

UNDERSTANDING THE POLICY FRAMEWORK FOR

Substantive Equality

Key Terms





Understanding the Policy Framework for Substantive Equality

The Policy Framework for Substantive Equality (Policy Framework) is designed to ensure services are accessible to all Western Australians and respond to the different needs of the State's diverse community.

Historically equal opportunity provided a universal system of service that treated all people the same, but did not necessarily result in equal outcomes. For this reason, the *Policy Framework* proposes a model of service provision based on substantive equality as noted by the Hon. Premier Dr. Geoff Gallop, MLA:

“Today, Western Australia is a multi-ethnic, multi-religious and multicultural society, whose members are drawn from a rich heritage of cultural traditions and histories. Such cultural diversity brings with it many and varied benefits, not least of which a creative, sustainable and successful economy that can meet the challenges of the 21st century. The diversity also brings with it many challenges that we as a society must collectively address.”

This brief paragraph aptly summarises the essence of contemporary multicultural policy. It recognises the reality that Western Australia is a multi-ethnic society. Not only does the official demography of the State's population

statistics demonstrate this, it is also evident in the everyday interaction of the majority of citizens. At work, as we shop, socialise, seek the advice of professionals or interact with the public as State public sector officers, 'diversity' is now the norm of our everyday experience. While we all consider ourselves Australians we are simultaneously proud of our own backgrounds.

The Indigenous and ethnic diversity of Western Australia is recognised within the *Western Australian Charter for Multiculturalism* as not only something to be celebrated, but equally as something that requires active policies to guarantee its vitality and nurture mutual co-existence. However despite the commitment and actions of many people there still remain tensions and challenges that must be met. In meeting these challenges a primary necessity is that we have a shared understanding of the language and concepts that define and address systemic discrimination. This is important because the words used, and the way they are used when discussing issues of 'race', ethnicity and culture, have a major impact on the way these issues are understood and on attitudes to them.

This document is a companion publication to the *Policy Framework* to help communicate the importance of substantive equality.

Aboriginal person - An Aboriginal person is someone who:

- Is of Aboriginal descent
- Identifies as an Aboriginal person
- Is accepted as such by the community in which s/he lives or has lived¹.

A person's ancestry, when used in conjunction with the person's birthplace and their parent's birthplace, provides a good indication of the ethnic background of first and second generation

Australians. This is particularly useful for identifying distinct ethnic or cultural groups which cannot be identified using country of birth alone.

Adverse impact - This is a significant difference in patterns of representation or outcomes between Indigenous and ethnic groups, with the difference amounting to a detriment for one or more Indigenous and/or ethnic groups.

Ancestry - Ancestry describes the ethnic or cultural heritage of a person, that is, the ethnic or cultural groups to which a person's ancestors are or were attached. In practice, ancestry is the ethnic or cultural groups which a person identifies as being his or her ancestry. Ancestry therefore involves a measure of self-identification of ethnic or cultural group affiliation or nationality, as well as of descent from one or more particular groups.

Client - A member of the public. For the purposes of the *Policy Framework* some departments have existing clients who they interact with directly, and other departments have an indirect impact on clients. This is inclusive of members of the public who currently utilise services as well as those who ought to be using a service and face barriers in doing so.

Without the ability to determine who the 'client' is there will remain a gap between what the specific needs of individuals are and actual services provided.

¹ See Western Australian Government, Diversity Improvement Plan 1999-2005: Setting the Direction for Workforce Diversity, (Office of Equal Employment Opportunity).

Consultation - Seeking views on policies or services from staff, colleagues, clients and the general public. Different circumstances call for different types of consultation.

Cross cultural - (see also cultural competence, intercultural competence and trans-cultural competence) This term is used to facilitate communication between individuals or communities from different culture(s). It aims to prepare individuals to acquire knowledge and/or skills to be able to either develop better relationships or to operate more effectively in a particular cultural setting.

Culture - (see also cultural identity and ethnicity) The sum total of ways of living built up by a group of human beings, which is passed on from one generation to another. Culture is active and constantly changes but at the same time preserves core elements that maintains a person's identity to either one or more cultures. Culture includes what a person believes, how a person performs everyday activities, what is practiced and what is valued.

In this regard, it is important to keep in mind that culture can influence the way people define themselves and there can be many levels of cultural identity.

Cultural competence - The specific knowledge and skills acquired in working with a specific community.

The very signs that should indicate to employers that workers possess cultural competence, - an accent, hinting knowledge of at least one other language; cultural knowledge - indicating an ability to work cross culturally and/or interculturally should trigger positive responses to employers. Viewed through the ideologies of racism, these signs are often misinterpreted as 'poor communication skills', 'high training costs', or 'unreliability'.

There is an assumption that cross-cultural skills and knowledge come from learning about another culture(s) through awareness raising alone. The danger here is that it can also lead to stereotyping. To produce long-term effects, cross-cultural awareness must be developed within the context of the organisational culture and values. Cross-cultural awareness is only effective where it can help participants to operate in two or more cultural environments.

Cultural (and linguistic) diversity - (see also diversity) A description of a society composed of people from many different cultural (and linguistic) groups. This term is frequently used to mean multi-ethnic, multi-faith, or multi-lingual and owes some of its emerging relevance to the adjective 'multicultural' when describing present day Australian society. The term non-English speaking background or its acronym NESB or any other similar variation such as the terms cultural (and linguistic) diversity or culturally and linguistically diverse people do not adequately describe individuals who are not a part of the majority in Australia nor the diversity of their experiences and does not account for the diversity of backgrounds. This includes those who are visibly different (who look and speak differently) from the majority.

For the purposes of the *Policy Framework* culturally and linguistically diverse refers to any person who is;

- Indigenous
- From an ethnic minority.

Who defines a person as Indigenous or belonging to an ethnic minority is important. Not using the method of self identification by the person themselves can lead to negative stereotyping and in practice could mean the needs and service requirements of a person, and in turn the group to which they belong, may not be fully understood and met by the service provider.

Cultural identity - A person's sense of self identity related to their notion of belonging to a particular cultural or ethnic group. For example under the former apartheid system in South Africa a person of colour may be regarded as so called 'coloured', a term imposed by apartheid². In Australia the person may be South African. In London the person may be regarded as African. If the person's own measure of self-identification is associated with other characteristics such as gender, place of birth, religion and any other physical characteristics then the beliefs and values relevant to the person will depend on the situational context, that is, will depend on whether the person is interacting with colleagues, friends, family, a doctor or any other person or group. More recently in Western Australia because of the past policies of removing children, many Indigenous people grew up without the influence of family and community. Therefore they may view themselves differently to those who remained with their families. This does not make them any less Indigenous but it may effect how they identify themselves. This also contributes

A more accurate profile of people is needed to correctly anticipate service needs. For this to occur, terms such as CALD need to be carefully considered as it assumes homogeneity.

² Under the former apartheid system, apartheid signifies the identification and then the exclusion or isolation of an individual or group from other individuals or groups. The crucial distinction here is between two kinds of segregation namely legal separation such as that in South Africa and separation in practice, in the absence of any legal requirement.

to the diversity of Indigenous peoples in Western Australia.

Cultural and or linguistic group - (see also 'ethnic group') A group of people, racially or historically related, having a common and distinctive culture, often including a common language.

Culturally and linguistically diverse People (CALD) - In the Western Australian public sector, when collecting information and measuring the rate of employment or under employment, this definition describes first generation people from a "non-English speaking background".

Differentiated citizenship - A differentiated citizenship is one in which all citizens are treated as equals, while at the same time recognising their differences and their right to retain such differences within legal norms.

Diversity - No single definition can capture the broad range of differences diversity includes, and the far-reaching impact it has on individuals and organisations. However organisations that seek to correct systemic discrimination and bias against a particular group may define diversity narrowly, according to the specific needs of that group. In the organisational context, diversity is a collective mix characterised by differences and similarities applied in pursuit of stated objectives. It is the process of planning for, organising, directing and supporting these collective mixtures in a way that adds a measurable difference to

organisational performance by which diversity is managed.

Employment - Under the *Equal Opportunity Act 1984*, employment is defined as including part-time and temporary employment; work under a contract for services; and work as a State employee. A State employee includes a member of the Police Service of Western Australia.

Ethnicity - The identity of groups based on shared characteristics such as language, culture, history or geographic origin.

Ethnic community - In Australia this term is commonly applied to certain migrants (generally from language backgrounds other than English) and their Australian-born descendants who form a connected community.

Ethnic group - (see also minority) A group of people historically related, having a common and distinctive culture. In the Australian context it is often used synonymously with 'ethnic community' where it is mistakenly applied to certain migrants and those who are visibly different from the majority.

Ethnic markers - The way we dress, what we eat, how we speak are used as either ethnic or cultural markers of distinct ethnic identities. We dress for comfort, warmth and modesty; but how we do this reveals to others 'who we think we are'. We eat for nourishment and pleasure but

In travel literature and television programs or on 'exotic' tourist trips there is a strong tendency to present other cultures as fixed and static. There is a need in the tourist trade to be able to advise on what to expect. But the fascination with the 'culture' of other communities provides a falsely static and naïve view of ethnicity.

what, and how, we eat says much more about us. Language is also a powerful marker but the language we use, or even the accent we have, communicates more than the intended message. Ethnic identities are defined through the social construction of such boundary markers.

Ethnicity is a system of values, beliefs and ways of doing things that enable us to bring meaning to a shared world. As we negotiate with others in a changing world, then so too we are constantly adjusting the defining ethnic markers that maintain identity. New ethnic markers can emerge and be consolidated while established markers are allowed to fade, without causing a sudden radical definition of an ethnic boundary.

Ethnic monitoring - A process for collecting, storing and analysing data about an individual's Indigenous or ethnic background and linking this data and analysis with planning and implementing policies.

Ethnic monitoring can identify hidden inequalities and can help organisations find ways to address them. By focusing on the need to collect appropriate data to identify embedded patterns of disparity, organisations can use this data to solve inequalities and/or plan for services.

Monitoring by Indigenous and ethnic background is central to the task of identifying needs. This will help to analyse whether there are any gaps in service provision.

However, personal information about an individual's Indigenous or ethnic origin as well as

religious affiliation is considered to be sensitive data and can only be processed under a number of strict conditions, which include:

- Having the consent of the individual
- Processing the data for lawful purposes.

Ethnocentrism - The tendency to judge all other cultures by the norms and standards of one's own culture.

Indigenous - The term used by the United Nations in its recognition of the special or unique rights of 'first peoples' or 'first nations'.

Indigenous Australians - Indigenous Australians is the collective term used by Government to refer to Aboriginal and Torres Strait Islander peoples.

Institutional racism - (see also systemic racism) An understanding of racism must also include an analysis of institutions as systems of management and practice. The concept of institutional or systemic discrimination has increasingly been employed to address policies, practices and/or procedures whether written or unwritten. This form of discrimination is much more insidious than that attributable to prejudice or to individual racism and requires more extensive initiatives in monitoring and training if it is to be identified and countered.

The core concept of institutional racism is not to focus on the individual, instead focus on institutional policies, practices and procedures

The Privacy Act 1988 sets out rules about how personal information can be collected and processed. Sensitive information includes the ethnic origin of an individual as well as their religious beliefs or affiliations (or lack of religious beliefs).

Western Australia has an estimated 60,000 Indigenous people of whom approximately 25,000 live in metropolitan Perth. 17,000 are located throughout an estimated 300 regional and remote communities and the remainder live in regional centres.

which may unwittingly result in inequalities. This means the following need to be examined:

- Where the power lies in institutional structures
- Those points in the institution where people are able to exercise discretionary power: to make decisions, set rules and allocate resources
- The ways in which these rules and norms are legitimated
- The ways in which they produce discriminatory outcomes.

Institutional racism begins to enter into practice when institutional routines benefit the interests of one group, usually the majority, when compared with others. When the discriminatory consequences of these routines remain undetected and unchallenged we have the elements of institutional racism in operation.

The policy implications of identifying institutional racism as the basis of discrimination are more extensive and demanding than those flowing from a concern with prejudice. Challenging institutional racism requires a systematic strategy. Whole systems must be engaged in the process of reflective review and change.

It is clear racism has many forms and multiple causes. A core challenge of addressing institutional racism is the need to think beyond the actions of individuals. We need to see how institutional structures, routine practices

and work place cultures combine to produce inequality. Consequently actions taken to challenge institutional racism must also operate at the institutional level.

Intercultural competence - (see also cultural competence) Involves a generic openness to difference and demands a recognition that in the same way that individuals have culture, so do most organisations. Organisational cultures consist of values, beliefs and ways of doing things that may not accept difference. Where this occurs and cross cultural awareness is promoted in isolation of organisational cultural factors, then the quality of service outcomes may not be improved.

Intersectionality - Often societies produce rigid ideas of what characteristics go with what combination of identities. We only have to think of 'city', 'urban', 'traditional', 'young black male' or 'disabled pensioner' to find a whole package of expectations come to mind. Stereotypes are a crude and frequently inaccurate cultural mechanism for trying to anticipate other people's behaviour. For example, often a specific ethnic community will have quite clear expectations about how identity may be appropriately expressed. The 'typical Englishman' and the 'larriken' are both fusions of ethnicity and masculinity which bring to mind different expectations. Similarly some professional identities have strongly encoded gender roles. The traditional workplace culture of some major institutions offers a fusion of professional and 'male' culture, while

The 2001 census revealed that Australia's and Western Australia's diversity was as follows:

- 22 per cent of the population in Australia and 27 per cent of the population in Western Australia were born overseas
- Western Australia's population practice more than 100 different religious faiths
- 2.9 million Australians speak a language other than English at home.

the traditional culture of nursing was seen as 'naturally' a female domain.

This complex and often creative interaction between different identities is often referred to as intersectionality precisely because it refers to the intersection of different or multiple identities, thus affecting different people in different ways. We are all members of many groups and fulfil many roles. Consequently it is essential we acknowledge the many ways in which our multiple identities may interact. For example our gender, class, age, sexual preference and health status are all powerful determinants of our life experience. The issues that impact on one particular group will vary and therefore will need different strategies and actions to address each individual/group.

Key drivers - The term used to describe the enablers contained within the *Policy Framework*. There are four key drivers constituting a complementary set of elements required to implement the *Policy Framework* and assist departments to work through the process of continuous improvement.

Language - The method of human communication, either spoken, written or the method used for expression such as Australian sign language (Auslan). Language involves the use of words in an agreed way and includes style and expressions that may evolve over time. For example, Kriol is an official language that has evolved from a mix of two or more languages

(usually referred to as Pidgin). Once Pidgin moves on to the next generation of users and has its own grammar systems embedded, it becomes a fully fledged language in itself. Therefore Kriol is a language just like any other such as English, Chinese, Japanese or Aboriginal English.

Minority - Everyone belongs to an 'ethnic group' of one sort or another. However non-dominant ethnic groups are often referred to as 'minorities'. Minority groups can include ethnic, religious and linguistic minorities. Most notably, since the Jewish holocaust in World War II, minorities have been recognised as vulnerable and the international human rights framework was developed because of this. One of the objectives of this framework is to protect and respect minorities.

For example, Article 27 of the International Covenant on Civil and Political Rights states: "In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language."

Minority group - Used to describe any group of people who are disadvantaged, underprivileged, excluded, discriminated against or exploited. Sociologically the concept does not refer to demographic numbers but to subordinate status in society.

Multiculturalism - Australian multiculturalism³ (cultural diversity) is a term that recognises Australia's cultural diversity. It underpins the concept of acceptance and respect for the right of all Australians to express and share their individual cultural heritage within an overriding commitment to Australia and the basic structures and values of Australian democracy. It also refers to the strategies, policies and programs that are designed to:

- Make administrative, social and economic infrastructure more responsive to the rights, obligations and needs of a culturally diverse population
- Promote social harmony among the different cultural groups in society
- Optimise the benefits of cultural diversity for all Australians.

Multiculturalism is based on the idea that cultural identities should not be discarded or ignored, but maintained and valued.

People from language backgrounds other than English - A number of different terms are used to describe people who are migrants or the descendants of migrants to Australia and who speak a language other than English as their first language. The term 'people from language backgrounds other than English' is often used in the same way as 'non-English speaking background' or 'NESB', which is used for data collection purposes and describes people who

³ The report Australian Multiculturalism for a New Century: Towards Inclusiveness (1999) provides a useful discussion of the terms multicultural, multiculturalism and alternative terms such as cultural diversity to describe meanings of multiculturalism.

have migrated to Australia and whose first language is a language other than English.

Peoples - The term 'peoples' as opposed to 'people' is commonly used in relation to Australian Indigenous peoples. There is no commonly accepted legal, sociological or political definition of 'peoples'. However it is commonly accepted that Indigenous peoples of the world have a unique status that is different to that of a minority group. Peoples can be identified as having combinations of ethnic, linguistic, religious/spiritual or cultural bonds, ongoing attachment to specific geographical area(s), and will often perceive themselves as a group with an identity distinctive from that of other groups and minorities.

Policies - Policies are the sets of principles or criteria that define the different ways in which an organisation carries out its role or functions. Policies also include formal and informal decisions that influence or determine how an organisation carries out its functions.

Prejudice - A body of unfounded opinions or attitudes relating to an individual or group that represent them unfavourably or negatively.

Non English Speaking Background (NESB) is no longer considered an appropriate measure of culturally related disadvantage in terms of access to Government services for a variety of reasons:

- The term has many conflicting definitions
- It groups people who are relatively disadvantaged with those who are not disadvantaged
- It is unable to separately identify the many cultural and linguistic groups in Australian society
- It has developed negative connotations.

Qualitative data - For the purposes of the *Policy Framework*, qualitative data is information gathered from individuals about their experiences. Qualitative data does not involve measurements, numbers or statistics.

Quantitative data - For the purposes of the *Policy Framework* quantitative data is statistical information in the form of numbers normally derived from a population in general or samples of that population. This information is often analysed using descriptive statistics, which consider general profile distributions and trends in the data, or using inferential statistics, which are used to determine significance within relationships of differences in the data.

Race - The term 'race' is an artificial construct used to classify people on the basis of supposed physical and cultural similarities deriving from their common descent. The words 'race' and 'racial' are much used in modern society, in everyday conversation, in legislation⁴ and in the media. Phrases such as 'race riot', 'racial equality', 'racial group', 'racial harmony' and so on are in frequent use. However they are not all satisfactory. Some are remnants of a belief formed in previous centuries, now discredited, that human beings can be categorised into distinct 'race' or 'racial group' on the basis of physical appearance, and that each so-called 'race' or group has distinctive cultural, personal and intellectual capabilities.

⁴ Race is defined under the *Equal Opportunity Act 1984* to include colour, descent, ethnic or national origin or nationality.

Despite having no biological basis, the idea of distinct races still exist as a social construct. In many societies it is a basis of social action, a foundation of Government policy and often a justification for distinctive treatment of one group by another. Divisions in society continue to be made along perceived racial lines and associated disadvantages exist for those groups who are assumed to be physically or culturally different from the dominant cultural group. Although there is no scientific evidence to support the existence of human races, human beings tend to assume racial categories and to take them seriously. They do so for social not biological reasons⁵.

There is also a distinction between 'old' and 'new' racism which has emerged in the language of culture, nationality and identity and has been clearly observed in the shift from biology to culture in defining difference⁶.

Racial discrimination direct (overt) -

Occurs when one person or group of people receive less favourable treatment than another person or group in the same position would have received on the grounds of their 'race', colour, descent or national or ethnic origin.

Racial discrimination indirect (covert) -

Includes practices or policies that appear to be 'neutral' or 'fair' because they treat everyone in the same way but adversely affect a higher

⁵ A more detailed discussion of the changing meanings of the word 'race' can be found in S. Cornell, & D. Hartmann, 1998, *Ethnicity and Race: Making Identities in a Changing World*, Pine Forge Press, Thousand Oaks, California.

⁶ See Professor Laksiri Jayasuriya, *Racism, Immigration and the Law: The Australian Experience*, (University of Western Australia Press, 1999).

proportion of people of one racial, national or ethnic group. It can occur even when there is no intention to discriminate.

Racial harassment - Behaviour that offends, humiliates or intimidates and that targets a person or group because of their race.

Racial hatred (or vilification) - A public act based on the 'race', colour, national or ethnic origin of a person or group of people which is likely to offend, insult, humiliate or intimidate. It can include racist graffiti, speeches, posters or abuse in public.

Racism - Racism starts with the use of race concepts. As soon as anything is explained by reference to 'race', then 'race' has been brought into our thinking and given legitimacy.

The power of this 'race thinking' comes from:

- Its long historical presence in most cultures. Ideas about 'race' have extensive historical roots, which guarantee their relevance to us - whether we are Australian, French or Japanese.
- The flexibility and ambiguity of the language of 'race'. It reaches the parts of our consciousness other ideas fail to touch.
- Its ability to offer a certainty of identity in a world of rapid social change and

global threats to the power of national governments to negotiate trade, information and culture within their own borders.

- The familiarity of its use. It doesn't stand out as a strange and totally distinct set of thought processes, because we are quite familiar with structuring the world into categories such as men/women, vegetarians/meat eaters, intelligent/dull, or old/young. We are also familiar with attaching moral and social value to these distinctions. We're not likely to be startled by a way of thinking that reduces human variation into a few distinct categories and which places these categories into a hierarchy of worth.
- The common mechanism of stereotyping - reducing the 'other' to a simplified set of references. (You can catch yourself out in this process when you use 'they' to refer to someone from a group other than your own - 'They always do this. They wouldn't want this.') Such stereotypes commonly serve to validate a 'hierarchy of worth' and are developed in a specific historical context.

Racism – individual - The expression of racist attitudes or behaviours by individuals.

Religion - Religion is defined as the religious beliefs and practices to which a person adheres or the religious group to which a person belongs. In practice, religious affiliation is self-identified based on the religion to which a person declares they have an affiliation⁷.

Self identification - (see also culture, cultural identity, ethnicity and ethnic markers) For the purposes of the *Policy Framework*, self identification is the term used where a person identifies themselves by Indigenous or ethnic identity including any identity markers such as religion.

Services - Defined under the *Equal Opportunity Act 1984* to include services related to banking, insurance and the provision of grants, loans, credit or finance; services relating to entertainment, recreation or refreshment; services relating to transport or travel; services of the kind provided by members of any profession or trade and services of the kind provided by a Government, a Government or public authority or a local Government body.

When implementing the *Policy Framework*, services only apply to those departments represented on the Strategic Management Council. While implementation does not apply to any other public entities, all are encouraged to be aware of its intent and substance.

Where a person is unable to use a particular service, this may result in a cost to the public sector. Time and resources may be lost where repeated attempts to have a persons needs met are not realised.

⁷ Religion is defined under the *Equal Opportunity Act 1984* to include a lack or absence of religious conviction.

Stereotyping - A generalised set of traits and characteristics attributed to a specific ethnic, national, cultural or racial group which gives rise to false expectations that individual members of the group will conform to these traits.

Substantive equality - Recognises that entitlements, opportunities and access are not equally distributed throughout the community and there may be barriers to service provision resulting in unequal outcomes for particular groups.

It acknowledges that where service delivery agencies tailor services to the needs of the majority group, other people with different needs may miss out on essential services. Equal treatment, therefore, is not about treating people the same; It is about treating people differently in order to cater for different needs.

Systemic racism - (see also institutional racism) Racism that is embedded in the policies and practices of an organisation. While often unintentional and appearing neutral, the effect is to exclude people from particular Indigenous and ethnic groups from full participation in the organisation at all levels and from accessing services in a fair and non-discriminatory manner. Systemic racism is the collective failure of an organisation or system to provide an appropriate and professional service to people because of the colour of their skin, or their cultural and/or ethnic background.

Where decision making is subjective, combined with a tendency toward negative stereotyping, you may end up with systemic discrimination.

A core challenge of the idea of systemic racism is to think beyond the actions of individuals. What needs to be revealed is to see how institutional structures, routine practices and workplace cultures combine to produce inequality.

Systemic racism can be present in processes, attitudes and behaviour that effectively discriminate against Indigenous people and ethnic groups as a result of (albeit unwitting) prejudice, ignorance, thoughtlessness or stereotyping.

This form of discrimination is much more insidious than that attributed to overt/direct forms of discrimination and requires more extensive initiatives in monitoring and training if it is to be countered.

The Western Australian Charter of Multiculturalism - Because there is little consensus as to what multiculturalism means, the Charter rejects 'race' as a means of making distinctions between people and between groups and is opposed to all manifestations of racism. It explicitly recognises Aboriginal peoples as the First Australians and that the people of Western Australia are of different linguistic, religious, and ethnic backgrounds that have varying needs and are entitled to have their needs met.

Tolerance - The willingness or ability to endure. Thus, for tolerance to be necessary, there must be a prior belief that the person to be tolerated has an intrinsically undesirable characteristic, or that they are not fundamentally entitled to the benefits which are to be allowed them. Those to be tolerated, by definition, possess some such social stigma.

Tolerance is the exercise of largess by the powerful, ultimately on behalf of the powerful. It is the generous extension of forbearance toward someone who is intrinsically objectionable or not deserving of the privilege being allowed. For this reason, it is not acceptable to use the word tolerance when discussing issues of systemic discrimination, as it implies 'putting up with' or 'just barely accepting'.

Trans-cultural competence - (see also cultural competence and intercultural competence) Combines the full understanding of cultural competence and intercultural competence and refers mainly to competencies that examine aspects of ethnicity and culture (including historical constructs of 'race' and ethnicity).

Xenophobia - Hatred or fear of foreigners or strangers or of their politics or culture. The suffix 'phobia' means that inherent in this term there is a sense of fear and imposing danger which is often imagined, and can result in a disproportionate and unconscious reaction of illogical and uncontrollable behaviour. In everyday language as well as in official documents, xenophobia is often coupled with racism.

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