

# Civics and Citizenship Level 10

## Chapter 3 — Citizenship, diversity and identity

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## Taking part in civic life: people, groups and global citizenship

**Curriculum trace.** Knowledge and Understanding · Citizenship, diversity and identity · VC2HC10K09.

Draws on VC2HC10K09.E01, VC2HC10K09.E02, VC2HC10K09.E03 and VC2HC10K09.E04.

This section owns **VC2HC10K09** and draws on its elaborations .E01–.E04. It takes forward the Levels 7–8 idea that Australia is culturally diverse and that Australians express many different identities (VC2HC8K09, VC2HC8K11, VC2HC8K12). Here, that diversity is examined through **participation**: how individuals and groups act in civic life at every scale, the gaps they find and fill, the influence of migrant and diaspora communities, the power different groups hold or are thought to hold, and the cultural mixing that follows when communities live together.

### Theory

#### Part 1 — Taking part in civic life, and finding its gaps (VC2HC10K09.E01)

Two terms in the curriculum’s title are used before they are defined anywhere, so this section states its working definitions at first use and reasons within them.

**Defined term — *civic life*.** The Victorian Curriculum uses *civic life* but does not define it. This section treats it as: *the shared life of a community — its public spaces, services, clubs, decisions and debates — as something people take part in as members, not just watch or use*. It runs from the school and the street to the whole world.

**Defined term — *global citizenship*.** The curriculum also uses *global citizenship* without defining it, and the term is contested: there is no world government, so nobody can hold global citizenship the way they hold Australian citizenship. This section therefore treats it as: *acting as a member of a community wider than your own country — making choices and taking part in ways that consider people beyond Australia’s borders, alongside your Australian citizenship*. Every question in this section is answerable on that definition alone.

Participation is broader than voting. The Australian Bureau of Statistics asks Australians how they help and volunteer, and its General Social Survey counts three distinct levels of taking part.

#### How Australians take part: three levels of helping, 2025

**Unpaid help to someone outside their household**  
in the four weeks before the survey **45%**

**Informal volunteering (unpaid work for others)**  
in the four weeks before the survey **30%**

**Volunteering through an organisation**  
in the 12 months before the survey **23%**

Informal help and informal volunteering are counted by the ABS separately from volunteering through an organisation. All three are ways of taking part in civic life.

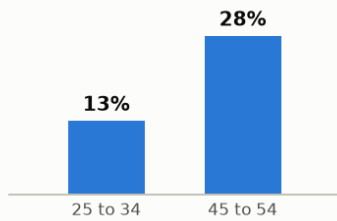
Prepared by ClassBasics from the Australian Bureau of Statistics, General Social Survey: Summary Results, Australia, 2025 (released 6 May 2026), retrieved 26 August 2026.

A horizontal bar chart of three levels of helping in Australia in 2025 — unpaid help to someone outside the household, 45 per cent; informal volunteering, 30 per cent; and volunteering through an organisation, 23 per cent

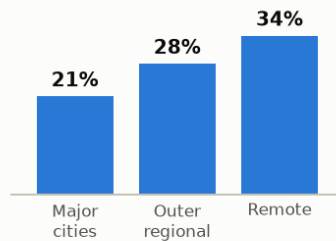
Because participation is something people choose, there are always needs that no group is meeting yet. Elaboration .E01 calls these **gaps in civic contributions**. A gap can sit in person (a town with no youth service), online (new families with no page where they can find local clubs), or both. The survey also shows *where* the gaps are — which groups of people take part less, and why.

## Where are the gaps? Formal volunteering, 2025

By age group (years)



By region



Volunteering is lowest among people aged 25 to 34, but outside the big cities volunteer at higher rates.

Top reasons for not volunteering: 'no time' (47%) and 'not interested or no need' (36%). A gap is a place where fewer people take part — and where new groups or new ways of taking part may be needed.

Prepared by ClassBasics from the Australian Bureau of Statistics, General Social Survey: Summary Results, Australia, 2025 (released 6 May 2026), retrieved 26 August 2026.

Two bar charts showing gaps in formal volunteering in 2025 — by age group, with 13 per cent for people aged 25 to 34 against 28 per cent for people aged 45 to 54, and by region, with 21 per cent in major cities, 28 per cent in outer regional areas and 34 per cent in remote areas — plus the most common reasons people give for not volunteering

Elaboration . E01 asks for individuals **and communities** — **religious and cultural groups among them**. The table below lines up seven real Australian cases — emergency services, land care, drought support, a faith-based charity, a statutory multicultural body and a youth fundraiser.

### Groups active in Australian civic life

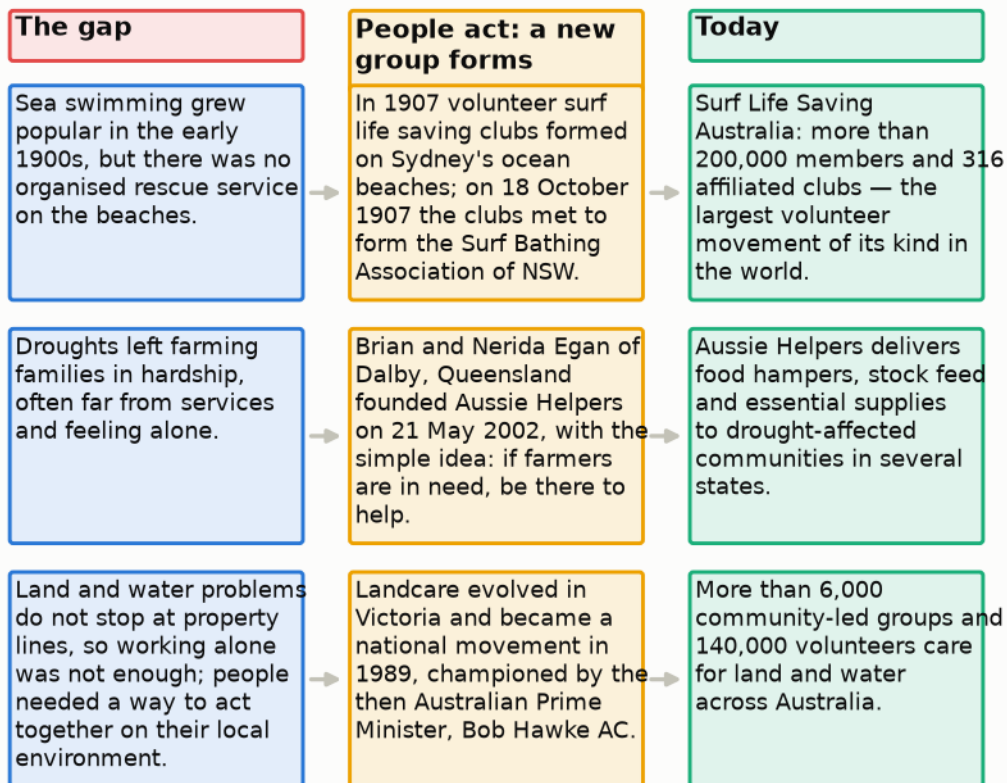
| Group                                                | What it does                                                                                                                            | Size and reach                                                                          | Started                                                          |
|------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|------------------------------------------------------------------|
| <a href="#">Surf Life Saving Australia</a>           | Volunteers patrol beaches and rescue people in the surf; the largest volunteer movement of its kind in the world.                       | More than 200,000 members; 316 affiliated clubs.                                        | First clubs in 1907 on Sydney's ocean beaches.                   |
| <a href="#">Country Fire Authority (Victoria)</a>    | Fire and emergency service run largely by volunteers across regional and outer-metropolitan Victoria.                                   | More than 50,000 members across Victoria.                                               | Long-running Victorian service.                                  |
| <a href="#">Landcare Australia</a>                   | Community groups working on land, water and habitat care — 'all Australians actively caring for the land and water that sustains us'.   | Over 6,000 groups and more than 140,000 volunteers.                                     | Began in Victoria; Landcare Australia established 1989.          |
| <a href="#">Aussie Helpers</a>                       | Supports farming families in hardship, especially in drought: food hampers, stock feed and essential supplies.                          | Works across drought-affected regions in several states.                                | Founded 21 May 2002 at Dalby, Queensland.                        |
| <a href="#">St Vincent de Paul Society (Vinnies)</a> | Supports people in need through visits, meals, opportunity shops and other services.                                                    | More than 200 services across Australia.                                                | Long-running national charity.                                   |
| <a href="#">Victorian Multicultural Commission</a>   | Statutory body linking communities with government: consultation, advocacy, public policy and celebration.                              | Advises the Victorian Minister for Multicultural Affairs; runs Cultural Diversity Week. | Established 1983; now under the Multicultural Victoria Act 2011. |
| <a href="#">World Vision 40 Hour Famine</a>          | Fundraising event in which participants go without something for 40 hours; open to schools, churches, community groups and individuals. | Runs each year; participants include schools and youth groups across Australia.         | Run by World Vision Australia.                                   |

Prepared by ClassBasics from each organisation's own website ([sls.com.au](#), [cfa.vic.gov.au](#), [landcareaustralia.org.au](#), [aussiehelpers.org.au](#), [vinnies.org.au](#), [multiculturalcommission.vic.gov.au](#), [40hourfamine.com.au](#)), retrieved 26 August 2026.

A table of seven groups active in Australian civic life — Surf Life Saving Australia, the Country Fire Authority, Landcare Australia, Aussie Helpers, the St Vincent de Paul Society, the Victorian Multicultural Commission and the World Vision 40 Hour Famine — with what each does, its size and reach, and when it started

Gaps are not just a problem — they are how new civic life starts. When people notice a need that no one else is meeting, a new group may form.

## When a gap is found, a new group may form



Prepared by ClassBasics from [sls.com.au](http://sls.com.au), [aussiehelpers.org.au](http://aussiehelpers.org.au) and [landcareaustralia.org.au](http://landcareaustralia.org.au), retrieved 26 August 2026.

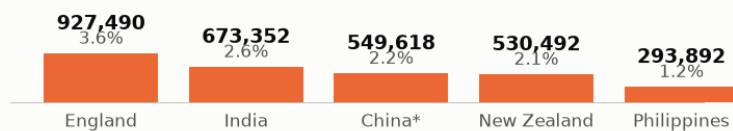
A three-column diagram showing how a gap in civic life can lead to a new group, with three real cases: surf beach safety leading to Surf Life Saving Australia, drought hardship leading to Aussie Helpers, and local land care leading to Landcare Australia

### Part 2 — Migrant and diaspora communities shape Australian society (VC2HC10K09.E02)

**Defined term — *diaspora*.** The curriculum uses the word *diaspora* but does not define it. This section treats it as: *people living outside the country their community comes from, who keep active ties with that country and its culture*. Other definitions exist and are not interchangeable with this one.

Australia is one of the most migration-shaped societies in the world. Since 1945, more than 7.6 million people have migrated to Australia, and in the 2021 Census, 29.1 per cent of the people counted were born overseas.

## The five most common overseas countries of birth, Census 2021



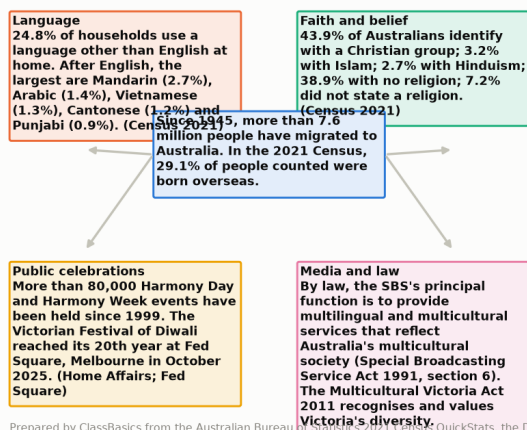
In the 2021 Census, 29.1% of people counted in Australia were born overseas; the five countries above alone account for about 12% of all people counted. \*As reported in the Census, excluding the special administrative regions and Taiwan.

Prepared by ClassBasics from the Australian Bureau of Statistics, 2021 Census QuickStats (Australia), country of birth, stated responses, retrieved 26 August 2026.

A bar chart of the five most common overseas countries of birth in the 2021 Census — England with 927,490 people, India with 673,352, China with 549,618, New Zealand with 530,492 and the Philippines with 293,892 — with each country's share of all people counted

That mix influences Australian society through clear channels: the languages spoken at home, faith and belief, public celebrations, and media and law. The influence runs both ways — communities change Australian society, and Australian society changes each community.

## The influence of migrant and diaspora communities on Australian society



Prepared by ClassBasics from the Australian Bureau of Statistics, 2021 Census QuickStats, the Department of Home Affairs (harmony.gov.au), Fed Square (fedsquare.com) and the Special Broadcasting Service Act 1991 (Cth), retrieved 26 August 2026.

A four-part map of the influence of migrant and diaspora communities on Australian society — language, faith and belief, public celebrations, and media and law — around a centre panel noting that more than 7.6 million people have migrated to Australia since 1945

One institution makes the influence visible every day: the **SBS**, Australia's multicultural public broadcaster. It began as experimental multilingual radio stations on 9 June 1975 and today broadcasts radio in 74 languages. By law, its principal function is to provide multilingual and multicultural services that reflect Australia's multicultural society (*Special Broadcasting Service Act 1991* (Cth), section 6). Victoria gives communities a formal voice too: the **Victorian Multicultural Commission** has linked communities with government since 1983, now under the *Multicultural Victoria Act 2011*, which recognises and values Victoria's cultural diversity.

## Part 3 — Power held is not the same as power perceived (VC2HC10K09.E03)

*Power* is a contested word — people disagree about what counts as it — so this section fixes a working definition before using it.

**Defined term — power.** In this section, *power* means *the ability of a person or group to make things happen — to shape decisions, opinions or outcomes*. We compare **power held** (what the evidence shows a

person or group can actually do — members, money, jobs, laws, media reach) with **power perceived** (what others believe they can do). The two often differ, and judging the gap is a civic skill.

### Comparing power: who holds it, and what checks it

| Group or individual                                                                        | Power it holds (what it can do)                                                                                              | What keeps that power in check                                                                                                           |
|--------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Australian Government</b>                                                               | Makes national laws; collects and spends national taxes; runs national services.                                             | Parliament, independent courts, free media, and elections where voters can change the government.                                        |
| <b>Victorian state government</b>                                                          | Makes state laws and runs state services such as schools, hospitals and the CFA.                                             | Victorian Parliament, courts, elections, and bodies such as the Victorian Multicultural Commission that give communities a formal voice. |
| <b>Media and broadcasters (for example, the SBS)</b>                                       | Shapes what millions of people see and hear; informs people in many languages.                                               | Audiences can switch off; the SBS's charter is set in law (Special Broadcasting Service Act 1991, section 6).                            |
| <b>Businesses and employers</b>                                                            | Provide jobs, goods and services; decide where to invest.                                                                    | Consumer choices, workplace laws, and competition from other businesses.                                                                 |
| <b>Community and faith-based groups (for example, Landcare, Surf Life Saving, Yippies)</b> | Organise volunteers (23% of Australians volunteered through an organisation in 2025); raise issues and advocate for change.  | Depend on public trust, members and donations; volunteers can always walk away.                                                          |
| <b>Protest movements and individual citizens</b>                                           | Draw attention to an issue and put it on the public agenda, for example the school strikes for climate of 20 September 2019. | No formal power: must persuade parliaments, media and the public; crowd sizes and claims can be questioned and checked.                  |

A case study in perception: for the 20 September 2019 school strikes, organisers estimated 300,000 people across Australia; in Brisbane, organisers said more than 35,000 attended while Queensland Police put the figure closer to 12,000. Power can look different depending on who is counting.

Special Broadcasting Service Act 1991 (Cth), the Multicultural Victoria Act 2011 (Vic) and ABC News, 20 September 2019, retrieved 26 August 2026.

*A table comparing the power held by six groups and people in Australian society — the Australian Government, the Victorian state government, media and broadcasters, businesses and employers, community and faith-based groups, and protest movements and individual citizens — with what keeps each in check*

The last row of the table is the one that tests the idea hardest: protest movements hold **no formal power** — they cannot pass laws — yet they can put an issue on the public agenda. On 20 September 2019, school strikes for climate drew large crowds across Australia; organisers estimated about 300,000 people took part nationwide. Notice the perception problem even in the counting: in Brisbane, organisers said more than 35,000 people attended, while Queensland Police put the figure closer to 12,000 (ABC News, 20 September 2019). Power can look different depending on who is counting.

Two views about where power mainly sits in Australia, each set out in its strongest form before either is judged:

- **View A — power sits with ordinary people.** Its strongest form: elections are compulsory and close to universal, so governments must answer to almost everyone and can be removed by them; consumers decide which businesses succeed; and crowds of ordinary people — like the 2019 school strikes — can force an issue onto the agenda that the institutions had left there.
- **View B — power sits with organised groups.** Its strongest form: between elections, the groups with members, money or media reach — businesses and employer groups, unions, media owners — shape which issues are even discussed and which laws are proposed, while most individuals have none of those resources.

Apply the same tests to both views, not just the one you dislike: state what each takes for granted, and ask what evidence would decide between them. In this section you are marked on the quality of your reasoning — defined terms, named evidence, admitted limits — not on which side you reach.

### Part 4 — Cultural hybridity: discrimination, pride and inclusion (VC2HC10K09.E04)

**Defined term — *cultural hybridity*.** The curriculum uses the term but does not define it. This section treats it as: *the mixing of cultural elements from different backgrounds in everyday life — food, festivals, language, music — so that what counts as “Australian culture” changes over time.*

Hybridity is visible in Australian civic life: a festival of lights in the middle of Melbourne, a national week built around belonging, and a public broadcaster that mixes many languages every day.

## Cultural hybridity: when cultures meet, new things form

Cultural hybridity means the mixing of cultural elements from different backgrounds to create something new. Three examples from Australian civic life:

**Victorian Festival of Diwali**  
The Indian festival of lights is celebrated in Fed Square's Main Square, Melbourne: classical, folk and Bollywood dance, yoga and meditation workshops, a market bazaar and Indian street food along Birrarung Marr. The 20th annual festival ran on 10-11 October 2025.  
Source: Fed Square (fedsquare.com)

**Harmony Week**  
Since 1999, more than 80,000 events have blended cultures in childcare centres, schools, community groups, churches, businesses and government agencies — a national week built around inclusiveness, respect and belonging.  
Source: Department of Home Affairs (harmony.gov.au)

**The SBS**  
One national broadcaster mixing many languages and cultures: its principal function in law is to provide multilingual and multicultural services that reflect Australia's multicultural society.  
Source: Special Broadcasting Service Act 1991 (Cth), section 6

Prepared by ClassBasics from Fed Square, the Department of Home Affairs and the Special Broadcasting Service Act 1991 (Cth), retrieved 26 August 2026.

Three cards giving Australian examples of cultural hybridity — the Victorian Festival of Diwali at Fed Square, Harmony Week, and the SBS — each with its source

Elaboration .E04 asks you to explain hybridity **including how discrimination, pride and inclusion each play a part**. The three work together:

- **Discrimination** is treating people worse because of who they are — for example their race, religion or culture. Unanswered, it pushes people out of civic life and the mixing stops. Australian law answers it: the *Racial Discrimination Act 1975* (Cth) makes racial discrimination against the law; Victoria's *Equal Opportunity Act 2010* protects people against unfair treatment in work, school and services; and Victoria's *Racial and Religious Tolerance Act 2001* makes racial and religious hatred unlawful.
- **Pride** is communities being able to show what they are — festivals, language schools, places of worship, food. Pride is what makes hybridity visible instead of hidden.
- **Inclusion** is the active work of making room: Harmony Day and Harmony Week events, welcome programs for new arrivals, multilingual services like the SBS's, and bodies like the Victorian Multicultural Commission.

Hybridity itself is judged differently by different people: some see mixing as enrichment, while others worry that distinct traditions weaken when cultures blend. This section takes no side in that debate; what it records is the frame Australia's laws set around it — taking part is open to everyone, nobody is forced to blend in, and discrimination is against the law. Pride without inclusion becomes separation; inclusion without pride becomes pressure to disappear; discrimination attacks both.

### Worked examples

#### Example 1 — scaffolded (VC2HC10K09.E01)

*Finding a gap, and the group that filled it.* Look again at the middle row (drought) of the gap-to-group figure in Part 1, then follow the five reasoning steps in the table below.

| Working                      | Comment                                                                                                                                                                                                |
|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Name the need.            | Droughts come again and again in inland Australia. Farming families in drought face falling income, and food, stock feed and everyday supplies become hard to afford — often a long way from services. |
| 2. Ask who already meets it. | Governments run drought support programs, and                                                                                                                                                          |

| Working                           | Comment                                                                                                                                                                                                                                                                        |
|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3. Find the gap.                  | emergency services respond to fires and floods. The immediate emergency stage is covered.<br>Practical, ongoing help delivered directly to farming families in hardship — after the emergency, between the programs — was the thin spot. That is a gap in civic contributions. |
| 4. Name the group that filled it. | Aussie Helpers, founded by Brian and Nerida Egan of Dalby, Queensland on 21 May 2002.                                                                                                                                                                                          |
| 5. Check the fit.                 | The group's work — food hampers, stock feed and essential supplies to drought-affected communities in several states — matches the gap in row 3 exactly. That match is what makes it a gap-filling group rather than just another charity.                                     |

The same five steps work for any gap you find, including online ones: name the need, check who already meets it, find what is missing, name (or form) the group, and check the fit.

### **Example 2 — scaffolded (VC2HC10K09.E03)**

*Comparing power held and power perceived.* Use the school strikes for climate of 20 September 2019.

| Working                            | Comment                                                                                                                                                                                                               |
|------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Define the term.                | Power here means the ability to shape decisions, opinions or outcomes. Held is what the evidence shows; perceived is what people believe.                                                                             |
| 2. List what the movement held.    | No formal power — it was not a party, held no office and passed no laws. What it held was numbers and attention: about 300,000 people, by the organisers' estimate, across Australia in one day.                      |
| 3. What did that achieve?          | Agenda power: the strikes put climate at the top of the week's news and public debate. Agenda power is real even though it cannot pass a law.                                                                         |
| 4. Find the perception gap.        | In Brisbane, organisers said more than 35,000 attended; Queensland Police put it closer to 12,000. Even the movement's size was disputed — evidence that perception is part of power, not a mistake about it.         |
| 5. Judge with evidence, both ways. | Held power here is narrow (attention, not decisions); perceived power can sit above or below it depending on whose count you accept. .E03 asks you to compare the two and say where they differ — not to pick a hero. |

## **Practice questions**

### **Scaffolded**

**Q1.** (.E01) (a) Write this section's working definition of *civic life*. (b) From the participation ladder, name the level of helping with the highest rate and state that rate.

**Q2.** (.E01) (a) From the gaps chart, which age group has the lowest rate of formal volunteering, and what is that rate? (b) State two reasons people most often give for not volunteering. (c) Explain in one sentence why a low rate counts as a "gap in civic contributions".

**Q3.** (.E01) From the groups table, name (a) one faith-based group and (b) one group that formed to fill a specific gap, and say which gap each one filled.

**Q4. (.E02)** (a) State this section’s working definition of *diaspora*. (b) From the birthplace chart, name the most common overseas country of birth and how many people gave it. (c) Give one example of the influence of migrant and diaspora communities on Australian society, using a real, dated example from this section.

**Q5. (.E03)** (a) In one sentence each, define *power held* and *power perceived*. (b) From the power table, name one actor with formal power and one with no formal power, and say what keeps the first one in check.

**Q6. (.E04)** (a) State this section’s working definition of *cultural hybridity*. (b) Name two Australian examples of it from this section. (c) Name one law that answers discrimination and say which level of government made it.

### **Unscaffolded**

**Q7. (.E01)** Find one gap in civic contributions in a community you know — it may be a gap nobody has filled yet, online or in person. Explain the gap, then describe how a new group could form to fill it, using the five steps from Worked example 1.

**Q8. (.E02)** Explain one way migrant and diaspora communities have influenced Australian society. Use at least one real, dated example from this section, and say *how* your example counts as influence — a change in Australian society, not just presence in it.

**Q9. (.E03)** Compare the power held by one organised group and one protest movement or individual in Australian society. Then give one reason the movement’s or individual’s perceived power might sit above or below the power they actually hold.

**Q10. (.E04)** “Cultural hybridity in Australia involves pride, discrimination and inclusion at once.” Explain the role of any **two** of the three, using one example for each.

### **Source-based inquiry (VC2HC10K09.E02, .E04)**

**Q11.** Read the two sources, then answer the questions. They are presented fairly and in their strongest form; neither is this section’s view.

**Source A — recognition in law.** Australia’s cultural mix is recognised in law. The *Special Broadcasting Service Act 1991* (Cth) gives the SBS a principal function of providing multilingual and multicultural services that reflect Australia’s multicultural society. In Victoria, the *Multicultural Victoria Act 2011* recognises and values the state’s cultural diversity, and the Victorian Multicultural Commission has linked communities with government since 1983.

*Source: summary of the Special Broadcasting Service Act 1991 (Cth) and the Multicultural Victoria Act 2011 (Vic), prepared for this section.*

**Source B — a critical view.** Recognition on paper is not the same as inclusion in daily life, critics argue. Laws can name multicultural services while people still face discrimination in housing, work and public places. Until people can take part fully — join the club, get the job, be heard in the media — a gap remains between official recognition and lived inclusion. That is why, they say, anti-discrimination laws and local inclusion work matter as much as celebrations.

*Source: original summary of a critical view in the public debate, written for this section.*

- (a) What does each source treat as the sign of a successful diverse society? Answer in one sentence per source.
  - (b) Where exactly do the two sources disagree — about the facts, or about what counts as inclusion?
  - (c) Name **two** laws from this section that answer Source B’s concern, and say which level of government made each one.
  - (d) Evaluate this claim: “Official recognition alone is enough for inclusion.” Give the strongest case **for** it and the strongest case **against** it, then state your own reasoned view, naming evidence from both sources.
-

## Answers

- Q1.** (a) The shared life of a community — its public spaces, services, clubs, decisions and debates — as something people take part in as members, not just watch or use. (b) Unpaid help to someone outside the household, 45%.
- Q2.** (a) People aged 25 to 34, 13%. (b) “No time” (47%) and “not interested or no need” (36%). (c) It is a place where fewer people take part, so needs go unmet and new groups or new ways of taking part may be needed there.
- Q3.** (a) St Vincent de Paul Society (Vinnies). (b) Any one with its matching gap — e.g. Aussie Helpers filled the gap in drought support for farming families; Surf Life Saving filled the gap in beach safety before organised rescue existed; Landcare filled the gap in local land and water care that no one could do alone.
- Q4.** (a) People living outside the country their community comes from, who keep active ties with that country and its culture. (b) England, 927,490. (c) Any channel with a real example — e.g. language (24.8% of households use a language other than English at home, Census 2021); media (the SBS, multilingual radio from 9 June 1975); celebrations (the Victorian Festival of Diwali’s 20th year at Fed Square, October 2025); law (Multicultural Victoria Act 2011).
- Q5.** (a) Held: what the evidence shows a person or group can actually do. Perceived: what others believe they can do. (b) Formal: the Australian Government (checked by parliament, independent courts, free media and elections) or the Victorian state government. No formal power: protest movements and individual citizens.
- Q6.** (a) The mixing of cultural elements from different backgrounds in everyday life — food, festivals, language, music — so that what counts as “Australian culture” changes over time. (b) Any two of: the Victorian Festival of Diwali; Harmony Day/Harmony Week; the SBS. (c) Any one: Racial Discrimination Act 1975 (Cth) — federal; Equal Opportunity Act 2010 (Vic) — Victorian; Racial and Religious Tolerance Act 2001 (Vic) — Victorian.
- Q7.** Accept any honest five-step use: a real named need, a check of who already meets it, the missing piece, the forming group, and the fit — in person, online or both.
- Q8.** Accept any named channel (language, faith, food, festivals, media, business, law) with a real dated example from this section and a *how* sentence showing change, not just presence.
- Q9.** Accept any pair from the power table with the comparison made by kind of power, plus one reason for a held/perceived gap (visibility, disputed crowd counts, media attention, quiet work out of sight).
- Q10.** Accept any two of the three with an example each: discrimination — unanswered, it pushes people out of civic life, and law answers it (name one Act); pride — makes culture visible (festivals, language schools, places of worship); inclusion — makes room (Harmony Week events, the SBS, the Victorian Multicultural Commission).
- Q11.** (a) A: institutions and laws that recognise diversity. B: full day-to-day taking part by everyone. (b) They disagree about what counts as inclusion — formal recognition versus lived inclusion — not about the facts of diversity itself. (c) Any two of: Racial Discrimination Act 1975 (Cth); Equal Opportunity Act 2010 (Vic); Racial and Religious Tolerance Act 2001 (Vic). (d) Awarded for a stated view, the strongest case each way, and evidence from both sources.
- 

## Fully-worked solutions

- Q1.** (a) Civic life is the shared life of a community — its public spaces, services, clubs, decisions and debates — as something people take part in as members, not just watch or use. (b) The highest rate on the ladder is unpaid help to someone outside the household: 45% of Australians did it in the four weeks before the survey. Notice that the most common forms of taking part are informal — the organised, through-a-group form (23%) sits below both.
- Q2.** (a) The lowest rate is among people aged 25 to 34: 13%, against 28% for people aged 45 to 54. (b) The two most common reasons are “no time” (47%) and “not interested or no need” (36%). (c) A gap in civic contributions is a place where fewer people take part — so the needs of that place or group go unmet, and that is where new groups or new ways of taking part may be needed. Note the region pattern too: outside the big cities, rates are higher (21% in major cities, 28% outer regional, 34% remote) — gaps can sit in busy places as well as quiet ones.

**Q3.** (a) The St Vincent de Paul Society (Vinnies) is a faith-based group: it supports people in need through visits, meals and opportunity shops. (b) Aussie Helpers formed to fill a specific gap: practical help for farming families in drought — food hampers, stock feed and essential supplies — which the emergency stage of drought response did not cover. It was founded on 21 May 2002 at Dalby, Queensland. (Also creditable: Surf Life Saving Australia — no organised beach rescue existed before the first clubs in 1907; Landcare Australia — land and water problems do not stop at property lines, so people needed a way to act together.)

**Q4.** (a) A diaspora is people living outside the country their community comes from, who keep active ties with that country and its culture. (b) England, with 927,490 people in the 2021 Census. (c) Model: the influence of migrant and diaspora communities on Australian society runs through media. The SBS began as experimental multilingual radio stations on 9 June 1975 and today broadcasts radio in 74 languages; by law its principal function is to reflect Australia's multicultural society. That is influence — Australian media was changed to match its audience, not the other way around. (Any other channel with a real, dated example earns full credit.)

**Q5.** (a) Power held is what the evidence shows a person or group can actually do; power perceived is what others believe they can do. (b) The Australian Government holds formal power — it makes national laws and collects national taxes — and is kept in check by parliament, independent courts, free media, and elections where voters can change it. Protest movements and individual citizens hold no formal power: they must persuade parliaments, media and the public, and their crowd sizes and claims can be questioned and checked.

**Q6.** (a) Cultural hybridity is the mixing of cultural elements from different backgrounds in everyday life — food, festivals, language, music — so that what counts as “Australian culture” changes over time. (b) The Victorian Festival of Diwali (its 20th year at Fed Square, Melbourne in October 2025) and Harmony Week (more than 80,000 events since 1999). (c) The Racial Discrimination Act 1975, made by the federal parliament. (Also creditable: the Equal Opportunity Act 2010 or the Racial and Religious Tolerance Act 2001, both Victorian.)

**Q7.** Model: in my suburb there is no in-person or online hub where newly arrived families can find out about local sport, clubs and playgroups — schools tell families about school things only. Step 1, the need: connection to local life outside school. Step 2, who already meets it: the council lists services, but in English and scattered across pages. Step 3, the gap: one simple, multilingual, local list that families can trust. Step 4, the group: a student-run page and stall at school events, with the council's blessing. Step 5, the fit: the page exists only to fill that list-gap; if the council builds one, the group's job is done. Any answer that uses the five steps honestly — including one that finds a real gap in person or online — earns full marks.

**Q8.** Model: the influence of migrant and diaspora communities on Australian society runs through public celebrations that have become national. Harmony Day has been held on and around 21 March each year since 1999 — aligned with the UN day against racial discrimination — and grew into Harmony Week in 2019, with more than 80,000 events held since 1999. The *how*: a celebration started by and for migrant communities is now run in schools, workplaces and government agencies right across the country — Australian civic life changed its calendar to include the cultures that joined it. A correct answer needs three parts: a named channel, a real dated example, and the how — influence shown as change in Australian society, not just presence in it.

**Q9.** Model: compare Surf Life Saving Australia (an organised group) with the school strikes for climate (a protest movement). Held power: Surf Life Saving has more than 200,000 members and 316 clubs, patrols beaches, and its advice shapes coastal safety — members plus a job governments rely on. The strikes hold no formal power at all, but put climate at the top of the national agenda on 20 September 2019, with organisers estimating about 300,000 people. Perceived versus held: the movement's perceived power can sit above its held power, because even its size was disputed — organisers said more than 35,000 in Brisbane while Queensland Police said closer to 12,000 — and attention can look like more power than the movement can actually spend. Accept any pair from the power table with the same structure.

**Q10.** Model (pride and inclusion): **Pride** makes hybridity visible — the Victorian Festival of Diwali brings classical, folk and Bollywood dance and Indian street food into Fed Square's main square, and reached its 20th year in October 2025. **Inclusion** makes room — the SBS broadcasts radio in 74 languages, which lets communities keep language and news while taking part in Australian life. If discrimination is chosen instead: unanswered, it pushes people out of civic life and the mixing stops; Australian law answers it (e.g. Racial Discrimination Act 1975, federal). Awarded for two of the three roles, each with a real example.

**Q11.** (a) Source A treats institutions and laws that recognise diversity as the sign of success — a broadcaster with a multicultural duty, an Act that values diversity, a commission linking communities to government. Source B treats full day-to-day taking part — joining the club, getting the job, being heard — as the real sign. (b) They disagree about what counts as inclusion. Source A counts formal recognition; Source B counts lived inclusion. Neither denies Australia’s diversity; the split is over the standard of success, not the facts. (c) The Racial Discrimination Act 1975 (Cth, federal) and the Equal Opportunity Act 2010 (Vic, state). (Also creditable: the Racial and Religious Tolerance Act 2001, Vic.) (d) Model: “Official recognition alone is not enough. The strongest case for it is Source A’s: law gives inclusion a permanent home — the SBS’s duty survives any one government, and recognition tells communities they belong. The strongest case against it is Source B’s: recognition can coexist with discrimination in housing, work and public places, which is exactly why anti-discrimination law exists. My view is that recognition is the floor, not the finish: it sets the frame (taking part is open, nobody is forced to blend in, discrimination is against the law), and inclusion is built inside it by events, services and everyday choices.” Any answer earns credit for a stated view, the strongest case each way, and evidence drawn from both sources.

## How democracies stay strong and societies stay united

This section owns **VC2HC10K10** and draws on its elaborations .E01–.E04. It takes one Levels 7–8 idea further: that shared values such as fairness, respect and inclusion help hold Australian society together (VC2HC8K10). Here, cohesion and democratic resilience become the subject in their own right — what strains them, what sustains them, and what happens when the two pull apart.

### Theory

#### Part 1 — A strong democracy and a cohesive society (VC2HC10K10.E01)

The Victorian Curriculum uses both key terms but does not define them, so this section states its working definitions at first use and reasons within them.

- A **resilient democracy** is a democracy that can take shocks — a disputed election, a crisis, a wave of false claims, extremist movements — without losing its core features: free and fair elections, the rule of law, protected rights and the peaceful handover of power.
- A **cohesive society** is a society in which people feel they belong, trust one another and their institutions, and cooperate across their differences.

Both terms are **contested**: reasonable people disagree about their edges — for example, how much sameness a cohesive society needs, or how much protest and disruption a resilient democracy should absorb. This section takes no side in those debates; it states its definitions and reasons within them.

#### Key terms for this section — defined before use

| Term                            | Kind of term             | How this section uses it                                                                                                                                                                                                      |
|---------------------------------|--------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| resilient democracy             | Contested — defined here | A democracy that can take shocks — disputed elections, a crisis, misinformation, extremism — without losing its core features: free and fair elections, the rule of law, protected rights and the peaceful handover of power. |
| cohesive society                | Contested — defined here | A society in which people feel they belong, trust one another and their institutions, and cooperate across their differences.                                                                                                 |
| vested interest                 | Contested — defined here | A person or group with a strong personal stake in a decision, acting to shape it in their own favour. Having a stake is lawful; the risk is hidden or traded influence.                                                       |
| corruption                      | Attributed definition    | “The abuse of entrusted power for private gain” — Transparency International (anti-corruption body, founded 1993). Australia applies this sense in its anti-corruption laws.                                                  |
| polarisation                    | Defined here             | The process by which views cluster at two opposed extremes and the middle empties, so fewer people share facts or accept compromise.                                                                                          |
| misinformation / disinformation | Defined here             | Misinformation: false claims shared whether or not the sharer knows they are false.<br>Disinformation: false claims created or spread on purpose to deceive.                                                                  |

The Victorian Curriculum uses these terms but does not define them. This section states its definitions at first use and reasons within them.

*A table defining the section’s key terms — resilient democracy, cohesive society, vested interest, corruption, polarisation, misinformation and disinformation — and how each is used*

Elaboration .E01 names four characteristics of cohesive, democratic societies, and each has visible Australian examples.

## Four characteristics of a cohesive democratic society

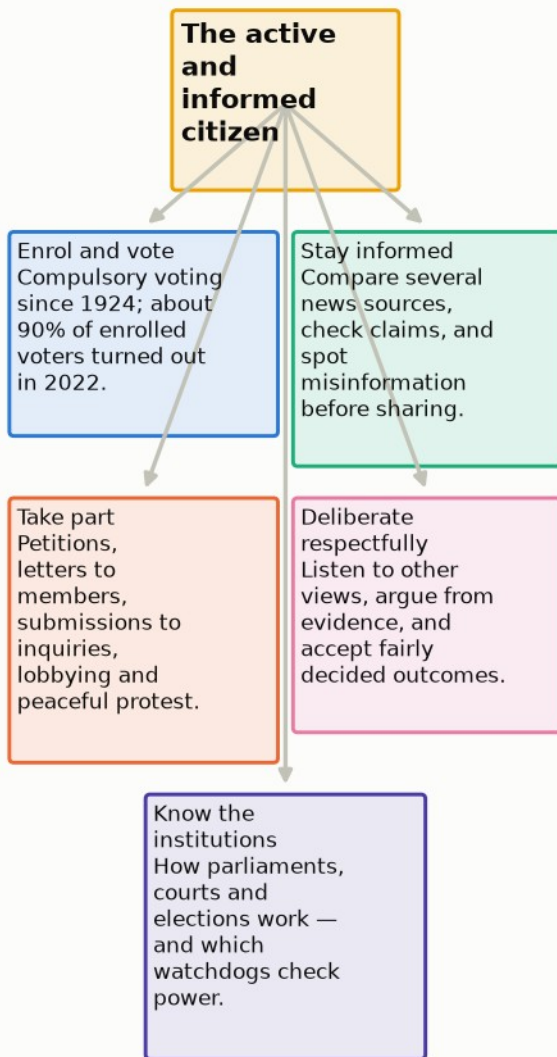
| Characteristic                   | What it means                                                             | What it can look like in Australia                                                                                                   |
|----------------------------------|---------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Cooperation                      | Working together on shared problems, even where views differ.             | Parliaments negotiate to pass laws; communities pull together in disasters, such as the volunteer response to the 2019–20 bushfires. |
| Inclusion                        | Everyone can take part in public life, regardless of background.          | Anti-discrimination laws; citizenship open to people of every background; enrolment and voting supported for all eligible citizens.  |
| Respect                          | People disagree without attacking other people or groups.                 | Laws against racial vilification set a floor; parliaments and schools have standards of conduct for debate.                          |
| Peaceful resolution of conflicts | Disputes are settled by law, ballots and agreed processes — not by force. | Independent courts settle disputes; elections and referendums decide who governs and how the rules change.                           |

From the Victorian Curriculum, Levels 9–10 Civics and Citizenship (VC2HC10K10, elaboration E01).

*A table of four characteristics of a cohesive democratic society — cooperation, inclusion, respect, and resolving conflicts peacefully — each with an Australian example*

The second half of .E01 is why an **active, informed citizenry** matters. Characteristics and laws set the frame, but they only hold if citizens use them: enrolling and voting, staying informed, taking part, listening across difference, and knowing how the institutions work.

## What makes a citizen active and informed?



Compulsory voting for federal elections has applied in Australia since 1924.

*A hub-and-spoke diagram: the active and informed citizen at the centre, connected to five practices — enrol and vote, stay informed, take part, deliberate respectfully, and know the institutions*

### Part 2 — Threats to democracy, and the institutions that answer them (VC2HC10K10.E02)

Elaboration .E02 lists four threats — organised crime, corruption, lawlessness and vested interests — and how social media is changing the quality of public debate. The section's terms are used as defined in the key-terms table above: a **vested interest** is a person or group with a strong personal stake in a decision, acting to shape it in their own favour (having a stake is lawful; the risk is hidden or traded influence); **corruption** is “the abuse of entrusted power for private gain”, the definition used by Transparency International, the anti-corruption body founded in 1993.

## Threats to Australian democracy — and the answers

| Threat                            | Why it threatens democracy                                                                                      | How Australia answers it                                                                                                                                                                                    |
|-----------------------------------|-----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Vested interests acting in secret | Policy can be bent to serve a few instead of the public, and citizens cannot see who is doing the bending.      | Australian Government Lobbyists Register; the Foreign Influence Transparency Scheme (2018) requires public registration of work done for foreign governments; political donations are disclosed to the AEC. |
| Organised crime                   | Criminal networks replace lawful process with money, intimidation and violence, and try to corrupt officials.   | The Australian Federal Police and state police run joint operations; courts prosecute; AUSTRAC tracks suspicious money flows.                                                                               |
| Corruption                        | Public power is abused for private gain; trust in institutions falls and cooperation breaks down.               | The National Anti-Corruption Commission (Commonwealth, operating since July 2023) and IBAC (Victoria, since July 2012) investigate serious corruption in the public sector.                                 |
| Lawlessness                       | When law stops applying equally, force replaces rules and citizens can no longer rely on the system.            | The rule of law: courts apply the law equally to everyone, including the government itself.                                                                                                                 |
| Misinformation in civic debate    | False claims — especially in social media — crowd out facts, feed outrage and can silence people out of debate. | The eSafety Commissioner; the Online Safety Act 2021; platform duties; the social media minimum age taking effect from December 2025.                                                                       |

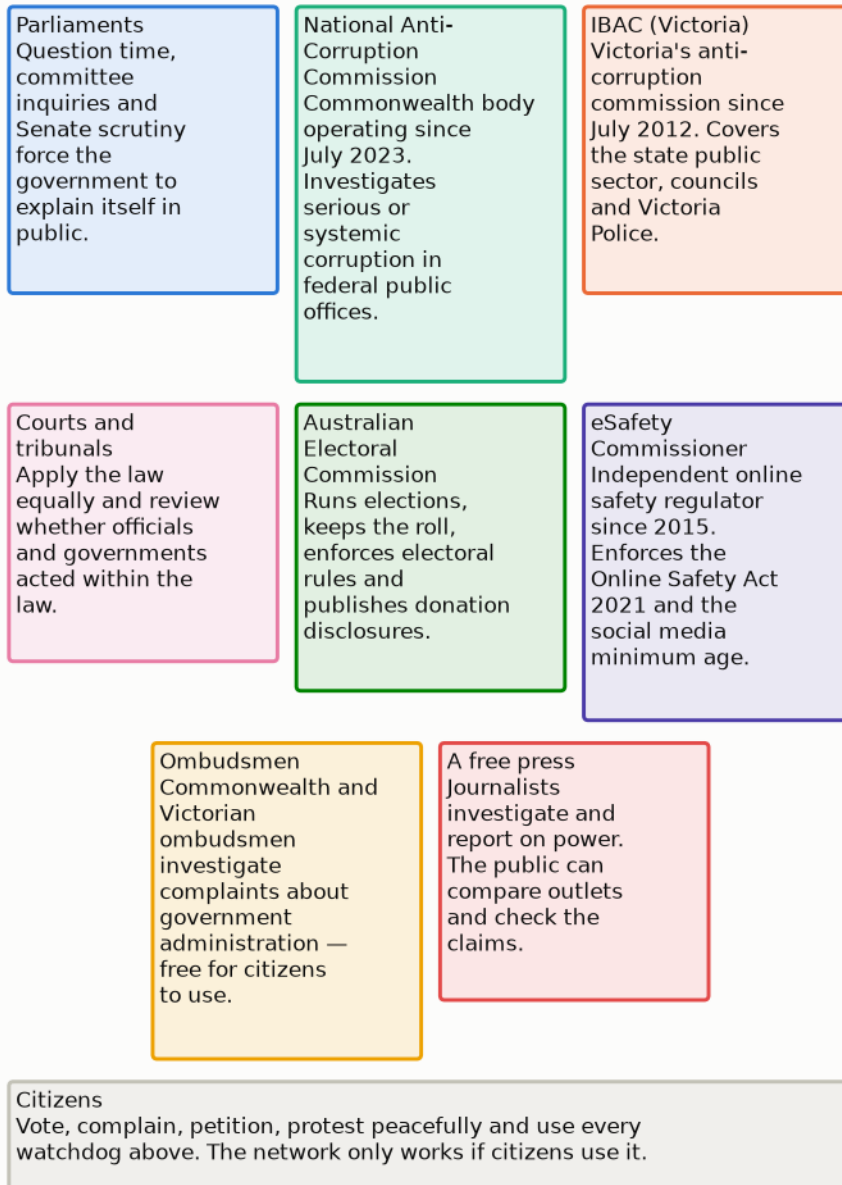
Threats named in the Victorian Curriculum (VC2HC10K10, elaboration E02); responses from Australian institutions, laws and programs.

*A table matching five threats to Australian democracy — vested interests acting in secret, organised crime, corruption, lawlessness, and misinformation in civic debate — with the reason each threatens democracy and the Australian institution, law or program that answers it*

Two terms about false claims are worth keeping separate. **Misinformation** is false claims shared whether or not the sharer knows they are false; **disinformation** is false claims created or spread on purpose to deceive. Social media matters to civic debate because false claims can travel faster than corrections, feeds are designed to hold attention rather than to inform, and people can end up in separate information worlds. That crowds out shared facts, feeds outrage and can silence people out of debate — which is exactly the damage .E02 points to.

The answer to these threats is not one institution but a network of them. **Scrutiny** — the organised checking of people in power — is done by parliaments, anti-corruption commissions, courts, electoral commissions, ombudsmen (officers who investigate complaints about government, free for citizens to use) and a free press.

## Australia's integrity network — who checks power

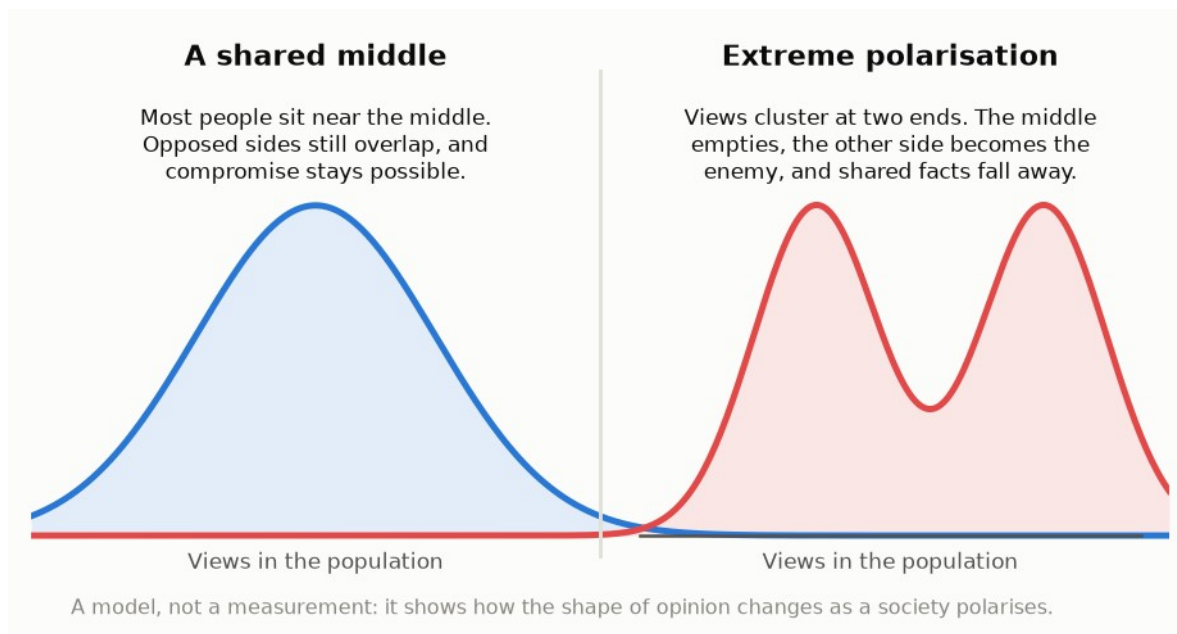


No single institution does the whole job. Resilience comes from the network — and from citizens who use it.

*A grid of eight institutions that check power in Australia — parliaments, the National Anti-Corruption Commission, IBAC (Victoria), courts and tribunals, the Australian Electoral Commission, the eSafety Commissioner, ombudsmen and a free press — with a citizens box underneath*

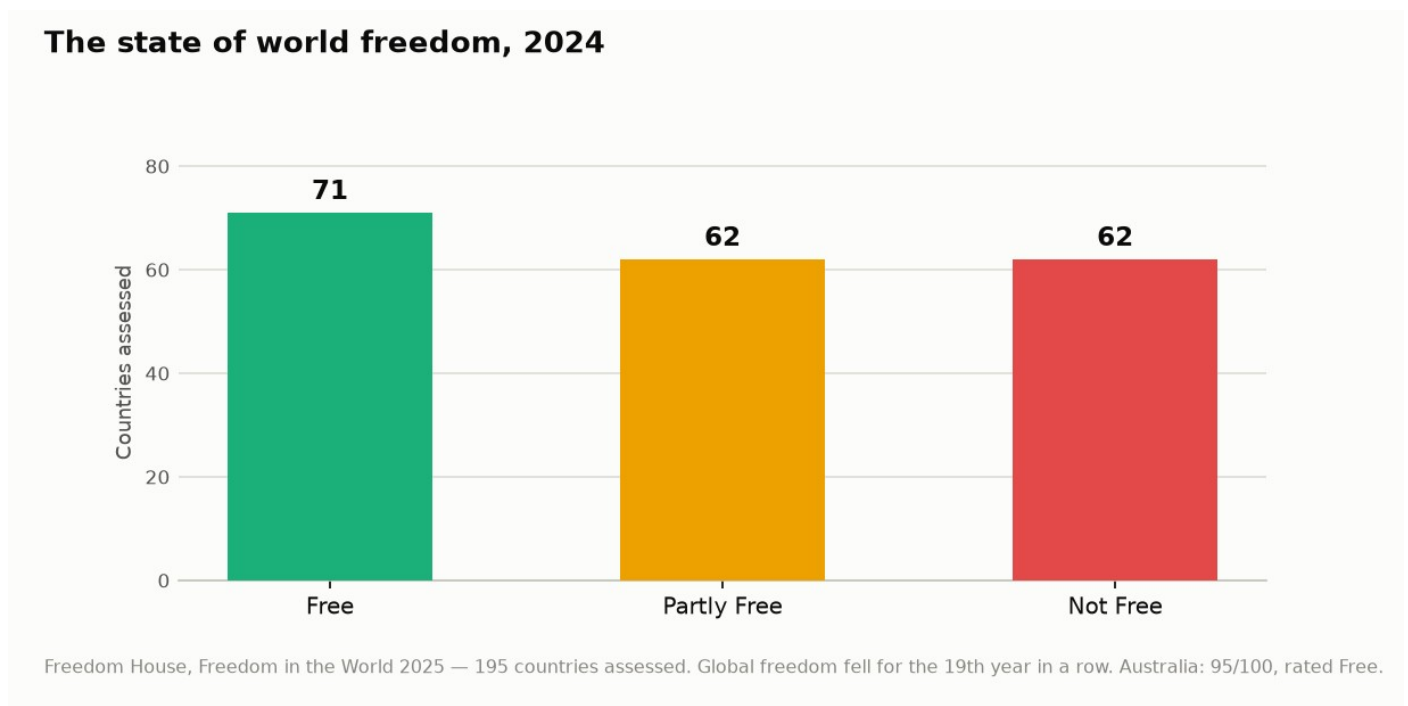
### Part 3 — Threats to democratic resilience globally (VC2HC10K10.E03)

Elaboration .E03 looks beyond Australia. **Polarisation** — the process by which views cluster at two opposed extremes and the middle empties — is one of the main global threats, because fewer people then share facts or accept compromise. The model below shows the change of shape: with a shared middle, opposed sides still overlap; fully polarised, each side starts treating the other as an enemy.



*A model diagram with two panels: a single broad curve labelled “a shared middle”, and two narrow peaks with an empty middle labelled “extreme polarisation”*

The global picture has been moving the wrong way. Freedom House, the long-running United States research organisation, rates political rights and civil liberties in 195 countries each year; its *Freedom in the World 2025* report found global freedom had fallen for the 19th year in a row.



*A bar chart of Freedom House status categories for 2024: 71 countries Free, 62 Partly Free and 62 Not Free*

.E03 also names the growth of anti-democratic forces, for example extremist groups that reject democratic values. A democracy breaks down when force replaces ballots and institutions are too weak to resist — and it can break fast, as the regional case study of Myanmar shows.

## Case study: how a democracy broke down — Myanmar, 2021



Myanmar sits in our region. Its case shows how fast democracy can break when force replaces ballots and institutions are too weak to resist.

*A timeline of the 2021 Myanmar coup: the November 2020 election, the 1 February 2021 seizure of power by the military, the protests and their suppression, the April 2021 ASEAN peace plan, and Australia's targeted sanctions*

### Part 4 — When resilience and cohesion pull apart (VC2HC10K10.E04)

The two goods of this section can strain each other. A resilient democracy needs open debate, dissent, protest and critical media; a cohesive society needs trust, order and a sense of belonging. Loud protest can unsettle social peace; pressure for unity can silence honest dissent. Neither good simply wins — the tension has to be managed, and Australia manages it through the rule of law, protected rights, parliamentary scrutiny and committee inquiries, independent courts, reviews written into laws, and respectful public deliberation — weighing reasons together, in the open. Worked example 2 applies this to a real, recent Australian law.

## When resilience and cohesion pull apart

What a resilient democracy needs:  
open debate and dissent ·  
scrutiny of people in power ·  
protest and campaigns · free  
media, including critical media ·  
change by ballots when voters want  
it

What a cohesive society needs:  
trust between people · safety and  
order · respect across difference  
· shared rules everyone accepts ·  
a sense of belonging for all

They can strain each other: loud  
protest can unsettle social peace,  
and pressure for unity can silence  
honest dissent. Neither good  
simply wins — the tension has to  
be managed.

How Australia manages it: rule of  
law · protected rights ·  
parliamentary scrutiny and  
committee inquiries ·  
independent courts · reviews  
written into laws · respectful  
public deliberation

Worked example in this section: the  
social media minimum age —  
protecting young people (cohesion)  
while keeping debate open  
(resilience).

A resilient democracy that loses cohesion becomes hostile and unstable;  
a cohesive society that loses resilience becomes quiet and controlled. Both are needed.

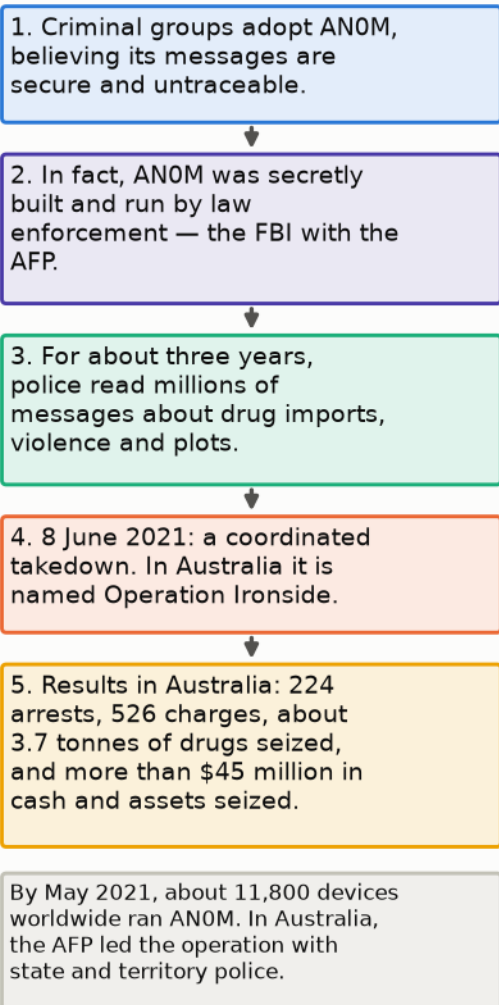
*A stacked diagram: what a resilient democracy needs, what a cohesive society needs, how they can strain each other, how Australia manages the tension, and the social media minimum age as the section's worked example*

### Worked examples

#### **Example 1 — scaffolded (VC2HC10K10.E02)**

*How Operation Ironside answered organised crime.* Organised crime threatens democracy when criminal networks replace lawful process with money, intimidation and violence, and try to corrupt officials. Read the labelled flow, then follow the reasoning in the table.

## How Operation Ironside worked — a labelled flow



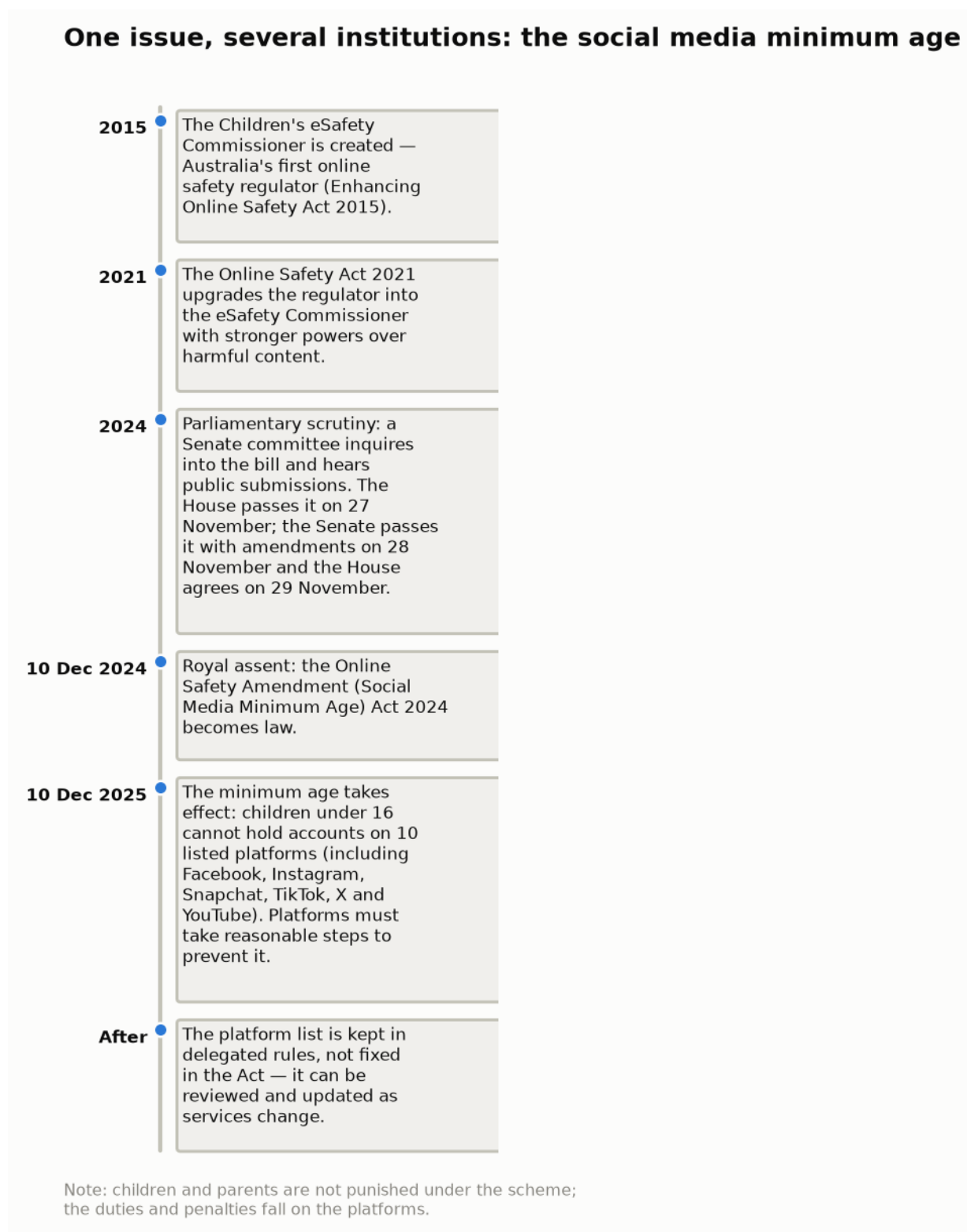
Source: Australian Federal Police, Operation Ironside results, 8 June 2021 (part of the international ANOM takedown).

*A labelled flow diagram of Operation Ironside in five steps: criminal groups adopt the ANOM app believing it is secure; it is secretly run by the FBI and AFP; police read the messages for about three years; the 8 June 2021 takedown; and the Australian results*

| Working                                                                                                                                                                       | Comment                                                                              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| Steps 1–2: criminal groups adopted ANOM believing it was secure; in fact it was secretly built and run by law enforcement — the FBI with the AFP.                             | Organised crime depends on secrecy. The operation turned that secrecy into evidence. |
| Step 3: for about three years, police read millions of messages about drug imports, violence and plots.                                                                       | The networks' own words became the evidence — hard to dispute in court.              |
| Step 4: on 8 June 2021 a coordinated takedown, named Operation Ironside in Australia.                                                                                         | The networks operated across borders, so the answer was coordinated across borders.  |
| Step 5: in Australia — 224 arrests, 526 charges, about 3.7 tonnes of drugs seized, and more than \$45 million in cash and assets seized.                                      | Measurable results: networks disrupted and the law visibly reaching them.            |
| Link to .E02: the threat is organised crime replacing lawful process; the answer is institutions — police working jointly, courts prosecuting, and international cooperation. | .E02 asks for the threat <b>and</b> the response. Name both.                         |

## Example 2 — scaffolded (VC2HC10K10.E02, .E04)

How the social media minimum age became law. Follow the timeline, then the table, and notice which institution does what at each step.



*A timeline of the social media minimum age: the 2015 creation of the Children's eSafety Commissioner, the 2021 Online Safety Act, the 2024 Senate committee inquiry and parliamentary passage, royal assent on 10 December 2024, the age limit taking effect on 10 December 2025, and the platform list kept in delegated rules*

| Working                                                                                          | Comment                                                                 |
|--------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 2015: parliament creates the Children's eSafety Commissioner (Enhancing Online Safety Act 2015). | The institution came first — Australia's first online safety regulator. |
| 2021: the Online Safety Act 2021 upgrades it into the                                            | Institutions can be strengthened as problems change.                    |

| Working                                                                                                                                                                                                    | Comment                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| eSafety Commissioner with stronger powers.                                                                                                                                                                 |                                                                                      |
| 2024: a Senate committee inquires into the bill and hears public submissions; the House passes it on 27 November; the Senate passes it with amendments on 28 November and the House agrees on 29 November. | Scrutiny: both houses and a committee test the bill in public before it becomes law. |
| 10 Dec 2024: royal assent — the Online Safety Amendment (Social Media Minimum Age) Act 2024.                                                                                                               | Parliament’s decision becomes law.                                                   |
| 10 Dec 2025: the minimum age takes effect; duties and penalties fall on the platforms, not on children or parents.                                                                                         | The law targets the organisations best placed to act.                                |
| The platform list is kept in delegated rules, not fixed in the Act, so it can be reviewed and updated.                                                                                                     | Review is built into the scheme instead of being left to chance.                     |
| Link to .E04: the law weighs cohesion (protecting young people) against resilience (keeping debate open). Parliament’s answer was a narrow, reviewed scheme aimed at platforms.                            | The tension is managed, not “won” — which is what .E04 means by resolving it.        |

## Practice questions

### Scaffolded

- Q1.** (.E01) Name two characteristics of a cohesive democratic society from the Part 1 table, and give one Australian example of **one** of them.
- Q2.** (.E01) The hub-and-spoke diagram lists five practices of an active and informed citizen. Choose two and explain how each one helps sustain a resilient democracy.
- Q3.** (.E02) This section defines corruption using Transparency International’s words. Write that definition, then name **two** Australian bodies that investigate serious corruption and say which level of government each one covers.
- Q4.** (.E02) Using Example 1, identify (a) the feature of organised crime that Operation Ironside turned against it, and (b) two institutions that carried the Australian response.
- Q5.** (.E03) Read the Freedom House bar chart. (a) How many countries were rated Free, and how many Not Free? (b) What does “global freedom fell for the 19th year in a row” tell you about the direction of the trend? (c) What was Australia’s score and rating?
- Q6.** (.E03) In the polarisation model, describe in your own words what changes between the “shared middle” shape and the “extreme polarisation” shape, and say why the change makes compromise harder.

### Unscaffolded

- Q7.** (.E02) A lobbyist who meets a minister within the law is not corrupt, but a secret payment to the same minister to change a policy would be. Using the key-terms table, explain the difference in two or three sentences. Your answer must use the ideas of *stake*, *secrecy* and *abuse of entrusted power*.
- Q8.** (.E03) Using the Myanmar timeline, identify **two** moments where democratic resilience failed and **one** international response. For each failure, name the democratic feature (from Part 1 or the key terms) that was lost.
- Q9.** (.E04) “Resilient democracy and social cohesion always support each other.” Do you agree? Use **one** example from this section to support your view and **one** example that tests it.
- Q10.** (.E01, .E02) False claims spread online can damage civic debate, yet the same platforms let people organise petitions, campaigns and protests. Judge which effect is stronger in Australia today, giving two reasons and naming the institutions that limit the harm.

### Source-based inquiry (VC2HC10K10.E04)

**Q11.** Read the two original summaries of real public arguments about the social media minimum age. They are written for this section to represent the two sides fairly; neither is the section's view.

**Source A — the protection argument.** Supporters of the age limit point to the eSafety Commissioner's published work: Australian teens report high rates of cyberbullying, unwanted contact and harmful content, and age-based harms to mental health are a public-health concern. Parliament, they argue, has a long history of setting ages for things that carry risk — voting, driving, gambling — and the duties fall on platforms, not families.

*Source: original summary of the protection side of the public debate, written for this section.*

**Source B — the open-debate argument.** Critics argue that an age limit pushes young people off mainstream platforms and into unregulated corners of the internet, that age checks raise privacy questions, and that teens — especially those on the margins of public debate — lose a place to be heard and to organise. Better, they say, to teach critical media skills and enforce the existing Online Safety Act.

*Source: original summary of the open-debate side of the public debate, written for this section.*

- (a) What does Source A value most, and what does Source B value most? Name each in one of the section's two key terms (resilience or cohesion) and explain your choice.
  - (b) Where exactly do the two sources disagree about **who** should carry the burden — platforms, families, schools or the state?
  - (c) Identify two ways the actual lawmaking process (Example 2) tested these arguments before the Act passed.
  - (d) Weigh the sources: which side do you find better supported, and what is the strongest point **against** your own view? Answer in a short paragraph that names evidence from both sources.
-

## Answers

**Q1.** Any two of: cooperation; inclusion; respect; peaceful resolution of conflicts. Example answers: cooperation — the volunteer response to the 2019–20 bushfires; peaceful resolution — independent courts settling disputes, or elections deciding who governs.

**Q2.** Accept any two practices with a causal link. E.g. enrol and vote → governments change by ballots, not force, and politicians must answer to everyone; stay informed → citizens can spot false claims and judge records; take part → issues surface between elections; deliberate respectfully → disagreement stays inside the system; know the institutions → citizens can actually use the watchdogs that check power.

**Q3.** “The abuse of entrusted power for private gain.” Bodies: the National Anti-Corruption Commission (Commonwealth / federal public offices, operating since July 2023) and IBAC (Victoria — state public sector, councils and Victoria Police, since July 2012).

**Q4.** (a) Secrecy — the networks believed ANOM was secure, and that secrecy became the evidence. (b) Any two of: the AFP (with state and territory police), the courts, and the international partnership (FBI/AFP).

**Q5.** (a) 71 Free; 62 Not Free. (b) The trend is downward — more years of decline than not, and it is a long run. (c) 95/100, rated Free.

**Q6.** The single broad middle splits into two narrow peaks and the middle empties. Compromise gets harder because fewer people sit between the extremes, sides stop sharing facts, and the other side is recast as an enemy rather than an opponent.

**Q7.** Model: having a stake and arguing for it openly is lawful participation; corruption begins when entrusted power is abused for private gain, and secrecy is the tell — it hides the trade of influence from the public that the power is entrusted to serve.

**Q8.** Failures: (1) 1 Feb 2021 — the military seizes power before parliament sits: loss of free and fair elections and the peaceful handover of power; (2) Feb 2021 onwards — peaceful protest met with force: loss of protected rights / the rule of law. International response: ASEAN’s Five-Point Consensus (Apr 2021) and/or Australia’s targeted sanctions.

**Q9.** Accept either view if it uses one supporting and one testing example. E.g. agree, supported by the integrity network (checks on power build both trust and freedom), tested by the social media minimum age (protection for some can limit the open debate others rely on); or disagree with the mirror image.

**Q10.** Accept a judged position with two reasons plus named institutions. Reasons may include: scale and speed of false claims; documented harms to young users; petition and campaign organising; institutions limiting harm — the eSafety Commissioner, the Online Safety Act 2021, platform duties, the social media minimum age, plus media literacy.

**Q11.** (a) A → cohesion (protecting young people, order, belonging); B → resilience (open debate, being heard, dissent). Accept the reverse pairing only if argued coherently. (b) A puts the burden on platforms (and backs it with state-set ages); B wants it on schools and families (skills) plus the existing regulator, and warns the state’s age checks raise privacy costs. (c) Any two of: the Senate committee inquiry hearing public submissions; two houses passing and amending the text; duties placed on platforms rather than families; the platform list kept in reviewable delegated rules; a 12-month gap between assent and effect. (d) Awarded for a stated view, evidence from both sources, and a genuine strongest-counter point.

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## Fully-worked solutions

**Q1.** Two characteristics from the .E01 table: **cooperation** and **peaceful resolution of conflicts**. Australian example for cooperation: in disasters such as the 2019–20 bushfires, volunteers and communities pulled together across differences — cooperation in practice, not just as a value. (For peaceful resolution: when an election result is close or disputed, the outcome is settled by counts, courts and ballots, not by force.)

**Q2.** *Stay informed*: a resilient democracy needs citizens who can separate claims from checked facts; comparing several sources and spotting misinformation stops false claims from crowding out the shared facts that debate depends

on. *Enrol and vote*: because voting is compulsory and near-universal, governments must answer to almost everyone, and power changes hands by ballots — the shock-absorber at the centre of the section’s definition of resilience.

**Q3.** Definition: “the abuse of entrusted power for private gain” — Transparency International. The **National Anti-Corruption Commission** covers the Commonwealth (federal public offices) and has operated since 1 July 2023; **IBAC** covers Victoria’s state public sector, councils and Victoria Police, and has operated since 1 July 2012. Both investigate serious corruption in the public sector — which is exactly the abuse the definition names.

**Q4.** (a) Organised crime depends on secrecy; ANOM gave the networks a “secure” channel that was in fact run by the FBI with the AFP, so their secrecy became the prosecution’s evidence. (b) The **AFP**, leading joint operations with state and territory police, and the **courts**, prosecuting the 526 charges that followed the 224 arrests. (The international partnership with the FBI is also creditable.) The flow shows .E02’s pair: a threat (organised crime replacing lawful process) answered by institutions.

**Q5.** (a) 71 countries Free; 62 Not Free (and 62 Partly Free). (b) “19th year in a row” means the global count of free countries and rights has fallen every year for nearly two decades — a sustained downward trend, not a one-off. (c) Australia scored 95/100 and was rated Free — resilience can hold even while the global trend falls.

**Q6.** In the shared-middle shape, most people sit near the centre, the two sides overlap, and each can see the other as an opponent with some common facts. In the polarised shape, people cluster at the two ends, the middle empties, and the other side is recast as an enemy. Compromise needs people who share some facts and can accept a middle outcome; when the middle empties, neither side has a reason to meet there, so compromise collapses — which is why .E03 counts polarisation as a threat to resilience.

**Q7.** The key-terms table says a vested interest is lawful: having a *stake* in a decision and arguing for it openly is ordinary participation. The same table defines corruption as the *abuse of entrusted power* for private gain. The difference in the example is *secrecy*: the open lobbyist’s influence is visible and can be checked (registers, disclosure), while the secret payment hides the trade, so the public cannot see power being abused for private gain — and hidden, traded influence is where a stake turns into corruption.

**Q8.** Failure 1 — **1 Feb 2021**: the military seized power hours before parliament sat, detaining elected leaders; the democratic features lost were free and fair elections and the peaceful handover of power. Failure 2 — **Feb 2021 onwards**: peaceful protests were met with force, arrests and killings; the features lost were protected rights and the rule of law (law no longer applying equally). International response: **ASEAN’s Five-Point Consensus** (Apr 2021) — a regional attempt at peaceful resolution, with weak follow-through — and/or **Australia’s targeted sanctions** on senior military leaders and military-linked businesses. The case shows .E03’s point: resilience fails fastest where institutions are too weak to resist force.

**Q9.** Model (agree, tested): the two goods usually reinforce each other — the integrity network shows why, because checks on power (courts, commissions, a free press) build both the trust that cohesion needs and the accountability that resilience needs. But the social media minimum age tests the claim: protecting young users serves cohesion, yet critics (Source B) argue it narrows the open debate that resilience needs. So the goods usually support each other and sometimes strain each other — which is precisely .E04: the tension is real and is resolved case by case, through scrutiny, rights and review. (The mirror-image “disagree” answer earns equal credit with the same two examples reversed.)

**Q10.** Model: the stronger effect in Australia today is harm to the *quality* of debate, for two reasons. First, scale and speed: false claims travel faster than corrections and can put large audiences in separate information worlds, which the polarisation model shows is where shared facts die. Second, documented harms to young users gave parliament a cohesion reason to act in 2024. The opposite effect is real — petitions, campaigns and protest organising also use the same platforms — but institutions limit the harm side: the eSafety Commissioner and the Online Safety Act 2021 set platform duties, the social media minimum age removes the youngest users from the highest-pressure feeds, and media literacy builds informed citizens. A contrary judgement is creditable if it weighs both effects and still names the institutions.

**Q11.** (a) Source A values **cohesion** most: it argues from protection, order and the state’s history of setting ages where risk falls on young people — a society in which members feel safe and belong. Source B values **resilience** most: it argues from open debate, dissent and being heard — including teens on the margins using platforms to organise and speak. (b) A places the burden on **platforms** (duties and penalties), backed by **state**-set ages; B wants the burden on **schools and families** (skills, critical media literacy) plus the existing regulator, and warns that state-run age checks add a privacy cost. (c) The process tested the arguments by: a Senate committee inquiry taking public submissions from both sides; both houses passing and amending the text; placing duties on platforms rather than families; keeping the platform list in reviewable delegated rules; and leaving a 12-month gap between assent and effect so the scheme could be checked before it bit. (d) Model: “Source A is better supported, because it rests on published harm data and on a duty placed on the party best able to act — but the strongest point against my view is Source B’s: an age limit may push teens into unregulated corners of the internet, trading a visible risk for a hidden one.” Any answered version must name a view, draw evidence from both sources, and state the strongest counter-point honestly — that is what weighing sources means.

## How media shape identity — and attitudes to diversity

This section owns the Level 10 content description **VC2HC10K11**. It draws on elaborations VC2HC10K11.E01, VC2HC10K11.E02, VC2HC10K11.E03 and VC2HC10K11.E04. Under the house scope decision recorded in TOC §2A, VC2HC10K11.E01 is taught in part: media representation is analysed through immigrant groups, sportsmen and sportswomen, and people with disability.

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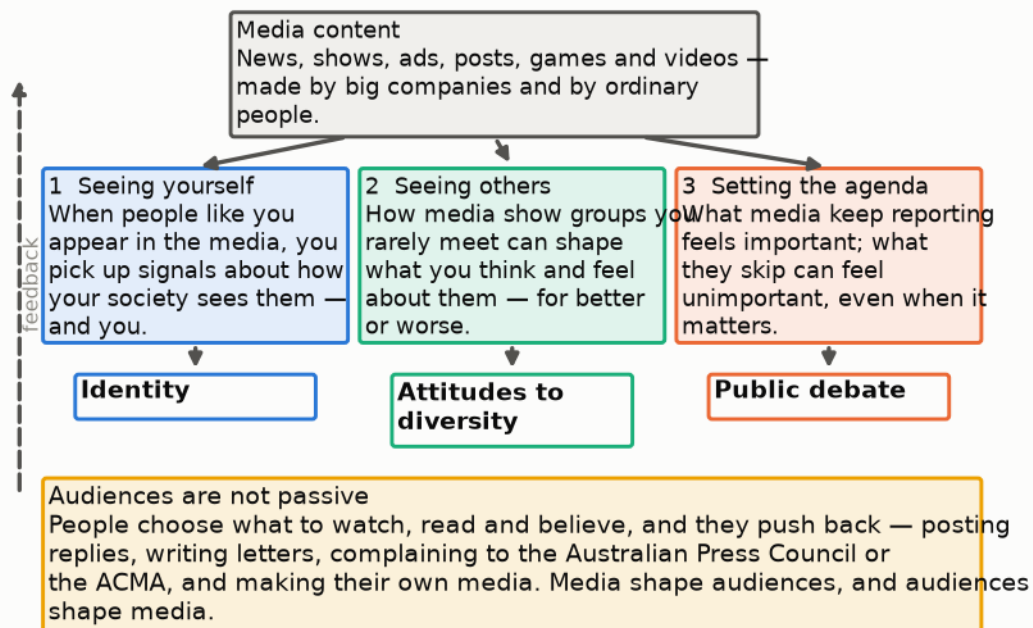
### Theory

#### Key terms.

- **media** — the organisations and platforms that make and share news, stories and advertising with large audiences: TV and radio networks, newspapers, magazines, news websites and streaming services.
- **social media** — platforms on which users make and share the content themselves — posts, photos, videos and comments — such as TikTok, Instagram, YouTube, Facebook and X.
- **representation** — how media show a person or group: who appears, who is quoted, which words and images are chosen, and what is left out.
- **identity** — a person's sense of who they are and where they belong. Part of identity is picked up from the messages a society repeats about people like you.
- **diversity** — the mix of backgrounds, cultures, languages, religions, abilities and life stories in a society.
- **cohesion** — the glue of a society: trust and fellow-feeling between its different groups. A cohesive society holds together even when its people disagree.
- **misinformation and disinformation** — the eSafety Commissioner's terms. **Misinformation** is false information that is spread, whether or not anyone meant to mislead. **Disinformation** is false information created or spread on purpose to deceive people.

**1. The media landscape.** Australians get their news and stories from a mix of broadcasters and platforms with very different owners and rules. The ABC is a public broadcaster set up under the *Australian Broadcasting Corporation Act 1983*, and SBS is a public broadcaster set up under the *Special Broadcasting Service Act 1991* with a charter to reflect Australia's multicultural society and to broadcast in many languages. Commercial TV networks and newspaper publishers must make a profit, so they chase audiences and advertisers. On top of all of these sit global social platforms — TikTok, YouTube, Meta's Facebook and Instagram, and X — whose rules are set by their overseas owners. The annual Digital News Report, published with the University of Canberra, finds that most Australians now get news from a mix of TV, websites and social platforms, with younger people leaning towards social media and video. Different owners, different rules, different choices about what you see — which is exactly why media can influence who we are and how we see each other.

## How media can shape identity and attitudes to diversity



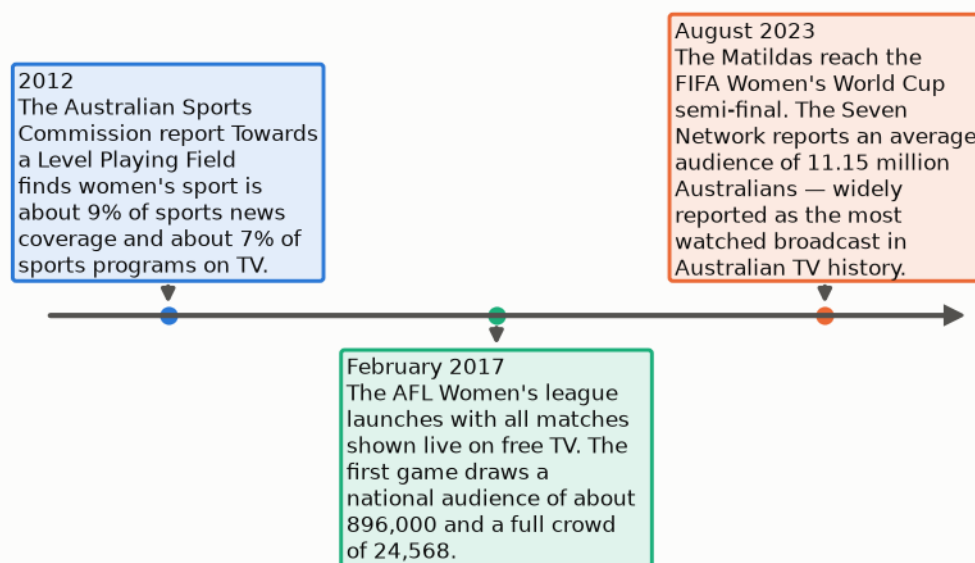
Original figure prepared by ClassBasics for this section. ACMA is the Australian Communications and Media Authority.

*Concept map of the three pathways by which media content shapes identity, attitudes to diversity and public debate, with a feedback loop showing audiences are not passive*

**2. Three pathways of influence.** The concept map above shows the three pathways this section studies. *Seeing yourself*: when people like you appear in the media, you pick up signals about how your society sees them — and you. *Seeing others*: how media show groups you rarely meet can shape what you think and feel about them, for better or worse. *Setting the agenda*: what media keep reporting feels important, and what they skip can feel unimportant even when it matters. The map also shows the loop that keeps media studies honest: audiences are not passive. People choose what to watch and believe, complain to bodies such as the Australian Press Council and the ACMA (the Australian Communications and Media Authority), and make their own media. Media shape audiences, and audiences shape media.

**3. Representation: who gets shown, and how? (elaboration E01).** Sport is one of the clearest tests of representation, because Australians often say sport is for everyone — yet the coverage has not always matched that claim.

## Women's sport in Australian media — three dated moments



Prepared by ClassBasics from the Australian Sports Commission, *Towards a Level Playing Field* (2012); AFL Women's (2017); and Seven Network audience reporting (August 2023), retrieved 26 August 2026.

*Timeline of three dated moments in the media representation of women's sport in Australia: the 2012 Australian Sports Commission report, the 2017 launch of AFLW, and the 2023 Matildas World Cup semi-final*

In 2012 the Australian Sports Commission's report *Towards a Level Playing Field* found that women's sport received only about 9% of sports news coverage and about 7% of sports programs on TV, even though women played sport in huge numbers. A repeated absence is itself a message: it can teach audiences that women's sport — and by extension women as athletes — matters less. The two later moments on the timeline show representation changing. When the AFL Women's league launched in February 2017 with every match on free-to-air TV, the first game drew a national audience of about 896,000 and a crowd of 24,568. In August 2023 the Matildas' World Cup semi-final averaged 11.15 million viewers on the Seven Network — widely reported as the most-watched broadcast in Australian TV history. When coverage appears, audiences arrive; and repeated, serious coverage of women's sport builds a different picture of who belongs in public life.

*Source: Australian Sports Commission, Towards a Level Playing Field (2012); AFL Women's launch reporting (February 2017); Seven Network audience reporting (August 2023); retrieved 26 August 2026.*

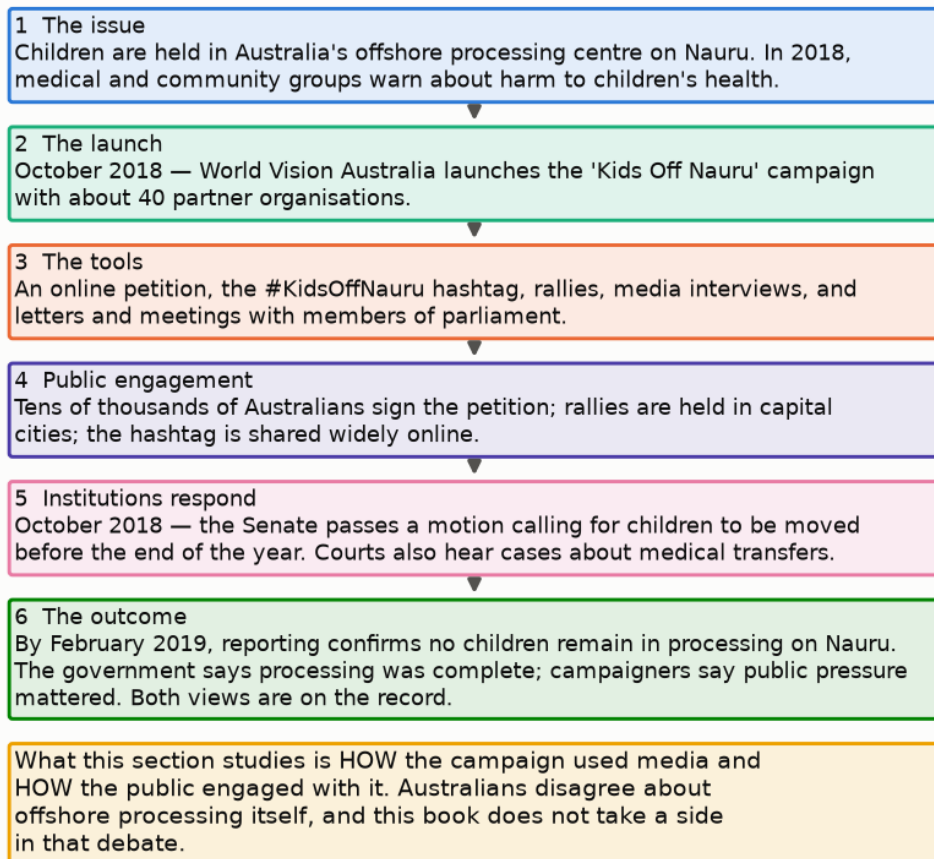
People with disability have long faced the opposite problem in two forms: being shown rarely, and being shown in narrow frames — as objects of pity, or as “inspiration” for non-disabled audiences, rather than as ordinary people and serious athletes. Paralympic coverage is the exception: when the Games are on, athletes with disability appear as athletes, and the Tokyo 2020 Paralympics (held in 2021) received the most extensive Australian coverage to that point. Between Games, everyday coverage thins again. The global campaign WeThe15, launched in August 2021, argues that the world's 1.2 billion people with disability remain largely invisible in everyday media, and that visibility changes attitudes. Representation here works exactly as the concept map predicts: rare or narrow images shape attitudes to diversity, and fuller images can reshape them.

Immigrant groups are represented in Australian media in sharply different ways depending on the outlet and the moment. SBS was created partly as a counterweight: its charter requires it to reflect Australia's multicultural society, and its news and drama put immigrant stories on screen as ordinary Australian stories. Commercial talk radio and parts of the press have, at times, framed asylum seekers who arrive by boat as a threat to be stopped. That framing is contested, and this book reports both sides at their best. One view says plain-spoken coverage of boat arrivals serves a real public concern about who controls Australia's borders, and about the people-drowning trade of smugglers. The other view says framing newcomers as a threat hardens attitudes towards all immigrants, and makes cohesion harder.

Research on media effects does not settle the argument, but the pattern the elaboration asks you to assess is clear: the words and images a society repeats about a group shape how that group is treated, and how welcome its members feel.

**4. A human rights campaign on social media (elaboration E02).** Campaigns for human rights have always used the media of their day; social media lets the public join a campaign in one tap. The Kids Off Nauru campaign of 2018–19 is a clean case study.

### A human rights campaign on social media — Kids Off Nauru, 2018–19



Prepared by ClassBasics from World Vision Australia campaign announcements and Australian parliamentary and media reporting, 2018–19, retrieved 26 August 2026.

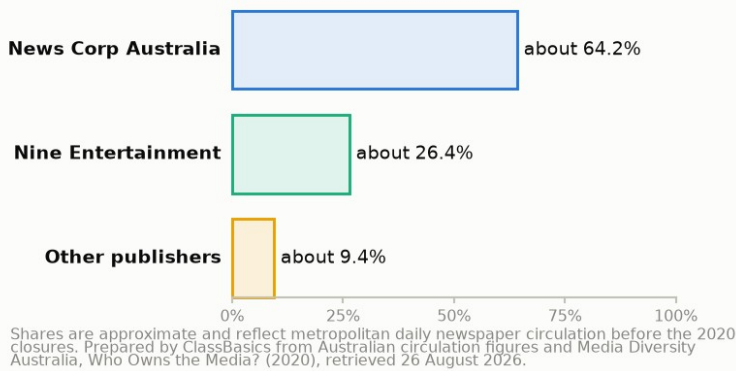
*Six-step anatomy of the Kids Off Nauru human rights campaign, 2018 to 2019: the issue, the launch, the tools, public engagement, the institutional response, and the outcome*

Follow the chain in the figure. The issue: children were held in Australia's offshore processing centre on Nauru, and medical and community groups warned about harm to their health. The launch: in October 2018 World Vision Australia launched the Kids Off Nauru campaign with about 40 partner organisations. The tools: an online petition, the #KidsOffNauru hashtag, rallies, media interviews, and letters and meetings with members of parliament. Public engagement: tens of thousands of Australians signed the petition, rallies were held in capital cities, and the hashtag spread the campaign far beyond the organisations that started it. Institutions responded: in October 2018 the Senate passed a motion calling for the children to be moved before the end of the year, and courts heard cases about medical transfers. The outcome: by February 2019 no children remained in processing on Nauru. The government says processing was complete; campaigners say public pressure mattered. Both views are on the record, and this section studies HOW the campaign used media and HOW the public engaged — not which side of the offshore processing debate was right.

*Source: World Vision Australia campaign announcements and Australian parliamentary and media reporting, 2018–19; retrieved 26 August 2026.*

**5. Who owns the media — and why it matters (elaboration E03).** Ownership influences public opinion and policy because owners decide what gets covered, what gets skipped, and what line a paper argues for in its opinion pages. Australia has long had one of the most concentrated newspaper markets in the democratic world.

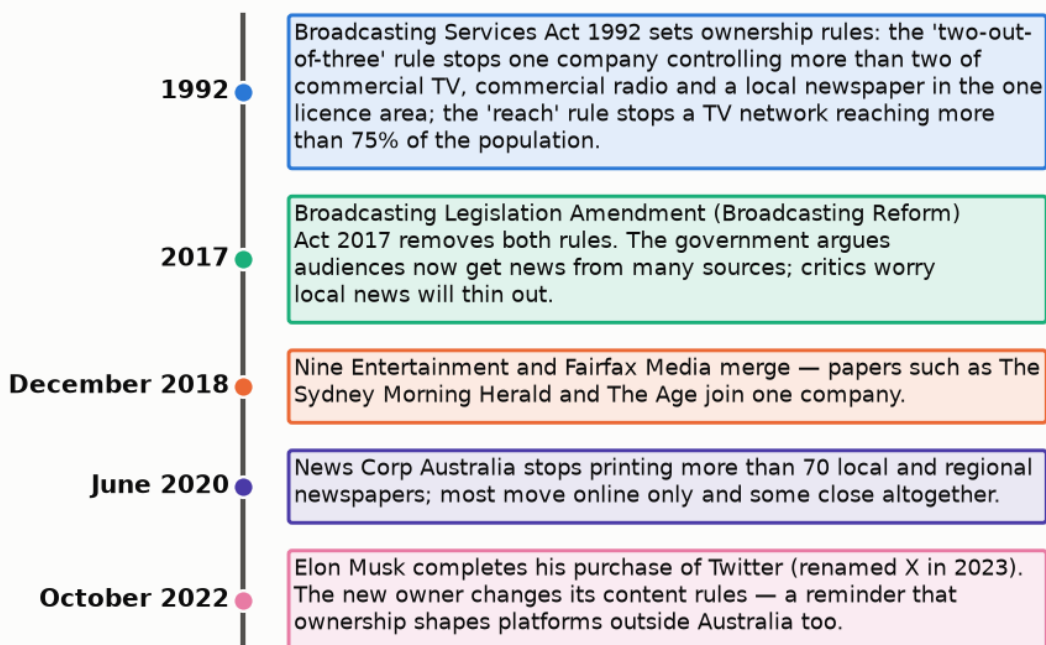
## Metropolitan daily newspaper circulation in Australia, before the 2020 closures (approximate)



Bar chart of approximate metropolitan daily newspaper circulation shares in Australia before the 2020 closures: News Corp Australia about 64%, Nine Entertainment about 26%, other publishers about 9%

Circulation means the number of copies a newspaper distributes. The bar chart shows the metropolitan daily market before the 2020 closures: News Corp Australia around two-thirds, Nine Entertainment around a quarter, and everyone else sharing the rest. When one publisher holds that much of the market, its choices about stories and framing reach a large share of the newspaper-reading public on the same day, in the same words.

## Media ownership in Australia — a timeline of rules and changes



Prepared by ClassBasics from the Broadcasting Services Act 1992, the Broadcasting Legislation Amendment (Broadcasting Reform) Act 2017, and public reporting of the Nine-Fairfax merger (2018), the 2020 newspaper closures and the 2022 sale of Twitter, retrieved 26 August 2026.

Timeline of Australian media ownership rules and changes, 1992 to 2022: the Broadcasting Services Act 1992, the 2017 removal of the ownership rules, the Nine–Fairfax merger, the 2020 regional newspaper closures, and the 2022 sale of Twitter

The timeline shows the law catching up with — and then stepping back from — concentration. The *Broadcasting Services Act 1992* set two famous rules: the “two-out-of-three” rule, which stopped one company controlling more

than two of commercial TV, commercial radio and a local newspaper in the one licence area; and the reach rule, which stopped a TV network reaching more than 75% of the population. The *Broadcasting Legislation Amendment (Broadcasting Reform) Act 2017* removed both rules. The government argued audiences now get news from many sources, so the old limits were outdated; critics worried local and independent news would thin out. Both predictions deserve checking against what happened next: the Nine–Fairfax merger of December 2018 joined two of the biggest players into one company, and in June 2020 News Corp stopped printing more than 70 local and regional newspapers, moving most online-only and closing some altogether. Communities that lost their paper lost the one outlet that covered their council and their courts — a direct, dated example of ownership decisions changing what the public knows.

Ownership matters internationally too, and two 2018–2022 cases show why. In 2018 the Cambridge Analytica scandal revealed that a political consulting firm had used Facebook user data, taken without proper permission, to build voter profiles and target political advertising; the company collapsed that same year, and the scandal pushed governments in several countries to debate rules for platform data. In October 2022 Elon Musk completed his purchase of Twitter (renamed X in 2023) and changed its content rules, restoring banned accounts and cutting its moderation staff. Australians do not vote in US elections, but a change to a platform’s rules changes what appears in Australian feeds — a dated reminder that part of Australia’s media environment is governed by owners and laws outside the country.

**6. Misinformation and disinformation (elaboration E04).** False information is as old as speech; what changed is the speed and the reach. The table below separates the two terms the way the eSafety Commissioner uses them.

## Misinformation and disinformation — two different problems

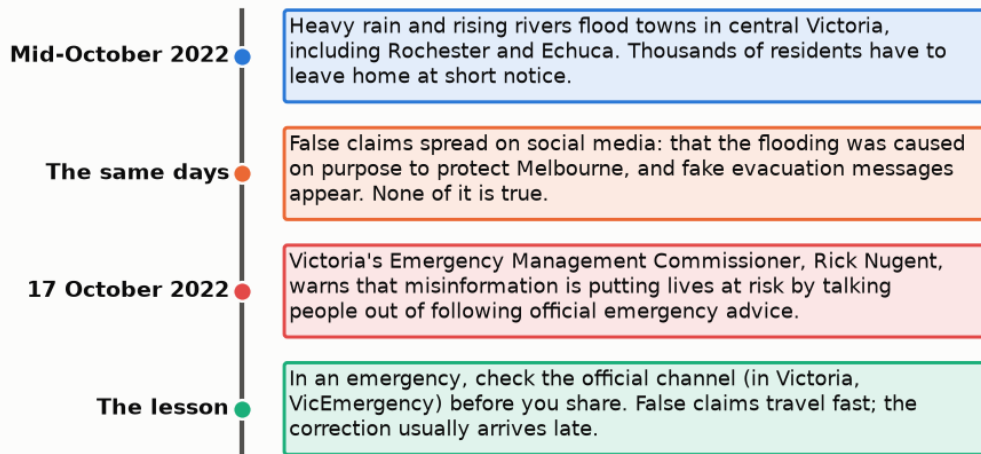
|                                        | Misinformation                                                                                                                                | Disinformation                                                                             | What helps                                                               |
|----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| <b>What it is</b>                      | False information that is spread, whether or not anyone meant to mislead.                                                                     | False information created or spread on purpose to deceive people.                          | Check before you share; use official and trusted sources.                |
| <b>Intent</b>                          | The sharer usually believes it is true.                                                                                                       | The maker or sharer knows it is false, or does not care.                                   | Ask who made it, and what they gain if you believe it.                   |
| <b>Example (made up for this book)</b> | A resident shares an old flood photo believing it shows last night's flooding. It feels urgent or caring, so people pass it on in good faith. | Someone invents a fake evacuation message to cause panic or to make a government look bad. | Official emergency channels, such as VicEmergency, and fact-check pages. |
| <b>Why it spreads</b>                  |                                                                                                                                               | It is engineered to trigger strong feelings such as fear or anger.                         | Slowing down before sharing weakens both.                                |

Definitions follow the way Australia's eSafety Commissioner uses the terms in its published resources; both types of false information get weaker when people pause and check. Examples are made up for this book. Prepared by ClassBasics, Online Safety Act 2021, retrieved 26 August 2026.

*Table comparing misinformation and disinformation by what each is, intent, a made-up example, and what helps*

Why does false material travel so well on social platforms? Platforms use **algorithms** — the step-by-step rules a computer follows to pick what to show you next — and the algorithm’s job is to hold your attention. Material that triggers strong feeling (fear, anger, triumph) holds attention, so the algorithm hands it to more people. Over time, each user can end up in a filter bubble — a feed in which most material agrees with what they already believe — where false claims meet little challenge. None of this requires a villain: most misinformation is shared in good faith by people who think they are helping.

## A real case — false claims during the October 2022 floods in Victoria

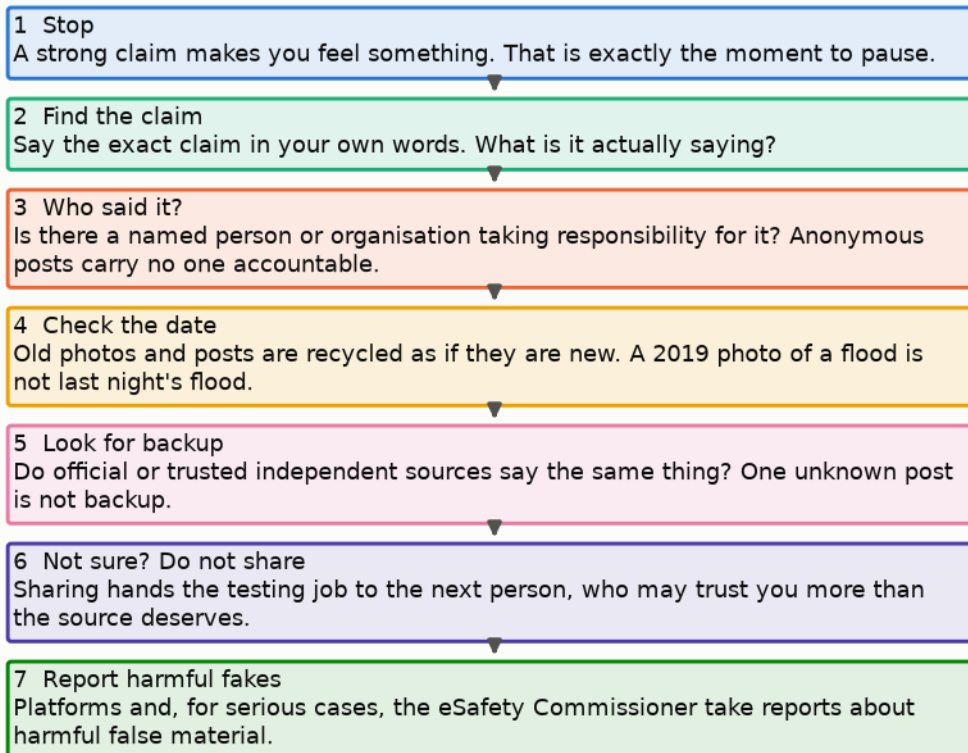


Prepared by ClassBasics from Victorian emergency management briefings and public reporting of the October 2022 floods, retrieved 26 August 2026.

*Timeline of false claims during the October 2022 floods in Victoria, including the deliberate-flooding claim and fake evacuation messages, and Victoria's Emergency Management Commissioner's warning of 17 October 2022*

The October 2022 floods in central Victoria are a real, dated case. In the same days that towns such as Rochester and Echuca were flooding, false claims spread online: that the flooding was caused on purpose to protect Melbourne, and fake evacuation messages that contradicted the official advice. On 17 October 2022 Victoria's Emergency Management Commissioner, Rick Nugent, warned that misinformation was putting lives at risk by talking people out of following official emergency advice. In an emergency, the correction arrives late; the false claim arrives first. The practical habit this section teaches is simple: in an emergency, check the official channel — in Victoria, VicEmergency — before you share.

## Before you share — seven checks on a claim



Original figure prepared by ClassBasics for this section.

*Seven-step checklist for testing a claim before sharing it: stop; find the claim; who said it?; check the date; look for backup; not sure, do not share; report harmful fakes*

Institutions respond as well. Fact-checking desks such as RMIT FactCheck and AFP Fact Check test viral claims in public. The eSafety Commissioner, a national office created under the *Online Safety Act 2021*, takes reports about harmful false material and publishes guides on misinformation and disinformation. And Parliament has debated whether to make new rules for the platforms themselves: in 2024 the government introduced a bill that would have set standards for how large digital platforms handle misinformation and disinformation. The bill lapsed without passing — a lapsed bill is one that ran out of time and did not become law — and whether Australia should pass such a law remains a live debate. Put each view in its strongest form before you judge. For the bill: false material has caused real harm, from flood panics to health scams, and every other powerful industry in Australia answers to some safety rules. Against the bill: giving government a role in defining false speech risks governments one day labelling true but awkward stories as “misinformation”, and the safer guard may be independent fact-checking and a more careful public.

## Worked examples

### Example 1 — scaffolded

Using the 2012 Australian Sports Commission figures and the 2023 Matildas audience, analyse what the representation of women’s sport can teach an audience, and link your analysis to attitudes and cohesion.

| Working                                                                                                                | Comment                                                                                                                                         |
|------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| Read the 2012 figures: about 9% of sports news coverage and about 7% of sports programs on TV concerned women’s sport. | Start from dated evidence, not from an impression. Name the source (Australian Sports Commission, <i>Towards a Level Playing Field</i> , 2012). |
| Name the representation: near-absence. Women played                                                                    | Representation includes what is left out. Absence is a                                                                                          |

| Working                                                                                                                                                                                   | Comment                                                                                                            |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| sport in large numbers but rarely appeared as athletes in the news.                                                                                                                       | message: it can read as “this does not matter”.                                                                    |
| Infer the likely effect on identity and attitudes: girls who play sport see few role models on the news; audiences of both sexes learn whose sport is treated as serious.                 | This is pathway 1 (seeing yourself) and pathway 2 (seeing others) of the concept map.                              |
| Weigh the change: the 2017 AFLW launch drew about 896,000 viewers and a crowd of 24,568; the 2023 Matildas semi-final averaged 11.15 million viewers.                                     | Dated counter-evidence. When coverage appears, audiences arrive — representation can shift, and attitudes with it. |
| Link to cohesion: a society whose media treat one group’s sport as a joke and another’s as national treasure teaches some citizens that they are guests in public life, not owners of it. | Use the key term: repeated, unequal representation works against the trust and fellow-feeling that cohesion names. |

### Example 2 — unscaffolded

In mid-October 2022, posts claimed the flooding of towns in central Victoria was caused on purpose to protect Melbourne. Apply the checklist to that claim and classify it.

The claim fails the checks at speed. *Who said it?* No named person or organisation took responsibility; the claim did not appear on any official channel. *Look for backup:* the official emergency services said the opposite, and no independent source confirmed the claim. *Why would someone make it?* A claim that governments flood their own towns is engineered to trigger anger and distrust — the signature of disinformation rather than an honest mistake. The claim is therefore best classified as **disinformation**: false material created or spread on purpose to deceive. The dated harm is on record: on 17 October 2022 the Emergency Management Commissioner, Rick Nugent, warned that such misinformation was putting lives at risk by talking people out of following official emergency advice. The checking habit: in an emergency, trust the official channel (in Victoria, VicEmergency) and check before you share.

## Practice questions

### Scaffolded

**Q1.** In your own words, define (a) media and (b) social media, and give one named example of each.

**Q2.** The concept map shows three pathways of influence. (a) Name the pathway that best explains a teenage footballer feeling that her sport “doesn’t count” because it is never on the news. (b) Name the pathway that best explains an issue feeling important because it is reported every night.

**Q3.** Use the 2012 Australian Sports Commission figures. (a) State the two percentages. (b) Describe the representation of women’s sport those figures show. (c) Give one dated moment from the timeline when coverage of women’s sport visibly changed.

**Q4.** Classify each case as misinformation or disinformation, and give the one-word reason for your choice. (a) A resident shares a 2011 flood photo believing it shows last night’s flood in Echuca. (b) A person invents a fake evacuation message to cause panic.

**Q5.** (a) Read the ownership bar chart: which publisher held the largest share of metropolitan daily circulation before 2020, and roughly how large was it? (b) Name one rule removed by the *Broadcasting Legislation Amendment (Broadcasting Reform) Act 2017*. (c) Give one worry critics had about removing the rules.

**Q6.** Match each false claim to the checklist step that catches it. (a) A viral post has no named author and no organisation behind it. (b) A photo of a flood is real, but from 2011, not this year. (c) Only one unknown page reports a dramatic claim; no official or independent source agrees.

### Unscaffolded

**Q7.** Explain how the representation of the Matildas during the 2023 World Cup could shape (a) identity and (b) attitudes to diversity in Australia. Use the pathways of the concept map in your answer.

**Q8.** The Kids Off Nauru campaign used social media to engage the public. Identify two tools the campaign used and describe two ways members of the public engaged with the issue.

**Q9.** Using the Cambridge Analytica scandal (2018) or the 2022 sale of Twitter, explain how the owner of an overseas platform can influence public opinion in Australia, even though Australians cannot vote in that country's elections.

**Q10.** "Most misinformation is shared in good faith." Explain what this sentence means, and why it is true, using the flood case of October 2022 and the idea of an algorithm in your answer.

### Source-based inquiry

Read the two constructed posts in the figure below, then answer parts (a)–(d). Both posts were written for this book; they are models of posts that circulate in real life, not real posts by real people.

#### Source for the inquiry task — two constructed posts

**CONSTRUCTED SOURCES. Both posts below were written for this book. They are not real posts by real people.**

**Post A**

Posted by an account made three days earlier, no link, no named source. 12,400 shares.  
**BREAKING: Government announces every new arrival gets a free house plus a \$5,000 bonus. Details tomorrow!!!**

**Post B**

Posted by a local community group account. 87 shares.  
I cannot find this on any official site. Which department said it? Please share a link to the announcement.

Original constructed sources prepared by ClassBasics for this section.

*Two constructed social media posts used as the source for the inquiry task: a breaking-news style claim with no source and 12,400 shares, and a reply asking for a source link with 87 shares*

**Q11.** (a) State the exact claim Post A makes, in your own words. (b) Apply three steps of the checklist to Post A and say what each step finds. (c) Post A has 12,400 shares; Post B, which asks for the source, has 87. What does that gap suggest about how claims like this travel? (d) Weigh the policy question: one view says platforms should remove posts like Post A the moment they are reported as false; the other says removing posts makes the platform the judge of truth, and that labels and source-links are safer tools. Put each view in its strongest form, then say which you find more convincing and why. You are marked on the quality of your reasoning, not on which view you choose.

## Answers

**Q1.** (a) Media: organisations and platforms that make and share news, stories and advertising with large audiences; example: the ABC or the Nine Network. (b) Social media: platforms where users make and share the content themselves; example: TikTok or YouTube. **Q2.** (a) Seeing yourself (pathway 1). (b) Setting the agenda (pathway 3). **Q3.** (a) About 9% of sports news coverage; about 7% of sports programs on TV. (b) Near-absence — women played in large numbers but were rarely shown as athletes. (c) Any one: the February 2017 AFLW launch (about 896,000 viewers, crowd of 24,568) or the August 2023 Matildas semi-final (11.15 million average viewers). **Q4.** (a) Misinformation — the sharer believes it is true (good faith). (b) Disinformation — intent to deceive. **Q5.** (a) News Corp Australia, about two-thirds (about 64%). (b) The two-out-of-three rule, or the 75% reach rule. (c) That local and independent news would thin out. **Q6.** (a) Step 3, who said it? (b) Step 4, check the date. (c) Step 5, look for backup. **Q7.** Accept any answer that uses the pathways: (a) girls and young women see people like them treated as national heroes (seeing yourself); (b) audiences meet a team whose mix of backgrounds is shown as simply Australian (seeing others), shifting attitudes to diversity. **Q8.** Tools (any two): online petition; #KidsOffNauru hashtag; rallies; media interviews; letters and meetings with MPs. Public engagement (any two): tens of thousands signed the petition; attended rallies; shared the hashtag; wrote to MPs. **Q9.** Accept any answer with a dated mechanism: the owner sets the platform's rules (Musk, 2022: banned accounts restored, moderation cut) or the platform's data can be used to target political advertising (Cambridge Analytica, 2018); Australians use these platforms daily, so rule changes overseas change feeds, and debate, here. **Q10.** The sentence means most sharers believe the claim and think they are helping. It is true because algorithms reward feeling: a scary flood claim is shared to warn friends, not to deceive; the October 2022 floods showed good-faith sharing moving false claims faster than the correction. **Q11.** (a) A claim that the government has announced every new arrival gets a free house plus a \$5,000 bonus. (b) Any three steps correctly applied, e.g. step 3: no named source; step 4/5: the claim appears on no official site; step 1: it is engineered to trigger feeling. (c) The claim outruns the check: emotional content is shared far more than the quiet request for evidence — the algorithm rewards feeling. (d) Accept either view in its strongest form. For removal: false claims cause real-world harm and reach millions before any correction; platforms already remove other harmful material, so verified fakes are a consistent addition. Against removal: someone must judge truth, and a platform (or a government pressing on it) that judges truth can get it wrong or misuse the power; labels and source-links slow the claim while leaving the argument in the open. Mark on reasoning, not conclusion.

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## Fully-worked solutions

**Q1.** (a) The media are the organisations and platforms — TV and radio networks, newspapers, news websites — that make and share news, stories and advertising with large audiences; for example, the ABC. (b) Social media are platforms on which the users make and share the content themselves — posts, photos, videos, comments; for example, TikTok. The difference that matters: on social media, the audience is also the publisher.

**Q2.** (a) Pathway 1, seeing yourself: the footballer picks up signals about how her society sees people like her — never seeing her sport on the news reads as “it does not count”. (b) Pathway 3, setting the agenda: repeated reporting makes an issue feel important; that is the agenda effect.

**Q3.** (a) About 9% of sports news coverage and about 7% of sports programs on TV concerned women's sport (Australian Sports Commission, *Towards a Level Playing Field*, 2012). (b) The representation is near-absence: large participation, tiny coverage — and absence is itself a message about whose sport matters. (c) The February 2017 AFLW launch put every match on free-to-air TV and drew about 896,000 viewers and a crowd of 24,568; alternatively, the August 2023 Matildas semi-final averaged 11.15 million viewers, the most-watched broadcast in Australian TV history. Either moment shows coverage changing — and audiences arriving when it does.

**Q4.** (a) Misinformation. Reason: good faith — the resident believes the photo is current; no one means to mislead. (b) Disinformation. Reason: intent — the message is invented on purpose to deceive and panic. The intent line is the whole distinction; the eSafety Commissioner's definitions turn on it.

**Q5.** (a) News Corp Australia, at about 64% — roughly two-thirds of metropolitan daily circulation before the 2020 closures. (b) Either rule: the two-out-of-three rule (one company could not control more than two of commercial TV, commercial radio and a local newspaper in one licence area) or the reach rule (a TV network could not reach more than 75% of the population). (c) Critics worried that without the rules, ownership would concentrate further and local

and independent news would thin out — a worry the December 2018 Nine–Fairfax merger and the June 2020 closure of more than 70 News Corp local and regional papers gave real substance to.

**Q6.** (a) Step 3 — who said it? An anonymous post carries no one responsible for it. (b) Step 4 — check the date: recycled old images are caught by dating them. (c) Step 5 — look for backup: one unknown page, with no official or independent agreement, is not backup.

**Q7.** (a) Identity: girls and young women who play sport saw people like them — the Matildas — treated as national heroes on prime-time TV; repeated, serious coverage tells them their place in public life is real (pathway 1, seeing yourself). (b) Attitudes to diversity: the team’s own mix of backgrounds was shown, week after week, as simply Australian; audiences who rarely meet that mix in daily life received a fuller, prouder image of it (pathway 2, seeing others). The 11.15 million average audience for the semi-final is the dated evidence that the representation reached almost the whole country at once.

**Q8.** Tools, any two of: an online petition; the #KidsOffNauru hashtag; rallies in capital cities; media interviews; letters and meetings with members of parliament. Public engagement, any two of: tens of thousands of Australians signed the petition; people attended rallies; the hashtag was shared widely online, carrying the campaign beyond its founding organisations; individuals wrote to their MPs. The institutional response (the Senate motion of October 2018) and the outcome (no children left in processing on Nauru by February 2019) show the campaign reaching the parliament — while the government’s “processing was complete” account stays on the record beside the campaigners’ “pressure worked” account.

**Q9.** Using Twitter/X: in October 2022 Elon Musk completed the purchase of the platform and changed its content rules — restoring banned accounts and cutting moderation staff. Australians do not vote in US elections, yet millions use the platform daily, so a rule change made overseas changes what Australians see, share and argue about. Using Cambridge Analytica (2018): a political consulting firm used Facebook user data, taken without proper permission, to build voter profiles and target political advertising; the scandal showed that platform data can be turned into political influence, and pushed several countries to debate platform rules. Either mechanism makes the elaboration’s point: media and social media ownership influences public opinion and policy at home and abroad.

**Q10.** The sentence means that most people who pass on false material believe it and think they are helping — there is no intent to deceive, which is exactly what makes it misinformation rather than disinformation. It is true because of how platforms work: the algorithm picks what to show next by what holds attention, and fear holds attention, so a scary claim reaches far more feeds than a boring correction. In the October 2022 floods, residents shared fake evacuation warnings and the deliberate-flooding claim to protect friends and family — good faith, real harm — and on 17 October 2022 the Emergency Management Commissioner warned that the misinformation was putting lives at risk. Good intentions plus fast algorithms is the engine the sentence names.

**Q11.** (a) Post A claims the government has announced that every new arrival gets a free house plus a \$5,000 bonus. (b) Three checks, correctly applied: step 3 (who said it?) — the account is three days old, anonymous in effect, and no named person or organisation takes responsibility; step 5 (look for backup) — the claim appears on no official site and no independent source repeats it; step 4 or step 1 — the claim is styled “BREAKING” with triple exclamation marks, engineered to trigger feeling and forwarding before thought. Each check finds the same thing: nothing accountable behind the claim. (c) The gap (12,400 shares against 87) suggests emotional claims travel vastly further and faster than the quiet work of checking; the algorithm rewards the feeling, not the evidence. (d) Model weighing. Strongest form of removal: verified false claims cause real harm — panic, distrust, violence against innocents — and reach millions before any correction; platforms already remove scams and other harmful material, so removing verified fakes is a consistent, limited step. Strongest form against removal: someone must decide what is false, and a power to delete “false” claims is a power to delete true but awkward ones; platforms have mislabelled real stories before, and labels plus source-links slow a claim while keeping the argument in the open, which suits a democracy better. A good answer then chooses one view and says why it survives the other’s best point. Marking is on the reasoning, not the conclusion.