenges narrow views of Australian identity. The clear program themes of appreciation and empathy with people from diverse groups support students to understand the range of identities that are associated with being Australian.

From the viewpoint of connectedness the 2008 Workshop Program has worked successfully within the time and resource constraints.

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[5] Students in the 'middle phase of learning' are generally considered to be between 10 to 15 years of age. The Workshop Program targets students from Years 3 to Years 9 in the Queensland system, therefore, roughly aligning with the 'middle phase of learning'.

Productive Pedagogies through recognition and valuing of difference

Of the four dimensions of the Productive Pedagogies framework, that of recognition and valuing of difference, is the most dominant in the Workshop Program. Teaching strategies that build recognition and the valuing of difference include engagement with cultural knowledges, inclusive strategies in terms of the diverse range of students, the use of narrative to explore experiences, promoting group identity and nurturing citizenship (see Appendix 2 for further information on strategies that recognise and value difference).

A range of evidence presented here confirms the view that the Workshop Program was powerful in promoting recognition and valuing of difference among students. The following comment was made by a primary school student during the program:

> *The entire world needs a balance of many things...We can help [others] to understand that we're all different but we're all in this together.*
>
> (Student, independent primary school)

For many students who are unfamiliar with cultural diversity merely the physical presence of the presenters provided a learning opportunity. One presenter reflected:

> *I think that the fact that a lot of [the students] have never met a Muslim wearing a scarf – like we came across a student who asked me if I was Indonesian. I don't look Indonesian, I didn't say anything about my background [but one of my co-presenters] said it might be because of the [media coverage] to do with the recent trials in Indonesia, the bombing [October, 2002] and how they showed people with scarves and Muslim backgrounds. It's really interesting how [the students] link you to someone they see on TV without actually engaging and then when they actually get to know you...they just start opening up with questions and I start to think about how I can step down to their level to answer their questions – it's really amazing.*
>
> (Presenter in focus group discussion)

The impact of the presence, openness and honesty of presenters is also suggested in these comments made by another presenter during the focus group:

> *Learning the facts, regarding each faith is not enough...We went into a school recently and it was a Year 11 class...they had a whole unit for learning about different faiths, kids had lots of knowledge, they asked wonderful questions, still, their pre- surveys showed they had many misconceptions about different groups....I think this is our strength, we do something beyond knowledge...it's something deeper...it's not just giving knowledge.*
>
> (Presenter in focus group discussion)

The Workshop Program team reflecting Australian diversity

While supporting students to recognise and value difference, the presenters themselves reflect diversity and a positive attitude towards that diversity. In the 'Question and Answer' section of Session 1 a student asked where presenters' grandparents were born. 'P', the Christian team member, with an Anglo appearance, talked of his grandparents being born in Lebanon and Ireland. The Muslim presenter, 'B', told the students of his grandparents' background in Liberia and the United States of America. 'D', the Jewish member of the team had grandparents who were born in Libya, Poland and Russia, adding that she was born in Israel and that her partner's parents were born in Morocco.

This particular class seemed to be not unfamiliar with diversity but were intrigued to discover that 'B', who was born in Africa, could speak five languages, including French.

When asked if they had friends from faith communities other than their own, 'P' replied enthusiastically in the affirmative: "My wife's family are Hindus, we have friends who are Muslims, Jews, Hindus and Christians."

The example of the diverse backgrounds of the presenters is worth recounting at length here. In many Queensland classrooms students would not have encountered such diversity or the articulation of such diversity. The value of such exposure cannot be underestimated.

Student feedback consistently indicates learning in terms of recognition and valuing of difference. The following comments were recorded by students at 'Bonnyville High', a medium-sized high school in regional South-East Queensland:

- *One important thing I learnt from the visit was don't stereotype.*
- *One important thing I learnt from the visit was that Australians can look very different and still be Australian.*
- *Something that surprised me was that 'P' [a presenter] was from Canada.*
- *Something that surprised me was that 'P' [a presenter] was Australian.*
- *One important thing I learnt from the visit was how students are influenced by racial things they have seen on TV/movies.*
- *One important thing I learnt from the visit was that anyone can be Australian.*
- *One important thing I learnt from the visit was not to judge people by their looks!*
- *Something that surprised me was that 'A' [a presenter] was Muslim.*
- *One important thing I learnt from the visit was don't tease people because of their religion or colour. It doesn't matter.*
- *One important thing I learnt from the visit was that you shouldn't judge people if they aren't the same as you.*
- *One important thing I learnt from the visit was that people aren't terrible if they are different.*
- *Something that surprised me was that the people that weren't considered to be Australian actually were.*

(Student responses, *Workshop Evaluation*)

These comments, made by students from Years 9 and 11, suggest that the Workshop Program was very powerful in achieving its objectives to develop student appreciation for and empathy with people from diverse groups/beliefs.

The *Attitudinal Survey* represents an attempt to ascertain the extent to which students recognise and value difference. This survey was used in the Workshop Program for two main reasons. Firstly, the survey was useful to ascertain the nature of student perceptions prior to the program in order to determine whether the need existed for such a program. (See the table below, Snapshot of selected survey results.) Second, the survey provides insights into the extent to which the program led to changed student perceptions in terms of the recognition and valuing of difference in relation to particular groups of Australians. The latter is explored through the examination of data gathered pre- and post-workshop from 'Metro High School', as well as data gathered at 'Mt Logan State School'.

Table 3: Snapshot of selected Attitudinal Survey results

Queensland state schools

Of the 10 year-olds surveyed:
- 95%   think that 'white' Australians are friendly
- 71%   think Aboriginal people are friendly
- 23%   think Asian people are friendly
- 5%   think Jewish people are friendly
- 0%   think Muslim people are friendly.

Source: 'Dolphin Bay State School'; class/year group: 21

Of the 11 year-olds surveyed:
- 64%   think that 'white' Australians are caring about others
- 59%   think Asian people are caring about others
- 52%   think Aboriginal people are caring about others
- 40%   think Muslim people are caring about others
- 19%   think Jewish people are caring about others.

Source: 'Westlee State School'; class/year group: 42

Of the 14 year-olds surveyed:
- 83%   think that white' Australians have good morals
- 52%   think Jewish people have good morals
- 51%   think Aboriginal people have good morals
- 45%   think Asian people have good morals
- 40%   think Muslim people have good morals

Source: 'Bonnyville High; class/year group: 120

Of the 16 year-olds surveyed:
- 83%   think that Muslim people are scary
- 75%   think Aboriginal people are scary
- 50%   think Jewish people are scary
- 33%   think Asian people are scary
- 25%   think 'white' Australians are scary.

Source: 'Banksleigh High'; class/year group: 12

Muslim school

Of the 11 and 13 year-olds surveyed:
- 62%   think that 'white' Australians are racist
- 40%   think Asian people are racist
- 37%   think Aboriginal people are racist
- 34%   think Jewish people are racist
- 19%   think Muslim people are racist.

Source: 'Muslim Global School'; class/year group: 32

Note: Surveys were conducted to gauge the level of need in particular year/class groups for the Workshop Program and to gain some insights into the impact of the program. As is discussed elsewhere in this report there is no attempt to draw conclusions about the wider population through the use of the figures. For example, '83% of students' at 'Banksleigh High' represents approximately 9 students.

The table above clearly indicates a need for programs such as the Together for Humanity Workshop Program for the groups that made these responses.

In the following section data from 'Metro High School' and then data from 'Mt Logan State School' are used to highlight the impact of the program on student perceptions.

'Metro High School' students are from a school located in south-western Sydney with a student population from predominantly non-English language backgrounds with the majority speaking Arabic. Prior to the Workshop Program fifteen students completed the 23–item *Attitudinal Survey* (see Appendix 4), with 18 students responding to the survey following the

workshop. For the purposes of this report student attitudes towards 'Jewish people' and towards 'Muslim people' constitute the focus of the discussion.

These figures, based as they are on a small group, are offered here as an insight into student perceptions prior to the Workshop Program as well as being instructive in gauging the impact of the program. The table below shows the perceptions of the predominantly Arab-speaking student population towards Jewish people pre- and post-workshop in terms of the following descriptors classified here as 'negative' descriptors:

Table 4: Pre- and post-Workshop Program Attitudinal Survey results – Negative descriptors

Descriptor from Attitudinal Survey	Pre-workshop % of students agreeing with this descriptor	Post-workshop % of students agreeing with this descriptor	Pre-workshop % of students agreeing with this descriptor	Post-workshop % of students agreeing with this descriptor
	In relation to Muslim people		**In relation to Jewish people**	
'Sell drugs'	0	12	60	18
'Are scary'	0	6	60	18
'Dislike people from other groups'	0	12	93	29
'Steal other people's lands'	0	6	60	47
'Are selfish'	0	6	73	24
'Have no morals'	0	6	73	41
'Are dangerous'	13	18	60	41
'Are racist'	0	6	60	35

Some claims can be made here in relation to student responses:
1. The pre-workshop data in relation to student perceptions of Jewish people provide justification for educational intervention in this class to address recognition and valuing of difference. For example, 73% of students associated Jewish people with being selfish and having no morals.
2. The affinity of the class to Muslim people is clear through the prevalence of nil scores in relation to the negative descriptors associated with Muslim people recorded above. Interestingly, however, in the post-workshop results students' scoring of negative behaviours/attributes associated with Muslim people increases. This pattern is visible in other negative descriptors within the *Attitudinal Survey* not reported here. It could be argued that the Workshop Program is supporting students to consider groups of people, including the group with whom they most closely identify, as made up of a range of people with whom one might associate both negative and positive behaviours. Just as the claim below points to a challenging of stereotypes related to Jewish people, this trend might indicate the Workshop Program operates to break down stereotypes the Arabic-speaking students hold of Muslim people.
3. Student perceptions of Jewish people as associated with the negative descriptors declines sharply following the Workshop Program. For example, prior to the workshop 60% of students considered Jewish people to be 'scary' with this percentage declining to 18% in the post-workshop results. Following the workshop, 29% of students associated Jewish people with the descriptor, 'dislike people from other groups', whereas prior to the workshop 93% considered this to be the case.

The following table provides some further insights into the impact of the Workshop Program on this particular small group of students in metropolitan New South Wales. This example relates to student perceptions of Muslim and Jewish people in relation to positive descriptors.

Table 5: Pre- and post-Workshop Program Attitudinal Survey results – Positive descriptors

Descriptor from Attitudinal Survey	Pre-workshop % of students agreeing with this descriptor	Post-workshop % of students agreeing with this descriptor	Pre-workshop % of students agreeing with this descriptor	Post-workshop % of students agreeing with this descriptor
	In relation to Muslim people		**In relation to Jewish people**	
'Are friendly'	80	71	7	59
'Are caring about others'	87	88	7	53
'Have good morals'	93	94	7	53
'Are kind'	80	88	7	59
'Accept others'	93	94	10	59

Some claims can be made here in relation to student responses:
1. Pre-workshop data in relation to student association of positive responses with Jewish people suggest the need for programs such as those offered by Together for Humanity. For example, only 7% of students associated Jewish people with being 'friendly, caring about others, hav[ing] good morals and [being] kind'.
2. Student perception of Jewish people as associated with the positive descriptors increases dramatically as shown above. In relation to all positive descriptors listed above initial perceptions of Jewish people rises from 10% and below 10% to between 50% and 60% following participation in the Workshop Program.

There is no suggestion here that poor student perception of Jewish people is in any way more serious than if the reverse patterns were noted in a survey of students with Jewish affinity. In this case, the survey was conducted with the class whose teacher and school initiated their participation in the program. It would be interesting (and desirable) to consider a range of schools in which the survey could be administered.

It is also worth reinforcing a key point made throughout this report. Surveys and feedback have been gained in relation to particular classes in specific schools. Many of the results reported here relate to small groups of students. They are framed within the context of teachers and the Together for Humanity team exploring the needs of particular groups and the possible impacts of the Workshop Program. In the next section the results from the *Attitudinal Survey* (10–item version) administered at 'Mt Logan State School' included a much larger number of respondents.

'Mt Logan State School' is a Preparatory Year to Year 7 schools with approximately 400 students. It is located in the southern suburbs of Brisbane approximately 20 minutes drive from the CBD.

Two hundred and nine students at 'Mt Logan State School' responded to the *Attitudinal Survey* prior to the engaging in the two sessions of the Workshop Program and 171 students completed the survey after completing the program.

The tables below show the percentages of students from the cohort who associated the selected descriptors with the nominated groups of people. The first table relates to those descriptors categorised as 'positive' and the second table contains results related to 'negative' descriptors from the survey.

The results associated with the 'positive' descriptors indicate an overwhelmingly favourable, albeit uneven, impact of the Workshop Program on student attitudes. For every 'positive' descriptor calculations show an increase in the percentage of students attributing this characteristic to the range of groups with the following exception – descriptor 4, 'are very religious', in relation to Aboriginal people and 'white' Australians. The significant percentage increases are evident in positive attitudes related to student perceptions of Muslim people against descriptors 1, 2, 3, 5 and 6 ('are the same as me', are good people', 'respect women', 'are friendly and kind' and 'respect others'). Significant increases in student perceptions also

occurred in relation to these same descriptors in association with Jewish people. These results suggest a positive impact of the Workshop Program but most successfully in terms of student attitudes towards Muslim and Jewish people. This could be because the program team was comprised of a Christian, Muslim and Jewish presenter with the latter two probably providing more new insights for students than does the Christian presenter. For the most part, Indigeneity was not visible in terms of the presenters.

Interestingly, the Workshop Program appears not to have resulted in such a positive change in student attitudes in relation to descriptors categorised as 'negative'. Improved perception of Muslim people in terms of the descriptors, 'do not like people from other groups', 'are dangerous or scary', 'think they are better than other people' and 'do not respect God' increased from between nine and 16 percentage points. The significant percentage changes in attitude, in terms of improved perceptions of Muslim people, were evident in the descriptors, 'are dangerous or scary' and 'do not respect God'. Increased attitudes measures towards Jewish people on these descriptors ranged from two to eight percentage points. There was some improved perception of Asian people (eight percentage points in relation to 'think they are better than other people' and four percentage points in relation to 'do not respect God'). Student attitudes measures towards Aboriginal people and 'white' Australians were lower by between one and five percentage points for both groups.

Students Together for Humanity in Victoria: A snapshot

The Together for Humanity Workshop Program operates under the auspices of the Schools Program run by the Jewish Christian Muslim Association of Australia.

During 2007–08 the workshop has been delivered to over 6000 primary and secondary school students in metropolitan and rural Victoria. The Victorian Coordinator conveys a strong message in terms of the program's success when she says "It's awesome in its simplicity". She suggests that just the fact that enthusiastic advocates of the three represented faith systems stand together in front of a group of students in and of itself provides a powerful message to students about the need to celebrate and affirm difference.

The Victorian Workshop Program has received extensive and positive feedback from teachers. It is possible to provide only a snapshot of such feedback here. In response to the question, 'Was the message of interfaith/cultural harmony in our community conveyed well?' responses included:

- *The message of Interfaith/Cultural harmony in our community was conveyed well. The use of dramatisation to demonstrate different understandings within the community and the need to learn more about diverse cultures, before making judgments, was an excellent way for children to develop appropriate understandings. Responses made by the children clearly demonstrated their understandings and learning.*
- *Conveyed very well. All students were able to relate to issues presented e.g. racism. Our students have experienced similar situations and were given strategies to deal with such issues.*

In response to the question, 'Was the message of practising goodness and kindness in everyday acts conveyed well?' the comments included:

- *Very well. We reinforce the same through our skills program and it is important to see it reinforced through other organisations external from the school to show that it is something that applies to everyone in the community not just at school and in all aspects of life.*

When asked to comment on whether teachers found the 'content relevant to the current curriculum', responses included:

- *The content was exceptionally relevant...across a number of domains and dimensions. It specifically suited our class inquiry of 'Australians – Who are we?*
- *Content was perfect. We are currently teaching the same values as in presentation.*

Table 6: Attitudinal Survey results ('Mt Logan SS') Positive descriptors

Descriptor from Attitudinal Survey	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff
Percentage (%) of students agreeing with each descriptor (pre workshop – 209 students surveyed; post workshop 171 students surveyed)															
	In relation to Aboriginal people			In relation to Asian people			In relation to white Australians			In relation to Jewish people			In relation to Muslim people		
1. Are the same as me	28	37	+9	25	42	+17	73	79	+6	14	34	+20	16	33	+17
2. Are good people	66	69	+3	55	65	+10	83	89	+6	43	68	+25	35	63	+28
3. Respect women	52	61	+9	46	59	+15	67	77	+10	45	60	+15	33	53	+20
4. Are very religious	31	26	-5	26	36	+10	27	25	-2	57	62	+5	62	64	+2
5. Are friendly and kind	55	65	+10	56	61	+5	78	81	+3	36	63	+27	30	58	+28
6. Respect others	60	70	+10	53	60	+7	81	85	+4	42	64	+22	33	60	+27

Table 7: Attitudinal Survey results ('Mt Logan SS') Negative descriptors

Descriptor from Attitudinal Survey	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff	Pre-w'shop	Post-w'shop	Diff
Percentage (%) of students agreeing with each descriptor (pre workshop – 209 students surveyed; post workshop 171 students surveyed)															
	In relation to Aboriginal people			In relation to Asian people			In relation to white Australians			In relation to Jewish people			In relation to Muslim people		
1. Do not like people from other groups	22	27	-5	25	22	-3	14	19	-5	35	27	+8	46	35	+11
2. Are dangerous or scary	29	30	-1	17	25	-8	10	15	-5	24	22	+2	51	30	+21
3. Think they are better than other people	17	21	-4	35	27	+8	28	32	-4	30	25	+5	32	23	+9
4. Do not respect God	26	25	-1	27	23	+4	18	19	-1	24	16	+8	30	14	+16

Notes
1. Negative difference (Diff): indicates a decrease in positive attitude measure from pre- to post-workshop
2. Positive difference (Diff): indicates an increase in a positive attitude measure from pre- to post-workshop
3. Bolding and darker shading in the difference column indicates the change in the measure to be significant (Wilson Score Intervals have been used to determine the upper and lower bounds of the confidence interval).

Citizenship is a key element of the Productive Pedagogies dimension of recognition and valuing of difference. The group problem-solving activity, the 'building game' in Session 2 challenges students, provided only with shapes of one colour, to build structures that are multi-coloured. Working in groups, they are not permitted to talk with or share, deal, trade or swap shapes of other colours with other groups. It is insightful to observe students as they realise that they can *give away* their shapes and, therefore, support other groups to achieve their goals. 'Melissa' from a primary school, for example, appeared to gain this realisation very suddenly and just as rapidly proceeded to give away her group's shapes to other groups. Reflecting later in the whole-class debrief, she said: "You had to trust people that they would give you something back."

An even more altruistic reflection might have been "You just need to give other groups blocks so that they can succeed — without any expectation of receiving something back." This sort of reflection might not be the norm even within the adult population generally but this type of activity certainly lays the foundation for young people to think about the ways in which they can work together for humanity without expecting reward.

The extent of student enjoyment of the building game is suggested in student feedback from 'Mt Logan State School'. As the figure below shows 124 students out of the 171 who participated reported that they 'enjoyed' this activity. This represents positive feedback from 72.5% of the students.

Figure 1: The Building Game – Levels of enjoyment
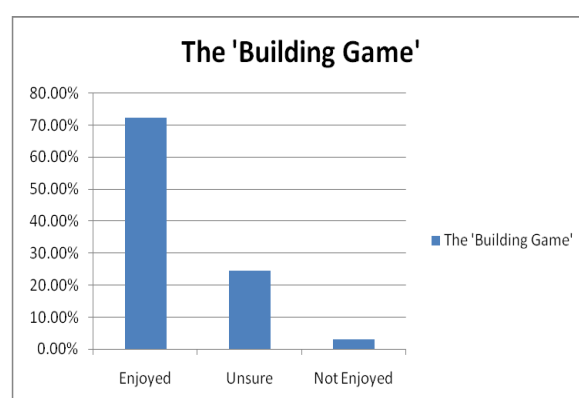
This activity is followed up with the sharing of a narrative, *The story of Ryan's well* (see References). This story of a Canadian boy who at six years of age raised enough money to fund a pump and the digging of a well in Uganda, appears to engage students significantly.

The Workshop Program has worked very successfully as evaluated through the lens of the Productive Pedagogies dimension, recognition and valuing of difference. This work, that is, exploring and challenging student perceptions of Australian identity, for example, is complex educational work. While it is the finding of this report that the recognition and valuing of difference has been handled very well, there is room for improvement. The following analysis is offered for future consideration.

> **Exploring areas for improvement**
>
> The initial activity of Session 1,What is an Australian?, attempts to challenge students to consider what constitutes an Australian and addresses very directly the overall project goals of developing Australian values of mutual respect, 'a fair go', and a sense of belonging for everyone. The activity is based on students sharing their assumptions as to who in the team of presenters is 'Australian' and who is not. During Session 1 at Silkwood Steiner School, this invitation resulted in 'D' (the Jewish presenter) and 'B' (the Muslim presenter) being 'placed in a box' while the Project Coordinator led a process to determine whether specific differences constituted reasons for disqualifying particular people as Australian. It became obvious to the student group that skin colour, language, dress and a myriad of other aspects of identity could not rule out someone being 'Australian'. The goal of the activity had been achieved ostensibly.
>
> The purpose of the activity seemed to clear to the students: no-one deserved to be 'put in the box'. The team invited the students to consider whether those in the box should be let out. In the words of one facilitator, "It's up to us as to whether we let 'D' and 'B' out of the box." There are two possible readings of this scenario. The first one is that the group takes up the 'right' course of action, the socially-just approach and agrees that 'the boxed' should be 'unboxed'. The second reading, however, is potentially problematic. Surely if any of us is placed in a metaphoric box as a result of discrimination, we should not rely on the decision-making of the masses to free us. A key message for students might be that we can refuse to be placed in any metaphoric 'boxes'. Much more could be said about this scenario and the particular pedagogical strategies that might prove most useful. It is recommended that these issues be explored in training sessions with presenters.
>
> It is obvious, however, that activities that explore Australian identity are essential. As part of the evaluation of Session 1, students are invited to complete the sentence stem, *One thing that surprised me was...* In one primary class several students who completed the form responded that they were surprised that all of the presenters were Australian. This phenomenon itself is certainly grounds for exploring diversity of Australian identity in structured ways with students as is done in the Workshop Program.

Productive Pedagogies through intellectual quality

According to the QSRLS (2001), teaching strategies that promote intellectual quality include those that involve higher-order thinking, substantive conversations between teachers and students and among students, as well as challenging often taken-for-granted knowledge (see Appendix 2 for further information on strategies that build intellectual quality). A key element of building intellectual quality is for students to construct knowledge for themselves but also to critique their own and others' knowledge. The Queensland Project Coordinator received the following email from a secondary teacher whose class had participated in the Workshop Program on the day the email was sent:

> *[I] had some interesting feedback during lunch time. One student said how bad she felt about her initial answers [to a survey that was given at the outset of the session] and that she would definitely not put that now —so [the session] was an instant hit. Thank you all so much for your time —I think [the workshop] was very valuable.*
>
> (Teacher, 'Bonnyville State High School')

The impact of this student's reflection, as it was conveyed by the teacher, cannot be underrated. Before participating in the program and specifically hearing the reflections of the presenters this student presumably attached negative stereotypes to people of particular faith communities. The program was successful not only in challenging the student's view of the world and the people in it but in motivating her to share this reflection with her teacher.

A key aspect of any framework that attempts to define and delineate particular types of pedagogies is the overlap between categories. The following story illustrates a presenter's intellectual quality in challenging his own thoughts but simultaneously models a key element from the recognition of difference dimension, that is, the use of narrative as a teaching strategy.

It is the conclusion here that the Workshop Program has worked well to promote the necessary intellectual quality that must be a goal in all schools.

Productive Pedagogies through supportive classroom environments

A range of evidence gathered suggests that a supportive classroom environment, a key dimension of the Productive Pedagogies framework, has been established consistently by the Workshop Program Team in their facilitation of the program. According to the QSRLS (2001) pedagogies or teaching strategies associated with supportive classroom environments include academic engagement of students in the tasks, student agency in determining the direction of activities and social support for students (see Appendix 2 for further information on strategies that build supportive classroom environments).

Student engagement is a key indication of the extent to which a supportive classroom environment is established. Students' own evaluation of their 'enjoyment', in turn, suggests their engagement. The table below, for example, indicates the enjoyment/engagement levels of the 22 students at 'Dolphin Bay Primary School' surveyed. In the evaluation of specific activities in the Workshop Program students generally rated their enjoyment as high.

Workshops sessions appear to have been enjoyed by most students. The responses at 'Dolphin Bay State School', for example, are typical of those from other schools. The figure following indicates the high level of enjoyment students experienced in all three of the activities conducted in Session 1 of the Workshop Program.

Figure 2: Student enjoyment of Workshop Program activities at 'Dolphin Bay SS'

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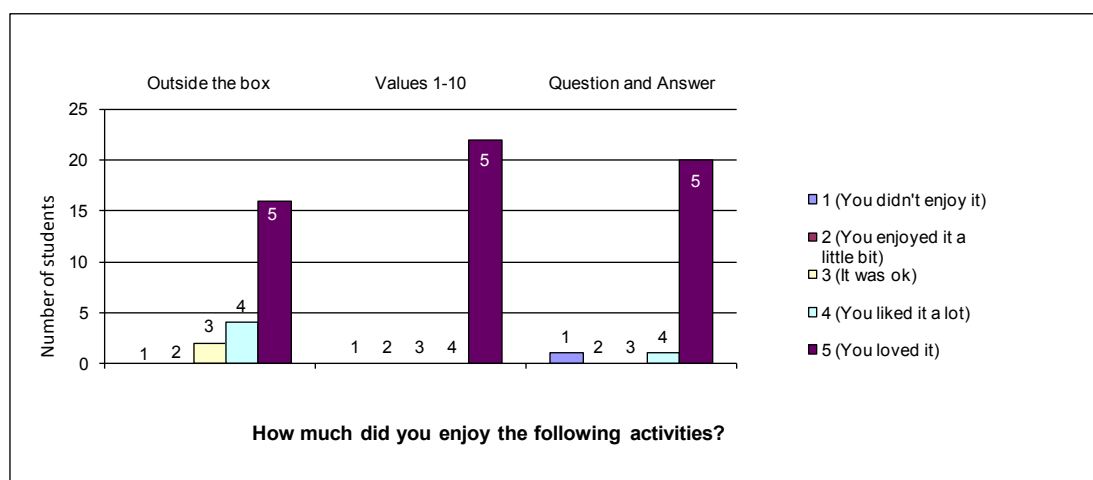
[6] It must be noted here that there is no implication that the 'upper-class voice' reflects a more worthy person than would, for example, a 'working-class voice'. What is significant here is the story-teller's perception of 'toughness' initially associated with the person he had tried to avoid.

In an activity in Session 1 students are required to locate themselves along a continuum depending on their stance in relation to a particular value or practice. A comment from one of the presenters typified the warm atmosphere produced by the presenters:

> *You don't have to be afraid – you can stand wherever you like.*
> (Evaluator's observation notes of presenter in Workshop Program)

This simple statement might appear unremarkable to some. It is not always the case, however, that teachers or guest presenters take the time to put young people at ease when asking them to engage in activities, especially those related to values clarification exercises that sometimes stymie adult participants.

A key aspect of establishing and maintaining a supportive classroom environment is the explicit articulation of what is required, along with what might be considered inappropriate. It was clear, for example, at an initial workshop that planning and delivery needed to incorporate the establishment of ground rules with students and with teachers. At a workshop session observed by the evaluator one of the classroom teachers intervened when she considered that the noise levels exceeded the usual levels. To an observer it appeared that the noise levels were well within an acceptable range but, of course, classroom teachers work hard to establish protocols which they consider to be necessary for the smooth running of their classrooms. A brief discussion with the classroom teachers prior to the session in relation to expectations and the agreed arrangements should these expectations not be met would reduce the likelihood of this situation occurring in the future.

A friendly, open and humorous disposition among workshop presenters is a clear key to the establishment of a supportive classroom environment. During the focus group several presenters talked about the role of humour in their work with students:

> *[Using humour] opens up doors and windows, loosens up any kind of reservations that [the students] may have...any kind of 'I don't know you yet' [attitude]. So [humour] breaks down any icicles that may be between them and us because they don't know us and we [and our programs] are new.*
> (Presenter in focus group discussion)

It is clear from observations of the Workshop Program and listening to focus group discussion that the Productive Pedagogies dimension, supportive classroom environment, has been achieved by presenters in their 2008 work:

> *You can tell when you walk into the room people don't have much knowledge about the different religions, the different faiths. I think seeing us, the presenters, walk into together – people [from cultural groups] who on the news are fighting – and seeing us walking in together harmoniously, I think that has a very big impact on the children. And the fact that they're free to ask questions and the fact that we're all quite open with our responses and none of our responses are biased or prejudiced in any way – I think that helps a lot with the children. By the time we leave the school you really can feel that we've changed their perceptions.*
> (Presenter in focus group discussion)

In this section the Workshop Program has been examined in terms of the extent to which it implements what educators consider to be Productive Pedagogies, that is, highly effective teaching approaches. Ample evidence exists to conclude that the Workshop Program has been successful as measured by student and teacher feedback (see table following) and independent evaluator observation. Comments made by presenters have also been considered in reaching this conclusion.

Table 8: Secondary teacher evaluation of the Workshop Program

Summary of comments from 3 secondary teachers (students year 10 and 11s) from 2 schools after Qld workshops in October 2008					
1. Was the workshop pitched at the right level and tone for your students? 3 Yes 0 No					
2. How would you rate the value of these activities? (1= not valuable to 5=very valuable)		Rating			
	1	2	3	4	5
The box			2		1
Question and answer			1		2

3. What do you think worked really well?
a) *Question and answer time, wearing religious clothes symbols, being kind, stories*
b) *-*
c) *The question and answer section*

4. What changes would you suggest?
a) *None at all*
b) *Perhaps a discussion of the relationship between religion and culture*
c) *Nothing*

5. Did the workshop tie in well with your teaching and learning program?
        3 Yes 0 No

6. Describe briefly the program it fits well with i.e. curriculum area/s, focus, year level
a) *World religions unit*
b) *Focus – world religions*
c) *Rwandan genocide and values education*

7. Would you recommend this program to other teachers?
        3 Yes 0 No

8. If yes. What would you say?
a) *Fantastic, kids really interested, singing was good*
b) *The visit works as a way of putting faces to foreign culture/religion*
c) *They were open and approachable people who made the students feel comfortable. The presentation was intimate, simple and very special*

9. Did you have a question that you wanted to ask the presenters but didn't?
        1 Yes 2 No
b) *Do you think that religions need to allow figurative/metaphorical/symbolic/poetic interpretations of their stories rather than literal/historical fact (which may not be questioned) as a way of turning secular/humanist children onto the beautiful wisdom in all faith traditions?*

Any other comments?
a) *It was lovely to have some social time with the presenters after to get an idea of their backgrounds*
b) *-*
c) *Thank you so much. Our kids loved you and have said that they would like to see you again.*

Teachers whose responses are shared here (names used with permission):
a. Edwina Murphy
b. Cameron Gaffney, English/Religious Education Teacher
c. Francesca Sharkaran, Head of Middle School.

Leadership Program

The Leadership Program is not explicitly referred to in the Grant Agreement between Multicultural Affairs Queensland and the Together for Humanity Foundation. Leadership Programs operate under the auspices of the Together for Humanity Project in other jurisdictions. The rationale for the existence of the Leadership Program in its current Queensland form was to explore ways of providing deeper learning, especially for older students, than is possible in the two 1-hour sessions of the Workshop Program.

The Leadership Program operated during Semester 2, 2008 at 'Banksleigh High School', a school with a culturally-diverse student population. The school community had previously identified tensions among groups of students based on their cultural and/or racial backgrounds and actively sought and developed programs to address this issue.

The whole Year 11 cohort of approximately 160 students participated in a school leadership program facilitated by a number of community based groups. Together for Humanity was one of these groups. Most of the groups had an arts focus including working in the visual arts, music and dance. Each group, including Together for Humanity, worked with fifteen students over nine weeks.

Leadership Program scope

Each group proposed and ran a series of weekly one-hour sessions based on a set of leadership themes and values developed through community consultation. The leadership themes included: managing yourself, connecting with others and making a difference. The key values that informed this work included respect, sharing and friendship.

The series of nine weekly one-hour sessions included:
- an introductory stimulus activity on inclusion and exclusion and forming of student questions (see box below)
- four sessions exploring racism (chosen by students) using Socratic circle techniques (see Copeland, 2005)
- two sessions with a professional storyteller exploring ways to tell student stories about racism
- one performance session involving the whole Year 11 cohort
- one final reflection session.

Student-generated questions to explore issues of inclusion and exclusion

Student questions
1. Why do people segregate? ('Su')
2. Why don't people take the time to get to know you? ('Su')
3. Why do people feel they need to live up to media expectations? ('Mahina')
4. Is appearance all that matters? ('Li' and 'Hannah')
5. What are some people racist? ('Carl')
6. Why are some people so judgmental? ('Lani')
7. Why do people stick with their own cultures instead of mixing? ('Su')
8. Why so some people feel obligated to be something they are not? ('Jeb')
9. Why do some people feel they have to make other people feel bad so that they can feel better? ('Cian')

Pseudonyms are used here for student names.

Measuring Leadership Program impact

Insights into the success or otherwise of this program have been gained through analysis of a range of data including:
- *Attitudinal Survey* results
- student feedback
- facilitator feedback (this program was facilitated by the Queensland Coordinator).

Insights from Attitudinal Survey

The *Attitudinal Survey* was administered at the outset of the Leadership Program and again during Week 6 of the program. Given the timing of this data collection, this source of data is examined first in the following section. Of the 15 students who participated in the program, 12 students completed the first Attitudinal Survey and 10 completed it again in Week 6.

Student responses to the *Attitudinal Survey* suggest that their attitudes have been challenged as a result of this program. The table below, for example, shows a positive change in student perceptions towards particular groups of Australians. This table compares the student responses prior to the commencement of the Leadership Program and those made during Week 6 of the program[7] in terms of the percentage of students who believed that the identified groups 'dislike people from other groups'.

Table 9: Perceptions of 'Banksleigh High' students towards identified groups 'disliking people'

Percentage of students who associated these groups of people with the descriptor 'Dislikes people from other groups' at 'Banksleigh High'	Pre-Leadership Program	Week 6 of the Leadership Program
Aboriginal or Indigenous people	66%	60%
Asian people	25%	20%
White Australians	25%	10%
Jewish people	33%	10%
Muslim people	51%	10%

The snapshot above suggests that before experiencing the workshop program approximately half of the students considered Muslim people to 'dislike other groups of people'. Following the workshop this number had reduced to approximately one student. Whereas three students in the group had negative opinions of Jewish people before the program, this number had reduced by two-thirds.

It is obvious within this small group of students that attitudes towards Aboriginal or Indigenous peoples had remained relatively unchanged. Given the fact that the Workshop Program is facilitated by three presenters overtly representing their own faiths, Judaism, Islam and Christianity, it is not surprising that student attitudes with regard to Indigenous Australians remained similar. It also should be noted that the workshop format includes an acknowledgement of the traditional owners and reference by the presenters, where possible, to Indigenous cultures and wellbeing.

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[7] Based on a small group of high school students (12 surveys pre-workshop; 10 surveys) in a metropolitan high school.

The positive movement of student attitudes in this group is shown in the figure below.

Figure 3: Perceptions of 'Banksleigh High' students towards identified groups 'disliking people'
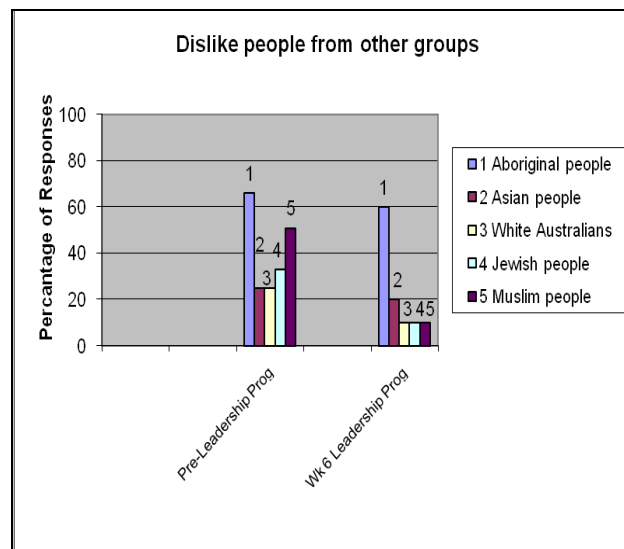
The positive impact on the 'Banksleigh High' students is evident in relation to other descriptors as well but only in terms of student perceptions towards some of the groups identified. See the table and figure following.

Table 10: Perceptions of high school students towards identified groups as 'dangerous or scary'

Percentage of students who associated these groups of people with the descriptor 'Are dangerous or scary' at Banksleigh High'	Pre-Leadership Program	Week 6 of the Leadership Program
Aboriginal or Indigenous people	75%	90%
Asian people	33%	30%
White Australians	25%	30%
Jewish people	50%	20%
Muslim people	83%	40%

Figure 4: Perceptions of high school towards identified groups as 'dangerous or scary'
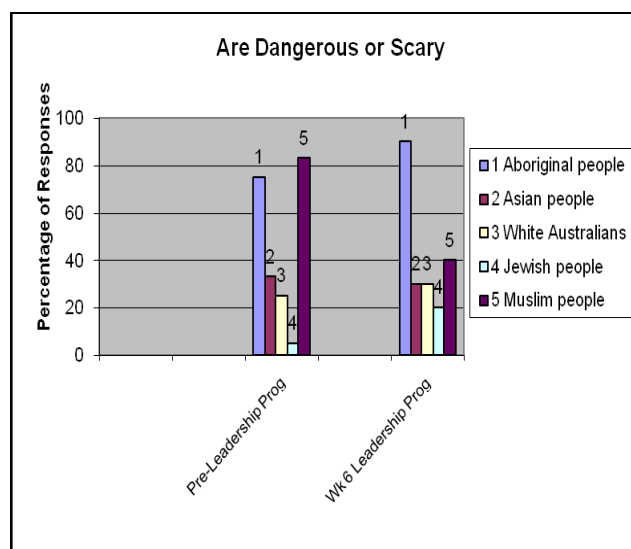
The positive result here is that prior to participation in the Leadership Program 83% of students associated Muslim people with the descriptor, 'are dangerous or scary' with only 40% making that association after six weeks in the Leadership Program. Negative perceptions towards Jewish people declined from 50% to 20% (which in this small class translates to six students initially and around two students after participation in the program).

Student scoring of Aboriginal or Indigenous people as associated with the negative descriptor, 'are dangerous or scary' *increased* from the initial scoring to the second scoring after they had been engaged in the Leadership Program for six weeks. It is probably feasible to assume that while the focus on the program is on understanding Christian, Muslim and Jewish faiths, there is no high-level focus on Aboriginal people. Again, no claims are made here that these results translate to the wider population. Rather they offer an insight into the thinking of a small group of students engaged in a particular program. If resourcing permitted the inclusion of an Indigenous presenter, the result here may have been different. Resourcing here refers not just to funds available from Together for Humanity but the existence of Indigenous presenters willing to carry out this work.

Student feedback

Only 10 out of the 15 students enrolled in the program were present during the final week when student feedback on the program was gathered. Feedback was gathered through:

- reflections through the use of sentence stems to scaffold student response, such as 'I used to think...now I think that...'
- questions with five possible ratings to determine overall 'enjoyment' of the program, as well as the extent of learning that took place
- open-ended questions, such as 'What do YOU think you can do to make the world a better place?'

A snapshot of student responses is presented below.

Reflections in the Leadership Program: I used to think...now I think...

I used to think *that because of your religion you were different* now I think *every human no matter what you believe is the same.*

I used to think *that racism didn't affect me and that Muslims were kind of bad* now I think *that it does affect me, even if it's not directed at me and that just because one Muslim person might do something bad, that person doesn't account for everyone else and I should give them a chance.*

I used to think *that people felt the same as I did – I couldn't open up to anybody* now I think *I should just open up and have confidence.*

I used to think *that people disliked people just on race* now I think *that people should accept everyone and don't treat people the way you wouldn't want to be treated.*

Table 11: Student rating of enjoyment level in Leadership Program

Possible responses	Number of students who chose this response
0 = It sucked	0
1= it was okay but needed a lot of improvement	0
2= it was okay	1
3= it was pretty good	3
4= it was really good	2
5= it was fantastic	4

Table 12: Student rating of extent of learning in Leadership Program

Possible responses	Number of students who chose this response
0 = nothing	0
1= a little bit	0
2= a bit	1
3= a reasonable amount	1
4= quite a lot	5
5= heaps and heaps	3

Responses to open-ended questions in Leadership Program

What have you learnt about?
1. **leadership**
- how to have a good influence on others
- should be proud of yourself – take initiative and be accepting
- you have to be supportive, confident and respectful
- everyone could be a leader in their own ways
2. **myself**
- that I'm just like everybody else. I'm not different and that I should learn to accept me the way I am
- take more time to get to know others
- that I'm able to speak my mind
- I have more confidence to talk
3. **working with others**
- it's cool
- there's no 'I' in team
- that it encourages people to say what they think
- that if you actually listen you could learn something from each other.

What else did you learn?
- I learnt about how racism can affect people and also affect people who are just bystanders. I learnt that racism is only judging by the colours of your skin but also by your gender and other things too. I also learnt more about myself like how much confidence I have and my peers also.
- I learned to listen when people are talking
- I learnt how to be confident, to respect all and to consider people's feelings and not to judge the unknown
- I learnt not to judge people based on appearance – that love is universal
- learnt about other cultures and religions and how people felt about discrimination

What do YOU think you can do to make the world a better place?
- encourage others that everyone is one and should get along
- be friendly with everyone. Help out in the community and respect.
- not to be judgmental and listen to what others have to say for themselves
- set an example of being more accepting
- encourage people not to judge a book by its cover
- treat everyone equally – giving people a chance

Have you ever been discriminated against?
- Yes, because I'm black.
- Yes, because of my race. People tend to stereotype me and judge me for what I am.
- Yes. I was once told I was black and should go back to where I came from.
- Yes. I've been called a girly girl, princess because people think that I'm unable to play sport or scared of getting hurt or dirty and it annoys me because people don't know me. Also for my height and race.
- Yes, because I'm half Samoan and half European people think I'm dumb or won't accept me for me. Or people either just judge me based on appearance – which actually hurts.
- Yes, about my weight, culture and colour of my skin.

Facilitator feedback

As indicated earlier, the Leadership Program represents a variation from the programs identified in the Grant Agreement between Multicultural Affairs Queensland and the Together for Humanity Foundation. Also as mentioned earlier, the intent of this program was to provide depth of learning for students. Clearly the responses presented above indicate that the program, with its focus on personal leadership and action within the broader context of social inclusion and exclusion, had a beneficial impact on the small number of students who participated.

Feedback from the facilitator indicates that she considered the program to be beneficial for those students involved. She would, however, be reluctant to conduct a similar program in the future. A key reason for this is the observation that a program such as this one needs to be better incorporated into the routine work of the wider school community and valued by students and teachers. Such valuing of a program requires time and space to collaborate with the school community and to explore opportunities for student reflection and action over an extended period of time.

Objective 3: Queensland Sister Schools program implemented and assessed

Action	Performance Indicators	Anticipated Result/Outcome
Sister Schools Program Implementation	List of potential schools identified in consultation with stakeholders. Principals and teachers contacted to invite participation. Participating schools matched in consultation with stakeholders. Sister schools identify community service/social action and implement agreed action.	Relevant school communities participate in the sister schools program. Community service/social action takes place that benefits the community (50 for project total). At least 10 schools participate in activities.

Objective 3: Outcomes achieved

Service Together Program

The table below shows the school communities that participated in the Queensland Service Together Program.

Table 13: School communities participating in 2008 Service Together Program

School	D1	D2	Location	Sector	No. of students
Durack State School Durack			Brisbane	State	53 (Year 6)
Australian International Islamic College Durack			Brisbane	Independent	42 (Year 6 & 8)
Islamic College of Brisbane Karawatha			Brisbane	Independent	66 (Year 4)
Southside Christian College Salisbury			Brisbane	Independent	38 (Year 4)
Sinai College Burbank			Brisbane	Independent	12 (Year 3–4)
TOTAL number of students participating in the Service Together Program					211

Note
D1: Day 1 of Service Together Program; D2: Day 2 of Service Together Program
Shading indicates a completed session.

Improving two local parks
This Service Together Project involved Durack State School and the Australian International Islamic College, both of which are located in Durack and share a concern in relation to the condition of local parks. As they collaborated, their focus for social action emerged over shared concerns about safety and lack of amenities in two local parks located close to both schools.

Students from the two schools engaged in a half-day Together for Humanity program in early September 2008. Students participated in a range of Workshop Program activities as well as activities designed to fulfil the objectives of the Service Together Program. For example, students gained greater familiarity with each other and their values through 'Circle Time 1' in which they shared perspectives about themselves. Common issues of concern were discussed during 'Circle Time 2'. During this time students explored options for action to improve two local parks. Specific issues raised related to the prevalence of graffiti and broken glass in the two parks. Towards the conclusion of the first meeting the local councillor joined the group to hear concerns and discuss possible action.

Information and communications technologies, in the form of the Together for Humanity's Discussion Board, provided a forum for further conversations between these two 'Service Together Schools'. These conversations can be viewed at: http://www.togetherforhumanity.org.au/ (where project participants and members of the public can register for participation).

The box below provides an example of the conversation between the two schools as they explored appropriate social action.


Service Together Schools in action

Posting from the Kindness Tribes Message Board
Hey guys I've got some ideas for improving the parks.
1. *Form a clean-up committee.*
2. *Organize a clean-up day.*
3. *Organize a graffiti-awareness campaign.*
4. *Put more bins in parks.*
5. *Tell council members about park concerns.*
6. *Build safer fences around work site.*
7. *Ask [for] donations for park improvement.*
If you have more ideas, please reply. Thanks.

The second meeting of students from the two Service Together schools occurred in early December 2008. Again the focus of the meeting was on building relationships for their own sake but also for creating action to improve the local community. Students participated in Workshop Program activities, as well as a group reflection activity in which descriptions of the actions taken to improve the local parks were sequenced and explored (see a sample of a completed group reflection sheet below). See program for Service Together Project (AIIC and Durack SS) in Appendix 5.
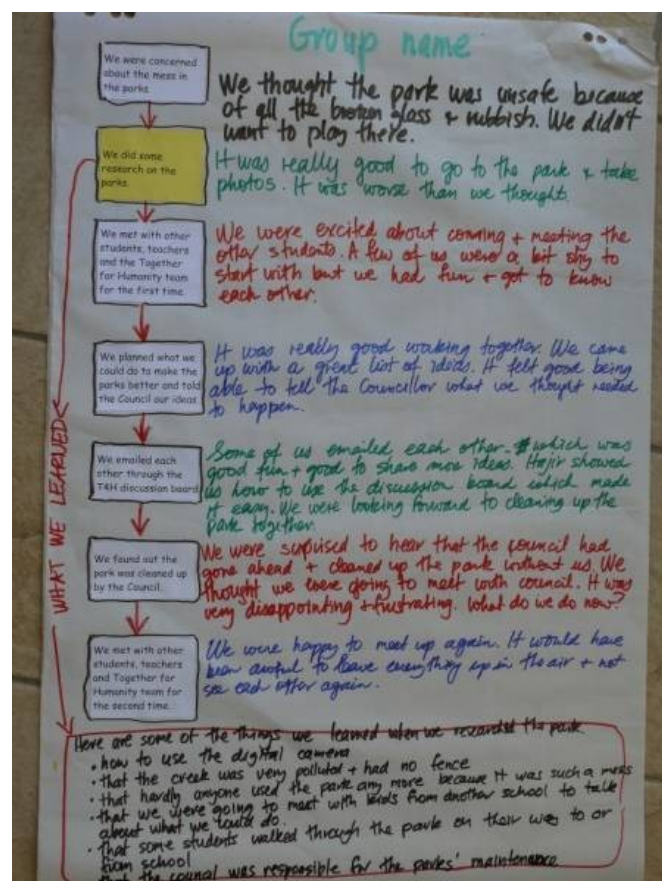
Though in this project, more of the work to improve the park was undertaken by the local council rather than the students, the project appears to have been highly successful. Students from two schools met on several occasions, communicated in between sessions via a Discussion Board, forged friendships and collaborated to take action to improve two local parks. A snapshot of the nature of the students' learning is provided in the reflective comments below.

Service Together: Student reflections

I used to think *they won't get along with me.* Now I think *if you are nice you will have new friends.*
I used to think that *they are racist* but now I think *they are not.*
I used to think that *we are different* but now I think *we are all the same.*
I used to think that *other cultures were different from [mine]* but now *I do not.*
I used to think that *everyone thinks Muslims are terrorists,* but now I know *that they don't.*
I used to think that *Muslim people are mean.* Now I think *they are kind.*
I used to think that *people would not be nice from the other school* but now I think *they are nice.*
I used to think that *other people that follow religions other than Islam don't treat people nicely* but now I think *they do.*
I used to think that *the other religious people are scary and they don't treat you well* but now I think *they are nice.*
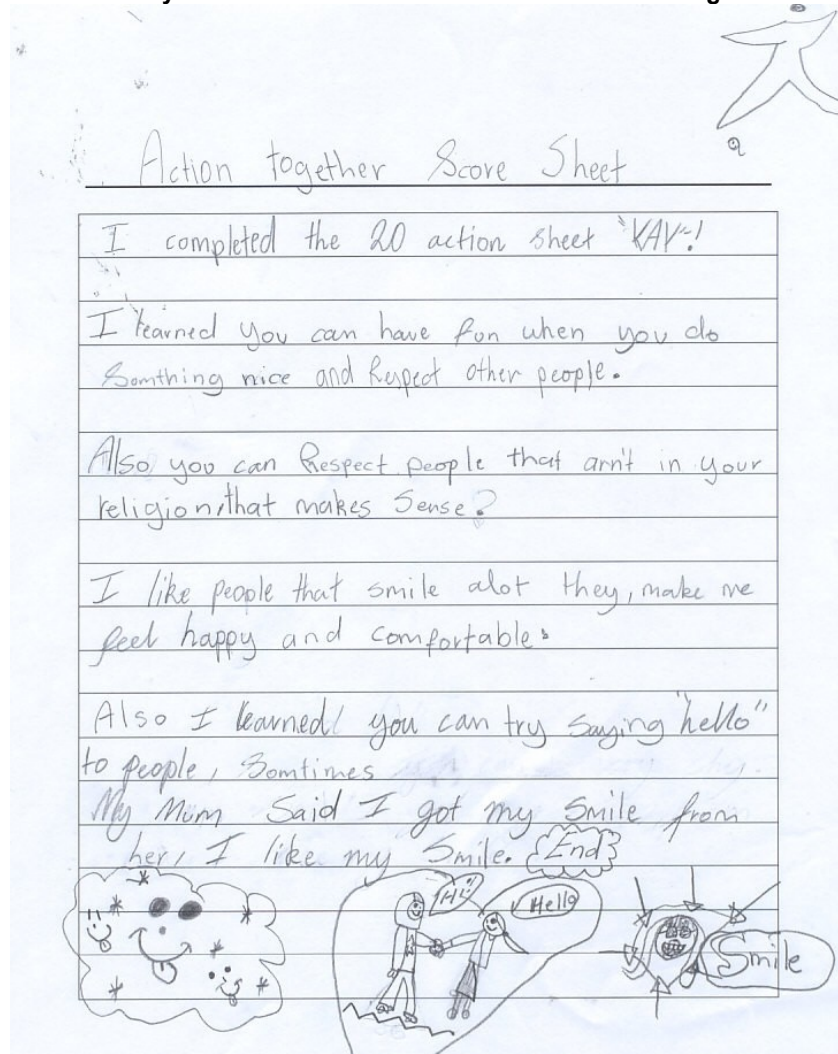I used to think that *being Muslim, they wouldn't like me. But I was wrong because I am accepted.*

<u>'Students Together for Humanity' day</u>

Year 4 students (with several younger students) from the three 'sister schools', Islamic College of Brisbane, Sinai College and Southside Christian College, shared a day together in early November as the focus of their 'Service Together' project. The purpose of bringing over 100 students together for the day was to break down barriers that leaders of the three schools believe exist within the broader society. These educators acknowledge that there exists misunderstanding and mistrust between different faith communities.

Again a range of data is presented here to provide evidence of the success of this project. Data sources include:
- student feedback forms completed at the end of the day (with information gathered on levels of enjoyment of the day as a whole and in relation to specific activities with options 'enjoyed', 'unsure' and 'not enjoyed')
- student reflections on feedback form
- student recounts completed following the day.

The reflections below were made by Year 4 students from the Islamic College of Brisbane who participated in the 'Students Together for Humanity' day. The outcomes of Day 1 of the program were clearly positive for these students. The first reflection below suggests that the outcomes included completing 20 positive actions, as well as an appreciation that positive action is aligned with having fun and that it is possible to respect people whose religion differs from one's own. The second reflection provides a poignant example of a student's desire for acceptance and predisposition to forge friendships that in some contexts would be frowned upon at best and forbidden at worst. Given the quantitative data referred to later there is no reason to assume that these reflections are typical of the wider student experience.

Reflections by Year 4 students in relation to the 'Students Together for Humanity' day.

Action together Score Sheet

> I completed the 20 action sheet 'YAY'!
>
> I learned you can have fun when you do Somthing nice and Respect other people.
>
> Also you can Respect people that arn't in your religion,that makes Sense?
>
> I like people that smile alot they,make me feel happy and comfortable.
>
> Also I learned you can try saying "hello" to people, Somtimes
> My Mum Said I got my Smile from her, I like my Smile. {End}

Together For Humanity Day.
Humanity Day

Together for Humanity Day was a great day. Everything was so exciting. It was on November the fourth. We were waiting in the prayer hall and when I saw the Jewish school I was wondering to myself whether they would like me. Then this girl came up to me and asked what my name was, but she wasn't in our group. After a few minutes the Christian College came I was so happy.

The presenters were talking in the front and there was this red box, it was strange. We did lots of fun stuff. When it was the end the 2 schools had to leave .They gave us a "BIG" hug and went .I will never forget that day.

Student feedback at the end of the day indicated that the day was an overwhelming success as measured by the extent to which the students reported their enjoyment. Seven out of 10 students from Sinai College, 10 out of 16 students from Southside Christian College and 46 out of 53 (or 87% of) Islamic College of Brisbane students reported that they 'enjoyed' the day. Interestingly, a much smaller percentage of Islamic College of Brisbane students reported that they had 'not enjoyed' the day (six percent or three out of 53) compared to three out of 10 students from Sinai College and 6 out of 10 students from Southside Christian College reporting that they had not enjoyed the day.

The event was held at the Islamic College of Brisbane with the welcome delivered by its Principal. As well as the Islamic College of Brisbane students being in familiar surroundings they were able to complete their prayers with visiting students invited to observe. The larger numbers of Islamic College of Brisbane students might also have contributed to those students reporting higher levels of enjoyment for the day. These factors might be worthy of consideration in future planning. For example, the project could involve three sessions over a period of time with opportunities for each school to host a session.

The following results were obtained when students were asked 'How much did you enjoy working and playing with students from the other schools?'

Table 14: Extent of enjoyment reported in relation to working and playing with students from other schools

School	% of students reporting enjoyment
Islamic College of Brisbane students	75% or 40 out of 53 students
Southside Christian College	67% or 11 out of 16 students
Sinai College	70% or 7 out of 10 students

As well as participating in Workshop Program activities, including 'The Box' and 'The Bat Story', the students made friendship bracelets. The making of friendship bracelets was a tangible activity shared by students from the three schools. This was a highly successful activity in terms of student reported levels of enjoyment as show below.
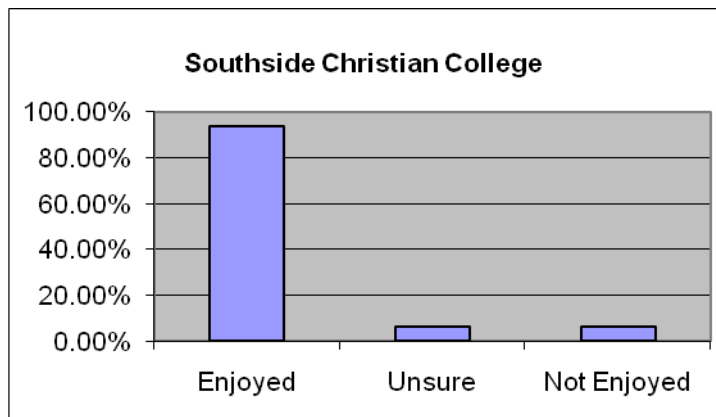
Figure 5: Making friendship bracelets – Levels of enjoyment – Islamic College of Brisbane
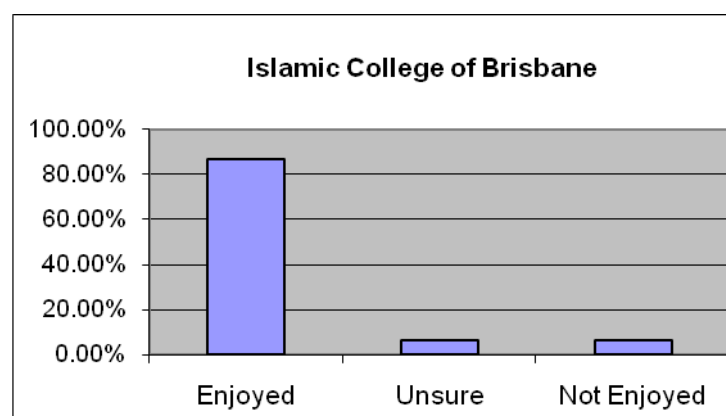
Figure 6: Making friendship bracelets – Levels of enjoyment – Sinai College
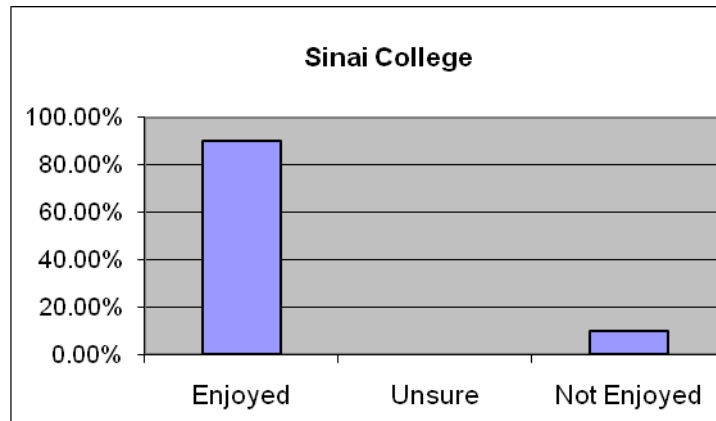
Figure 7: Making friendship bracelets – Levels of enjoyment – Southside Christian College

Service Together: Student reflections
Islamic College of Brisbane students
One thing I learnt on the day was that it doesn't matter if people are not the same colour as you.
One thing I learnt on the day was that we should never judge people.
One thing I learnt on the day was that you can be any colour and still be Australian.
Southside Christian College students
One thing I learnt on the day was don't judge people by what they look like.
Peace to the world.
Don't cut down trees.
Keep on smiling.
Stay happy.
Sinai College
One thing I learnt on the day was that you can be friends with anybody that you want to be friends with.
One thing I learnt on the day was that people have different beliefs.

The Evaluator gained first-hand insight into the goodwill that the gathering generated. Senior religious leaders, the local Member of Parliament and Minister for Health, the Hon Stephen Robertson, personnel from the Department of Immigration and Citizenship, Multicultural Affairs Queensland and educators welcomed the students. The goal of building bridges among the students appeared to be highly successful with students participating in activities that explored notions of Australian identity as well as making friendship bracelets and sharing

email addresses. Plans are underway to explore ways in which the program could be extended in 2009.

Sister schools in New South Wales: A snapshot

The 'Sister Schools Program', as the Service Together Program is known in Victoria is well regarded by staff and students involved. The following feedback was received following a successful program operating in a girls' school in New South Wales:

Thank you so much for allowing [our students] to be part of the Together For Humanity project. The girls had a great time and learned a lot about community spirit. I also had a ball! I'll post the evaluation forms this afternoon by overnight post.
<div align="right">(Teacher; email to National Coordinator)</div>

A similarly positive response was provided by the 'sister school', a New South Wales Jewish school:
I just want to say a huge Thank You and yeshar koach for yesterday's T4H program. It really was a big success and everyone enjoyed it thoroughly. I know how much effort and energy you put in to it but there is no doubt that it has already 'paid its way' and will continue to do so as the projects develop.
I look forward to our getting together soon to plan for next year.
<div align="right">(Head of Middle School; email to National Coordinator)</div>

Throughout Australia there is a range of Service Together Projects operating. Another project involves a range of faith-based schools in Sydney. This report was written by two students at the girls' school, a Christian school. The 'Student News' report provides insights into the nature of one project and the benefits for the students and the broader community.

On 29 October[2008] some Year 8 students went to [a neighbouring Jewish school) to meet some [of their] students to discuss our Service Learning Project together. At a previous session at St Catherine's we had decided on what type of project we would do. Our group chose to prepare a soup kitchen for the homeless and now we were going to discuss how we could make the project work and come up with solutions to the difficulties. We had to make our project work.

While we were there we participated in games to get to know the students....We were able to bake muffins for the homeless, and, as well as that, had brought in slices, for them to enjoy as an afternoon treat.

Other [students from the school] were doing projects with students from about six schools, all of us grouped in the one gymnasium. The schools all had different religions, one Islamic, one Jewish, some Catholic and some Anglican. It taught us that we could all come together and put our differences aside. We listened to some speakers from very different backgrounds talk about the importance of accepting other people's beliefs and customs.

Once this was done we all took part in a sport-a-thon, organised by one of the groups to raise money for CARE Australia. We then joined up with the whole of our project group to discuss what we had done and what we had learned. Once we finished our discussion, all the schools joined in the Auditorium to tell each other about their projects, and who our project would benefit.

From this experience, we have learnt that co-operating with others is the key to improving our society, and we should not let differences of race or religion, prevent us from achieving our goals.

We have all enjoyed this experience and look forward to joining to do a project like this again.
<div align="right">(Written by students at girls' school; recorded in school newsletter)</div>

Objective 4: Community relationship building (project sustainability development)

Objective 4: Community relationship building (project sustainability development)		
Action	Performance Indicators	Anticipated Result/Outcome
Intensive consultation between stakeholders to ensure sustainability	Setting up and attending meetings and events, travelling to consult with, advocate to, and seek support from a range of stakeholders. Reviewing all procedures, training, feedback from educators and students to ensure maximum quality and effectiveness in addressing stakeholders' priorities. Audit existing consultation process and propose improved process for consultation and review. Steering committee consulted. First round of consultation begins and feedback collated. Steering committee reviews plan of action and process and content.	Community support and awareness of the program. Relationships built to foster sustainable partnerships and community participation Support networks developed to ensure sustainability Full program review implemented

Objective 4: Outcomes achieved

Initiatives to build sustainability and community wellbeing through education

In Queensland, as in other states and territories, the Together for Humanity Coordinator and presenters have been involved in a range of key activities that build community support and awareness of the Schools Program and the work of Together for Humanity generally. Such activities have included participation in community events, such as the Queensland Multicultural Festival, as well as conference participation. A key quality of the Together for Humanity Program is the capacity of its leaders to respond to community needs, thus, contributing to community wellbeing. The cross-cultural awareness program conducted during the latter part of 2008 in the Northern Territory provides an example of this contribution to broader community wellbeing beyond education. Together for Humanity's conference participation and its hosting of the cross-cultural awareness program are briefly explored here.

Building sustainability: Participation in Values Conference
The Queensland Together for Humanity Team promoted awareness of their work among the educational community through their participation at a Values Conference convened in August 2008 by Independent Schools Queensland (ISQ) for its diverse member schools. The workshop delivered by the Together for Humanity Team provided conference participants with insights into the issues the program seeks to address, as well as strategies to address those issues.

Specifically, the presentation consisted of two 15-minute segments presented in the two sessions before lunch on the conference program. In the first, the presenters modelled one of the key elements of school workshops – 'The Box'. As explored earlier in this report, this activity challenges limited expressions of Australian identity in an engaging way. The second segment focused on the way the Workshop Program uses storytelling to engage students with issues surrounding inclusion and exclusion. Presenters modelled two story types: a traditional, moral folktale and a personal anecdote or recount. Presenters were kept busy during both morning tea and lunch breaks by teachers wanting to talk with them and ask questions.

Feedback from a senior officer from ISQ provides useful feedback for evaluation purposes (see box below).

Together for Humanity presentations at Values Conference

*I hosted a Values Forum for independent schools in Queensland on 15th August [2008] and some of the **Together for Humanity** team – 'S', 'P' and 'K' – did two presentations. The response from the audience was very positive. The presentations were funny, moving, warm, made the audience stop and think and really touched people's hearts. After the presentations, a number of school-based people approached 'K' to find out more about being involved in the project. The presentations were a very appropriate compliment to the other speakers on the agenda and so I thank 'K' for her hard work in organising the presentations.*

It would be fair to state that independent schools are founded on the values that they represent. They exist in the main because a group of parents wanted a particular education for their children. The independent school embodies the values set that the parents want taught to their children. As you know, many independent schools are founded on the basis of one faith and the values defined by that faith. It is essential that students in these schools (and of course all schools) have a deeper understanding of "the other" so that their views of themselves, their communities and families are not blinkered and narrowly defined.

*There is a real need in all schools, for the work of the **Together for Humanity** project to occur with teachers and students. As our young people increasingly move into a fluid intercultural world it is critical that schools address religious and cultural stereotypes and prejudices and promote the values of diversity, respect, and global citizenry. The **Together for Humanity** project uses appropriate pedagogical approaches that engage students emotionally to really consider their feelings towards the 'other'. The team uses humour and a soft but critically empowering approach to cultural diversity that sits very comfortably with my views on the most effective ways to facilitate change in student behaviour.*

….I have been very impressed by the responses by children to the presentations.

A cross-cultural awareness program: A snapshot from the Northern Territory

Together for Humanity initiated a cross-cultural community discussion facilitated by African-Australians and Indigenous people in the Malak area of Darwin. This area has experienced significant levels of conflict, crime and violence.

Comments from a range of participants are presented here to provide insights into the issues that challenge social cohesion and the positive steps made to address these issues.

I [was] interested last night very much, anything about sharing cultures I support. The children learning other cultures is good.
Sharing with other people, other ethnics. Very interested in the Aboriginal culture.
I learned the new peoples, I can say hello how are you? And to create the trust in me and I trusted them. If I don't know the person I can't trust them.
What we did last night, how to sit to talk everyone, to get many ideas is nice.
I didn't know people of Aboriginal [background] and the cultural knowledge. I know Aboriginals (I see around). Never seen before, Welcome to our Country. (As done by Dorothy Fox- Larrakia Elder).
I think my children, the parents and the children have sharing. My children see the sharing. They can ask questions, about the cultural. They enjoy.
The children become Australian, they see how to take and to create common ideas from different persons. Everyone says, this or this, then they create a common idea. Then the best one, it can flow. I think if the culture, if one thing in my culture is not good, (Culture and Religion) it's not one issue, it's many issues. If that person (from another culture) is good. Culture is not created by God, if something is not good I forget it. I flow with what (I hear) from this person which is good.
> (Participant with Somali background; religion: Muslim; father of 11; living in Darwin for three years)

It's great to call young people, show our dancing, make them think not to say "Go back to your country" – better to behave.
(In response to question, what did you like best?) The story with the blind man. "Today is a good day but I can't see."
It's great (to listen) when older people are talking, they have wisdom. [I also liked] the Welcome to Country.
(In response to question, what do you think will happen?) I think if each group talks about their culture they will be friends.
> (14 year-old Somali Muslim, high student)

Last night I was part of a conversation between a few different nationalities and cultur[es]. We swapped ideas about finding positive ways a community can workshop ideas regarding celebrations of difference and promoting discussion about discrimination. I really enjoyed this workshop because we sat in a circle, in something that looked like someone's house – someone's kitchen. There were children listening, some making noise and everybody had a say and were sincerely accepted into the group and it seemed to me that everybody felt very welcome, comfortable and included. Everybody looked relaxed enough to discuss some very sensitive issues. I did not feel, as I usually do, threatened or intimidated while talking about Aboriginal Australia and our politics.

Well done to all who organised and participated. We need lots more of these.
> (Community and cultural development worker)

People were quite open and enthusiastic. If you want to form a steering committee on the spot you could have. We find that if we can get 12 people to a meeting in the NT we're laughing. And we need to work really hard. You've got this laissez faire attitude. People up here are suspicious of outsiders, especially Southerners. It was great to have the Danila Dilba here. I see this as a new beginning.
> (Cultural leader)

Initiatives to build sustainability and community wellbeing generally

Feedback from Workshop Program presenters suggests that there is a strong group of Together for Humanity advocates who have worked effectively in 2008 to build the sustainability of the range of programs the organisation has developed and implemented this year. The following is a list of activities and events at which three such presenters have advocated for the work of Together for Humanity:

Presenter 1:
- Multicultural Festival
- Institute of Public Administrators Association QLD (IPAA)
- schools e.g. Macgregor State School and Upper Mt Gravatt State School
- Inala Youth Services
- Mackay Youth Services workshop

Presenter 2:
- Eid fest
- Al-Nisa Youth Group Inc
- Islamic Women's Association of Queensland (IWAQ)
- Australian Muslim Advocates for the Rights of All Humanity (AMARAH)

Presenter 3:
- interfaith groups
- Islamic school students
- Muslim students who attend state schools
- Muslim youth and their parents
- state school teachers
- youth and community services sectors
- interagency meetings.

The observations of these three presenters (provided below) are useful in terms of what is required for future sustainability of Together for Humanity work in Queensland.

Presenter 1:
> *The main challenges in my opinion are:*
> *Not enough resources: presenters, coordinators, handouts printing, time for planning, time and budget to offer the program to schools in the QLD Outback or North QLD, training days – money! We would greatly benefit from having more than one team of presenters. We would greatly benefit from having the resources ready at the beginning of the year. We would greatly benefit if we could introduce training days to support presenters and more time=money to use for a team of people to do the ground work of establishing relationships with school principals and teachers. I also believe, we could benefit from having enough budget to introduce the program to communities that are far away from Brisbane. My feeling is that [these communities] need [the program] more.*

> *Having to respond to events and requests too fast for making it proper and organised – we have adopted the "we'll do the best with what we have" but having to say it to ourselves too many times is a bit hard. We know we can do a better and more effective job if we had the budget and time to prepare the year ahead.*

Presenter 2:
> *Funding – to able to achieve more together and reach out more schools we need the support of the federal government and state government.*

Presenter 3:
> *I think there aren't enough of us! Maybe resources are a challenge too. More resources would ensure more [people available] and advertising of the T4H program, thus, helping us reach more young students and school communities.*

While it is not possible to claim that a "full program review" has been implemented (see anticipated/result outcome listed on previous page), there is evidence that key aspects of the educational programs and of the project's operation in Queensland generally have been subjected to ongoing scrutiny and reconstruction where necessary. All feedback forms and other educational resources, for example, have undergone modification as the year proceeded in order to ensure their usefulness. In terms of the project's operation, ongoing dialogue has occurred at project meetings and informally between the National Coordinator, Queensland Project Coordinator and presenters to explore options and action for ongoing improvement. Information gathered from focus groups conducted with presenters and the feedback reported in this section, for example, has been part of the project's ongoing review of project goals and outcomes.

With fairly scant resourcing the Queensland Together for Humanity Project has achieved considerable success in its attempts to build sustainability of its programs. The frequent communication between the Project Coordinator and the Evaluator reveals a culture of commitment to continuous improvement. It is hoped that the momentum established in Queensland this year will continue in 2009.

Concluding comments

This report provides an evaluation of the Schools Program in Queensland which includes the Workshop Program, Service Together Program and the Leadership Program. Reference is also made throughout the report to equivalent and similar Together for Humanity programs operating in New South Wales, Victoria and the Northern Territory.

In previous sections, this report notes the performance indicators and outcomes/results achieved, as well as offering a more in-depth analysis into the Workshop Program using the lens of the Productive Pedagogies (QSRLS, The State of Queensland, 2001).

This final section draws on strategies "for implementing anti-racism strategies" proposed by Pedersen, Walker and Wise (2005) on the basis that such strategies are useful in judging the educational worth of a program designed to promote common Australian values of mutual respect, a 'fair go' and a sense of belonging for everyone.

The following table provides a summary of some of the ways in which the Schools Program has implemented these strategies.

Table 15: Schools Program and anti-racist strategies

Strategy	Purpose of strategy	Practical implementation in Schools Program
Combating false beliefs	Provision of accurate information	• Q&A in Session 1, Workshop Program • Classroom teachers' follow-up to the *Attitudinal survey* through specific curriculum planning.
Involving the audience	Promoting student discussion rather than didactic teaching	• Guessing game in Session 1, Workshop Program • Group problem-solving activity, Session 2, Workshop Program • Values activity with students locating themselves according to a continuum in Session 1, Workshop Program.
Invoking empathy	Supporting students to imagine how the other feels	• Guessing game in which students empathise with what it feels like to be 'in the box' in Session 1, Workshop Program • Storytelling, *Why the bats hangs upside down* in Session 1, Workshop Program.
Emphasising commonality and diversity	Promoting a recognition that "people and groups are both similar and different" (p. 27)	• Theme of all activities in Sessions 1 and 2, Workshop Program.
Focusing on changing behaviours as much as changing attitudes	Supporting student action which in turn might produce changed attitudes rather than the reverse	• Revisiting the *Action Together Score Sheet* in Session 2, Workshop Program • Discussion of possible service learning projects at the conclusion of Session 2, Workshop Program • Service Together Program itself.
Meeting local needs	Responding to what's important in one's community and for specific groups in that community	• Service Together Program itself e.g. Australian International Islamic College and Durack State School initiative to improve local parks.
Evaluating properly	Provision of sufficient information on which to judge the worth	• Commitment to gather data from various jurisdictions over time periods more than 12 months in order to gauge longitudinal trends.
Considering the broader context	Acknowledge that work in the local context must be accompanied by broader level challenges	• Promotion of findings and materials from the project to the broader community.

On the basis of the evidence presented here from a range of stakeholders and using a variety of instruments, it is reasonable to conclude that the Together for Humanity Program has worked very successfully in Queensland, as well as in other jurisdictions, to achieve its goals during 2008. A consideration of the program through the lens of the Productive Pedagogies, as well as anti-racist strategies that emerge from the literature, confirms this view.

In evaluating a program that has at its core a commitment to contribute to the development of empathy toward and appreciation of all people, and to contribute to the development of individuals' ability to make a difference through action together based on shared values through a schools program, it is appropriate to conclude with the reflections of two school-based educators, the first based in a Far North Queensland state high school and the second from an independent school on the Sunshine Coast.

Francesca Shankaran is the Head of Middle School at Djarragun College in Far North Queensland. Djarragun College has a student population which is predominantly Indigenous. Following her school's participation in the Workshop Program Francesca shared the following reflections:

> *I cannot tell you how much we enjoyed your presentation on Thursday. It fitted in perfectly with our Values Education programme and our previous [Studies of Society and Environment] topic. You exposed our students to a variety of faiths and cultures. Our students understood clearly that while we are all different, we are all the same. Many of our Indigenous students often feel judged. It was valuable for them to see how we all make judgments and 'box' people. The presenters who came were marvellous. They complemented each other beautifully, each bringing their own thoughts and experiences. The fact that they had different viewpoints on certain issues, yet showed respect for each other's differences was a strong message to our students. The real sign of success was the fact that the question and answer section of the presentation went on for so long. This was a clear indicator of the interest of the students and the accessibility of the presenters.*
>
> *Thank you so much for making this presentation happen. It was an invaluable experience for our students. We look forward to making our quilt and we will certainly send you photos. We do hope that you will be able to visit us again next year and offer the same experience to another group of students. We would in fact love to extend this experience to other year groups in our school.*

Kristine Cambridge volunteered the following comments by email:

> *I wanted to write and congratulate the person or people who took the initiative to fund the 'Together for Humanity' project in schools in Queensland. I am a high school teacher at an Anglican school on the Sunshine Coast. I am a Studies of Society and Environment teacher and for years I have been trying to think of new ways to teach my students (who basically live in a mono-cultural community) to value cultural diversity. Last week I was lucky enough to sit in on the presentation by the 'Together for Humanity' team and I was very impressed. I would encourage you to continue funding to this project as it is the most effective.*
>
> *Please pass on my praise to as many people as possible as I really feel strongly about the benefit of this type of 'face to face' contact for school kids with different cultural groups.*

Appendices

Appendix 1: Objectives, performance indicators and results/outcomes for Together for Humanity Project (Qld) 2008

Objective 1: Steering Committee Established		
Action	Performance Indicators	Result/Outcome
Identify potential Steering Committee members	Steering Committee terms of reference and role drafted and approved by the stakeholders. Steering Committee members identified and approved by the stakeholders.	Promote Steering Committee's role and terms of reference to interested parties. Potential Steering Committee members represent The stakeholders and key representatives of identified target groups.
Establish Steering Committee	Nominees for the Steering Committee are approached and invited to participate. Steering Committee meeting held.	Steering Committee established and initial meeting held.
Objective 2: Qld Goodness and kindness workshops - Interactive presentations and peer teaching materials disseminated within schools communities		
Action	Performance Indicators	Result/Outcome
Recruit and train presenters	In consultation with stakeholders and local networks, identify potential presenters. Approach identified presenters for participation in the project. Provide training for presenters.	Role models are identified and recruited.
Conduct presentations	Match presenters with participating schools in consultation with stakeholders. Workshops run in identified schools. Feedback sought from students and teachers.	At least 4000 students participate in workshops. Presentation to have a measurable positive impact on students and teachers. Student and teacher feedback is used to increase positive impact of future presentations.
Peer teaching materials	Identify participants for leadership training in consultation with school principals and teachers. Provide materials for student participants.	Peer teaching materials have a positive impact on student attitudes.
Indigenous and ethnic communities presenters identified	Appropriate Indigenous and relevant ethnic communities' presenters identified and trained. Schools are made aware of the Indigenous and identified ethnic communities' presenters.	Where deemed appropriate, Goodness and Kindness workshops include Indigenous and other ethnic group presenters.

Appendix 1: Objectives, performance indicators and results/outcomes for Together for Humanity Project (Qld) 2008 cont'd

Objective 3: Queensland [Service Together] Sister Schools program implemented and assessed		
Action	Performance Indicators	Result/Outcome
Sister Schools Program Implementation	List of potential schools identified in consultation with stakeholders. Principals and teachers contacted to invite participation. Participating schools matched in consultation with stakeholders. Sister schools identify community service/social action and implement agreed action.	Relevant school communities participate in the sister schools program. Community service/social action takes place that benefits the community (50 for project total). At least 10 schools participate in activities.
Sister Schools Program Assessment	Disseminate questionnaire to participating schools. Sister schools complete feedback on completion of activities. Feedback collated, analysed and circulated to stakeholders for comment. Processes redeveloped in response to stakeholder comments.	Sister schools program is assessed and revised to ensure optimal outcomes for participants.
Objective 4: Community relationship building (project sustainability development)		
Action	Performance Indicators	Result/Outcome
Intensive consultation between stakeholders to ensure sustainability	Setting up and attending meetings and events, travelling to consult with, advocate to, and seek support from a range of stakeholders. Reviewing all procedures, training, feedback from educators and students to ensure maximum quality and effectiveness in addressing stakeholders' priorities. Audit existing consultation process and propose improved process for consultation and review. Steering committee consulted. First round of consultation begins and feedback collated. Steering committee reviews plan of action and process and content.	Community support and awareness of the program. Relationships built to foster sustainable partnerships and community participation Support networks developed to ensure sustainability Full program review implemented

Source: 2008 Grant Agreement between the State of Queensland and Together for Humanity Foundation Ltd.

Appenﾠdix 2: Productive Pedagogies

Intellectual quality	Higher-order thinking *Is higher-order thinking occurring during the lesson? Is there evidence of conceptual depth, not content?* Deep knowledge *Does the lesson cover operational fields in any depth, detail or level of specificity?* Deep understanding *Do the work and response of the students provide evidence of depth of understanding of concepts or ideas?* Substantive conversation *Does classroom talk lead to sustained conversational dialogue between students, and between teachers and students, to create or negotiate understanding of subject matter?* Knowledge as problematic *Are students critiquing and second-guessing texts, ideas and knowledge?* Metalanguage *Are aspects of language, grammar and technical vocabulary being foregrounded?*
Connectedness	Knowledge integration *Does the lesson integrate a range of subject areas?* Background knowledge *Are links with students' background knowledge made explicit?* Connectedness to the world *Is the lesson, the activity or task connected to competencies or concepts beyond the classroom?* Problem-based curriculum *Is there a focus on identifying and solving intellectual and/or real-world problems?*
Supportive classroom environment	Student direction *Do students determine specific activities or outcomes of the lesson?* Social support *Is the classroom characterised by an atmosphere of mutual respect and support among teachers and students?* Academic engagement *Are students engaged and on task during the lesson?* Explicit quality performance criteria *Are the criteria for judging the range of student performance made explicit?* Self-regulation *Is the direction of student behaviour implicit and self-regulatory?*
Recognition of difference	Cultural knowledges *Are non-dominant cultural knowledges valued?* Inclusivity *Are deliberate attempts made to increase the participation of the diversity of students?* Narrative *Is the style of teaching principally narrative or is it expository?* Group identity *Does the teaching build a sense of community and identity?* Citizenship *Are attempts made to foster active citizenship within the classroom?*

Source: The State of Queensland (Education Queensland). (2001). *The Queensland School Reform Longitudinal Study: A strategy for shared curriculum leadership—Teachers' summary* compiled by Land, R. Brisbane: Author, p. 6.

Appendix 3: Together for Humanity Workshop 1 scope and sequence (Primary school)

Purpose
Provide students with an opportunity to:
- *think about Australian identity*
- *consider their assumptions about identity relating to people of diverse religious/cultural backgrounds*
- *establish relationships between people who are both different and similar to themselves and recognise how much we all have in common*
- *put their values into action and make a difference within their own school community*

Remember: Present with lots of positive energy and direct lots of warmth to your fellow presenters. We need kids to see that we are friends with people who are different to ourselves.

Part One: WHAT IS AN AUSTRALIAN? (20 mins)
Requirements: labels for box, box

	Summary	Detail
Introduction	Who we are, and why we are there	• Hi we are from Together for Humanity and we're going to have some fun together and perhaps learn some things too. But before we introduce ourselves we're going to play a guessing game. • Acknowledgement of land and custodians (see next page)
Guessing game A	Students guess which faith presenters are.	• I'd like you to put your hand up if you think my first friend is Christian? Put you hand up if you think he/she is Muslim? Put you hand up if you think he/she is Jewish? • What about my next friend? (repeat) • What about me? (repeat) • Who wants to know the answer? • Presenter 1: My name is x and I am x. • Presenter 2: My name is x and I am x. • Presenter 3: My name is x and I am x. • Presenter 4: My name is x and I am x. (statement about being Indigenous or belonging to no faith community) • You did very well. I think that guessing game was a bit too easy. Let's play a harder guessing game.
Guessing game B	Students guess who is Australian. Those not considered Australian are put in a box. Ideas given for being put in a box are challenged. Debriefing questions about inclusion and exclusion are asked and Bat story told.	• This time we'd like you to guess who you think is Australian. • Put your hand up if you think xx is Australian? (If not many students put their hand up – the presenter moves into the box. Repeated for each presenter.) • Why did you put them in the box? (Use cards and stick onto box as each reason suggested.) • So, what is an Australian? (Get responses from students – until they get to citizenship, someone who lives in Australia etc) • Let's take a look at these reasons one by one. Clothes – Do all Australians wear the same clothes? Does it make sense to decide if someone is Australian because of the clothes they wear? (repeat for each reason) • What does it feel like to be put into a box? (presenters in box answer question) • Someone tells "Bat story" – see next page) • Put your hand up if you ever felt like a bat (or left out, excluded)? • How did you feel when you were left out? • Put your hand up if you have ever made someone else feel like a bat (left out) • How can we get them out? What can we do to help? • Students are invited up to free those in the box, to audience applause.

Appendix 3: Together for Humanity Workshop 1 scope and sequence (Primary school) cont'd

<u>Acknowledgement of Land and Custodians</u>

We'd like to begin by acknowledging the traditional custodians of the land we're meeting on, acknowledge our gratitude that we share this land today, our sorrow for the costs of that sharing and our hope that we can move to a place of justice and partnership together.

Why the bat hangs upside down

Long ago, when the world was new, all the creatures got together and decided, "The earth is filled with wondrous places – let's go out and find the place that we would call home."

So all the creatures went out and at first, all the animals decided to live together over in one place over here and all the birds decided to live together in another place over there.

Now – to celebrate their new home, the animals decided to have a party. Word went out that the animals would all gather that evening in a nearby clearing. When Bat heard about the party, he was very excited. He got so busy brushing his fur and shining his wings! And when he finally arrived, Bat fluttered to the branch of a nearby tree and looked down toward the clearing. Ooooh! All the animals were having a good time!

There were all sorts of tasty food and sweet drinks laid out for everyone. And the animals were making their own music. Some were playing drums and reeds, roaring, barking, bellowing, howling and trumpeting – everyone singing. They were dancing in a line and stamping their feet. The place was hopping! Bat shivered with anticipation and fluttered down to the entrance where Zebra stood guard.

"Evening Zebra," Bat squeaked, "Fine night for a party!"

"Stop right there, Bat!" neighed Zebra. "Where do you think you're going?"

"We-, We-, Well into the animals' party ..." stammered Bat.

"Oh no you don't! This party is ONLY for animals and YOU are NOT an animal!"

"Oh, but I am!" insisted Bat. "See, I've got fur and teeth – only animals have that."

"And you've got wings! Only birds have wings. Now get out of here before I stomp you!" Zebra raised his hoof and Bat quickly fluttered out of the way, back up to that tree.

He sadly watched the animals feasting and singing and dancing ... and the tears began to run down his fur, all the way to his feet. And Bat began to slip this way and that ... until he slipped all the way around and hung upside down. Bat was too sad to care. He just stayed upside down and his tears fell to the ground.

Well, when the birds heard about the animals' party, they decided this sounded like a great idea. They decided to have a party of their own! When word went out that all the birds would gather that night in a nearby clearing, Bat thought, "Now's my chance to have some fun!" He spiffed himself up, buffed up his feet – he was ready!

He fluttered over to the clearing and landed in a nearby tree. The party was already in full swing. There were tables of wonderful seeds and berries and big seashells filled with sweet nectars to drink. The best singers of the bird kingdom were hooting, cawing, whistling, warbling and crooning away. The long legged birds were high stepping with the smaller birds dancing between their legs. And everyone was shaking their wings – feathers flying everywhere!

Bat couldn't wait to get in there! He fluttered down to the entrance where Vulture stood guard.

"Evening Vulture" Bat said nonchalantly as he hurried inside.

"Stop right there, Bat! You can't go in there!"

"Why not? It's the birds' party and I'M A BIRD! See, I've got wings – one, two, one on each side!"

"You also have dark fuzzy fur and sharp little fangs," hissed Vulture. "Birds have feathers and beaks – not fur and teeth. Now get out of here before I peck you!"

And Bat barely missed being pecked by Vulture as he quickly fluttered back up to the tree.

Bat was still trembling as he sadly watched the birds feasting and singing and dancing ... and the tears began to run down his fur, all the way to his feet. And Bat began to slip this way ... and that way ... until he slipped all the way around and ... hung upside down. But Bat was too sad to care. He just stayed upside down and his tears fell down to the ground.

And ever since that day, Bats have always stayed to themselves, and they only go out late at night when most of the other creatures are asleep. And they still hang upside down – so their tears will fall to the ground – to this very day.

Introduce this section by saying: We have looked at the assumptions we make based on appearance.
What is it that we need to do, if we want to avoid making assumptions?

Part Two: GETTING TO KNOW EACH OTHER (25 mins)
Requirements: Number cards

	Summary	Detail
Values activity	Students stand at a number (1-10) that represents how important the value is to them	• Let's get to now each other a bit more by finding out what we all think about some things. • I'm going to ask you how important some things are to you. When I ask the question move to the number that represents how important it is to you. Number 1 means it's not very important to you. Number 10 means it's really very important to you. • Stand up everyone, let's start
		Suggested questions. How important is: • forgiving someone who has hurt you • respect for elders • everyone in the world having enough to eat • fasting • kindness to new kids at school • prayer • speaking up against injustice?
		• After each question is asked. Ask for two or three students (and teacher) volunteers to explain why they are standing where they are standing. Include presenters too. (Presenters respond by referring to principles of their own faith, as well as individual response. Personal anecdotes and very short illustrative stories are useful here.)
		• Everyone one come back and sit down. • Did anyone notice anything interesting about where we stood on some issues? • What did you notice when we talked about specific religious values? • What did you notice when we talked about core values? • Can we draw any conclusion from this? (On the outside we may look different, but on the inside, we share lots of the same values. And although we may have different customs and specific religious differences, we are still able to be friends and work together, because we have so much more in common.)
Story telling	One or two presenters tell a short story or anecdote that refers to values or making assumptions.	Time permitting
Q & A	Students have an opportunity to ask questions of the presenters.	• Reassure students that they can ask anything they like and that they cannot offend us.

Part Three: Putting values into action (15 mins)
Requirements: Quilt, scorecards and cloth squares

Summarise workshop by saying:
We have looked at what an Australian is, and how it is not what is on the outside that is important, but what is on the inside.

And we have thought a little about the things we value and how so often we agree about what is important.

Let's look at something made by hundreds of students across NSW who also realised they had a lot in common and wanted to do something about it.

	Summary	Detail
Show quilt	Presenters show students a TFH quilt	• This is a kindness quilt, made by students like you. They all decided that they wanted to try harder to put their beliefs into action. They decided they could make a difference and wrote their ideas for action on this quilt. Let's take a look. Presenters (need four people) take a corner each and walk slowly down the sides of the sitting students, and back, holding the quilt just above their heads.
Explain action score card	We talk about putting values into action, using the scorecard and being part of something bigger – one million actions of kindness.	• You can make a difference to each and every person who is in your school. How do you think we can do that? (Brainstorm acts of kindness from children.) • And now before we go we would like to encourage you to put those values into action in your own classroom and school community, to create a safer, kinder school environment that celebrates diversity. • You can keep track of how you are going by using this action scorecard and by writing or drawing some of your ideas and experiences in a journal. • We are aiming for one million acts of kindness by students around Australia. With your help we can get there. • We'll come back in a few weeks and see how you are going. You can show us your ideas and tell us some of your experiences.
Finish	We say our farewells and leave cloth squares with teachers.	• You can make your own quilt too. We are leaving some fabric squares here with your teachers so you can. When you've made it take a photo and post it on our website. You can then display it in your school for everyone to see. • Until next time. Take care. Bye etc

Appendix 4: Data sources

Attitudinal Survey

What do you think?
(Original version)

✿ In the left-hand column there are ideas that some people have about others. In the other columns there are names of different groups of people.

✿ Please read each idea. Does the idea seem to connect to any of the groups? Please put a tick (✓) in the box of any group that the idea connects to. If you don't think the idea connects to this group, leave the box blank. [For example - If you connect "Don't eat pork", only with Jewish and Muslim people you will tick those boxes but leave the boxes blank for the other groups.]

✿ Do NOT write your name on this sheet. The survey is anonymous. Make up a personal code that you will remember and write it in the code box.

		GROUPS				
		Aboriginal/ Indigenous people	Asian people	"White" Australians	Jewish people	Muslim people
E.g.	*Don't eat pork*				✓	✓
	1. Are different from me					
	2. Are similar to me					
	3.Are friendly					
	4. Have lots of power					
	5. Sell drugs					
	6. Are scary					
	7. Are rich					
	8. Are caring about others					
	9. Have good morals					
	10. Are humble					
	11. Do not respect women					
	12. Are kind					
	13. Dislike people from other groups					
	14. Are very religious					
	15. Steal others people's lands					
	16 .Are selfish					
	17. Are arrogant (think they are better than others)					
	18. Accept others (are not racist)					
	19. Have no morals					
	20. Are dangerous					
	21. Respect women					
	22. Are racist					
	23. Do not respect God					

IDEAS some people may have about groups of people (vertical label, left side)

The original version of the Pre-Workshop Program survey was modified following student and teacher feedback that indicated that the literacy demands were too high.

(Amended version)

What do you think?

- Read each idea. Do you connect the idea with any of the groups?
- If you do, put a tick (✓) in the box under the group.
- If you don't leave the box blank.

IDEAS	GROUPS				
	Aboriginal people	Asian people	"White" Australians	Jewish people	Muslim people
1. Are the same as me					
2. Are good people					
3. Respect women					
4. Do not like people from other groups					
5. Are very religious					
6. Are dangerous or scary					
7. Think they are better than other people					
8. Do not respect God					
9. Are friendly and kind					
10. Respect others					

Workshop Program Session 1: Student evaluation (Primary school)

Workshop 1: Student evaluation

Class name: _____ Code: _____

1. How much did you enjoy our visit?

Not much   Very much

2. Did you learn about:

   a) Australian identities   ☐ Yes   ☐ No
   b) respect for people of all faiths/cultures   ☐ Yes   ☐ No
   c) values that Australians share   ☐ Yes   ☐ No
   d) the problems with stereotyping people   ☐ Yes   ☐ No
   e) the importance of kind/caring actions   ☐ Yes   ☐ No

3. How much did you enjoy each of the following activities on a scale of 1-5?

1 = you didn't enjoy it	*2 = you enjoyed it a little bit*	*3 = it was okay*
4 = you liked it a lot	*5 = you loved it*	

**	☹		Rating		☺
	1	2	3	4	5
Outside the box					
Values 1-10					
Question and answer					

4. One important thing I learnt from the visit was _____

_____

3. Something that surprised me was _____

_____

For older students

6. In the Questions and Answer did you have a question that you wanted to ask but didn't? YES/NO
If yes, write it here: _____

_____

Thank you

Appendix 4: Data sources cont'd

Workshop Program: Teacher evaluation (Primary)

1. Was the workshop pitched at the right level and tone for your students?
☐ Yes   ☐ No

2. How would you rate the value of these activities? (1= not valuable to 5=very valuable)	☜		Rating		☝
	1	2	3	4	5
The box					
The "Bat story"					
Question and answer sessions					
The building game					
"Ryan's story"					

3. What do you think worked really well? _____
_____

4. What changes would you suggest?_____
_____

5. Did the workshop tie in well with your teaching and learning program? ☐ Yes   ☐ No

6. Describe briefly the program it fits well with i.e curriculum area/s, focus, year level
_____

_____

7. Would you recommend this program to other teachers?   ☐ Yes   ☐ No

8. If yes. What would you say? _____
_____
_____

9. Did you have a question that you wanted to ask the presenters but didn't? ☐ Yes ☐ No

  If yes, write it here: _____
_____

10. Any other comments? _____
_____
_____

Your comments may be used for reporting or promotional purposes. Please indicate in the box below the way in which you'd like to be referred. It can be as general or specific as you wish. E.g. *Year 7 teacher; Kathleen, Secondary SOSE teacher; Kathleen Gordon, SOSE teacher, Bridge SHS*

Thank you
Together for Humanity team

Appendix 4: Data sources cont'd

Workshop Program: Teacher evaluation (Secondary)

1. Was the workshop pitched at the right level and tone for your students? ☐ Yes   ☐ No

2. How would you rate the value of these activities? (1= not valuable to 5=very valuable)	👎	Rating			👍
	1	2	3	4	5
The box					
Question and answer					

3. What do you think worked really well? _____

_____

4. What changes would you suggest?_____

_____

5. Did the workshop tie in well with your teaching and learning program? ☐ Yes   ☐ No

6. Describe briefly the program it fits well with i.e curriculum area/s, focus, year level

_____

_____

7. Would you recommend this program to other teachers?   ☐ Yes   ☐ No

8. If yes. What would you say? _____

_____

_____

9. Did you have a question that you wanted to ask the presenters but didn't? ☐ Yes   ☐ No

   If yes, write it here: _____

_____

10. Any other comments? _____
_____

_____

Your comments may be used for reporting or promotional purposes. Please indicate in the box below the way in which you'd like to be referred. It can be as general or specific as you wish. E.g. *Year 7 teacher; Kathleen, Secondary SOSE teacher; Kathleen Gordon, SOSE teacher, Bridge SHS*

Thank you
Together for Humanity team

Appendix 5: Program for Service Together Program Australian International Islamic College and Durack State School

(1st meeting)
at Durack State School, Monday 8 September

TFH team: Alie Kenneh, Hajir Alsalami, Kathleen Gordon, Peter Chen, Ronit Baras, Shaima Kahn
AIIC staff: Lisa Khalid (Principal), Mohamed Youseh (Y8 teacher), Zainab Mia (Y6 teacher)
DSS staff: Beth Petersen (Principal), Neesa Savur (Y6 teacher), Rachael Clarke (Y6 teacher)

TIME	OUTLINE	
8:30	**TFH team arrive** at DSS and prepare	
9:00	Students from **AIIC arrive** at DSS	
9:10	**Welcome, acknowledgement** of traditional custodians of land and introductions.	5 mins
9:15	**"The Box" Guessing game and Bat story** [presenters see attached]	15 mins
9:30	**Q and A**	15 mins
9:45	**Students get into their tribes** by finding others with the same pattern of dots on their name tag. Participants **play ball-name game**. [teachers and presenters facilitate]	10 mins

9.55	**Circle time 1**: [teachers and presenters facilitate]
	- Give each tribe member a sheet and ask them (presenters/teachers participate too) to describe themselves by choosing one of each word pair. Are you more like:
	   • an eagle or a dolphin?
	   • a boat or an aeroplane?
	   • rock or water?
	   • strawberry or chocolate?
	   • green or orange?
	- After students have circled their choices ask them finish the sentence on the sheet. (One thing I like about myself is……..)
	- Invite students to read out their choices from the first word pair, then the second and so on. Finally each member shares their sentence.
		15 mins

10:10	- Students decide on a **tribe name** (10 mins) and report back to the whole group. [teachers and presenters facilitate]	20 mins
10:30-11:00	*Morning tea break*	30 mins
11:00	Invite students (in their tribes) to participate in the '**Building game'** and debrief [teachers and presenters facilitate and see attached]	15 mins
11:15	Students come back into whole group a presenter tells the story of **'Ryan's Well'** (presenters see attached)	5 mins
11:20	**Circle time 2:** - Students (in tribes) share their concerns about the local parks/s - Tribes report back to whole group - We decide how to present our findings to the Councillor	45 mins
12:05	Play ball name game again if time permits	
between 12:15-12:30	Councillor Milton Dick arrives	
	Students present report to Councillor Milton Dick and he gives students feedback	15-30 mins
12:45	Wrap up	
12:50	*Lunch and prayers Students then return to school.	

*School lunch bell will ring at 1pm

Appendix 5: Program for Service Together Program (Meetings) Australian International Islamic College and Durack State School cont'd

(2nd meeting)

at Durack State School, Tuesday 3 December 2008

T4H team: Ahmad Abu Ghazaleh, Kathleen Gordon, Peter Chen, Ronit Baras, Salam El Merebi and Shaima Kahn
Australian International Islamic College (AIIC) staff: Lisa Khalid (Principal), Mohamed Youssef (Yr 8 teacher) and Zainab Mia (Yr 6 teacher)
Durack State School (DSS staff): Beth Petersen (Principal), Neeta Savur (Yr 6 teacher), Rachael Clarke (Yr 6 teacher)

TIME	OUTLINE	Duration
8:30	**T4H team arrive** at DSS and prepare	
8:50	**Students from the AIIC arrive and both AIIC students and DSS students put on name tags** (T4H have name tags but this time they don't have dots). *[Teachers please advise if you have students who weren't here for the first visit – we will have extra name tags for this purpose.]*	
9:00	**Welcome and acknowledgement** of traditional custodians of land (whole group).	5 mins
9:05	**Students get into groups/tribes** in two stages. (whole group into small groups). Firstly students will be asked to find group members from their own school and sit down. Then they will be asked to find the 'other half' of their group (from their 'sister school') and sit down. *[At this stage could each teacher and presenter sit with a group. This will be the group you facilitate for the morning.]* **Students play ball-name game** (same as first visit) with their facilitator.	10 mins
9:15	**School reports** (whole group sitting in groups) A couple of students from each school *[teachers please organise]* say a few words about how the first visit has been noted in their school community (e.g. At AIIC there was an article written about the first visit for their annual school magazine and a representative may read it out and give a copy of the magazine to the school).	5 mins
9:20	**Group reflection** *[teachers and presenters facilitate your group]* Each group will receive a sheet of butchers' paper, pens and an envelope with nine slips of paper. Seven slips will each have an event in this sister school process written on it (one of the seven slips will be coloured). Two slips will be blank and can be used by the group, if desired, to add an event they think is missing. Facilitators invite students to: 1. Put the events in chronological order and glue them onto the butchers' paper (like a timeline or flowchart). 2. Decide on a group comment to write beside each event e.g. what they thought or how they felt about the event. 3. Discuss what they learned from the event that is on coloured paper. This can include what they learned about themselves, each other, the situation the issue. 4. Choose two students (one from each school) to jointly report back to the whole group on what they learnt from the event that is written on coloured paper. *[Facilitators please note – share tasks among students e.g. tasks include moving slips into place on the sheet, gluing slips in place, writing comments and reporting back.]* *[See sample group reflection sheet on next page. Please note this is one way of presenting it but not the only way.]*	30 mins
9.50	**Bringing it together – a story** (whole group – Ronit)	5 mins
9:55	T4H presenters show the **quilt** and ask students to think about the message THEY would like to tell others that would make the world a better place. Students will be provided with fabric squares and permanent pens to design their quilt square with their message on it. *[Teachers and presenters please stay with your group and assist with spelling and ideas etc. When students are underway ask them for their ideas about what we should do with all the quilt squares.]*	25 mins
10:20	Bringing the morning to a close before morning tea (whole group) - Bring together ideas about what to do with the quilt squares and decide. - We explain the food and what halal means (Shaima) - Any final words from school reps? (working together next year?)	10 mins
10:30-11:00	*Morning tea* We are providing cup cakes (made by a halal caterer) and apples and bananas for children and adults.	30 mins
	Students say their farewells. AIIC students return to school. Some Durack students leave for their various school activities.	

References

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