



WOMEN'S RIGHTS ACTION
NETWORK AUSTRALIA



EVERYDAY: INTERSECTIONS OF
**GENDER
& RACE**
DISCRIMINATION

(((An Awareness Kit For Women's Organisations)))

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Purpose of this Kit

Why do we need this Kit?

As community organisations working with women to alleviate inequities, we are committed to ensuring that our work is relevant to women from all walks of life.

We are also committed to ensuring that our practices and policies do not perpetuate discrimination. Yet, sometimes, the ways in which we understand issues, and the ways in which we carry out our everyday work, are discriminatory.

As a nation with a history that begins with Indigenous custodianship, is dominated by white colonisation, and yet has experienced significant multi-racial immigration, Australia has a diverse and evolving population. Questions of racism and racial discrimination are very relevant to our everyday lives.

Women comprise over half of our nation's population. We also have a high percentage of people who identify as Indigenous or of cultural or linguistically diverse or non-English speaking background. All this combines so that the intersections of sexism and racism affect a significant proportion of Australia's population.

These experiences of racism and sexism are both unique and similar at the same time, in that they are changed by discrimination based on differences of ethnicity, nationality, citizenship status, socio-economic status, cultural and/or linguistic backgrounds, religious and political affiliations, age, ability and sexuality.

How will this Kit help?

This Kit will help individuals and organisations understand how sexism and racism intersect (or collide) with other factors or attributes, such as age, sexuality, ability, religion, class and political beliefs. All of these affect our perceptions of ourselves and of others.

What is in this Kit?

This Kit contains the following:

- **Section One:** An introduction to the idea of 'intersectional discrimination'
- **Section Two:** "Concept Sheets" addressing key concepts in 'intersectional discrimination'
- **Section Three:** A series of "Fact Sheets" to help women and organisations understand the compound ways in which women experience discrimination in the Australian community
- **Section Four:** "Organising for Change" - two discussion/strategy papers that will contribute to an organisation adopting policy and programmatic measures to challenge and eradicate intersectional discrimination in their organization and an examples sheet of positive strategies adopted by some organizations in our community
- **Section Five:** "Discrimination in Everyday Life" - a set of workshop materials (including a model workshop plan) which will increase understanding of 'intersectional discrimination' as it is experienced every day by women in the Australian community
- **Section Six:** A series of Intersectional Discrimination Awareness Raising Exercises
- **Section Seven:** A list of resources
- **A glossary of terms, for quick reference**

SECTION ONE:
Introduction

Introduction

What is 'Intersectional Discrimination'?

When some people experience discrimination, it is often due to more than just one aspect of their identity. For example, it may be due to a combination of their race, gender, age, sexuality or cultural background.

Case study: Mrs Martin's experience

The following case study demonstrates the many and varied ways in which discrimination occurs in Australian society.

Mrs Joan Martin, an Indigenous woman from Western Australia, was evicted from her public housing when Homeswest decided that she had failed to meet one of their 'three simple standards' - the ability to maintain friendly relations with neighbours.

Mrs Martin's neighbours had started a racially motivated campaign for her eviction. In addition, at the time of her eviction, Mrs Martin had a number of her adult children and their children living with her.

Mrs Martin had taken in each family member as they were evicted or otherwise rendered homeless, because of a strong practice within Indigenous communities that family members look after each other at times of housing crisis. In one case, Mrs Martin's daughter had been evicted after a neighbour taped her being beaten by her partner; this again breached the Homeswest condition that she maintain 'friendly relations with her neighbours', as her neighbour found her cries to be a public nuisance.¹

Mrs Martin's story illustrates the multiple ways in which women can experience discrimination. Mrs Martin was discriminated against because:

- she respected her cultural obligations
- she was a low income earner
- she respected her role as a mother
- she responded to the needs of her daughter who had been made homeless because of her experiences of domestic violence
- she was an Indigenous woman in a state where Indigenous families earn less than 66% of that earned by other families, where 69% of Indigenous households are in rental accommodation (as opposed to 25% of all households), and where Indigenous tenants in public housing make up only 18% of Homeswest tenants, but represent 33% of all those evicted by that landlord.

1. Personal Communication, WA Tenants Advice Service.

Rights and freedoms regardless of who we are

The Universal Declaration of Human Rights states that “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”²

These distinctions have also been interpreted to include age, sexuality and gender.

Our complex identities

Another way to look at these ‘distinctions’ is as aspects of our identities; things that holistically comprise who we are as individuals.

For example, a young migrant woman of Indian heritage may simultaneously identify herself on the basis of her age, her racial background, and her gender instead of just one or the other.

International backdrop of laws against discrimination

The laws against discrimination are part of an international system that aims to prevent discrimination. Countries like Australia have endorsed United Nations treaties that enshrine the principles of anti-discrimination within their own legal systems.

Some of these international treaties are:

- The Convention Against All Forms of Racial Discrimination
- The Covenant on Civil and Political Rights
- The Covenant on Economic, Social and Cultural Rights
- The Convention on the Elimination of All Forms of Discrimination Against Women

Australia’s anti-discrimination framework

In Australia, the Human Rights and Equal Opportunity Commission (“HREOC”) oversees the operation of national laws such as the Race Discrimination Act, the Sex Discrimination Act, the Disability Discrimination Act, and the Human Rights and Equal Opportunity Act.

These Acts are the domestic implementation of some aspects of international treaties. In each state, there are also state-based Equal Opportunity Commissions/Anti-Discrimination Boards that administer state anti-discrimination laws.

2. Taken from the Universal Declaration of Human Rights: <http://www.un.org/Overview/rights.html>

The practical operation of these laws

On the face of it, it would seem that internationally and nationally, we have a comprehensive system of anti-discrimination laws that ensures every individual and group is free from discrimination on any ground, and that gives people the ability to successfully address instances of discrimination.

Limitations of the anti-discrimination framework

However, the practical operation of this set of laws treats each aspect of our identities, such as race, sex, age, sexuality, or ability, as distinct, and only allows redress for discrimination on the basis of one aspect.

Consequently, institutions such as HREOC have separate anti-race and anti-sex discrimination complaint mechanisms mandated by separate pieces of legislation, and resourced by separate units within the Commission.

The result is that if people want to make a claim of discrimination to HREOC they must sort their experiences of discrimination into categories; they cannot make a general claim based on 'intersectional discrimination'.

For example, under the Race Discrimination Act, a complainant must prove that she was discriminated against solely on the basis of her race, colour, descent, national origin or ethnic origin. Her gender, her age, her sexuality, ability, her religious or political beliefs are not relevant in determining whether she suffered discrimination. But it is precisely these other aspects of her identity, when combined with her race, descent, national or ethnic origin, which can compound and exacerbate her experience of discrimination.

It can help to think about this as a new form of discrimination, one which is greater than the sum total of the individual elements which create the experience of discrimination. These are difficult concepts to grasp, and we have found it helpful to think of it with a baking analogy: a cake starts out as a mixture of raw ingredients. Once it is cooked the raw materials cannot be separated from each other or identified as being eggs, flour, sugar, butter etc. - they are now cake. In a similar manner, elements of individuals identity and the way in which the community respond to them can not be separated out when discussing intersectional discrimination, it is the sum total of all the identity factors which contributes to the experience of intersectional discrimination.

This illustrates the inadequacy of the system to deal with cases of intersectional discrimination. A more flexible, fluid and responsive human rights framework would recognise real life experiences of intersectional discrimination.

Key Concept Sheets & Issue Sheets

Purpose of the Key Concept Sheets and Issue Sheets

The following series of Key Concept Sheets and Issue Sheets are designed to help women and organisations better understand the compound ways in which women experience discrimination in the Australian community.

These Sheets can be used in a variety of ways:

- As part of the "Discrimination in Everyday Life" workshop
- As an insert in a newsletter
- As a background paper for a board or staff meeting discussion
- As additional research material in policy or funding submissions prepared by the organisation

What the Sheets cover

The fact sheets are divided into the following two categories:

- Key Concepts
- Topic-based issues

Key Concepts Sheets

The Key Concept Sheets address some terms and phrases that might be unfamiliar to readers.

Various terms might be unfamiliar because:

- 'intersectional discrimination' is still a relatively new area of work, and people are still developing the most appropriate language and terms to describe experiences, concepts and ideas
- while many of us are familiar with the notion of human rights, we don't often use the language of international treaties and Conventions in our work

Issue Sheets

The Issue Sheets are topic-based, containing information about 'racialised women's' experiences of discrimination and prompting some analysis of how 'intersectional discrimination' occurs.

These Issue Sheets will help you to strengthen your understanding of the way women in our community experience 'intersectional discrimination'. They take you through some everyday examples of they types of discrimination women experience and relate these experiences to structural processes which enable such discrimination. Each sheet then identifies a series of international standards that have been developed in response to these issues. They conclude with small group/individual discussion questions.

The Issue Sheets present examples that examine the ways in which discrimination is a part of everyday life for many women. Women resist and fight back against this discrimination. Ways in which your organization can contribute to such actions are addressed in the final section of the Kit. The Sheets are used in the Workshop Plan, but they can be used by your organization in newsletters, articles or advocacy to raise awareness of these issues amongst your members or affiliates.

The following seven topics are covered:

- Education
- Economy
- Housing
- Health
- Legal Systems
- Government Decision Making and
- Violence

These seven major themes have been guided by six of the twelve critical areas of concern of the Beijing Platform for Action (“PFA”). The findings have been put in the context of the PFA because this document has been recognised as a blueprint for women’s human rights globally.³ The PFA was perhaps the first United Nations document to comprehensively and consistently recognise intersectional discrimination.⁴

Where appropriate, other international instruments have also been drawn on, such as the Universal Declaration of Human Rights, and the Convention Eliminating All Forms of Discrimination Against Women (“CEDAW”). By referring to a variety of international human rights standards, the fact sheets highlight the importance of an intersectional approach to understanding discrimination. One international human rights treaty alone is not enough to cover the scope of discrimination experienced by many people.

How these Fact Sheets were developed

These fact sheets were developed using information collected from women around the country as part of the WRANA Gender and Racism project in the lead up and follow on from the United Nations World Conference Against Racism (WCAR) in South Africa in 2001.

Information was gathered through workshops, discussion groups, conference sessions, focus groups and written surveys conducted in 2000, 2001 and 2002.

3. The Platform for Action (PFA) was adopted at the conclusion of the Fourth World Conference on Women, held in Beijing in 1995. The document contains twelve chapters, known as “critical areas of concern” which span the range of issues governments considered should be addressed in order to bring about equality for women. The document is a result of negotiations by governments, and concerted lobbying by Non-Government Organisations. A parallel NGO forum was held at the time of the government meeting, bringing together between 20-30,000 women from around the world. Each chapter of the PFA (or “Critical Area of Concern”) identifies the scope of an issue, and then suggests a series of strategies/remedies. The Critical Areas of Concern include those related to poverty, the economy, education, girl-child, human rights, power and decision-making, health, violence, environment, the media, institutional mechanisms, and armed conflict. It has been hailed by women’s activists globally as recognising the indivisibility of human rights.

4. The PFA states at the outset that its recommendations must be read within the context of women’s diversity. Please see Paragraph 46, PFA.

SECTION TWO:

Key Concept Sheets

Key Concept Sheet One

Intersectional Discrimination

What do we mean by 'Intersectional Discrimination'?

The term 'intersectional discrimination' recognises that a person may be subject to discrimination based on several aspects of their identity at the same time.

For women, it means that the way women experience life in Australia is affected by gender, and other factors including race, class, ethnicity, sexual orientation, ability, age, language, religious beliefs, and political beliefs. As each of these factors commonly leads to discrimination in our society, women may experience a different style of discrimination due to one or more of these aspects of their identity.

Discrimination on any one of these grounds can violate a person's human rights, but very often it is a combination of these factors that also contributes to a human rights violation.

The use of the term 'Intersectional Discrimination' in international forums

The term 'intersectional discrimination' is used in the international human rights community. The United Nations, in its preparations for the World Conference Against Racism (WCAR) in 2001, used the term to capture "both the structural and dynamic consequences of the interaction between two or more forms of discrimination or systems of subordination".⁵

Different types of Intersectional discrimination

The United Nations has identified three distinct types of intersectional discrimination.

These are:

- 'Targeted discrimination'
- 'Compound discrimination' and
- 'Structural intersectional discrimination'

Targeted discrimination

Targeted discrimination results from abuses specifically targeted at women of a particular race.

Example *In Australia, women wearing the hijab were threatened with rape, experienced instances of harassment, and were subject to physical assault because of their religious identity after the attack on the World Trade Center in New York in September 2001.*

5. UN Expert Group Meeting on Gender and Race Discrimination held in Zagreb, Croatia, November 21-24, 2000

Compound discrimination

Compound discrimination occurs when women are subject to discrimination because of the intersection between socially identified gender roles and membership of ethnic and racial groups. Compound discrimination can be very subtle, and therefore, few avenues of redress exist.

Example *After European invasion of Australia, and continuing into the present day, non-Indigenous authorities have ignored the leadership roles of Indigenous women in their communities. This is due in part to the rarity of women's authority to negotiate on behalf of her family or community in European culture. The failure to respect 'women's business', which formed the basis of the Hindmarsh Island Bridge dispute, can be seen as an example of this.*

Structural intersectional discrimination

Structural intersectional discrimination occurs where the effects of policies intersect with structural forms of discrimination.

Example *In workforces that are gender and race-segregated, racialised women may face discrimination on the basis of their gender (by being excluded from certain jobs, regardless of their skills) and on the basis of their race (again by being excluded regardless of their skills).*

People who are outworkers in the textiles industry in Australia often face this sort of discrimination. Most outworkers are women, and many are migrants and refugees who are forced into outworking because of their inability to get jobs that provide them with adequate wages, working standards or employment protection.

Assumptions that reflect Intersectional Discrimination

Two key assumptions⁶ that reflect everyday intersections of gender and race discrimination are:

1. An assumption that all 'racialised' people have come from overseas: White women who come to Australia from other primarily English speaking countries such as New Zealand, the United Kingdom or the United States of America are not often viewed as immigrants, but as Australians born elsewhere. Racialised women born in Australia are seen as immigrants, even though they are not. Many are asked "Where are you from?" If they answer "Perth", they are subsequently asked "No, where are you really from?" Racialised women are made to feel like foreigners in their own country.
2. An assumption that racialised women are not feminists: Some people assume that racialised women have certain beliefs or opinions as a result of their race, religion or traditions. Some women are presumed to only want boy children, others are assumed to be more subservient to men because of their dress and the role they play within the family. There is no recognition that the 'feminist agenda' is long, and that women have many priorities and strategies for producing positive change for women. The only way to know what a woman, regardless of background, thinks, is to ask her.

6. Women's Experience of Racism: How race and gender interact. Canadian research Institute for the Advancement of Women, 2002. For more information, visit www.criaw-icref.ca/racegender.htm

Key Concept Sheet Two

‘Racialisation’ & ‘Racialised’ Women

What do we mean by the terms ‘racialisation’ and ‘racialised’?

Over more recent years, there has been an increased understanding of the impact of race upon people here in Australia and overseas. The term ‘racialised’ has emerged in discussions in this area, and it is linked to a growing discussion of ‘whiteness’ as a culture and an ethnicity.

In this kit, the term ‘racialised’ will refer to anyone who has experienced racism because of their race, skin colour, ethnic background, accent, culture or religion. While racialised women come from many backgrounds, have different histories, traditions and cultural norms, and are subject to different racial stereotypes, they have in common an experience of racial discrimination, and have been made to feel ‘different’ because of their racial background.

In Australian society, where being white is situated as the norm, labels such as ‘Culturally and Linguistically Diverse’, ‘Non-English Speaking Background’, ‘Indigenous’ and ‘ethnic minority’, are used to refer to and describe people who do not fit this ‘norm’. As a consequence, analysis and discussion of multiculturalism and diverse cultures ignores that white people also have a culture and identity that is different from others in the community. Usage of the term ‘whiteness’ is recognition that it carries cultural traditions, ethnic roots, and religious messages.

It is intended that by using the term ‘racialised’, this kit alerts people to the constant ‘other-ing’ that takes place in this field, and re-focuses attention on the role white people play in shaping the stereotypes and perceptions in the community about different religions, values, traditions and cultures.

This is not a suggestion that only white people are racist, as racism is a form of discrimination and sometimes persecution, which occurs in all communities of the world. It is merely a recognition that since European invasion of Australia, people with white skin have been the most privileged in our community, and have been the most influential in the debate about how people from ‘other’ racial and ethnic backgrounds have been perceived.

In this sense, the term ‘racialised’ means that a person’s identity in the community has been shaped by not only their sex, but also by race, and that their colour, ethnicity, cultural and religious background are dominant components in how the general community perceives them and how they perceive themselves.

Example: *One of the most prevailing stereotypes in Australia of people from a certain racial group is that of the Filipino mail-order bride. Women from the Philippines who have come to Australia express that they feel discriminated against and treated as second class citizens by others in the community, regardless of why they came here. They say they feel like people in the white community think they are ‘loose women’, willing to trade sexual favours for money and a life in Australia.⁷ This discrimination is based on the race or national origin of the women in question, and their gender - it is precisely because they are women from the Philippines that they face this type of discrimination.*

7. Consultations with a group of Filipino women undertaken on the Harmony Bus Tour, 2002

Different groups of 'racialised women'

When using the term 'racialised', we acknowledge that the experiences of all racialised women are not the same.

While compiling material for this kit, however, it was clear that two very broad groups of racialised women can be identified in Australia: Indigenous women, and women from refugee, asylum seeker, and migrant backgrounds.

Indigenous women

The racism experienced by Aboriginal and Torres Strait Islander women can be different from that of men in their communities, and their experience of sexism is often different from that of non-Indigenous women.

Indigenous women's experience of discrimination and disadvantage has its historical roots in colonialism, dispossession, and attempted annihilation of Indigenous peoples through policies of assimilation, including the practice of removing children from their families. These atrocities have left a legacy of intergenerational social, mental, physical and economic devastation and poverty.

Like Indigenous men, many Indigenous women continue to experience profound disadvantage in every sphere of their lives: health, housing, education, employment, social, political, economic, law, and culture. The gender discrimination experienced by Indigenous women therefore must be considered in this light.

Women from refugee, asylum seeker, and migrant backgrounds

Women from refugee, asylum seeker, and migrant backgrounds also experience discrimination, but from a different historical basis.

Discrimination against these women is often compounded and complicated by their migration or citizenship status, experiences of persecution, torture, and trauma and, for some, denial of access to basic services, including an income.

Women seeking asylum can be vulnerable to sexual or physical abuse during their journey, including while they are in refugee camps or immigration detention centres. Lack of certainty around citizenship deprives many women of basic economic, social, legal, and cultural rights.

Women from a refugee background have often had experiences of torture and trauma that are rarely comprehended by the majority of people living in Australia. The necessary rebuilding of the lives and connections that these women have is a long process, requiring patience and persistence.

For many, poverty, a general lack of sympathy towards asylum-seekers and refugees, racism, xenophobia, sexism, isolation, grief, loneliness and language difficulties, combined with other factors, result in a denial of their basic human rights in Australia.

Most new migrants to Australia are denied access to basic social and financial supports such as Medicare and Centrelink payments within the first two years of their arrival to Australia. This policy has a significant impact on women, particularly if they are responsible for the care and well-being of other family members. The pressure to find and keep whatever work they can leaves them open to extreme exploitation, particularly in intimate relationships and employment-related areas.

Key Concept Sheet Three

‘Gender’ vs. ‘Sex’

Understanding the differences between the terms ‘gender’ and ‘sex’

In this kit, we speak of discrimination against women as ‘gender discrimination’ to acknowledge that this discrimination takes place not because of biological difference, but because of behaviours and relationships between women and men that arise from these differences.

‘Gender’ takes into account that the role and position of women are often culturally specific, relating to functions ascribed to women and men due to religious, racial, or economic factors and political institutions of the state.⁸ Importantly, gender is a relational term, referring to the socially constructed roles men and women have in relationship to each other.

Amnesty International illustrates the difference by giving the example of childbearing as a function biologically attributable to females as a sex, and the function of child caring as socially assigned to women as a gender.⁹

The roles of women and the expectations placed on them in a community can change from group to group, and can have a significant impact on their experience of discrimination.

Our use of the term ‘gender’ is therefore a deliberate departure from the use of the term ‘sex discrimination’, which is currently used in Australian law to discuss discrimination against women. We believe this change is needed to highlight that it is social and community expectations that result in abuses of women’s human rights, in the same way that social presumptions about racialised people are at the root of race discrimination.

Nonetheless, it is useful to contextualise our work on intersectional discrimination within the current legal and policy framework, and the ways in which they distinguish between sex and gender discrimination.

Legal and Policy Parameters of Sex and Gender Discrimination

There are many different definitions of ‘gender’ and ‘sex’ discrimination, and definitions vary between United Nations documents, and national and state laws. The following section outlines some of the international and Australian legal definitions of gender and sex discrimination. We will conclude the Fact Sheet with our working definition of gender discrimination, and the ways in which it reflects a broad range of social and community expectations about women’s roles.

The primary international treaty on women’s human rights, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) concerns discrimination against women rather than discrimination on the basis of sex.¹⁰ CEDAW defines discrimination against women to include any distinction, exclusion or restriction made on the basis of sex that affects women’s enjoyment of political, economic, social, cultural, civil or any other rights, irrespective of marital status, on an equal basis with men.¹¹

8. See particularly the Research and Mandate Program of Amnesty International. Gender Sensitive Research Methodology Guidelines. January 1999.

9. Amnesty International. Gender Sensitive Research Methodology Guidelines pg 3. January 1999

10. UNIFEM, 1995. CEDAW Information Kit, NY, NY.

11. UNIFEM, 1995. CEDAW Information Kit, NY, NY.

In Australian law, sex discrimination is described by the Australian Human Rights and Equal Opportunity Commission (HREOC) as:

...being treated unfairly because of your sex or marital status or because you are pregnant or potentially pregnant. It also includes being dismissed from employment because you have family responsibilities. For example, if the manager of a company said that all male employees would receive a wage increase, but all the female employees would not, this would be 'direct' sex discrimination.

Discrimination also exists where there is a requirement (a rule, policy, practice or procedure) that is the same for everyone, but which has an unfair effect on particular groups. For example, if the manager of a company said that employees who had worked continuously for the company for 20 years would receive a wage increase, it is likely that many more women than men would miss out on the increase. Many women interrupt their working lives to have children and would not have worked continuously in one company for 20 years. This kind of unfair treatment is called 'indirect' sex discrimination.¹²

The HREOC Sex Discrimination Commissioner is also responsible for addressing sexual harassment. HREOC defines sexual harassment as *"any unwanted or unwelcome sexual behaviour which makes a person feel offended or humiliated ... It has nothing to do with mutual attraction or friendship"*.¹³

In some states, discrimination on the basis of 'gender identity' has also been recognised. For example, in Victoria, the Equal Opportunity Act recognizes that people can be discriminated against because of their self identified gender, including people who change their gender through medical means.

Discrimination against gay, lesbian and bisexual people is also addressed by some anti-discrimination bodies. It is unlawful to discriminate against an individual because of their sexual orientation, unless they are engaging in unlawful activity, such as incest or sexual assault.

You can find out more information about the discrimination laws by contacting the Equal Opportunity Commission/Anti-Discrimination Board in your state/territory. See the Resource Section for contact details.

Definition of Gender Discrimination used in this Kit

This information on definitions is highly technical, and provided here to give the current legal framework in which we operate in Australia.

For the purpose of this kit we will use the following definition of gender discrimination:

Gender discrimination addresses issues beyond biological difference. Gender discrimination recognizes the human rights violations women experience because of the socially constructed roles, expectations and relationships between women and men. Gender discrimination also recognizes that the role and position of women is often culturally specific, relating to functions ascribed to women and men due to religious, racial, or economic factors and political institutions of the state.

12. www.hreoc.gov.au/sex-discrimination/guide/index.html

13. Ibid

SECTION THREE:
Issue Sheets

Issue Sheet One

Women, racism and education

As some women in Australia go about their daily lives, they find that their ability to access education is impaired by racial and gender discrimination.

Individual experiences of intersectional discrimination

Kelly, an Indigenous girl in regional Australia, was subjected to constant sexual and racial harassment at school, for example Kelly was often called a "black slut" by other male and female students, sometimes in class. Some teachers told the kids to stop, and that their teasing wasn't very nice, but it didn't stop the attack. After many such attacks, Kelly got into a fight and was suspended from school. The other kid involved was not punished. Kelly has just turned 16 and has decided that she won't go back to school.

Faduma goes to a public high school and she chooses to wear the hijab. After the attacks on the New York World Trade Centre, she was harassed and threatened by people at the train station while she was going to school, and at school by students. They said things to her like "Go home Bin Laden lover". She complained to her teacher who raised it with the school Principal. The school decided not to do anything because they could understand how angry people were about what had happened in the USA. They thought that the problem would stop after a while. Faduma felt scared and she did not want to go to school. Her brother got into fights with students that had teased Muslim students at school and he was the one who got into trouble as a result. Her brother started to wag school because he was angry at the response of the school to the harassment he received and witnessed. Faduma stopped engaging in her classes and her grades weren't as good as they used to be. As a result of these incidents, Faduma's parents moved her and her brother to a new public school, further away from home, where there is a higher proportion of Muslim students.

Lamya is a newly arrived refugee. Prior to coming to Australia she spent four years in a refugee camp in Kenya. Lamya was forced to leave her home town because of civil war. Before the war broke out she was enrolled in a medicine degree. While in the refugee camp she volunteered to assist the Red Cross medical teams because of her knowledge and experience. Now that she is in Australia she knows that her previous studies and experience are not sufficient to enable her to study medicine in an Australian university. Instead, she would like to study midwifery. However, her husband, who was an accountant needs to go back and upgrade his computer skills so that he can progress past his current work as a book-keeper. To support the family, Lamya works three casual jobs, and lacks both the income and stability to return to study. Despite regulatory mechanisms that exist to recognise overseas qualifications, Lamya and her husband both slip through the gaps. Moreover, Lamya is also responsible for caring for both her family, her nephew and her mother, gendered roles which also diminish her capacity for further study.

Other examples of structural discrimination experienced by women in their accessing of education include:

- Histories of endemic discrimination and violence perpetrated against Indigenous women and men are not systematically taught in secondary schools and tertiary institutions. As a result, Indigenous students feel denied an equal place in the curricula. Another result is that non-Indigenous Australians remain ignorant of the gender relationships that exist in Indigenous communities
- While some schools have adopted strong anti-racism programs, many school authorities do not take racial harassment (such as name calling) seriously. Instead they suggest that it is just what kids do, and that it is “character building” for the child being attacked

Evidence of Structural Discrimination

In the 2001 census, 11% of Indigenous women stated that their highest level of schooling completed was Year 11 or Year 12, compared to 39% of women in the ‘general population’.¹⁴

There is very little data about the education rates of immigrant and asylum-seeker women, although in 1999, 21% of women originally from non-English speaking countries were rated as having poor English literacy rates.¹⁵

The United Nations notes that a race and gender analysis reveals that women from certain disadvantaged racial, ethnic, immigrant and Indigenous communities have lower rates of literacy, secondary school attendance and graduation, access to higher education and enrolment in scientific and other training programs.¹⁶

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in education. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

Article 10 of CEDAW directs State parties to eliminate discrimination against women in the field of education.

Paragraph 80(a) of the PFA recommends that governments should:

Advance the goal of equal access to education by taking measures to eliminate discrimination in education at all levels on the basis of gender, race, language, religion, national origin, age, disability; or any other form of discrimination and as appropriate, consider establishing procedures to address grievances.

14. ABS website: <http://www.abs.gov.au>

15. Commonwealth Office of the Status of Women, *Women in Australia, 1999*, p.6.

16. UNIFEM's Background Paper on Racism, Racial Discrimination and Xenophobia, 'A gender analysis of racism could build on the progress achieved in the Beijing Platform for Action,' at http://www.unifem.undp.org/hr_racism.html

Paragraph 97 of the WCAR Declaration states:

We recognise that education at all levels and all ages...in particular human rights education, is a key to changing racially discriminatory attitudes and behaviour and to promoting tolerance and respect for diversity...

Paragraph 18 of the WCAR Program of Action specifically recognises the urgent problems facing Indigenous women and girls in relation to the exercise of their civil, political, social and cultural rights, especially with regard to education.

Paragraph 32 of the WCAR Program of Action encourages governments to:

Promote education on the human rights of migrants and to engage in information campaigns to ensure that the public receives accurate information regarding migrants, [refugees and asylum-seekers], including the positive contribution of migrants to the host society and the vulnerability of migrants, particularly those who are in irregular situations.

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

For further information on organizational strategies you can consult the Strategy Papers at the conclusion of the Kit.

Issue Sheet Two

Women, racism and the economy

As some women in Australia go about their everyday lives, their participation in the economy is impaired by racial and gender discrimination.

Individual experiences of intersectional discrimination

Mai is 16. Her family came to Australia from Vietnam as refugees. Mai's mother used to work in a factory making women's clothes. After the federal government deregulated the textile industry, the factory closed down, and Mai's mother was made redundant. Since then, Mai's mother has worked at home making clothes on a contract basis. Mai and her father have had to help her mother at home over the last two years. Mai makes clothes on weekends and after she finishes her homework, to ensure that contracts are finished on time. Mai's mother usually works every day, sometime for 12 -14 hours a day, and sometimes longer if Mai and her father are too busy to help out. Sometimes Mai's family isn't paid for the clothes that are made, and it isn't easy to find the broker who organises the contracts to chase the money they are owed. Mai wants her mother to join a union or complain about the money she is owed for work, but her mother is unsure about where to go and if authorities can help her, or if they will believe her story. Mai's family is also scared that if they complain, Mai's mother might not get any more sewing contracts. Mai's father is a casual employee, and with three children in the family they can't afford to lose her small income.

Cathy is a teacher at a high school, specialising in Modern European history. She is a very popular teacher with students and she is involved in co-ordinating extra curricula activities. The head of the History department has been pressuring Cathy to teach Australian history, partly because of staff cuts, and partly because he thinks that as an Indigenous woman, she would bring a 'genuineness' to the subject. He has told her that if she really was a 'team player' and if she really cared about Indigenous people in education, she would take on the additional subject. Cathy has been resisting teaching Australian history because she isn't as highly qualified or interested in teaching it as she is European history. Some of Cathy's peers have said that she should take the job, and that by turning it down, she's making the head of department angry, and she's consequently cutting down her options for training and promotion to more senior posts in the school. Cathy knows very few other Indigenous women teachers, and none of them are in senior positions. She would like to progress into school administration one day, but she doesn't have anyone to mentor her except her current head of department. Cathy feels like she has no other choice but to take on the extra subject.

Other examples of structural discrimination experienced by women in their participation of the economy include:

- Racialised women found it very difficult to get employment outside ethnically specific roles. If they wanted to work in a 'mainstream' position, they were told that their language skills or experience was insufficient, but acceptable for roles targeting ethnic communities. Indigenous women encountered similar challenges. Many were unable to find work outside of Indigenous organisations or businesses run by Indigenous people
- Limited recognition of qualifications gained in countries outside of Australia, the United Kingdom or the United States of America disadvantage many woman migrants to Australia. This disadvantage is compounded for women asylum seekers and refugees who have had their working experience disrupted by conflict

Evidence of Structural Discrimination

Indigenous women have a low likelihood of being in the labour force, with a participation rate of only 43%. Of those that are in the labour force 20% were unemployed in 2001. Indigenous women were also less likely to be in ATSI funded CDEP employment with 13% of employed Indigenous women in the scheme compared to 16% of employed Indigenous men.¹⁷

Racialised women in the labour market experience a higher unemployment rate than white women. White women have an unemployment rate of 4.3%, compared to 7.2% for racialised women. This is also a higher rate than racialised men.¹⁸

There has been a very high rate of "over-use" injuries amongst women from migrant and refugee backgrounds working in low skilled employment. These related mainly to back, neck and upper limb injuries. The Adelaide Working Women's Centre found that 52% of racialised women injured refused to report their injuries, mainly because they feared losing their jobs.¹⁹

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in employment. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

Article 11 of CEDAW requires countries to protect women's rights to work and access to training and career opportunities, and further protect women from workplace discrimination on the basis of marriage, pregnancy or maternity, and that States should introduce paid maternity leave.

17. ATSI Statistical Profile - Aboriginal Women and Torres Strait Islander Women, June 2000

18. Immigration Update, Department of Immigration and Multicultural Affairs, September 2002

19. Migrant women and occupational injury. Anne McMenamin, Adelaide Working Women's Centre. 1993

Paragraph 152 of the PFA describes the issue in the following manner:

Discrimination in education and training, hiring and remuneration, promotion and horizontal mobility practices, as well as inflexible working conditions, lack of access to productive resources and inadequate sharing of family responsibilities...and insufficient services such as childcare, continue to restrict employment, economic, professional and other opportunities and mobility for women and make their involvement stressful.

Paragraph 156 of the PFA states:

Although many women have advanced in economic structures, for the majority of women, particularly for those who face additional barriers, continuing obstacles have hindered their ability to achieve economic autonomy and to ensure sustainable livelihoods for themselves and their dependents.

Paragraph 31 of the WCAR Program of Action urges governments:

In light of the increased proportion of women migrants, to place special focus on gender issues, including gender discrimination, particularly when the multiple barriers faced by women migrants intersect; detailed research should be undertaken ... on the contribution they make to the economies of their host countries...

Paragraph 21 of the WCAR Program of Action urges governments to:

Work with Indigenous peoples to stimulate their access to economic activities and increase their level of employment...through the establishment, acquisition or expansion by Indigenous peoples of enterprises, and the implementation of measures such as training, the provision of technical assistance and credit facilities.

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

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Issue Sheet Three

Women, racism and housing

Women, racism and housing

As some women in Australia go about their daily lives, they find that their access to housing is impaired by race and gender discrimination.

Individual experiences of intersectional discrimination

This example is taken from the introduction to the Kit but is also relevant here.

Mrs Joan Martin, an Indigenous woman from Western Australia, was evicted from her public housing when Homeswest decided that she had failed to meet one of their 'three simple standards' - the ability to maintain friendly relations with neighbours.

Mrs Martin's neighbours had started a racially motivated campaign for her eviction. In addition, at the time of her eviction, Mrs Martin had a number of her adult children and their children living with her.

Mrs Martin had taken in each family member as they were evicted or otherwise rendered homeless, because of a strong practice within Indigenous communities that family members look after each other at times of housing crisis. In one case, Mrs Martin's daughter had been evicted after a neighbour taped her being beaten by her partner; this again breached the Homeswest condition that she maintain 'friendly relations with her neighbours', as her neighbour found her cries to be a public nuisance.²⁰

Mrs Martin's story illustrates the multiple ways in which women can experience discrimination. Mrs Martin was discriminated against because:

- she respected her cultural obligations
- she was a low income earner
- she respected her role as a mother
- she responded to the needs of her daughter who had been made homeless because of her experiences of domestic violence
- she was an Indigenous woman in a state where Indigenous families earn less than 66% of that earned by other families, where 69% of Indigenous households are in rental accommodation (as opposed to 25% of all households), and where Indigenous tenants in public housing make up only 18% of Homeswest tenants, but represent 33% of all those evicted by that landlord.

20. Personal Communication, WA Tenants Advice Service.

Kami is a refugee from Eritrea. She and her six children have been looking for somewhere to live. They have been working with a refugee support agency, and a women's housing service, but it has been hard to find a rental property that will fit her family. Public housing stock tends to be for smaller families. At one point the housing and support agencies considered renting two units in the same building, but everyone agreed that this was not appropriate. Kami has also been searching for private property, but she doesn't have local housing references, and the cost of rent for a large family home is prohibitive, particularly given the trouble she has had having her previous work experience recognised by potential employers. Finally, the housing service found a property, and Kami and her family went to visit. It is a long way away from the refugee support service, and other community support services. This means that Kami and her children will have to buy the most expensive public transport tickets when they want to travel into the support service. Nonetheless, Kami signed the lease, and a couple of weeks later, she and her family moved in. When they arrived they found that racist, anti-immigration messages had been graffitied all over the front fence.

Other examples of structural discrimination experienced by women in accessing housing include:

- Difficulties for Indigenous women to get private rental properties through real estate agents lying about the availability of properties to discourage them from applying, though the properties remain vacant for weeks. This is particularly common in regional areas
- Indigenous people receive inferior quality housing and inferior facilities compared to the rest of the population, and are often asked to pay more for their housing ²¹
- Real estate agents often lack an understanding of the responsibilities on families to look after elderly relatives and other members of extended family, and sometimes say that there are too many people for a property

Evidence of Structural Discrimination

A 1991 report by the Centre for Aboriginal Economic Policy Research at the Australian National University indicated that at that time over half the homeless families seeking housing were Aboriginal and the proportion of Aboriginal families in public housing was almost seven times that of non-Aboriginal families.²² Further, the Australian Bureau of Statistics states that "given the larger size of Indigenous households, it is probable that housing stress affects more Indigenous households than non-Indigenous households."²³

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in housing. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

Paragraph 47 of the PFA, identifies 'women's homelessness and inadequate housing' as manifestations of women's poverty.

21. See also WA Tenants Advice Service, Housing for All - A Sub(urban) Myth, <http://www.taswa.org/pubs/pdf/suburban.PDF>

22. McGlade and Purdy (1998) 11 Feminist Law Journal 137, at 151, 140-141.

23. ABS Yearbook 1999 p 109.

The PFA recognises that 'migration and consequent changes in family structures have placed additional burdens on women, especially those who provide for several dependents,' and this adds to the difficulties of obtaining housing, especially for female-headed single parent immigrant or asylum-seeker families.

Paragraph 58(m) of the PFA recommends that governments should:

Enable women to obtain affordable housing and access to land by, among other things, removing all obstacles to access, with special emphasis on meeting the needs of women, especially those living in poverty and female heads of household.

The Habitat Agenda for Human Settlements II identifies that:

78. To eradicate legal and social barriers to the equal and equitable access to land, especially the access of women, people with disabilities and those belonging to vulnerable groups, Governments at the appropriate levels, in partnership with the private sector, non-governmental organizations, the cooperative sector and community-based organizations, should:

(b) Promote awareness campaigns, education and enabling practices regarding, in particular, legal rights with respect to tenure, land ownership and inheritance for women, so as to overcome existing barriers;

(e) Support, inter alia, community projects, policies and programmes that aim to remove all barriers to women's access to affordable housing, land and property ownership, economic resources, infrastructure and social services, and ensure the full participation of women in all decision-making processes, with particular regard to women in poverty, especially female heads of households and women who are sole providers for their families;

(f) Undertake legislative and administrative reforms to give women full and equal access to economic resources, including the right to inheritance and the ownership of land and other property, credit, natural resources and appropriate technologies;

Paragraph 52 of the WCAR Program of Action recognises:

That poverty shapes economic and social status and establishes obstacles to the effective political participation of women and men in different ways and to different extents, [and] urges States to undertake gender analyses on all economic and social policies and Programs, especially poverty eradication measures.

Paragraph 100 of the WCAR Program of Action urges access for individuals or groups of individuals who are victims of racism to basic social services, including adequate housing.

Paragraph 102 of the WCAR Program of Action urges States:

To promote residential integration of all members of the society at the planning stage of urban development schemes and other human settlements, as well as while renewing neglected areas of public housing, so as to counter social exclusion and marginalisation.

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

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Issue Sheet Four

Women, racism and health

As they go about their everyday lives, the health and well-being of some women in Australia is put at risk because of race and gender discrimination.

Individual Experiences of Intersectional Discrimination

Rena is treated very differently depending on whether or not she calls the local Doctor's office for an appointment, or if she walks in. If Rena calls, she's treated very nicely and can get an appointment without trouble, but if she comes in to make an appointment, she's told that the Doctor is too busy to see her. At this Doctor's office, Rena has also been asked about how much and how often she drinks, and if she experiences domestic violence. Rena thinks that this difference in treatment is because of her Aboriginality, and that if she was white, she wouldn't be treated in this way. As a result of these very humiliating experiences at her local GP's office, Rena has made the decision to travel long distances so she can use an Aboriginal Controlled Health Co-operative.

Marijana visits her specialist to get results of tests for breast cancer. When she had her test done, Marijana's daughter, Helena, came with her to give her some moral support and explain the procedure, but the people conducting the test had to rely on hand signals to communicate with Marijana during the actual test, as Helena did not go into the exam, and there was no interpreter present. This time, Marijana wanted to go by herself: just in case it was bad news, she wanted to deal with it by herself before telling family. Her specialist has not organised a translator for her, presuming that she will come with her daughter. Instead of organising for a translator, Marijana's specialist calls Helena at work and confirms that the results of Marijana's test are positive, and asks Helena to tell her mother. Helena and Marijana are too upset and too scared to continue the conversation with the specialist, and Marijana feels that her privacy has been violated, her control diminished, and dignity removed.

Other examples of structural discrimination experienced by women accessing health services include:

- Indigenous women in Australia face some of the most serious health threats of any sector of the population. Reduced life expectancy and a higher proportion of low birth weight babies are some examples. These are the direct manifestations of the ongoing effects of dispossession and colonisation²⁴

Evidence of Structural Discrimination

Some immigrant, asylum-seeker and refugee women may be based in workforces with poor occupational health and safety standards (such as outworking) as a result of not being able to secure better employment. Immigrant, refugee and asylum-seeker women are also at a greater risk of depression and mental illness due to the impact of migration or of fleeing a situation of torture, trauma, or persecution.²⁵

24. HREOC, Gender and Racism, Issues Paper, 2001, p.19.

25. HREOC, Gender and Racism, Issues Paper, 2001, p.19.

Racialised women not only experience severe health ramifications because of their own circumstances, but also face discrimination within the health profession.

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in health. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

Article 12 of CEDAW requires countries to take all necessary measures to eliminate discrimination against women in the field of health care.

Paragraph 89 of the PFA states that:

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Women's health involves their emotional, social and physical well-being and is determined by the social, political and economic context of their lives, as well as by biology.

Paragraph 105 states that:

In addressing inequalities in health status and unequal access to and inadequate health-care services between women and men, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and Programs, so that, before decisions are taken, an analysis is made of the effects for women and men respectively.

Paragraph 109 of the WCAR Program of Action urges governments to:

Enhance measures to fulfil the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, with a view to eliminating disparities in health status, as indicated in standard health indexes.

Paragraph 109 (b) requires governments to facilitate the training of a health workforce that is diverse by recruiting women and men from all groups, representing the diversity of their societies.

Paragraph 109(c) recommends that governments:

Work with health-care professionals, community-based health providers, non-governmental organisations, scientific researchers and private industry as a means of improving the health status of marginalized communities, in particular victims of racism.

Discussion questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

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Issue Sheet Five

Women, racism & the legal system

As they go about their daily lives, some women in Australia experience racial and gender discrimination as they attempt to access the legal system.

Individual examples of intersectional discrimination

Marnie is 16, and lives in an Aboriginal community in regional Northern Territory. She is no longer enrolled in school, and has not been able to find stable paid work. There are a lack of resources and opportunities available in the area. Marnie and her friends have resorted to shoplifting in their own and surrounding communities to alleviate boredom. Marnie has been caught shoplifting by a few shop owners, some have done nothing, but others contacted the police and pressed charges. In the Northern Territory, the Magistrates Court travels on a circuit, and by the time it reaches Marnie's area, she has racked up three property charges. The Magistrate that hears Marnie's case believes that her shoplifting deserves a custodial sentence. Marnie is sent to the juvenile detention centre, which is located hundreds of kilometres from her home community. Due to distance, Marnie's family is unable to visit her during her time in detention, and because she feels so isolated, Marnie becomes depressed and angry to the point where she gets involved in fights and starts trying to find ways of harming herself. Upon her release, Marnie goes back to her family. She cannot access any suitable prison exit programs because they are only based in the bigger towns, or they are targeted at men. Also, because of her criminal record, Marnie finds it impossible to get paid work.

Gina's house has repeatedly been vandalised, with people spray painting racist and intimidating slogans on her fence. Sometimes, people yell "Blacks go home" from outside the fence, and it makes Gina feel very vulnerable. Gina's husband works at night, and leaves her and their children alone until late at night, increasing Gina's feeling of vulnerability. Gina and her family are very upset about the attacks, and would probably move if they could afford it. Gina has been to see the police, but they told her that there was nothing that they could do about it, and that it was probably just some neighbourhood kids having fun. After a few complaints, the police told Gina that maybe she was the one being a nuisance. Gina is sure that what's happening is against the law. However, she's finding it difficult to access information in her own language, and is working multiple shifts in her own casual jobs in order to support her family, further limiting her capacity to identify and contact helpful support groups.

Evidence of structural discrimination

In Australia, racialised women belong to some of the most disadvantaged groups in our community, and have a very distrustful relationship with the law.

The law has traditionally offered them limited protection and little legal redress.

Women from migrant, refugee and asylum-seeker backgrounds in Australia suffer the consequences of having little or no knowledge of how to navigate the legal system. Where women are not Australian citizens, their 'status' further compromises their access to rights, as citizenship laws in Australia can limit their recourse to domestic remedies.²⁶

Indigenous women have traditionally had a hostile relationship with the legal system, which mandated many discriminatory practices, such as the removal of Indigenous children from their families.

Recent mandatory sentencing laws in some of Australia's states and territories have once again resulted in compounded discrimination against Indigenous women. Statistics show that the imprisonment rates of Indigenous women increased by an astounding 232% during the first year of operation of the now repealed legislation in the Northern Territory. This legislation completely bypassed judicial discretion by automatically imposing a prison sentence for property offences, such as stealing.²⁷

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in the law. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

The PFA identifies the legal industry and legal mechanisms as intrinsic to the realisation of all women's human rights. Paragraph 219 states:

Women's full enjoyment of equal rights is undermined between discrepancies between some national legislation and international law...lack of awareness within the judicial process and inadequate monitoring of the violation of the human rights of all women, coupled with the under-representation of women in justice systems...perpetuate women's de facto inequality.

Paragraph 227 further states:

It is necessary for all individuals, especially women in vulnerable circumstances, to have full knowledge of their rights and access to legal recourse against violations of their rights.

26. HREOC, "Gender and Racism," Issues Paper, 2001, p.10.

27. WRANA, Submission on Mandatory Sentencing, March 2000 to the UN Commission on Human Rights.

Paragraph 62 of the WCAR Program of Action urges governments to:

Take all necessary steps to address specifically, through policies and programs, racism...against women and girls and to increase cooperation, policy responses and effective implementation of national legislation and of their obligations under relevant international instruments, and other protective and preventative measures aimed at the elimination of all forms of racially motivated discrimination...against women and girls.

Paragraph 69 of the WCAR Declaration recognises the:

Fundamental importance of States signing, ratifying or acceding to all relevant international human rights instruments such as the Convention Eliminating All Forms of Discrimination Against Women and its optional protocol...

Paragraph 133 of the WCAR Program of Action requests governments to:

Develop and strengthen anti-racist and gender-sensitive human rights training for public officials, including personnel in the administration of justice, particularly in law enforcement.

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

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Issue Sheet Six

Women, racism and government decision making

As they go about their daily lives, some women in Australia experience race and gender discrimination as they engage with governments and the impacts of decisions made by government departments and government funded services.

Individual Experiences of Intersectional Discrimination

Doris accesses a diabetes health class at a community health centre. She travels over 45 minutes each way to go to the class, and pays \$10 per class, because it offers a translator, and is for women only. Doris feels very uncomfortable talking about her health and diet in front of other women, let alone men. Health centres offer similar classes closer to her home, but they are usually for mixed groups, and rarely have a translator. When she asked her local centre if they had classes for women with an interpreter, they said that the government didn't provide enough funding for single sex groups or translators in her language. Doris would like to let her local representatives know that there is a demand for single sex groups and translators at her local health centre, but feels that her English skills are too limited, and she is too embarrassed to ask for help.

Sylvana arrived in Australia on a visitor's visa, and immediately applied for refugee status. She is fleeing domestic violence in her country of origin. Her claim is being contested by the government who argue that violence perpetrated by Sylvana's partner does not amount to persecution under the Refugee Convention because it is not being committed by a state actor. While the claim is being processed, Sylvana is released into the community on a bridging visa, but is unable to work or access support services. The only agencies that can provide such services are Christian welfare organisations, and Sylvana is initially reluctant to attend because she practices another religion. When Sylvana's application is rejected she is returned to her country of origin. She faces a double jeopardy of returning to her husband and continued domestic violence, and being persecuted by her community for both fleeing her husband and her community.

Evidence of Structural Discrimination

Institutional mechanisms to address experiences of intersectional discrimination remain limited and inflexible.²⁸ The low participation of racialised women in decision-making positions, whether in government departments, or service organisations, contributes to the lack of responsiveness of institutions and complaints mechanisms to intersectional discrimination.²⁹

28. UNIFEM's Background Paper on Racism, Racial Discrimination and Xenophobia, at http://www.unifem.undp.org/hr_racism.html
29. HREOC, "Gender and Racism", Issues Paper, 2001, p.9.

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women in our public, private and other institutions. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

The PFA focuses on national machineries, such as Australia's Commonwealth Office of the Status of Women, as well as ways to integrate gender perspectives into legislation, public policies and projects.³⁰ This includes government departments, service providers, and policy makers.

Paragraph 202 states:

In addressing the issue of mechanisms for promoting the advancement of women, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and Programs, so that before a decision is taken an analysis is made of the effects on women and men, respectively.

Paragraph 51 of the WCAR Program of Action urges governments to:

Involve women, especially women victims of racism...in decision-making at all levels when working towards the eradication of such discrimination and to incorporate concrete measures to incorporate race/gender analysis of all aspects of...national action plans...

Paragraph 53 of the WCAR Program of Action urges countries to:

Encourage all sectors of society to empower women and girls who are victims of racism...so that they can fully exercise their rights in all spheres of public and private life, and to ensure the full, equal and effective participation of women in decision-making at all levels, in particular in the design, implementation and evaluation of policies and measures which affect their lives.

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

For further information on organizational strategies you can consult the Strategy Papers at the conclusion of the Kit.

30. PFA Strategic Objective H2.

Issue Sheet Seven

Women, racism and violence

As some women in Australia go about their daily lives, they find that their experiences of family/domestic violence, and their access to services to assist them leaving violent relationships, is impaired by race and gender discrimination.

Individual Experiences of Intersectional Discrimination

Le has two children under school age. She and her children live with her husband. Le's husband threatens her with physical violence, and threatens to harm their children. He has been known to break furniture if he gets angry with her. Le feels like she can't turn to authorities because her husband has friends who are policemen, and they will take his side in a dispute. She is scared that he might get her deported, or take the children away from her. Le's situation is hampered by her limited English skills and lack of paid employment. Because she has two young children and cannot afford childcare, Le finds it difficult to access English classes. Also because of her limited English, it is hard for her to find paid work. Finally, Le and her family have had very negative experiences of police corruption in Vietnam, so she has a real fear of her husband's connections.

Anna's husband has abused her over an extended period of time. He yells at her for long periods and threatens to hurt her with knives and other instruments. Anna has been punched and hit by her husband in the past and is scared of him and what he might do to their 2 year old child. Anna is in Australia on a Spouse Visa, and is originally from Turkey where most of her family still lives. She has received little support from her family or from other members of the Turkish community. After a particularly frightening incident, Anna referred herself to a Domestic Violence Crisis Service, where through an interpreter, arrangements were made for some short term refuge. It can be difficult to refer women without permanent residency because they receive very little government support. Anna was eligible for some special benefits allowed under her visa status, which meant that she was able to access accommodation away from her ethnic community. This made Anna feel more secure, as she knew that her safety depended on her family and community not knowing where she was.

Evidence of Structural Discrimination

The 1996 NSW Department for Women publication *Heroines of Fortitude: The Experiences of Women in Court* states that:

More than 1 million adult women in Australia were born in more than 100 ethnic communities and among them speak more than 80 languages...evidence suggests that women from ethnic communities are more vulnerable to sexual violence and less able to seek legal redress because of cultural differences, social isolation, poverty, minimal understanding or knowledge of Australian laws, lack of English skills, fear of racism, and a general distrust of the justice system.

International Standards and Strategies

The international community has also agreed that action needs to be taken to end intersectional discrimination against women who are seeking to leave violent relationships. It is useful to know about the international standards that have been developed because it can help you develop local strategies, and strengthen your case for change.

Paragraph 18 of the Program of Action adopted at the Vienna World Conference on Human Rights agreed that:

Gender-based violence and all forms of sexual harassment and exploitation, including those resulting from cultural prejudice and international trafficking, are incompatible with the dignity and worth of the human person, and must be eliminated.

The PFA defines violence against women as

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm of suffering to women; it states that violence against women occurs in the family and includes battering, sexual abuse of female children in the household...marital rape,...non-spousal violence and violence related to exploitation; that violence against women occurs in the general community, including educational institutions and elsewhere; and that violence against women includes physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs [paragraph 13]

This is based on the United Nations Declaration on the Elimination of Violence Against Women.

Paragraph 116 of the PFA also identifies that:

Some groups of women, such as Indigenous women, refugee women, women migrants, including women migrant workers, women in poverty living in rural or remote communities, women in institutions or in detention, female children, women with disabilities, elderly women...are also particularly vulnerable to violence

The Platform for Action chapter on Violence Against Women ("VAW") identifies a number of measures that should be taken by a range of actors (referring to Governments (Federal, state and local governments), community organisations, NGOs, educational institutions, the public and private sector, particularly enterprise, the mass media), including:

- Provision of shelters and relief support, medical, psychological, counselling, legal aid, assistance for subsistence, paragraph 125a
- Provision of funding for linguistically and culturally accessible services for migrant women and girls, including workers, paragraph 125b
- Recognition of the particular vulnerability of migrant women to VAW, paragraph 125c
- Develop programs concerning violence against women for, inter alia, law enforcement officers, police personnel and judicial personnel, medical and social workers, and those who deal with minority, migration and refugee issues, paragraph 124(g)
- Enacting and/or enforcing penal, civil, labour and administrative sanctions, paragraph 124c
- adopting/implementing/reviewing legislation on VAW, emphasising prevention of VAW and prosecution of offenders, protection for women with just and effective remedies, and rehabilitation of perpetrators, paragraph 124d

- Training of officials to ensure re-victimisation does not occur when women seek remedies or support, paragraph 124g
- Ensuring that victims have access to justice, remedies and information about their rights, paragraph 124h
- The development of national plans of action on VAW, paragraph 124j
- Information and services for women with disabilities, paragraph 124m
- Allocation of sufficient budget to ensure appropriate measures are taken, paragraph 124p

The World Conference Against Racism Program for Action requests States to

18. ...to adopt public policies and give impetus to programmes on behalf of and in concert with indigenous women and girls, with a view to promoting their civil, political, economic, social and cultural rights; to putting an end to their situation of disadvantage for reasons of gender and ethnicity; to dealing with urgent problems affecting them in regard to education, their physical and mental health, economic life and in the matter of violence against them, including domestic violence; and to eliminating the situation of aggravated discrimination suffered by indigenous women and girls on multiple grounds of racism and gender discrimination;

30(h) To consider adopting and implementing immigration policies and programmes that would enable immigrants, in particular women and children who are victims of spousal or domestic violence, to free themselves from abusive relationships;

62 ...to take all necessary measures to address specifically, through policies and programmes, racism and racially motivated violence against women and girls and to increase cooperation, policy responses and effective implementation of national legislation and of their obligations under relevant international instruments, and other protective and preventive measures aimed at the elimination of all forms of racially motivated discrimination and violence against women and girls

Discussion Questions

- Do you know of other similar examples where women's access to education is adversely affected by racial and gender discrimination?
- Do you think that these experiences match the idea of Australia as a community in which everyone is given a 'fair go'?
- Take one of the examples discussed above. Identify the different ways in which this woman experiences discrimination. You might like to consider issues of age, sexual orientation, gender, race, religion, educational levels. You might also like to identify the ways in which different elements of the experience reflect targeted, compound or structural discrimination.
- In the example you have used, how do the strategies identified by the international community help to remedy the experiences of the woman discussed. What other measures might be needed with an Australian context/within your organizational context? When you think about this question keep in mind the different actors that should be addressed - who is responsible? For example, is it government, community, social or religious groups/board members, staff members, program areas?

For further information on organizational strategies you can consult the Strategy Papers at the conclusion of the Kit.

SECTION FOUR:

Organising for Change

**Integrating an Intersectional Approach
into Organisational Practice and Policy-
Strategy Papers**

Organising for Change

Integrating an Intersectional Approach into Organisational Practice and Policy - Strategy Papers

Integrating an awareness of gender and race discrimination issues into organisational planning

Strategies to overcome Intersectional Discrimination should be integrated into organisational practices at two levels:

- internally through policies that govern how organisations themselves behave
- externally through organisational activities.

As with many issues, there is evidence to show that an organisation that does not integrate an awareness of gender and race discrimination into its own organisational planning and practices will not be able to effectively address the needs of racialised women in the work it does externally.

An analysis of internal processes can give organisations an opportunity to see how the crossroads of gender and race impact on the organisational culture, practice, policies and behaviour. By understanding this, it becomes possible to work within our own organisations to change patterns of systemic discrimination against racialised women, and make our own organisations more responsive to the needs of all women.

Strategy papers

The following two strategy papers may provide your organisation with some additional tools to ensure that issues of intersectional discrimination are adequately addressed in your organisation. The final paper is a series of positive case studies focusing on organizations who have achieved change.

How to use these strategy papers

You might choose to use these papers in some of the following ways:

- as background briefing documents for a board or staff meeting
- as a starting point for an organisational discussion about the experiences of members/workers, and the types of policies/strategies already in place, before moving to a discussion of how to introduce new or strengthen existing policies

You might also find it helpful to use the "Acknowledging Unheard Voices" Awareness Raising Exercise to ground these discussions.

Strategy Paper One

Organising for Change: Four Steps to Changing Organisational Structures

Through consultations and research, WRANA has identified the following organisational behaviours and attitudes as being necessary for organisations to be responsive to intersectional discrimination:

- Organisational will and commitment
- Staff skills and abilities
- Organisational culture
- Being accountable for the need for change

Organisational will and commitment

There needs to be a strong will and commitment on the organisation's part to understand and deal with issues of intersectional discrimination.

An organisation needs the support of its leadership in order to respond well to intersectional discrimination. This is because a commitment to this type of responsiveness also means a commitment of financial resources, time, the introduction of policy, and bench marking changes. In many ways, the political will of managers, staff and funding sources to integrate women from diverse backgrounds is fundamental, as it acts as the basis for this process, and gives it momentum through monitoring and accountability measures.

Staff skills and abilities

Organisations need to make intersectional discrimination awareness a priority in procedures to facilitate greater responsiveness to the concerns of racialised women.

This requires the appropriate training and induction of staff so that gender responsiveness and cross cultural awareness are incorporated into the way they approach all aspects of their work.

Staff training in areas such as collecting appropriately disaggregated data can enhance the capacity of organisations to respond to structural discrimination against racialised women.

Being able to be consistently responsive to racialised women will mean a significant change of framework and perspective for most organisations.

Organisational Culture

An organisation's culture is expressed in a variety of ways, but can be examined and changed in the following areas:

- staff demographics
- an equal valuing of the work and working styles of women from different cultures
- a recognition of the differing responsibilities women have outside of work
- governance and decision making structures that include gender and race perspectives

Organisational culture is influenced significantly by the degree to which the need for an awareness of intersectional discrimination is recognised. This would require support for the following:

- the will to provide appropriate staffing, time and financial support for an effective process
- the inclusion of combined race and gender based criteria for evaluation
- the writing and implementation of policies that consider race and gender based needs and responsibilities

Over time, advocacy or support for such measures leads to a change in work practice and staff expectations, which are two fundamental influences on organisational culture.

Being accountable for the need to change

To change the way an organisation works often requires incentives or requirements for change in behaviour or attitudes for individuals and the organisation as a whole.

This can be done by taking the following steps

- setting and reviewing strategic goals
- developing an organisational plan of action
- undertaking organisational reviews or audits

Clearly defined goals, responsibilities and timelines can work to maximise organisational accountability, and lead to more beneficial outcomes for racialised women by providing organisations with a best practice standard to work towards.

Strategy Paper Two

Organising for Change: Achieving Gender Integrated Activity & Outcomes

Being responsive to intersectional discrimination

In the same way as organisational practice can be changed to facilitate the integration of racialised women, work such as research, advocacy, and delivery of services can also follow certain steps to ensure responsiveness to intersectional discrimination.

Organisations should consider taking the following steps:

- Recognise racialised women
- Apply an appropriate analysis to government policy and projected outcomes
- Recognise intersectionality in research
- Remember that gender and race is only one intersection of discrimination
- Consider a human rights framework

Recognise Racialised Women

Recognizing intersectional discrimination requires the acknowledgement that racialised women encounter discrimination in a very particular way, and face challenges specific to combined discriminations.

It might be that the “Hidden Assumptions” and “Effects Wheel” awareness raising exercises are particularly useful for elaborating on these experiences.

Apply an appropriate analysis to government policy & projected outcomes

Many organisations undertake some kind of research or analysis to inform submissions, papers, policies and projects.

Analysis that does not actively include the perspectives of racialised women runs the risk of furthering the invisibility of these women by ignoring the fact that actions and proposals have a different impact on them.

Stereotyped expectations of racialised women can only be adequately recognised in public policy and programming when there has been an awareness of gender and race discrimination in the development and assessment of that policy.

Where outcomes could be framed in gender neutral terms, it is unlikely that women's needs have been integrated into planning or evaluation,³¹ let alone the needs of women who live at the intersection of other forms of discrimination.

Many women consulted by WRANA agree that that both gender and race need to be a consideration for every organisation in the policy cycle, as there are no policies or programs that affect white women and racialised women in exactly the same way, or racialised women and racialised men in exactly the same way.

Recognise intersectionality in research

Certain research methods might lead to a bias in respondents. For example, conducting in-depth interviews with sector leaders or politicians might lead to a white woman bias, as relatively very few racialised women occupy such positions in the women's sector. Bias may also result if consulting only occurs with leaders in ethnic communities, many of whom are male.

To try and prevent the invisibility of racialised women, the following questions should be asked in the research design stage.³²

Where are the racialised women?

To address race often requires some thinking about how it fits into issues more traditionally seen as 'women's' issues. At the same time, addressing gender in 'race' issues is not always a priority. These approaches do not always come naturally or easily, so researchers need to remind themselves to consider it.

Is the absence of experiences from racialised women a reflection of the research contact base?

To have research that truly responds to intersectional discrimination, it is important to do more than merely replace white women with racialised women. Research needs to examine the significance of combined race and gender discrimination in relation to a person's circumstances, their actions, their access to opportunities, their beliefs, and the risks they may face.

Is the absence of some women's experiences a reflection on the research methods?

For racialised women, the combined effects of gender and race discrimination with other forms of oppression such as homophobia, the denial of rights to people with disabilities, poverty, or class discrimination, have had significant and devastating consequences. This is because racism, sexism and all other forms of discrimination are socially constructed, and therefore almost impossible to separate from each other when they intersect.

31. Government of British Columbia, Ministry of Women's Equality. Gender Lens - Guide to Gender Inclusive Policy and Program Development

32. Adapted from Amnesty International. Gender Sensitive Research Methodology Guidelines . January 1999

Have I explored the gender and race aspects of this research topic?

The failure to recognise that women are affected by more factors than just their gender, leads to a one dimensional approach to addressing the position of women - as the current Australian laws governing discrimination currently do.

This potentially reinforces other forms of discrimination that racialised women face.

Does the research simply replace white women with racialised women?

The human rights framework, both internationally and domestically, does not adequately cater for the discrimination that racialised women face. The legislation and treaties that currently exist deal with each type of discrimination individually, not as intersectional or combined discrimination.

There is an empirical and conceptual question which can be treated as a prompt to ensure that many different types of women are included in research. The question can also indicate a generally poor representation of diverse women in the research contact pool.

Remember that gender and race is only one Intersection of Discrimination

This means that people who find themselves at the cross roads of various types of discrimination must artificially fragment themselves and their experiences, if they want to make use of formal anti-discrimination procedures.

Consider a human rights framework

With this limitation in mind, consideration of international human rights documents can still be useful when trying to respond to the issues faced by racialised women.

The Beijing Platform For Action ("PFA") is one of the most progressive international agreements, enshrining not only women's human rights, but also enforcing the concept of intersectional discrimination through its recognition of diversity and of multiple barriers.

The PFA has been hailed as a landmark human rights document by governments and non-government organisations alike. By using the language and recommendations of the PFA, the indivisibility of rights is emphasised, and the intersectionality of gender and race highlighted.

Strategy Paper Three

Examples of Good Organisational Practice

The following are some positive examples of organisations and organisational practices that have taken issues of gender and race into consideration.

The Foundation for the Survivors of Torture

The Victorian Foundation for Survivors of Torture is a rehabilitation and counselling service for survivors of torture and trauma and their families. Most of the Foundation's clients have entered Australia under its refugee and humanitarian program.

The Foundation takes care to consider the experiences of refugee women in the planning and delivery of services. It is challenging for the Foundation to provide services to women for a range of reasons, including women's responsibilities for settlement for the whole family, additional home duties, and a sudden loss of social and extended family support.

The Foundation exercises will and commitment to racialised women through recruitment practices, particularly in terms of employing staff with specialist experience in sexual and gender-based violence. It also considers women's experience of persecution, trauma and resettlement in the planning and service development, leading to practices like conducting appointments in women's homes or in community centres close to their homes, and providing training and advocacy for gender sensitisation.

Working Women's Health

Working Women's Health is a Victoria wide organisation that informs non-English speaking background women about health issues. Working Women's Health is recognised as a leader in work with racialised women, arising from their commitment to empowerment of women to make informed choices about all areas of health and well being.

The effectiveness of Working Women's Health lies in large part to the way it delivers services and information. Training and information sessions are delivered:

- in a language that the women can understand
- by a person who can converse with the audience using complex and sometimes specialised terms and who also understands particular cultural sensitivities about that health issue
- at a place convenient to the audience, including at work and in regional areas, and
- in an interactive way that encourages learning and empowerment

Working Women's Health also makes a valuable contribution to the broader community sector as a consultant and contributor to health program delivery and design, delivery methods, resources and content. Through this role, Working Women's Health causes other organisations to also recognise racialised women.

YWCA Aotearoa - New Zealand

Many women's organisations in Australia and around the world, have developed strategies and policies to create culturally respectful and safe spaces for Indigenous women to participate in their organisations, and as a starting point for organisations to work in partnership with Indigenous women on issues of common concern.

For example, many YWCA's around the world have embarked upon anti-racism training and changed their policies and structures to reflect a commitment to Indigenous women. An example of this, is the YWCA of Aotearoa-New Zealand which undertook extensive cultural awareness training amongst its staff and volunteers to educate its members about the Treaty of Waitangi between Maori and Pakeha (anglo New Zealanders) and to reflect, as an organisation, on the many forms of racism in society.

The YWCA established a Maori Women's Caucus within its structure to create a space for Maori women to meet, strategise and develop an agenda addressing the issues most important in promoting the rights of Maori women. The organisation also changed its rules and procedures to ensure Maori women were included in delegations representing the organisation at national and international YWCA meetings, and changed its leadership and decision-making structures to reflect the foundational commitment to bi-culturalism and equality between Maori and Pakeha.

Brotherhood of St Laurence

The certified agreement between the Brotherhood of St Laurence and the Australian Nursing Federation, Health Services Union of Australia, the Australian Services Union and the Shop, Distributive and Allied Employees Association allows staff members to swap a recognised public holiday for another day on the basis of religious or cultural reasons. This includes swapping the Australia Day public holiday for Sorry Day, or a day during NAIDOC week.

This right to swap extends to all staff, regardless of whether they are part or full time, or a fixed term or permanent worker. The only conditions are that a safe workplace must be assured, that productive work can be done on that day, and the staff member provides adequate notice of their intention to exchange public holiday days.

Autoliv Australia

Autoliv Australia is a seatbelt and airbag manufacturer in Campbellfield, north-west of Melbourne. Eighty percent of employees are women, with 32 nationalities represented and 47 different languages spoken. As a result of their values and policy to attract, retain and develop the best people, Autoliv have embraced a range of diversity initiatives. Diversity is defined in as broad and as inclusive terms as possible, including age, sex, ethnic origins, cultures and personal style.

Professional development activities are aimed specifically at the shop floor, where there is a predominance of women from migrant backgrounds. These activities allow people to progress through accredited workplace training, starting with the Engineering Production Certificate and progressing to a Diploma in Frontline Management.

Also, in light of many employees having religious dinners on Friday nights as well as other family commitment on the weekend, employees are allowed to leave at 2pm on Fridays. This is one of their many contributions to the work & family balance, alongside paid maternity leave and flexible working hours and part-time work options.

Autoliv have been awarded the EOWA 2002 Employer of Choice for Women.

Victorian Women's Domestic Violence Crisis Service

The Victorian Women's Domestic Violence Crisis Service ("WDVCS") provides 24 hour referral and assistance to women who have experienced domestic violence. When working with racialised women, the service ensures that an appropriate interpreter is always used. Sometimes, this means an interpreter from interstate to assure that confidentiality of the woman involved in the violence.

The WDVCS provides women with a large amount of information, to try and give women informed options for their safety and the safety of their children and other family members.

When working with racialised women wanting to seek crisis accommodation, the WDVCS plays close attention to the special needs of women in terms of housing, food, medication, and proximity to appropriate and safe places. WDVCS also advocates for women and provides support for them on immigration issues, as well as around issues of domestic violence.

SECTION FIVE:
Workshop Plan

Workshop Plan

Discrimination in Everyday Life - 4 hour Workshop Plan

Set aside time for your workshop

The following workshop plan has been developed for an intensive 4 hour session.

Flexibility of the workshop structure

If you are pressed for time, you could drop some activities if you would like to allow more time for other sessions. Alternatively, you could hold the session over the course of a couple of evenings, afternoons, or mornings.

The Workshop Plan

Time Allocation	Activity	Materials
5 minutes	Introduction to workshop goals	Workshop Objectives Sheet
15 minutes	Introductory activity/getting to know the group	Getting to Know You Activity Sheet
20 minutes	Hidden Assumptions	Hidden Assumptions Awareness Raising Exercise
30 minutes	Group brainstorm activity - how do women experience different forms of discrimination in your local community?	Butcher's paper or a whiteboard/blackboard on which to record the group's comments
20 minutes	What is Intersectional Discrimination?	Introduction Sheet/Overheads
30 minutes	Small group discussions on different forms of Intersectional Discrimination	Fact Sheets
20 minutes	Individual exercise: Acknowledging Loss	Acknowledging Loss Awareness Raising Exercise Sheet
10 minutes	BREAK	
20 minutes	Small group discussions using the speech by Sarina Jan and the exercise that accompanies it	Sarina's speech and Discussion Questions Sheet
30 minutes	Large group activity - Acknowledging Unheard Voices	Acknowledging Unheard Voices Awareness Raising Exercise
30 minutes	Group Brainstorm - Where to from here?	Butcher's paper or a whiteboard/blackboard on which to record the group's comments Strategies Papers
10 minutes	Closing evaluation - ask each individual to share their most challenging and most rewarding experiences in the workshop	

Workshop Objectives Sheet

Workshop Objectives

Each organisation will have different objectives for the workshop process.

However, some common objectives might be:

- to be able to define and understand 'intersectional discrimination'
- to understand the ways in which women in your local community experience 'intersectional discrimination'
- to understand the ways in which 'intersectional discrimination' has affected your organisation
- to begin to develop strategies to address 'intersectional discrimination' in your organisation
- to begin to develop strategies to address 'intersectional discrimination' in your community

Identify what your organisation hopes to achieve from the workshop

You should begin the workshop by identifying your organisation's goals for this process, and what the participants hope to achieve.

Some goals might include:

- To ensure that your organization is able to recognize and respond to the changing experiences of women living in Australia
- Improve your service delivery
- Expand membership base and community contacts

Activity Sheet

Getting to Know You

What this exercise aims to do

This exercise is designed to help participants relate to and understand the concept of 'intersectional discrimination' by alerting them to how common it is, and helping them to appreciate the experiences of other participants.

How it works

Participants should respond to each query in turn, by raising their hand (if appropriate), taking note of the responses of other participants, and then lowering their hand again before the next question is asked... At no stage should people feel compelled to raise their hand if they do not feel comfortable doing so.

Please raise your hand if:

- you were born overseas?
- your mother was born overseas?
- your father was born overseas?
- you speak more than one language?
- you speak three languages?
- you speak four languages?
- you speak more than four languages?
- you speak a language other than English at home?
- you have experienced armed conflict?
- you have travelled overseas?
- you have lived in another country at some point in your life?
- you have been discriminated against in your workplace or organisation you volunteer with because of more than one aspect of your identity? (eg: you are a woman who has impaired sight, or you are a woman who wears particular clothes because of your religious beliefs/practices)
- you have been punished, either by government authorities or your community, because of your political, religious or cultural views?
- you reckon you know what 'intersectional discrimination' means...

Reflection

As a group, take a moment to reflect on the diversity within the group, and what you might have learnt about others. While there will be opportunities to discuss these issues throughout the workshop, people might want to take time to raise some points about their experiences now.

SECTION SIX:

Awareness Raising Exercises

Awareness Raising Exercise

The experience of an Indigenous woman

Background

The following paper was presented by Sarina Jan, an Indigenous woman from the Kimberley, at the Women's Constitutional Convention in Canberra, June 2002.

In discussing her experiences of discrimination, Sarina clearly illustrates the everyday operation of intersectional discrimination. Her paper is a valuable tool in understanding how intersectional discrimination operates.

How to use this paper

The questions following the paper provide a starting point for a round-table discussion about discrimination issues and can be used to kick-start conversation about the issues raised not only in her paper, but throughout this Awareness Kit.

This exercise could be conducted as part of a workshop or forum examining intersectional discrimination. Alternatively, this exercise could be done on its own and in a less formal setting, such as at someone's house, with all participants reading and discussing the paper together.

Acknowledgement

We thank Sarina for her generosity in allowing us to use her paper in this Kit and for her honest and discerning portrayal of this issue.

Paper delivered by Sarina Jan to the Women's Constitutional Convention, Canberra, June 2002

To the Ngunnawal people, I thank you for the opportunity in allowing me to talk with my sisters on your land.

I am a Nyul Nyul woman of the Bardi people from the Kimberley Region of Western Australia.

Today, I am going to talk about a great many issues that have been raised at this Convention that I personally, as an Indigenous women, have felt bear no relevance or substance to my struggles as an Australian woman, who is Indigenous.

This is because currently, I do not enjoy the status or privileges as an Australian woman, because I am still viewed as just being Indigenous, even though 40 years ago I was given the right as an Australian citizen.

So, I thought why not let you, my sisters understand why I feel this way.

I am an Australian woman, who is Indigenous. I enjoy the benefits, privileges and opportunities of being an Australian woman, just as much as I enjoy the benefits, privileges and opportunities of being a First Nations person. So please, do not categorise me as just being an Indigenous woman.

As an Australian woman:

- I too am hampered by Access & Equity strategies, which undervalue my skills, experience and knowledge as a woman against a male counterpart due to mateship or the boys club.
- I too am pissed off at the inequality Australian women experience when they are unable to benefit from their previous partner's future superannuation payout after many, many years of service.

- I too am angry that motherhood still remains a woman's total responsibility when the male is also a resident parent.
- I too question why the Government puts a sales tax on women's menstrual products and not on men's shaving cream or cologne.
- I too abhor the high cost that females must pay for makeup, clothing, jewellery and hair products when men do not.

All of these are disempowerments that I experience with you, my sisters, daily. And together, as Australian women, we can walk the streets, sign petitions and use our collective voices to vote at the ballot boxes to make change. And yes, our power, our right and our unity as Australian women make us a force to be reckoned with.

Luckily too, as Australian women we can come together in forums such as this to empower each other, to gain new knowledge, to meet old friends, to share stories and to make a collective difference. But then again, for me as an Indigenous woman, it can also be very different.

You see, as an Indigenous woman, daily I continue to struggle for my rights as an Australian women because I am not easily recognised or accepted as such and, because as an Indigenous woman, I will always face racism because of my Aboriginality.

I bet you are asking yourself, how can this be? Well, it's true, as an educated professional woman standing before you my sisters, I can make this powerful statement: because daily I am denied equality as an Australian woman, mainly because ONE my cultural heritage and TWO, the colour of my skin. The reality for me is that I will always battle racism.

This lovely natural tan, that so many Australians spend hours in the hot summer sun trying to acquire, actually puts up barriers that many of you in the audience will never experience. It defines me, but it also allows another person to make assumptions or judgements as to my worth; it identifies me as "being different" but it also labels me as an activist or radical; it acknowledges that I am Indigenous, but it does not prove that I am Indigenous, only a Government Identity form can do that.

Sadly, it is a reality that for me and many other Indigenous women, that you my sisters will exclude me, even though Gender discrimination is common to us both.

For example:

- *At a state level, the key women organisations that advise our Premier on women's affairs for the state, such as Women's Advisory Council, the Domestic Violence Advisory Committee and the YWCA, we have minimal Indigenous women members and maybe one Indigenous women representative on their Executive Council.*
- *At a national level, the Office of the Status of Women who report direct to the Prime Minister on women's affairs nationally have 3 funded National Women Secretariats, the NCA, the BPW and the YWCA, again they have minimal Indigenous women members and minimal or no Indigenous women representatives on their Executive Council.*

Yet, many of you (my sisters) are aware of this situation and have done nothing to change this situation, even though Indigenous women continually bring it to your attention and you are sometimes in a position that can make the change or to at least question it!

So it is indeed sad that double standards continue to exist especially, where my participation as an Indigenous woman is at a much lower level than that of an Australian woman. And, where my exclusion (and that of many other Indigenous women's exclusion) is never questioned, except maybe when an Indigenous woman's expertise or answers are required, and the obligatory

Indigenous women's Committee is established to answer Indigenous issues.

That is why at this Convention, when topics such as Australian citizenship, constitutional change, inclusive democracy, Australian leadership, etc are discussed, I do not feel included because I do not currently enjoy the benefits, privileges or opportunities that many of you enjoy as Australian woman and I have stats proving this ...

.....
 SOURCE: Aust Bureau of Stats, WA Dept of Justice & ATSIC

1. Indigenous women have a life expectancy age of 61 compared to Australian women of 81;
2. The mortality rate for an Indigenous woman dying from cervical cancer was over 8 times that of Australian women during the period 1992 to 1994;
3. Indigenous women make up 43% of the total population of all women in jail;
4. Indigenous girls make up 46% of all girls in detention centres;
6. The risk of Indigenous women dying in custody is 22 times greater than it is for Australian women;
7. 60% of all the reported domestic violence cases in the State involved Indigenous women
8. Indigenous women are 45 times more likely to be a victim of domestic violence than Australian women
9. In 1994, the unemployment rate for the general Australian population was 10.5% compared to 50% for the Indigenous population, with 43% of Indigenous women least likely to enter the labour force, compared to 72% of Indigenous men

.....
 To understand these stats, let me explain about the "ISMS" that I face daily as an Indigenous woman living in Australia.

On the one hand, there is SEXISM, which as sisters we all experience. On the other hand, there is RACISM, which only minority groups living in Australia can understand.

But, adding to these "ISMS" (on another level), is INSTITUTIONALISED RACISM, where infrastructures and accountabilities of everyday living are based on 'anglo-saxon male frameworks' which are foreign and inflexible to my culture. And, which continue to disempower me as an Indigenous woman whilst, also taking away my citizen rights as an Australian woman.

What this means, is that Agencies, Governments and Australians in general, tend to maintain practices and perceptions about Indigenous people that are false and misleading and which tend to perpetuate the maintenance of myths and barriers which exclude my participation and ownership as an Australian woman, who is Indigenous.

For example: Whenever an Indigenous problem or issue is raised, people have a tendency to automatically refer you to an Indigenous agency (such as ATSIC or the State Dept of Indigenous Affairs) OR to the Indigenous unit/section of that Agency (such as the Aboriginal Housing Secretariat or the Aboriginal Health Unit).

1. *When enquiring about breast cancer with the Dept of Health and I mentioned I was Indigenous, I was automatically referred to the Aboriginal Health Unit who knew nothing about the issue, when really I should have been referred direct to Cancer Australia or BreastScreen WA.*

2. *When applying for a business loan from the Commonwealth Bank, the 1st question asked of me, was whether or not I had applied for a business loan with ATSIC.*

For example: Whenever funding is required from Government or private and public agencies for the Indigenous community, there is a tendency for that Agency to request Indigenous proof of identity and proof of community representation.

1. *Our organisation applied for grant funding from WA Lotteries, but we had to provide evidence*

that our organisation had consulted with Indigenous people, represented Indigenous people in a particular area and had the support of our local ATSIC Regional Council. These Discrimination practices are further perpetuated when we, as individuals also had to provide Proof of Aboriginality that stated we were recognised and accepted within our community as being Aboriginal. Yet, mainstream organisations do not have to prove the same conditions of representation, identity and support.

Additionally, as an Indigenous woman, I also have to put up with INTERNALISED SEXISM from my own Indigenous men, where my own culture is used to keep me and many other Indigenous women down. Indeed it is sad for me to admit to you my sisters that in many instances, Indigenous men's ego, power and politics play a major part in how Indigenous men and women interact, when previously, traditional cultural respect protocols (regarding marriage and extended family relationships) had determined our interaction.

Now however, our Indigenous men are disrespectful and abusive and are attempting to use our culture as an excuse and a reason to absolve themselves of the responsibility for their conduct. This INTERNALISED SEXISM against Indigenous women is being reflected in the high number of problems that we are experiencing in our Indigenous community such as: family violence, alcoholism, illiteracy, youth sexual abuse, youth suicide and increased numbers of Indigenous women incarcerated in prison.

For example:

In our key Indigenous organisations such as the Aboriginal Medical Service, the Aboriginal Legal Service, our Land Councils, Indigenous women are under represented in senior positions within the organisation and minimally represented on their Executive Boards/Committees. Our State Native Title Working Group, which advises the WA Government on native title and land matters across the state, has no Indigenous Woman representative even though Indigenous women are native title claimants.

Within ATSIC (our own Nationally elected Indigenous representative organisation) in Western Australia, out of the 9 ATSIC Regions (45 Wards), only 24 of the 91 positions were filled by Indigenous Women, resulting in only 1 woman being elected as a Regional Council Chairperson ... even though Indigenous women represent 52% of the Indigenous population for this state!

Or again, at a National level, the highest Indigenous representation possible, we have only 4 ATSIC Women Commissioners out of 18 positions Australia-wide ... even though again Indigenous women are the larger gender group for our Indigenous population.

How can these Organisations purport to reflect the values of the indigenous community when they under-value Indigenous women and they don't allow Indigenous women to be involved in the decision making processes? Sadly too, Indigenous women are also seeing non-Indigenous Agencies accepting this status-quo as being true and readily accept Indigenous men's explanation of excluding Indigenous women on the grounds of culture and gender.

I could go on and on about the realities that I and many Indigenous women face, in being and living as an Indigenous woman in Australia, let alone in trying to live and enjoy the life of being an Australian woman, or citizen in this country.

But, the fact remains that for me as an Indigenous woman, I am still trying to move up to your level my sisters, to be of equal status and to enjoy the same privileges that you enjoy as an Australian woman.

As I was discussing with a number of you previously, unless you understand the "ISMS" and the levels of exclusion that I and many other Indigenous woman face, then you can never understand why it is so hard for us to participate and be involved in some of the issues / topics being discussed at this Convention.

I mean many of you don't know my achievements as an Indigenous leader, so how can you nominate me as your next Head of State or as the

next Governor General of Australia? Or, how can you ask for my involvement in planning for a Republic, when you don't understand the Indigenous politics that I operate and live within? Or how can I be involved in constitutional reform, when many of you don't recognise or accept my sovereignty as a 1st Nations person?

So my sisters, I hope that my talk today has given you an insight and understanding of me and my Indigenous sisters, as to the battles, the myths and the barriers that we must constantly face and fight both within the Australian community, and also the Indigenous community.

In ending, I would like to say: that even though Indigenous people may have gotten the vote as Australian citizens in 1962, Indigenous women as a group have never got the recognition and acceptance that goes with it and that is why 40 years later, I stand before you to remind you that I am an Australian woman, who is Indigenous.

Discussion points:

Comparing experiences of discrimination

Sarina compares her experiences of discrimination to Australian women generally.

- *What are the similarities and what are the differences?*
- *What does Sarina cite as examples of the ways she faces discrimination on the basis of her gender?*
- *How does she face discrimination on the basis of her race?*
- *What kind of discrimination does she as a woman face within Indigenous communities, and how does this affect the way she is perceived by mainstream Australian society?*

Intersectional discrimination and Indigenous women

Sarina cites a number of statistics to illustrate ways in which Indigenous women face intersectional discrimination. Using your own knowledge and an intersectional analysis, discuss the gender and race implications of each example.

For instance:

- *why do Indigenous women have a lower life expectancy than Australian women generally?*
- *why is unemployment much higher for Indigenous people?*
- *why are Indigenous women less likely to enter the labour force compared to Indigenous men?*

Structural and institutional discrimination

Sarina refers to structural and institutional discrimination which particularly affects Indigenous women, specifically the tokenism, under-representation and double standards that exist within institutional mechanisms for Australian women.

The concept of 'white race privilege', which acknowledges the advantages and benefits accorded to whiteness in a society which has been built on privileging whiteness, is inherent within the institutional practices Sarina describes.

- *How does the concept of 'whiteness' and 'white race privilege' inform the practices of state, territory and federal government women's departments?*
- *How does it inform the practices of mainstream women's organisations?*
- *What can women's organisations do to address the power structures that disempower and marginalise Indigenous women?*

Identification as 'Indigenous'

Sarina refers to the different ways that she is identified as Indigenous, for example, because of her skin colour. She also discusses how Indigenous people must prove their authenticity to the Government when applying for specific funding.

- *Is having to prove 'representation, identity and support' within Indigenous communities to 'prove' Aboriginality another form of racism, or is the Government justified in seeking to ensure allocated funds are being used fairly?*
- *When applying for funding, do women's organisations (for example, the funded National Secretariat positions that the Office of the Status of Women provides) have to prove 'representation, identity and support'?*
- *What other examples exist of having to prove identity?*
- *What are the different governmental/organizational processes that apply to proving gender and race identities? Are the processes fair?*

The impact of internal and external sexism

Sarina explains how Indigenous women are further marginalised through internal and external sexism which minimises their access to decision-making positions. She also asserts that many non-Indigenous women do not understand the Indigenous politics that she operates and lives within.

How can non-Indigenous women support and work with Indigenous women in overcoming these barriers?

Awareness Raising Exercise

Hidden Assumptions

Read the following sentences:

- My mother has lived on a farm all her life
- She walked into the room and everyone immediately noticed her
- She didn't know if she would get into the University course of her choice
- This new TV series is about an average couple and their children

In reading those sentences, did you consider:

- The cultural identity of the people?
- Whether any of the people have a disability?
- The sexual orientation of the people?

Read the sentences again and imagine that the people referred to are Indigenous Australians

- Does this change the meaning and imagery for you?
- What were the assumptions you made?
- Why do you think you made them?

What this exercise shows

This exercise highlights the way in which we subconsciously assume the identities of people. It is common for people to make assumptions about the identities of others, and these assumptions are regularly based on dominant traits or beliefs in society.

Our hidden assumptions about people can be positive and negative, depending on what we have been socialised to believe.

Source: Maria Dimopolous, Myriad Consultants Pty. Ltd., PO Box 439 Altona, 3018

Awareness Raising Exercise

Acknowledging Unheard Voices

Look around the room and think about the people in it.

- Is the group representative of women in your community? What about the women in your region or country?
- Are some groups of women not present? Think about whether women from certain ages, religious or ethnic groups, classes, professions, disabilities or sexual orientations are absent, and list these

Divide into small groups, and each group should discuss one or two of the categories of absent women, and:

- List the things that you would not want anyone to say about you if you were a member of the chosen category. For example, a disabled woman would not want to be referred to by any of the insulting names used in society, nor would she want to be seen as helpless or a 'burden on society'
- Discuss concerns that people have about talking to or working with women from this category
- Discuss what needs or rights may be especially important to these women

Each group should then present a summary of their discussion, and take note of any barriers to communication that have become apparent.

What this exercise shows

This exercise aims to show that while a group of women can appear to be representative, we should continue to question just how representative a group is. It highlights the importance of including a diversity of voices in policy discussions to appropriately service all women in our community.

*Source: "Local Action Global Change: Learning About the Human Rights of Women and Girls"
Published by the Centre for Women's Global Leadership & United Nations Development Fund for Women (UNIFEM) 1999*

Awareness Raising Exercise

The Effects Wheel

What is the 'Effects Wheel'?

The Effects Wheel is an exercise that is designed to show that the immediate effects of a policy or position often then flow through to secondary effects which then flow through to tertiary effects, and so on...

How this exercise works

Run through an example of the 'Effects Wheel' (the template for which you will find on the next page) with participants based on a question related to the achievement of women's rights phrased as "If..., then what are the effects?" Such as:

If....	then...
Indigenous women owned as much property as white women...
Women from ethnic minorities held as many elected positions as white women...
Indigenous women achieve the same levels of education as white women...

What are your responses to the following statement?

If....	then...
Indigenous women have less access to health care than other Australian women...

Some First Level responses might include:

If....	then...
Indigenous women have less access to health care than other Australian women...	
Indigenous women would be more susceptible to disease...
Indigenous women may face greater costs for health care...
Indigenous women would have fewer opportunities to prevent physical and mental health concerns than other women...

The flow on of secondary and tertiary effects

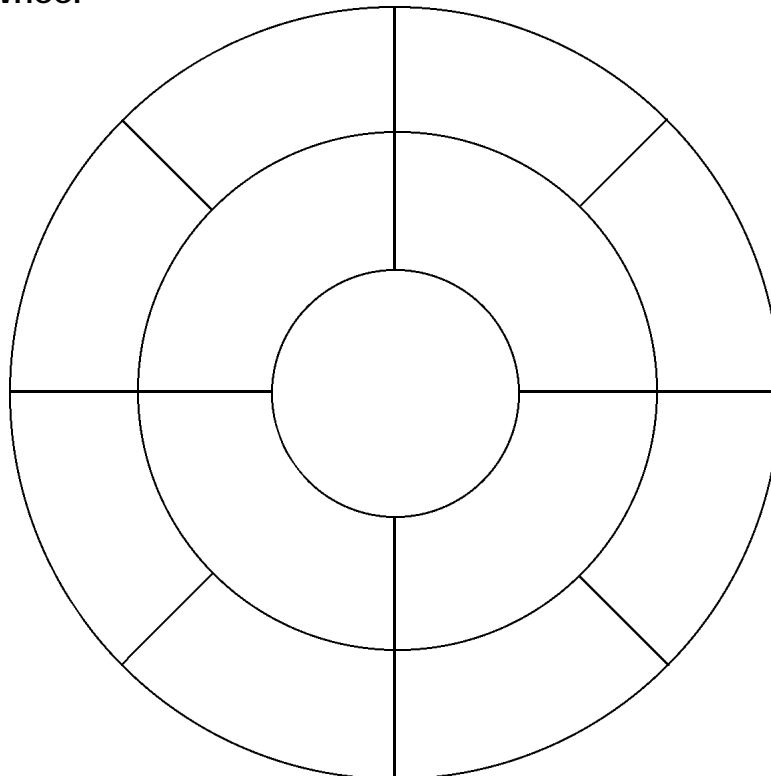
Taking these immediate level responses, follow the effects out to secondary and tertiary effects. For example, following on from the immediate effect of "Indigenous women would be more susceptible to disease", some further effects might be:

- "Indigenous women would have a shorter life span than most women"
- "Indigenous women may not be as able to participate in the community as other women"
- "Indigenous women would be made more reliant on often expensive medication"

Each group should then complete their own effects wheel using other issues, and then discuss how people felt about the effects they came up with, and if they were surprised by the results of the wheel. Also think about which effects are beneficial or negative for the community, and how negative effects might be countered.

Source: "Local Action Global Change: Learning About the Human Rights of Women and Girls" Published by the Centre for Women's Global Leadership & United Nations Development Fund for Women (UNIFEM) 1999

The Effects Wheel



Adapted from Sue Lewis and Anne Davies
Gender Equity in Mathematics and Science
Curriculum Development Centre, 1988

Awareness Raising Exercise

Work in the Informal Sector

What is 'informal work'?

Develop a definition of informal work by asking the following:

- What types of jobs fall within the informal sector in your community?
- Who works in these jobs?
- What kinds of conditions do these workers have to face?

Think about the human rights issues faced by those who work in the 'informal sector'

Illustrate women working in the informal sector e.g. by drawing pictures, taking photos, making a collage from magazine and newspaper articles. In the margins of each picture, write down the kinds of human rights issues women face in each type of work.

Discuss these human rights issues

Display the finished illustrations. Invite participants to compare ideas and consider what human rights issues are most commonly experienced by these women.

Strategies to overcome human rights violations in informal work environments

Think about what strategies would need to be put in place to overcome these human rights violations.

*Source: "Local Action Global Change: Learning About the Human Rights of Women and Girls"
Published by the Centre for Women's Global Leadership & United Nations Development Fund for Women (UNIFEM) 1999*

Awareness Raising Exercise

Acknowledging Loss

What this exercise is designed to achieve?

The following exercise is designed to give people some insight into the loss experienced by many of the world's population.

How this exercise works

On a blank piece of paper ask people to identify people or things that are important to them. Give everyone 10 - 15 minutes to write things down, or draw images that represent them. In pairs, ask people to briefly explain who and what their important things are.

Now ask people to imagine that they have lost everything on their piece of paper.

Discuss with the group how this makes them feel. From this discussion, people may develop a better understanding of the loss and pain felt by people forced to flee, or who have been removed, from their homes, family, friends and lives.

Discuss what people think they might need to start rebuilding their lives.

Learning from this exercise

From this discussion, people may gain an appreciation for the different things necessary for people to resettle and start their lives. The results of this workshop can have an impact on how services are delivered, how staff members are trained, policy development and the general attitude people take in their work.

Source: We have not attributed this exercise to any one source, as it has been used by many different people and organisations to illustrate the feelings of loss experienced by many around the world, including Australia's Stolen Generation, refugees, migrants and Indigenous populations around the world that have been forcibly relocated by colonisation.

SECTION SEVEN:
Resources

Resources

Activist resources

Human Rights and Equal Opportunity Commission, Beyond Tolerance Conference Papers - http://www.hreoc.gov.au/racial_discrimination/beyond_tolerance/speeches.html

UN Press Kit on Intersectional Discrimination, prepared for the World Conference Against Racism - <http://www.un.org/WCAR/e-kit/gender.htm>

Briefing Paper on Intersectional Discrimination prepared by the Center for Women's Global Leadership, for the 2000 session of the Commission on the Status of Women <http://www.cwgl.rutgers.edu/csw01/background.htm>

Canadian Human Rights Commission approach http://www.ohrc.on.ca/english/consultations/intersectionality-discussion-paper_1.shtml

Canadian Research Institute for the Advancement of Women www.criaw-icref.ca/racegender.htm

Pragna Patel, Notes on Gender and Racial Discrimination: An urgent need to integrate an intersectional perspective to the examination and development of policies, strategies and remedies for gender and racial equality. Paper presented to the 2000 session of the UN Commission on the Status of Women - <http://www.un.org/womenwatch/daw/csw/Patel45.htm>

Presentation on intersectional discrimination by Marsha Darling at the Association for Women in Development conference - <http://www.awid.org/forum/plenaries/day3marsha.html>

Women of Colour website <http://www.hsph.harvard.edu/grhf/WoC/>

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International Documents

Convention on the Elimination of All Forms of Discrimination Against Women -
<http://www.un.org/womenwatch/daw/cedaw/cedaw.htm>

UNIFEM CEDAW Tool Kit: Bringing Equality Home, <http://www.unifem.undp.org/CEDAW/index.html>

Fourth World Conference on Women Declaration and Platform for Action -
<http://www.un.org/womenwatch/daw/beijing/platform/index.html>

CEDAW Committee Reports
<http://www.un.org/womenwatch/daw/cedaw/>

World Conference Against Racism Declaration and Program of Action - <http://www.unhchr.ch/html/racism/Durban.htm>

Expert Paper on Intersectional Discrimination prepared for the Commission on the Status of Women
<http://www.un.org/womenwatch/daw/csw/genrac/index.html>

Convention on the Elimination of All Forms of Racial Discrimination - <http://www.unhchr.ch>

Information on other UN Human Rights Treaties, for example Convention on the Rights of the Child, the Covenants on Economic, Social and Cultural Rights and Civil and Political Rights, Convention Against Torture
www.unhchr.ch

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Australian Anti-Discrimination Bodies

Human Rights and Equal Opportunity Commission
www.hreoc.gov.au
Level 8, Piccadilly Tower
133 Castlereagh Street
SYDNEY NSW 2000
GPO Box 5218
SYDNEY NSW 1042

Telephone: (02) 9284 9600
Complaints Infoline: 1300 656 419
Privacy Hotline: 1300 363 992
General enquiries and publications: 1300 369 711
TTY: 1800 620 241
Facsimile: (02) 9284 9611

Australian Capital Territory Human Rights Office
Level 4, 4 Mort Street
CANBERRA ACT 2600
GPO Box 158
CANBERRA ACT 2601

Telephone: (02) 6207 0576
TTY: (02) 6207 0525
Facsimile: (02) 6207 0587

New South Wales Anti-Discrimination Board
Level 17, 201 Elizabeth Street
SYDNEY NSW 2000
PO Box A2122
SYDNEY SOUTH NSW 1235

Telephone: (02) 9268 5555
Toll free: 1800 670 812 (within NSW only)
TTY: (02) 9268 5522
Facsimile: (02) 9268 5500
Website: www.lawlink.nsw.gov.au/adb

Northern Territory Anti-Discrimination Commission
7th floor, 9-11 Cavenagh Street
DARWIN NT 0800
Locked Mail Bag 22
GPO DARWIN NT 0801

Telephone: (08) 8999 1444
TTY: (08) 8999 1466
Toll free: 1800 813 846
Facsimile: (08) 8981 3812
Website: www.nt.gov.au/adcc/

Queensland Anti-Discrimination Commission
Level 1, 189 Coronation Drive
MILTON QLD 4064
PO Box 2122
MILTON QLD 4064

Telephone: (07) 3247 0900
Toll free: 1300 130 670
TTY: 1300 130 680
Facsimile: (07) 3247 0960
Website: www.adcq.qld.gov.au
E-mail: adcq@justice.qld.gov.au

South Australia Equal Opportunity Commission
2nd floor, 45 Pirie Street
ADELAIDE SA 5000
GPO Box 464
ADELAIDE SA 5001

Telephone: (08) 8207 1977
Toll free: 1800 188 163
TTY: (08) 8207 1911
Facsimile: (08) 8207 2090
Website: www.eoc.sa.gov.au
E-mail: eoc@agd.sa.gov.au

Tasmania Anti-Discrimination Commission Tasmania
5th Floor 15 Murray St
Hobart 7000

Telephone: (03) 6224 4905
Facsimile: (03) 6233 5333
Freecall: 1800 632 716
Website: www.justice.tas.gov.au/adcc/adccfrontpage.htm

Victoria Equal Opportunity Commission
3rd floor, 380 Lonsdale Street
MELBOURNE VIC 3000

Telephone: (03) 9281 7111
Toll free: 1800 134 142
TTY: (03) 9281 7110
Facsimile: (03) 9281 7171
Website: www.eoc.vic.gov.au
E-mail: eoc@vicnet.net.au

Western Australia Equal Opportunity Commission
2nd floor, 141 St George's Terrace
PERTH WA 6000
PO Box 7370, Cloisters Square
PERTH WA 6850

Telephone: (08) 9216 3900
Toll free: 1800 198 149
TTY: (08) 9216 3936
Facsimile: (08) 9216 3960
Website: www.equalopportunity.wa.gov.au
E-mail: eoc@equalopportunity.wa.gov.au

Glossary

The following terms and acronyms are used in this Kit:

CEDAW

Convention on the Elimination of all Forms of Discrimination Against Women, adopted by the UN in 1979

Gender discrimination

Gender discrimination addresses issues beyond biological difference. Gender discrimination recognizes the human rights violations women experience because of the socially constructed roles, expectations and relationships between women and men. Gender discrimination also recognizes that the role and position of women is often culturally specific, relating to functions ascribed to women and men due to religious, racial, or economic factors and political institutions of the state (see Key Concept Sheet Three)

HREOC

Human Rights and Equal Opportunity Commission

Intersectional discrimination

The phenomenon whereby a person might be subject to discrimination based on several aspects of their identity, rather than solely due to one attribute, such as race or gender alone (see Key Concept Sheet One)

PFA

Beijing Platform for Action, the action plan adopted at the conclusion of the Fourth World Conference on Women

Racialised

A racialised woman's colour, ethnicity, cultural or religious background are integral components in how a community perceives that individual, a perception which can be both positive and negative. The term racialised also refers to the ways in which individuals perceive (both positively and negatively) their own racial, ethnic, cultural or religious background. Within the context of this Kit, which focuses on the harms of intersectional discrimination, racialised is more often used to convey the impact of negative community perceptions (see Key Concept Sheet Three)

WCAR

World Conference Against Racism

Targeted discrimination

Targeted discrimination results from abuses specifically targeted at women of a particular race.

Compound discrimination

Compound discrimination occurs when women are subject to discrimination because of the intersection between socially identified gender roles and membership of ethnic and racial groups. Compound discrimination can be very subtle, and therefore, few avenues of redress exist.

Structural discrimination

Structural intersectional discrimination occurs where the effects of policies intersect with structural forms of discrimination.