

# THE FINAL QUARTER

A SHARK ISLAND PRODUCTIONS FILM

THIS IS WHAT WAS  
**SAID**  
THIS IS WHAT WAS  
**HEARD**



**SHARK ISLAND**  
PRODUCTIONS



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AUSTRALIAN TEACHERS OF MEDIA

A STUDY GUIDE BY  
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The filmmakers advise Aboriginal and Torres Strait Islander people that this film contains images and voices of deceased persons.

*The Final Quarter* (2019), a documentary directed by Ian Darling, documents the final three years of Adam Goodes' Australian Football League (AFL) career. It has been made entirely from archival sources.

Official website: <<https://thefinalquarterfilm.com.au>>

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# CURRICULUM LINKS

This study guide to accompany *The Final Quarter* has been written for secondary students in Years 7–12. It provides information and suggestions for learning activities in Aboriginal and Torres Strait Islander Histories and Cultures, Civics and Citizenship, English, Health and Physical Education, and Media Arts. Teachers are advised to consult the Australian Curriculum online at <<http://www.australiancurriculum.edu.au>> and curriculum outlines relevant to their state or territory. *The Final Quarter* may be of interest to students completing TAFE Certificate courses in the areas listed above

*The Final Quarter* explores the realities and impact of racial discrimination through its examination of the final three years of Adam Goodes' career as an AFL player. The documentary prompts important conversations about the prevalence of racism in AFL and in Australian society.

Through telling the story of Adam Goodes, *The Final Quarter* endorses equality and equity both on and off the sporting field. The documentary encourages students to think about diversity, to affirm and celebrate difference, and to use their understanding of diversity to act with respect, empathy and trust.

As a curriculum resource, *The Final Quarter* expands and enriches students' understanding of human experiences. Students can discuss how individuals with courage, commitment and vision such as Goodes can make a difference in their own personal life, in their chosen profession and in the lives of others.

## ABORIGINAL AND TORRES STRAIT ISLANDER HISTORIES AND CULTURES

*The Final Quarter* can be used to study the contemporary experiences of Aboriginal and Torres Strait Islander peoples and the continued contributions of Aboriginal and Torres Strait Islander cultures and communities to Australian society.

### Activities in this study guide provide opportunities for students to:

- form responsible and informed attitudes to the rights of Aboriginal peoples;
- develop empathy with Aboriginal peoples' experiences and views
- develop a heightened understanding and appreciation of the concept of a just society for all Australians;
- acknowledge the importance of redressing discriminatory practices, racism and injustice;
- understand the importance of, and take an active role in, the process of reconciliation.

Recommended link: <<https://www.australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities/aboriginal-and-torres-strait-islander-histories-and-cultures/>>

## CIVICS AND CITIZENSHIP

*The Final Quarter* can be used to study the concepts of citizenship, diversity and identity.

### Activities in this study guide provide opportunities for students to:

- consider their engagement with civic life as an active and informed citizen;
- examine how values, including freedom, respect, inclusion, civility, responsibility, compassion, equality and equity and a 'fair go', can promote social and cultural cohesion within Australian society;
- analyse the influence of a range of media in shaping identities and attitudes to diversity;
- debate the challenges to and ways of sustaining a resilient and cohesive society.

Recommended link: <<https://www.australiancurriculum.edu.au/f-10-curriculum/humanities-and-social-sciences/civics-and-citizenship/>>

## ENGLISH

*The Final Quarter* can be used as an individual or supplementary text. It is recommended that students have access to non-fiction texts that represent a synthesis of information from credible and verifiable sources, especially texts authored, directed or produced by Aboriginal and Torres Strait Islander people.

### Activities in this study guide provide opportunities for students to:

- share their responses to the story told by the documentary;
- identify and discuss key aspects of the documentary series;
- comprehend, appreciate and analyse the way in which the documentary series is constructed and may be interpreted;
- construct spoken, written and multimodal responses to the documentary series.

Recommended link: <<https://www.australiancurriculum.edu.au/f-10-curriculum/english/>>

## HEALTH AND PHYSICAL EDUCATION

*The Final Quarter* can be used to develop a knowledge and understanding of participation in sport as a player and/or a spectator.

### The activities within this study guide provide opportunities students to:

- understand how participation in sport can influence an individual's sense of identity and belonging;
- analyse the implications of attitudes and behaviours such as prejudice, discrimination and harassment on individuals and communities;

- investigate how the balance of power influences the nature of relationships and consider the actions that can be taken when a relationship is not respectful;
- investigate appropriate bystander behaviour when confronted with racist behaviour.

Recommended link: <<https://www.australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education/>>

## MEDIA ARTS

*The Final Quarter* can be used to study the documentary's representation of events, people, organisations, places and ideas.

### Activities in this study guide provide opportunities for students to:

- learn that media narratives are created through a process of selection, construction and representation;
- analyse media narratives to understand how meaning is constructed and how audiences are engaged;
- understand how media representations are subject to multiple readings by audiences who construct meaning based on a range of personal, contextual, social and institutional factors.
- understand the importance of critically engaging with diverse media sources and perspectives, including Aboriginal and Torres Strait Islander media and perspectives.

Recommended link: <<https://www.australiancurriculum.edu.au/f-10-curriculum/the-arts/media-arts/>>

The empowering nature of Goodes' story makes it a relevant resource for student welfare programs. It is important that students are provided with strategies to support their learning about themselves and others. Students with well-developed social and emotional skills find it easier to manage themselves, relate to others, and develop resilience and a sense of self.

### Recommended links:

Australian Curriculum – Personal and Social Capability  
<<https://www.australiancurriculum.edu.au/f-10-curriculum/general-capabilities/personal-and-social-capability/>>

Narragunnawali Cultural Safety and Respect in the Classroom

<<https://www.narragunnawali.org.au/professional-learning/90/cultural-safety-and-respect-in-the-classroom>>

The study guide is structured as a series of discussions that follow the narrative arc of the documentary. Teachers should select information and activities that will best support their students' viewing and close analysis of *The Final Quarter*.

Trailer: <<https://thefinalquarterfilm.com.au>>



## SYNOPSIS

ADAM GOODES WAS A CHAMPION AFL FOOTBALLER AND INDIGENOUS LEADER. IN THE FINAL THREE YEARS OF HIS PLAYING CAREER HE BECAME A LIGHTNING ROD FOR A HEATED PUBLIC DEBATE AND WIDESPREAD MEDIA COMMENTARY THAT DIVIDED THE NATION. HE PUBLICLY CALLED OUT RACISM, WAS NAMED AUSTRALIAN OF THE YEAR, WAS ACCUSED OF STAGING FOR FREE KICKS, AND PERFORMED AN ON-FIELD WAR DANCE CELEBRATION. THE CHEERS BECAME BOOS AS FOOTBALL CROWDS TURNED ON HIM. USING ONLY ARCHIVAL FOOTAGE AIRED AT THE TIME, THE FILM HOLDS A MIRROR TO AUSTRALIA AND IS AN OPPORTUNITY TO RECONSIDER WHAT HAPPENED ON AND OFF THE FOOTBALL FIELD.

**Duration: 74 minutes**



## DIRECTOR'S STATEMENT



The treatment of Sydney Swans footballer Adam Goodes during the last three years of his playing career deeply affected me. Here was a champion footballer, an outstanding Indigenous leader and the 2014 Australian of the Year, being booed and taunted by fans at stadiums across the nation.

I was very disturbed by it, as it seemed to be racially motivated. But I was also confused. I didn't fully understand what had provoked the crowd's behaviour and why a person who had been considered the best and fairest AFL player in the land, was now the subject of constant vitriol.

During the 2015 season I also saw another side of Australians. I was at the game at the Sydney Cricket Ground late in the 2015 season when Goodes was noticeably absent from the Swans team. He'd taken leave after months of enduring what he called "negative energy".

Many fans carried banners bearing anti-racism messages, and the SCG crowd of more than 30,000 stood as one to applaud "Goodesy" in his absence and show him how admired and respected he was.

For a brief moment everything seemed ok but when he returned to the field a week later, it didn't take long for the booing to resume. Nothing had changed. The booing only

stopped because at the end of the season, Adam Goodes walked away from the game, and away from public life, without any of the fanfare he deserved.

As a filmmaker, I'm drawn to strong characters and what their individual stories can tell us about who we are as Australians. I wanted to know more about why, and how, Goodes had come to be at the centre of this storm that had led to such heated debate and divided the nation. I decided to search for answers. My editor Sally Fryer and I started from the beginning and looked at hundreds of hours of footage broadcast over a three-year period from 2013 to 2015.

We watched coverage of football matches, current affairs shows, talk shows, breakfast tv, panel shows and footy programs. Across Australia, there was no more talked about sports person than Adam Goodes.

As I watched and listened to everything that was said, and everything aired, I realised there was a powerful story to tell and a film there that I wanted to make.

I felt the answers I'd gone looking for were actually in clear sight. Everyone had an opinion; from politicians to people in the street, they had expressed their opinions on Goodes and his actions, and their views on why he was being booed. I didn't feel the need to film any new commentary, new opinions or new conversations.



An accurate record of the time was there in the mountain of broadcast material that we'd assembled.

We decided to make the film entirely from archival material, an approach I'd never taken before. But I believed it would enable us to get closer to the truth.

I felt it was important to hold a mirror up to the nation, to listen again to what was said and what had been heard. Everyone had already revealed themselves.

While the booing of Adam Goodes deeply troubled me, I approached the making of this film with an open mind. I wanted to know more about the mindset and motivations of non-Indigenous Australians, and to try to learn more about the daily experiences of Indigenous Australians.

As Adam often said when he was Australian of the Year, if we don't understand something, we should ask a question.

I felt the film could be a window into aspects of Australian life we often don't want to talk about. I didn't want the film to lecture or accuse. I wanted the audience to see and hear for themselves what had happened, to ask their own questions and to come to their own conclusions.

As a filmmaker, I felt my best tool was to make a documentary that speaks primarily to white Australians and enables us to question our own behaviour and that of our contemporaries.

With this film I want to encourage us to examine ourselves and explore the levels of racism in all of us - whether overt or unconscious. I don't want it to judge, but to prompt us to reconsider what really happened to Goodes, and what was in the heart of those in the media who condemned him, and those in the stands who booed him.

There is some fear, I know, about what this film may stir up again. But the fact it may reignite uncomfortable debate and comment will be evidence that we still haven't yet adequately dealt with the events surrounding the treatment of Adam Goodes.

I want us to remember that if he hadn't retired from football, this treatment would not have stopped.

As a nation, we haven't finished the conversation about racism that Adam Goodes asked us to have.

My aim with this film is the same as that expressed in Adam Goodes' Australian of the Year acceptance speech, when he said, "The real reward is when everyone is talking to their mates, to their families and to their children, having those conversations and educating others about racism. What it looks like, how hurtful and how pointless it is, and how we can eliminate it."

IAN DARLING - DIRECTOR, *THE FINAL QUARTER*. APRIL 2019

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# ADAM GOODES

Sydney Swans Football Club player Adam Goodes' profile can be viewed online at <<https://www.sydneyswans.com.au/player-profile/adam-goodes>>. The profile offers a player bio, as well as summaries of statistics, milestones and awards. Additional information about Goodes' achievements on the football field can be accessed via the following link:

Australian Football – Adam Goodes – Player Bio  
<https://australianfootball.com/players/player/adam%2Bgoodes/14096/>

- 'He grew up playing soccer at primary school in Adelaide. He was to go on to become an AFL legend, a dual Brownlow Medallist and the game's record holder at Sydney/South Melbourne and there's still plenty to come from Adam Goodes.' – Mike Sheahan  
Watch from 00:03:21 to 00:04:35.  
In this clip, Adam Goodes is interviewed by Mike

Sheahan on *Open Mike* in June 2012. The footage also includes stills and footage documenting Adam Goodes' life both on and off the football field.

Mike Sheahan asks Adam Goodes, 'Is the game doing enough to cater for the Indigenous players?' Adam Goodes replies, 'Yeah I think so. I definitely think so. There's, we've got more opportunities than ever. I think the club's becoming more culturally aware of its Indigenous players.' Mike Sheahan also asks if racism has been 'almost eradicated' from the field' to which Adam Goodes replies, "'Almost' isn't good enough'. What does this interview reveal about Adam Goodes' experience of racism? How does this interview shape the audience's understanding of racism in the AFL and racism in Australian society? Why is taking action against racism, and fostering mutually trusting and respectful race relations, important to reconciliation in Australia?



# AUSTRALIAN RULES FOOTBALL

- Are you a football fan? Which AFL club do you support? Why?
- Australian rules football is integral to Australian identity and culture. Do you agree or disagree with this statement, and why?
- Your task is to conduct two interviews.  
Interview 1: Interview a football fan about their love of Australian rules football. Who do they support and why? When did their love of football begin? How has their love of football shaped their sense of identity and belonging?  
Interview 2: Interview someone who dislikes Australian rules football. Why aren't they a footy fan? How do they respond when someone asks them what team do they support? Have they ever felt excluded because of their antipathy to Aussie rules?  
Present the interviews in the form of a feature article that critically reviews the place of Australian rules football in Australian society.

## KEY TERMS

Having consulted a number of print and online dictionaries, write class definitions of the following terms:

.....

**ACCEPTANCE**

**DISCRIMINATION**

**EQUALITY**

**EQUITY**

**INCLUSION**

**INTOLERANCE**

**PREJUDICE**

**'RACE'**

**RACISM**

**RACIAL DIVERSITY**

**RACIAL VILIFICATION**

**RECONCILIATION**

**TOLERANCE**

## AFL VILIFICATION AND DISCRIMINATION POLICY

The AFL aims to address the issue of vilification and discrimination at all levels of Australian football through the AFL Vilification and Discrimination Policy, which states:

*No League Participant or Club Official shall engage in conduct which may reasonably be considered to incite hatred towards, contempt for, ridicule of or discrimination against a person or group of persons on the ground of their:*

- Race;
- Religion;
- Gender;
- Colour;
- Sexual preference, orientation or identity; or
- Special ability or disability.

Recommended link:

<https://s.afl.com.au/staticfile/AFL%20Tenant/AFL/Files/Respect%20and%20Responsibility/Schedule-4-National-Vilification-Discrimination-Policy.pdf>

The AFL is committed to ensuring safe, welcoming and inclusive environments for all people involved in Australian football. Teachers are encouraged to access AFL education resources about inclusion and vilification online at <<https://www.afl.com.au/afl/education/>> and <<https://www.afl.com.au/afl/education/inclusion-and-vilification/>>.

Video material can be accessed via the AFL Community Education YouTube Channel at <[https://www.youtube.com/playlist?list=PLTSXDY2Vo24OvhdZ\\_VCga6Q1BitwBYeDF](https://www.youtube.com/playlist?list=PLTSXDY2Vo24OvhdZ_VCga6Q1BitwBYeDF)>.

Additional links:

Racial Discrimination Act 1975

<<https://www.legislation.gov.au/Details/C2016C00089>>

Universal Declaration of Human Rights

<<https://www.un.org/en/universal-declaration-human-rights/>>

United Nations Declaration on the Rights of Indigenous Peoples

<[https://www.humanrights.gov.au/our-work/](https://www.humanrights.gov.au/our-work/un-declaration-rights-indigenous-peoples-1)

[un-declaration-rights-indigenous-peoples-1](https://www.humanrights.gov.au/our-work/un-declaration-rights-indigenous-peoples-1)>



## STUDENT QUESTIONS

### \* 1. RACIST (NOUN) A PERSON WHOSE WORDS OR ACTIONS DISPLAY PREJUDICE OR DISCRIMINATION ON THE GROUNDS OF 'RACE'

*The Final Quarter begins with footage from an episode of The Footy Show that aired in 2015.*

In this excerpt host Sam Newman in a piece to camera directly addresses Adam Goodes,

*I've got a, to have a – just to speak to the tormented Adam Goodes. This is just – could I just give him some advice? I know he'd love to take some advice from me. Contrary to opinion, people are not booing you Adam because you're an Aboriginal, they're booing you because you're acting like a jerk.*

The studio audience applauds and cheers. Newman continues, telling Adam Goodes, 'It is on you, as an Australian of the Year to unite and placate people, not to divide and be a provocateur.' Someone in the studio audience interrupts, calling out 'You suck, you racist.'

- The director Ian Darling uses a card to define the word 'racist'. Explain the significance of the insertion of this definition at this point in *The Final Quarter*.
- *So we then get to St. Kilda, who are thinking of having a gay pride game. This is just using the competition again as some political agenda. Why don't we have a boat people day next week. Or what about we have a transgender round and we'll get Caitlyn Jenner to sing at the Grand Final. Now, I am waiting, I am waiting. I am a white, I am a white Anglo-Saxon male protestant heterosexual. I'm waiting for my day to come.* What is Sam Newman's view of the AFL's decision to build a more inclusive game through themed rounds? Do you think themed rounds are a way of making Australian rules football more inclusive, and why?
- 'I was just stunned by the negative reaction I've got to say. Absolutely stunned. I don't understand it.' – Caroline Wilson  
'What he's doing is cutting through. He's forcing our nation to talk.' – Reporter  
'Adam Goodes has been booed for seventeen weeks ladies and gentlemen. It's just not good enough.' – Grant Hansen  
'It's been going on at an unprecedented level for many months and it's ugly.' – Gillon McLachlan  
Why do you think the director Ian Darling included the above statements in the opening sequence?
- The opening sequence also features footage from an episode of *AFL 360*. The transcript of the conversation follows.  
Mark Robinson: Were you moved when you heard the booing on the weekend?  
Nathan Buckley: I'm not listening for it mate. I'm just watching the bloke play.  
Mark Robinson: I know you don't like it. I know you don't like it sometimes, mate.  
Nathan Buckley: And if it wasn't a headline we wouldn't be, it wouldn't ...  
Mark Robinson: But what do we do, just ignore it? Don't blame the media all the time, mate.  
Nathan Buckley: Mate, it happens but you don't have to focus on it heavily.  
Mark Robinson: So we just let it go? So we just let him defend himself? I mean we've got to be able to help people in life. I just think Goodesy's been abandoned on this.  
Nathan Buckley: Let's help him then and talk about what a great player he was and not talk about something else mate.  
What is Nathan Buckley's view of racism in Australian rules football? What is Mark Robinson's view of racism in Australian rules football? How are their views similar or different? What is your personal view of racism in Australian rules football and how do you think racism – both on and off the field – could better be addressed in future?



## \* 2. NICKY WINMAR

On 17 April 1993, in a match against Collingwood, St Kilda's Nicky Winmar was racially abused by members of the Collingwood cheer squad. At the conclusion of the game, which St Kilda won by twenty-two points, Winmar lifted up his jumper and, facing to the crowd, pointed to his skin.

A few days later, Collingwood President Allan McAlister inflamed the situation when he said in an interview, 'As long as they conduct themselves like white people, well, off the field, everybody will admire them and respect them.'

In *The Final Quarter*, Tanya Paolucci from Swans Media asks Adam Goodes what Nicky Winmar's statement meant to him then and what it still means to him twenty years later. Adam Goodes replies,

*Once I started playing footy and, and started to establish myself in the game that I've realised it was just one of those statements that really made me think you know what? I should be proud about my heritage, my culture and who I am.*

- Who is Nicky Winmar?
- What did Winmar achieve during his career as an AFL footballer?
- What racial vilification did Winmar experience during his AFL career and what impact did it have?
- Explain the significance of Winmar's decision to take a stand against racism in the match between St Kilda and Collingwood on 17 April 1993.
- How did the media portray Winmar's decision to express his pride in his identity?
- How did the football community view Winmar's action?
- How was Winmar's action viewed by mainstream

Australian society?

- What is Winmar's legacy and what can all Australians learn from it?

Recommended links:

Australian Football – Nicky Winmar – Player Bio  
<https://australianfootball.com/players/player/nicky%2Bwinmar/12404/>

National Museum of Australia – Nicky Winmar's Stand  
<https://www.nma.gov.au/defining-moments/resources/nicky-winmars-stand/>

'Black and proud': remembering the day Nicky Winmar changed footy forever', *The Guardian*, Jonathan Horn, 17 April 2018

<https://www.theguardian.com/sport/2018/apr/17/black-and-proud-remembering-the-day-nicky-winmar-changed-footy-forever/>

- 'Aboriginal groups are angered over the abuse of St. Kilda's Nicky Winmar at the weekend and have called on the AFL to outlaw racism.' – Jim Waley  
 In 1995, following racial discrimination experienced by players including Nicky Winmar and Michael Long, the AFL introduced Rule 30, now known as Rule 35. What was Rule 30? Why was Rule 30 implemented? Who is Michael Long? What role did he play in the implementation of Rule 30? Why was Rule 30 regarded as groundbreaking? What is Rule 35? Why was Rule 35 implemented? What impact do you think Rule 35 has on the game?

### \* 3. AFL INDIGENOUS ROUND 2013

- What is the AFL Indigenous Round? When was it launched? Why was it launched? Have you ever attended an Indigenous Round match? If you have, share your experience of being a spectator at an Indigenous Round match.
- Aside from the Indigenous Round, how does the AFL recognise and celebrate the contribution of Aboriginal and Torres Strait Islander players to the AFL?

In the 2013 Indigenous AFL Round, the Sydney Swans played Collingwood. During the game, a thirteen-year-old girl abused Adam Goodes, calling him an ape. Security moved in and escorted the girl, a Collingwood supporter from the crowd. Goodes left the field. After the game, Eddie McGuire apologised to Goodes on behalf of Collingwood Football Club.

At a press conference the following day, when asked by a reporter how he was feeling about ‘the whole situation’, Adam Goodes replied,

*Yeah look I'm pretty gutted to be honest. The win, you know the first of its kind in thirteen years, to win by forty-seven points against Collingwood, to play such a pivotal role it just sort of means nothing. You know to, you know come to the boundary line and to hear a thirteen-year-old girl call me an ape, and it's not the first time on a footy field I've been referred to as a monkey or an ape, it was, it was shattering. You know, racism has a face last night and you know it was a thirteen-year-old girl but it's not her fault. She's thirteen. She's still so innocent. I don't put any blame on her. Unfortunately, it's what she hears, the environment that she's grown up in.*

- *It felt like I was in high school again, being bullied, being called all these names because of my appearance and I*

*didn't stand up for myself in high school. I'm a lot more confident, I'm a lot more proud about who I am and my culture and I decided to stand up last night and I'll continue to stand up.* – Adam Goodes

Using this statement as a starting point, identify the reasons why Adam Goodes decided to take a stand against the racial vilification he experienced during the 2013 Indigenous Round. Why was Goodes' criticised for singling out the thirteen-year-old girl who made the racial slur, and do you think this criticism was fair? Goodes also contextualises the thirteen-year-old girl's racialised comment by explaining, ‘but it's not her fault... I don't put any blame on her. Unfortunately, it's what she hears, the environment that she's grown up in’ – what environmental factors do you think contribute to racist attitudes and actions in Australia today, and how do you think these could be effectively addressed in future?

- *I spoke to Adam. He told me what he'd heard and I just apologised to him on behalf of football people in general but particularly on behalf of the Collingwood Football Club...* – Eddie McGuire

Aside from McGuire's apology, what did Collingwood Football Club do about the racial vilification of Goodes? What did the AFL do about the racial vilification of Goodes? Is there anything else you think could/should have been done to address Adam Goodes experience of racism, and wider racism-related issues within the AFL?

How did the media portray this incidence of racial vilification and why is it important to critically evaluate this portrayal? Working with your peers, produce a television news report about the racial vilification of Adam Goodes during the 2013 Indigenous AFL Round that you believe should have been broadcast at the time.

When planning your report, critically reflect on questions such as:

- How will you ensure that **respectful and inclusive language and terminology** will be reflected in your report?
- How will you ensure that diverse perspectives, including Aboriginal and Torres Strait Islander perspectives, are reflected in your report?
- How might your report be used to support Australian society to understand the importance of fostering positive race relations as part of wider **reconciliation** processes?
- Read ‘Collingwood fan banned after racial slur during grand final’ by Michael Fowler, *The Age*, 18 April 2019. A Collingwood cheer squad member has had her club membership revoked for a racial slur aimed at a West Coast player during the 2018 AFL Grand Final  
Recommended link: <<https://www.theage.com.au/sport/afl/collingwood-fan-banned-after-racial-slur-during-grand-final-20190418-p51ffv.html?fbclid=IwAR3ycefboM4BEOFdSjxB1h96Xur7Xecmr2rPOSdxA0D>

**mB-emoybPISNONSI/**

Share your opinion about the club's decision with the class. Do you think the conditions of the twelve-month ban are fair, and why?

- **Richmond Football Club has also suspended a Richmond supporter's membership** for two years for racially vilifying West Coast Eagles forward Liam Ryan on social media.  
Recommended link: <<https://www.theage.com.au/sport/afl/richmond-suspends-member-for-racially-vilifying-west-coast-s-liam-ryan-20190326-p517s4.html>>

Do you think bans such as these will make a difference to the culture of barracking at AFL matches, and why? Are there any other measures that you think could be put in place to take effective action against racism, and foster positive race relations, within the AFL and wider Australian society?

## \* 4. RACISM. IT STOPS WITH ME

The 'Racism. It stops with me' campaign is part of the National Anti-racism Partnership and Strategy which was launched in August 2012.

The National Anti-racism Partnership is led by the Australian Human Rights Commission. Adam Goodes was part of a 2013 television campaign which stated that racism has no place in sport. Watch the video online at <<https://www.youtube.com/watch?v=ASsZ-u9YV3c>>.

Learn more about the campaign online at <<http://itstopswithme.humanrights.gov.au/>>.

- Can a television campaign make a difference, and why? Given the chance, what would you do to convince Australians that racism has no place in sport, nor in wider society? Storyboard a thirty-second television public service advertisement. Pitch your idea to the class.

Note to teachers: The 'Racism. It stops with me' website is a recommended resource. Students should be given time to explore the website and should be directed to read the information provided on the About Racism and Respond to Racism pages of the website.

## \* 5. 'A SLIP OF THE TONGUE'

**Less than a week after he actually apologised publicly to Goodes, Collingwood Club President Eddie McGuire effectively repeated the very same insult. Speaking on Triple M's *Hot Breakfast with Eddie McGuire*, Eddie McGuire suggested Adam Goodes should promote an upcoming production of the musical *King Kong*. By mid-afternoon McGuire was forced to confront the growing backlash.**

- What is 'casual racism' – how does it operate and what impacts can it have? Do you think casual racism is part of the culture of AFL? How do you think casual racism could be addressed in the AFL and wider Australian society?
- 'Good evening. Eddie McGuire's blaming a slip of the tongue for reigniting the Adam Goodes racism controversy.' – Peter Hitchener  
'Football's racism row has erupted again.'  
– Newsreader  
How did the media portray Eddie McGuire's comments about Adam Goodes and (why) do you think this was an accurate or appropriate portrayal?

In *The Final Quarter*, a card is used to define racial vilification as 'a public act that could incite or encourage hatred or severe ridicule on the basis of race'. Eddie

McGuire initially denied that his statements were a racial vilification of Adam Goodes.

- *Adam was really upset. As he said to me today, it took him aback because we'd been through so much together. Regardless of the situation, I apologised to Adam Goodes and to the Indigenous people of Australia and to every Indigenous sports person. I made a mistake, I made a slip of the tongue. I put my foot in my mouth. I made a blue.* – Eddie McGuire  
Spend time as a class discussing Eddie McGuire's explanation of his behaviour. Like Peter Hitchener, McGuire labels his on-air comments as 'a slip of the tongue'. Do you think this label is appropriate, and why?

Andrew Demetriou, Chief Executive Officer of the AFL at the time, described the incident of racial vilification as 'very un-Eddie'. Do you think this explanation was as ill-judged as McGuire's on air comments, and why? What other excuses were offered for McGuire's behaviour? Do you think there were really any well-founded excuses for McGuire's behaviour, and why?

- Watch the interview from *AFL 360* in which Eddie McGuire is interviewed by Mark Robinson. Robinson asks McGuire if he racially vilified Adam Goodes. Time code: 00:15:03–00:16:52

What do McGuire's responses to Robinson's questions reveal about his understanding of racial vilification? Who is Heritier Lumumba (formerly known as Harry O'Brien)? How did he choose to respond to McGuire's racial vilification of Adam Goodes? Why was his response regarded as controversial? Do you agree with Lumumba that 'Australia is very casual with racism,' and why?

Do you think Eddie McGuire's statements damaged his credibility, and why? Do you think McGuire's statements damaged Collingwood Football Club's credibility, and why? Do you think McGuire's statements damaged the AFL's reputation, and why? Do you think Eddie McGuire appropriately reprimanded for his racial vilification of Goodes or do you agree with those who claim that Eddie 'got off lightly,' and why?

- 'So distraught is Goodes over Eddie McGuire's "King Kong" jibe, he might opt out of playing this weekend.' – Reporter
- 'But if I'm feeling it this morning, I can only imagine what Adam Goodes has felt all his life.' – Eddie McGuire

How do you think Eddie McGuire's statements impacted on Adam Goodes feelings and experiences, and why? Why is it important to take action against racism, and to acknowledge the resilience of Aboriginal and Torres Strait Islander peoples in the face of racial discrimination?

## \* 6. AUSTRALIAN OF THE YEAR 2014

**'This Australia Day weekend, we celebrate our history, our land, our people, our unity.' – Tony Abbott**

Adam Goodes was named Australian of the Year in 2014.

Recommended links:

Adam Goodes – Honour Roll – Australian of the Year Awards

<https://www.australianoftheyear.org.au/honour-roll/?view=ullView&recipientID=1144/>

Australian of the Year 2014 – Adam Goodes

<https://www.youtube.com/watch?v=6b-ByVi6uAg/>

- *Wow. Thank you so much, Prime Minister. I'd like to acknowledge that this land we are meeting on is traditional land of the Ngunnawal people. I pay my respect to Elders past and present. I myself am a very proud Indigenous man from Adnyamathanha and Narungga tribes. Thank you Australia for this award. It is a huge honour. – Adam Goodes*

Why was Adam Goodes named Australian of the Year 2014?

Drawing on the footage featured in *The Final Quarter* and online research, write an analysis of the media's portrayal of Adam Goodes being named Australian of the Year 2014.

Goodes appeared on a number of morning television programs. During the interviews, attention turned to Australia Day (January 26) now being referred to as

"Survival Day" or "Invasion Day" in the context of a wider 'Change the Date' debate.

In answer to Andrew O'Keefe's question 'Is Australia Day one of mixed emotions for you given what it signified for Aboriginal people in Australia?', Goodes replied,

*For me it has been a journey up until this point. So there was a lot of anger and a lot of sorrow for this day and very much the feeling of Invasion Day. But in the last five years you know I've really changed my perception of what is Australia Day, what it is to be Australian and for me it's about celebrating the positives, that, you know, we are still here as Indigenous people. Our culture is one of the longest surviving cultures in the world, over forty thousand years, and that is something that we need to celebrate and all Australians need to celebrate. And if there are people out there thinking that today's a great day for Australia, well it is. It's a day we celebrate you know over two hundred and twenty-five years of European settlement and that's who we are. Right now that's who we are as a nation, but we also need to acknowledge our fantastic history, Aboriginal history of over forty thousand years and, and just know that some Aboriginal people out there today are feeling a little bit angry, are feeling a little bit soft in the heart today because of that – and that's okay as well.*



What does Adam Goodes' response reveal about his feelings towards Australia Day being celebrated on January 26 – the anniversary of the 1788 arrival of the First Fleet of British ships? Why are Adam Goodes' feelings and perspectives – and the perspectives of Aboriginal and Torres Strait Islander peoples across Australia – important to actively acknowledge in the context of the current 'Change the Date' debate?

[www.reconciliation.org.au/wp-content/uploads/2018/01/january-26-ra-letstalk\\_v1-00000003-1.pdf](http://www.reconciliation.org.au/wp-content/uploads/2018/01/january-26-ra-letstalk_v1-00000003-1.pdf)

A card used in *The Final Quarter* provides the following definition of 'invasion'

Invasion: the act of invading or entering as an enemy an unwelcome intrusion into another's domain

Many Australians do not celebrate Australia Day on 26 January. This is particularly the case for Aboriginal and Torres Strait Islander Australians, who may instead celebrate their survival despite the often intergenerational impacts of unjust colonial histories. This is why January 26 is instead referred to as "Survival Day". Other opponents of Australia Day may call it "Invasion Day" to express the regret and sadness remembered about the landing of the first fleet.

If Andrew O'Keefe asked you what Australia Day means to you, how would you respond, and why?

Do you think it is possible to make Australia Day an inclusive celebration? Provide evidence to support your answer.

How could Australia Day be made an inclusive celebration?

Most nations celebrate their national day on the date of independence from their colonial power, not the day of colonisation. When did Australia become an independent nation?

Do you think that the date that we celebrate Australia Day should change? What day do you think should become Australia Day? Do you think that such a change would promote reconciliation?



## \* 7. CONSTITUTIONAL RECOGNITION

In 2014, the premiere of *Utopia* in Redfern was attended by 4000 people. Directed by John Pilger, *Utopia* is a film about the ongoing national silence about the brutalising of Aboriginal and Torres Strait Islander Australians. Adam Goodes was present at the premiere.

Recommended link:

<http://johnpilger.com/videos/utopia/>

After the screening, Goodes wrote about *Utopia*, saying that it had moved him to tears and expressing frustration that it was being ignored by the majority of non-Indigenous Australians.

- Read Adam Goodes' article online at <https://www.smh.com.au/opinion/hostility-to-john-pilgers-film-a-denial-of-nations-brutal-past-20140302-33ttx.html#ixzz2urFm0hTs/>.
- Why does Goodes argue that *Utopia* should be required viewing for every Australian?

*The Final Quarter* documents Goodes' participation in the 'RECOGNISE' campaign for the constitutional recognition of Aboriginal and Torres Strait Islander Australians, which led to the release of the landmark Uluru Statement from the Heart. ([https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru\\_Statement\\_From\\_The\\_Heart\\_0.PDF](https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru_Statement_From_The_Heart_0.PDF))

- *There's nothing in the constitution right now. Not a single word that mentions that anyone was here in 1788. So we need to acknowledge that simple fact and include the First Australians in our constitution at long last.* – Adam Goodes

Your task is to research constitutional recognition. Use the thinking strategy 5Ws and 1H to scaffold your research.

Recommended links:

Australian Government – Department of the Prime Minister and Cabinet – Constitutional Recognition

<https://www.pmc.gov.au/indigenous-affairs/constitutional-recognition/>

Australian Human Rights Commission – About Constitutional Recognition

<https://www.humanrights.gov.au/publications/about-constitutional-recognition/>

How did the media portray and respond to Adam Goodes' stance on constitutional recognition?

- *G'day. I'm Adam Goodes and I'd like to talk to you about RECOGNISE. RECOGNISE is the movement to change the Australian constitution and acknowledge the proud history of our First Australians and to make sure there's no place in it for discrimination. It's so great to see the AFL and the players and the supporters from the clubs getting right behind it.* – Adam Goodes

What role did the RECOGNISE campaign play in promoting constitutional recognition of Aboriginal and Torres Strait Islander Australians? What does the Uluru Statement from the Heart articulate about Aboriginal and Torres Strait Islander peoples' aspirations around having a First Nations voice enshrined in the Constitution? What do you think the next steps are in terms of supporting the Uluru Statement from the Heart, and why?

- News Corp commentator Andrew Bolt disagreed with the campaign to change the constitution saying:  
*I don't believe in any token movement that is the start of dividing us by race. All this monkeying around about you know who was recognised first and this and that and I want special rights – that is just so much palaver.* Why does Bolt oppose constitutional recognition? How did he view the RECOGNISE campaign, and why do you think this might be?

Working as a class, list the arguments for and against the constitutional recognition of Aboriginal and Torres Strait Islander Australians.

Write a letter to the editor expressing your opinion about constitutional recognition, taking diverse perspectives – including diverse Aboriginal and Torres Strait Islander perspectives – into account.

## \* 8. INDIGENOUS ROUND 2014

During Round 9 of the 2014 AFL season, Sydney Swans played Essendon and Adam Goodes was racially abused by an Essendon supporter. The perpetrator was 'outed' by another Essendon supporter in an online forum. Gillon McLachlan, AFL CEO commented, 'Fellow supporters last week pointing individuals out says a huge amount about how far we've come but we know we've got a long way to go yet.'

Unveiling the Swans' new Indigenous jersey alongside his mother at the SCG, Goodes acknowledged that the ongoing racial vilification was disappointing.

- 'For nearly the first hundred years of our great game we could name nearly all the Indigenous players on one hand to now, eleven percent of the football population. It's an amazing story.' – Eddie McGuire

Your task is to make a poster that provides a profile of an "Aboriginal and/or Torres Strait Islander" AFL player. As a class, agree on the use of design elements and principles, so that each student's individual poster forms part of a collection. Display the posters in the school gymnasium or approach a local football club and ask if the posters can be displayed in their clubroom.

<https://www.aflplayers.com.au/article/afl-players-launch-2019-indigenous-map/?sfns=mo>

As Australian of the Year, Adam Goodes participated in the Indigenous Round in 2014, playing in the guernsey his mother designed.

- The Indigenous Round 2014 was the first time that every side in the competition wore a guernsey especially designed for the round. What jumper did your favourite AFL team wear? Draw an image of the guernsey that your favourite team wore. Who designed this guernsey? Beneath the guernsey, write the description that the artist(s) provided to explain the significance of the design.

Goodes also participated in The Long Walk which preceded Dreamtime at the 'G, the annual Australian football match



between AFL clubs Essendon and Richmond during the Indigenous Round.

- What is The Long Walk? When did The Long Walk begin? What was the objective of the first Long Walk and how has this objective been supported by subsequent Long Walk events? How has The Long Walk movement made a difference to the lives of Aboriginal and Torres Strait Islander peoples, and to reconciliation in Australia?

Recommended link:

The Long Walk

<<http://www.thelongwalk.com.au>>

- Andrew O'Keefe: Alan, does the AFL need a round as such as the Indigenous Round in order to take a stand against racism?  
Alan Jones: Certainly not, Andrew. Look, this is a form of, a reverse form of apartheid isn't it? I mean, it's the new

game in town. If you think you've been racially abused, then apparently you are. I mean we had this spectacle last year of a little thirteen-year-old girl at that Swans/ Collingwood game in Melbourne. She used a word. She had no idea. I have to say at the time, the word that was used, I had no idea it was a form of abuse.

Alan Jones is a radio broadcaster, well-known for being outspoken and controversial. Why do you think Jones objects to the AFL Indigenous Round and what do you think the response to this objection might be from Aboriginal and Torres Strait Islander (sports)people as well as the wider AFL/Australian community?

In the interview, Jones makes the claim that the more someone talks about their experience of racism the more likely they are to be the victim of racism. Had you been interviewing Jones, how would you have responded to this assertion?



## \* 9. BOOING

- What is booing and when and why do people boo?
- Do you think booing is a part of AFL culture? Have you ever been at a football match when supporters were booing? Do you know why they were booing and what do you think the impacts of that booing might be?

The persistent booing of Adam Goodes started during the 2014 season and became increasingly noticeable as the season progressed.

- *It's not something that I'm not used to. It's been many a times being booed at football grounds but sometimes it's a mark of respect, you know, that the opposition fans don't want you to play well.* – Adam Goodes  
Adam Goodes made this claim to reporters in September 2014. Do you agree that booing during an AFL match may sometimes serve as 'a mark of respect'? Provide reasons and evidence to support your answer to this question. What reasons are given to explain why AFL spectators booed Goodes during

the 2014 AFL season?

Sydney Swans started the 2015 season with five wins and two losses. Adam Goodes was booed from the first game of the season.

- 'Adam Goodes has been booed for seventeen weeks, ladies and gentlemen, and it's just not good enough.' – Grant Hansen

Grant Hansen, the co-host of *Marngrook Footy Show* made the following claim about the ongoing harassment of Adam Goodes.

Why was Adam Goodes booed during the AFL 2015 season? What motivated Hansen to claim that the booing was 'just not good enough'?

- Imagine that you are involved in planning a panel-style television show segment about the issue of booing during AFL games. You will need to write a script for your segment and rehearse the segment before presenting it to the class. Base your segment on critically discussing the booing that has been heard during the AFL 2019 season, and what the response to this booing has been.



## \* 10. INDIGENOUS ROUND 2015

The Indigenous Round 2015 marked the twentieth anniversary of the AFL's racial vilification policy. The Sydney Swans played Carlton at the Sydney Cricket Ground (SCG).

After kicking his first goal in the second quarter, Adam Goodes celebrated his success by performing a war cry. A card informs the audience of *The Final Quarter* that a war dance is a ceremonial dance performed before a battle or to celebrate victory.

- 'And look at Goodesy! He's got a bit of a dance going! It's a bit of a tribal dance!' – Anthony Hudson  
'So a war-cry from Adam here.' – Bruce McAvaney  
'And Goodes goes and hams it up with the crowd! It looked like a traditional warrior dance as he headed out toward the boundary.' – Gerard Whateley  
'That will light up over the weekend like nothing else.' – Garry Lyon  
'Probably best not to do it, though. Still, none of my business.' – Dennis Cometti  
'It's obviously going to be a polarising thing but on Indigenous round he feels so proud of his heritage and he doesn't care what anyone else thinks.' – Jon Ralph

Drawing on the match commentary featured in *The Final Quarter*, write an analysis of the commentators' understanding or interpretation of Adam Goodes' expression of his culture. Do you think the commentary was informative or insensitive? Provide reasons and evidence to support your answer to this question.

In an interview with Matthew Richardson, Adam Goodes explained that the war cry was inspired by, and a tribute to, the Under 16 Flying Boomerangs and was a way of expressing his pride about his identity and sense of belonging.

- *If we're telling our people out there that you can't represent your culture or represent where you come from, in a round that is specifically about acknowledging Aboriginal and Torres Strait Islander people, what are we saying?* – Adam Goodes

How did the media portray Adam Goodes' war cry after the game? How did the AFL community respond to Goodes' war cry? How did Aboriginal and Torres Strait Islander communities and the wider Australian community respond to Goodes' war cry, and the media portrayal of it? Why do you think some view Goodes' behaviour as divisive or offensive? What did the response suggest about the understanding and acceptance of Aboriginal and Torres Strait Islander cultures in mainstream Australian society and about the current state of reconciliation in Australia? Explain the significance of comedian and television presenter Charlie Pickering's analysis of Eddie McGuire's criticism of Goodes' failure to inform the media that he was 'planning to do some sort of war-cry'.

Given the reactions to Goodes' celebration of his on-field achievement during the Indigenous Round, television presenter Waleed Aly observed,

*I think it was the fact that this was some kind of cultural expression that some people found confronting that is the issue. And this is the thing about it that has mystified me all week. And it's not as simple as it being about race. It's about something else. It's about the fact that Australia is generally a very tolerant society, until its minorities demonstrate that they don't know their place.*

- Do you think that Aly's claim made in 2015 about the intolerance of Australian society is still relevant? Consider encouraging students to analyse this question in the context of the latest (2018) Australian Reconciliation Barometer report findings, particularly those relating to the race relations dimension of reconciliation  
Recommended link: see: <[https://www.reconciliation.org.au/wp-content/uploads/2019/02/ra\\_2019-barometer-brochure\\_web.single.page\\_.pdf](https://www.reconciliation.org.au/wp-content/uploads/2019/02/ra_2019-barometer-brochure_web.single.page_.pdf)>

## \* 11. RACISM HURTS

During Round 17 on 26 July 2015, Sydney Swans played West Coast Eagles at Perth's Domain Stadium, Adam Goodes was booed by spectators. By the final quarter, teammate Lewis Jetta had had enough. His war dance, directed at West Coast fans, was a show of support for Goodes. After the game, Jetta offered the following explanation of his behaviour: 'He's a superstar of the game, a superstar for us, the Swans. You know and it's just you know fans need to show more respect.'



- 'We want our fans to support our team but there are some boundaries that need to be observed. We cannot and will not condone racist behaviour'. – Trevor Nisbett, West Coast Eagles CEO  
'It's bullying at best and racism at its worst.' – Damien Hardwick, Richmond Coach  
'If you continue to boo Adam Goodes, well you're a racist and you're a bigot.' – Ross Lyon, Fremantle Coach  
'The Swans' position on this matter is very clear: you cannot be a little bit racist. Paying thirty dollars to come to a game of football does not give somebody the right to humiliate, to taunt, to bully, to racially vilify anybody and we will not accept it and the game will not accept it.' – Andrew Pridham, Sydney Swans Chairman  
Following the game, AFL Chief Executive Officer Gillon McLachlan asked fans to stop booing Adam Goodes, *The booing's been going on for some time against Adam Goodes and, you know, I think we're at the stage where I don't think people even know why they're doing it but I want to make the comment that it's, it's obviously hurting Adam but it's hurting a lot of people in our industry. It's having an impact and you know we've got the best supporters in the world. I want to remind people actually that it's got to a point now where it's having an impact and I ask people to refrain...*  
Using these statements as a starting point, discuss the response of key AFL figures to the racial vilification of Adam Goodes and the significance of their responses.  
Recommended link: <<https://www.sydneyswans.com.au/news/2015-07-27/afl-calls-on-fans-to-stop-booing>>.
- Journalist: Is this racism, Gillon, do you think, from fans?  
Gillon McLachlan: I don't know.  
What should Gillon McLachlan have said in response to the journalist's question?

In the middle of the 2015 AFL season, Adam Goodes decided to take leave. News reports suggested that he was contemplating immediate retirement.

- Drawing on *The Final Quarter* and online research, what were the negative impacts of the racial vilification experienced by Goodes during the 2013–2015 AFL seasons?

- *But the question everyone's asking about the booing is the same question hey asked about your favourite character in Friends, is it racial? To tell us why it's not racial, release the middle aged white men!*  
Watch from 00:56:45 to 00:58:02.  
Did Charlie Pickering's commentary make you laugh? Why? What is Pickering condemning in this segment? Who is Pickering condemning in this segment? What is Pickering's objective in this segment? How does Pickering use humour to effectively convey his message and persuade his audience?
- *If we could just spare each other from the soul searching and the hysteria that's gone on. If this wasn't so gratuitously and patronisingly petty, it'd be laughable. From one Australian to another Australian. I'm an Australian, so is Adam Goodes. Adam, you're not as important as you think you are. That's A, and B, you take yourself far too seriously. Unfortunately, you're not well enough equipped to deal with the fracas and the saga that you've caused. You're just not capable of dealing with it hence the fact that you've gone into hiding, you're not playing anymore. It is on you as an Australian of the Year to unite and placate people not to divide and be a provocateur.* – Sam Newman  
*Try to understand that when people boo Adam Goodes, they may do so for a range of reasons and race in my view is certainly an element of that. What do we hear? We don't hear just a boo. We hear the howls of humiliation that we often grew up with as Indigenous people. The howls of humiliation that echo across two centuries of dispossession and injustice and suffering and the visceral experience of racism. Not just as an abstract concept, but the mark it leaves on your body and the mark it leaves on your soul.* – Stan Grant  
Write a comparison of Sam Newman and Stan Grant's view of the racial vilification of Adam Goodes and the damaging nature of this vilification. How does your comparison help to highlight the importance of critically engaging with diverse perspectives – including Aboriginal and Torres Strait Islander perspectives – within the media and wider spheres?

## \* 12. #ISTANDWITHADAM

On 1 August 2015, the AFL community united to take a stand against racism. Thousands of fans flocked to the stadium with their homemade banners and signs showing their support for Adam Goodes. Two leading Australian daily newspapers, *The Age* and the *Sydney Morning Herald*, wrapped their Saturday editions with a poster, asking readers to join the campaign #StandWithAdam.

- 'Racism exists in Australia and it needs to be addressed and we're proud that Adam's done it and we're here to support him.' – Supporter  
Use the Internet to research the #StandWithAdam social media campaign.  
Drawing on the footage featured in *The Final Quarter* and your online research about #StandWithAdam, analyse and evaluate the impact of the social media campaign. Use the following questions to scaffold your research. What was #StandWithAdam social media campaign? Who initiated the campaign? Why

did they initiate the campaign? What did they hope the campaign would achieve? Who supported the campaign? How did people and organisations show their support? Who opposed the campaign? Why did they oppose the campaign? Did the campaign make a difference?

Why did Geelong and Sydney Swans run through the one banner during their Round 19 game? Explain the significance of Sam Newman's criticism of the mutual banner and his defence of those supporters who continued to boo Adam Goodes.



The booing of Adam Goodes continued in the rounds that followed and persisted into the finals.

- Read 'Boo Adam Goodes and you boo all of us' written by Brooke Boney and published in the *Huffington Post* on 13 September 2015.  
Recommended link: <[https://www.huffingtonpost.com.au/brooke-boney/adam-goodes-booed-again\\_b\\_8127980.html](https://www.huffingtonpost.com.au/brooke-boney/adam-goodes-booed-again_b_8127980.html)>  
Write an analysis of how Brooke Boney uses argument and language to persuade. Use the following questions to scaffold your analysis of the opinion piece. What is the issue being debated?

Who is Brooke Boney and what is the context of, and reasons behind, her interest in this issue? What is the main contention of the article? Who is the audience of the article? Identify the arguments Boney uses to support her main contention. What is the main tone of the article? How does Boney use tone to persuade? What is the main emotion Boney is trying to make the reader feel? How does Boney use language and persuasive devices including the use of visual material to persuade?

\* 13.

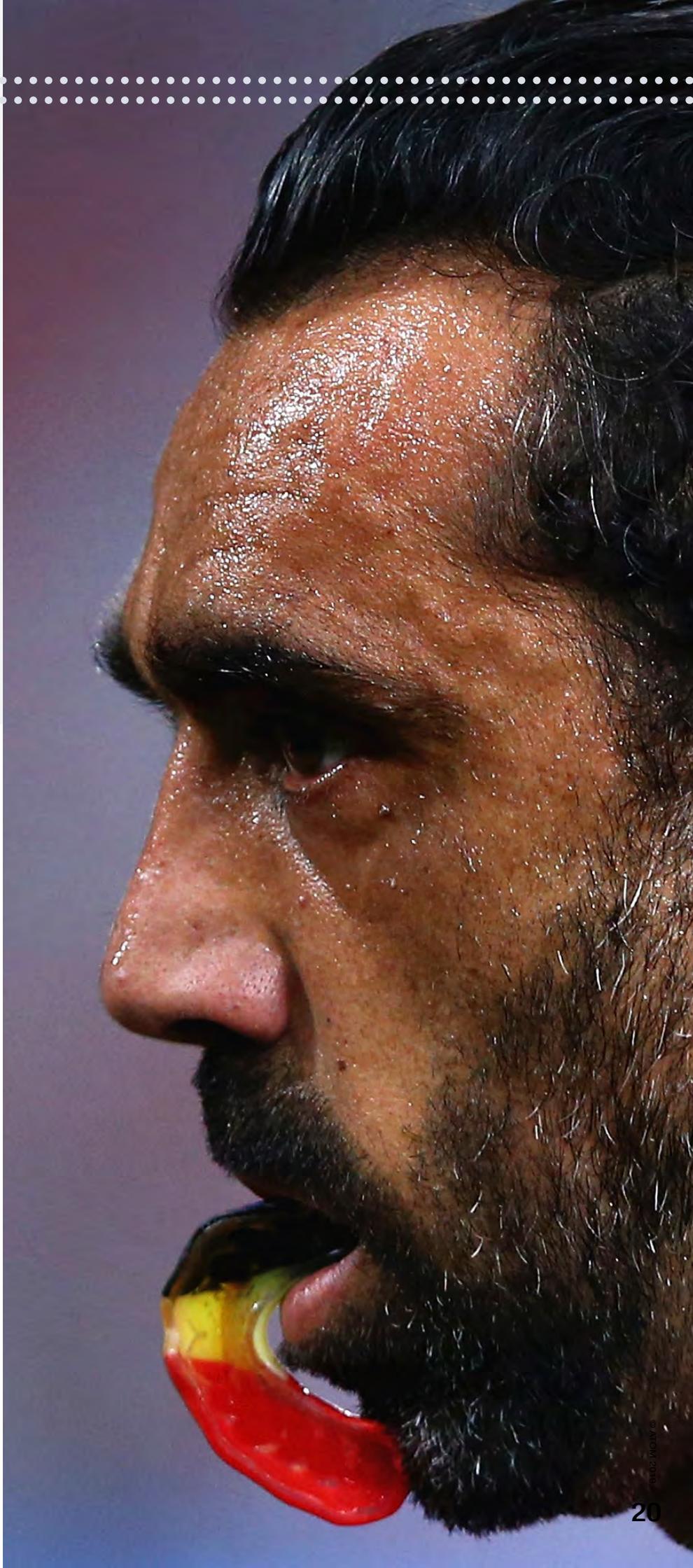
**19 SEPTEMBER 2015**

*In the winter of 2015, Australia turned to face itself. It looked into its soul and it had to ask this question: who are we? What sort of country do we want to be? And this happened in a place that is most holy, most sacred to Australians. It happened in the sporting field, it happened on the football field. Thousands of voices rose to hound an Indigenous man. A man who was told he wasn't Australian. A man who was told he was an Australian of the Year. And they hounded that man into submission. – Stan Grant*

- How does Stan Grant's statement position his audience to view the racial vilification of Adam Goodes, and what do you think is the value of this statement/position?

Adam Goodes announced his retirement from AFL on 19 September 2015. In the semi-final Sydney Swans versus North Melbourne, Adam Goodes was booed until the final siren. He declined to participate in the traditional parade of retiring players at the 2015 Grand Final. It was feared that he would be booed again. Six months later, AFL CEO Gillon McLachlan apologised for not acting sooner to stop the booing of Adam Goodes.

- Do you think that Adam Goodes was booed into retirement? Provide reasons and evidence to support your answer to this question.



# INVESTIGATION: RACISM IN AUSTRALIAN SOCIETY

In an interview with BBC sports journalist Rob Bonnet in December 2014, Adam Goodes observed, 'the history of our country is built on so much lies and racial policies and things that have suppressed my people and lots of minorities in this country'. Melbourne radio presenter Neil Mitchell criticised Goodes for his statement saying 'the sooner he steps down, the better' from his position as Australian of the Year. Television journalist Joe Hildebrand speaking on *Studio 10* suggested that Goodes should start focusing of solutions rather than 'the problems that we have in Australia'. Actor and activist Jack Charles speaking on the ABC's Q&A defended Goodes' stance, acknowledging Australia is 'uniquely racist against Aboriginal Australians'.

- What is racial diversity? What is racial equity? What is racial inclusion? Why is it important to acknowledge and support racial diversity, equity and inclusion?

The Racial Discrimination Act 1975 aims to ensure that Australians of all backgrounds are treated with equality and equity. This Act makes it against the law to treat someone unfairly, or to discriminate against them, on the grounds of race, colour, descent, national or ethnic origin and immigration status. It also makes racial hatred against the law.

Recommended link:

<https://www.legislation.gov.au/Details/C2014C00014>

- What does the racial abuse that Adam Goodes experienced during his time as an AFL footballer suggest about the positive and negative attitudes about racial diversity that exist in Australian society? Why do you think some Australians have a positive attitude to racial diversity? Why do you think some Australians have a negative attitude to racial diversity? How do you think positive attitudes about, and actions towards, acknowledging and celebrating unity in diversity can be better fostered into the future?
- How racially diverse is Australia? Your task is to work as part of a small research group to investigate this question. Present your findings as a Google Slides or PowerPoint presentation.
- What are the benefits of being part of a racially diverse society? Working as a class, compile a list of the 'positives' of racial diversity?
- 'Here's a, a straight forward question. Just how racist is Australian society do you think?' – Sarah Harris  
If you were asked this question, how would you respond?

To develop a more extensive unit of work about the issue of racism in Australia, teachers are encouraged to access:

- 'Tackling racism in Australia: A unit of work for the Australian Curriculum Health and Physical Education, Years 9 and 10' online at [https://www.humanrights.gov.au/sites/default/files/AHRC\\_RightsEd\\_Race\\_Yr9\\_10.pdf](https://www.humanrights.gov.au/sites/default/files/AHRC_RightsEd_Race_Yr9_10.pdf).
- 'Take Action Against Racism' RAP Action on Reconciliation Australia's Narragunnawali platform <https://www.narragunnawali.org.au/rap/actions/30/take-action-against-racism>

## CLASS FORUM

Hold a class forum. Each student is required to prepare a one-minute statement that offers their answer to the question: do you think sport can help to create a more inclusive Australian society? Provide reasons and evidence to support your answer to this question.

## USING ARCHIVAL MATERIAL

*The Final Quarter* tells the Adam Goodes' story through archival material.

- Read Ian Darling's director statement. Spend time as a class discussing Darling's directorial decisions.
- List the types of archival material used in *The Final Quarter*.
- Working as a class and by drawing on evidence from the documentary, make a list of the likely challenges of making *The Final Quarter*.
- Drawing on Ian Darling's director statement and *The Final Quarter*, write an analysis of the documentary's use of archival sources.
- Ian Darling believed that using archival material would achieve a more truthful account of Adam Goodes' story. Do you think that *The Final Quarter* offers a truthful account of Adam Goodes' story?

## IAN DARLING, DIRECTOR

Ian Darling is the Director and Producer of *The Final Quarter*. He is an award-winning documentary filmmaker and Executive Chair of Shark Island Institute in Sydney.

His Director and Producer credits include *Paul Kelly – Stories of Me, The Oasis, Suzy & the Simple Man, In the Company of Actors, Alone Across Australia, Woodstock for Capitalists, Polly & Me, and The Soldier*. He is an executive producer of *2040, The Fourth Estate, The Bleeding Edge, Unrest, Inventing Tomorrow* and *How to Change the World*.

Ian Darling, AFI/AACTA award-winning director, received the 2018 AACTA Byron Kennedy Award. He is the founder of Documentary Australia Foundation and Good Pitch Australia.

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Graphics	Paul Ducco
Colourist	Annelie Chapple at Blue Post
Closing Credits Song: Every Day My Mother's Voice	Written by Paul Kelly. Performed by Paul Kelly, Dan Sultan and The Band. Published by SONY/ATV MUSIC PUBLISHING AUSTRALIA



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