

# FAIR GAME



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A **STUDY GUIDE** BY KATY MARRINER



AUSTRALIAN TEACHERS OF MEDIA

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***FAIR GAME* (2017), A DOCUMENTARY DIRECTED BY JEFF DANIELS, PROFILES CONTROVERSIAL FOOTBALL PLAYER, HERITIER LUMUMBA, WHOSE JOURNEY TO UNDERSTAND HIS BLACK IDENTITY COLLIDES WITH AN AFL STRUGGLING WITH RACE ISSUES. THROUGH EXCLUSIVE ACCESS, FAIR GAME UNCOVERS THE PERSONAL AND PROFESSIONAL LIFE OF AN EXTRAORDINARY AUSTRALIAN – A MAN WHO AT THE TOP OF HIS GAME DARES TO HOLD A MIRROR TO A NATION THAT DOES NOT BOTH ON AND OFF LIKE WHAT IT SEES.**

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This study guide to accompany *Fair Game*, has been written for secondary students in Years 7 – 12. It provides information and suggestions for learning activities in English, Health and Physical Education, Media, and Sport and Recreation. Teachers are advised to consult the Australian Curriculum online at <http://www.australiancurriculum.edu.au/> and curriculum outlines relevant to their state or territory. *Fair Game* may be of interest to students completing TAFE Certificate courses in the areas of Sport, Fitness and Recreation.

*Fair Game* explores the realities and impact of discrimination, particularly racial discrimination. The documentary encourages students to think about diversity, to affirm and celebrate difference, and to use their understanding of diversity to act with respect, empathy and trust. Through telling the story of Heritier Lumumba, *Fair Game* endorses equality both on and off the sporting field.

As a curriculum resource, *Fair Game* expands and enriches students' understanding of human experiences. Students can discuss how individuals with commitment and vision such as Lumumba can make a difference in their life, in their chosen profession and in the lives of others.

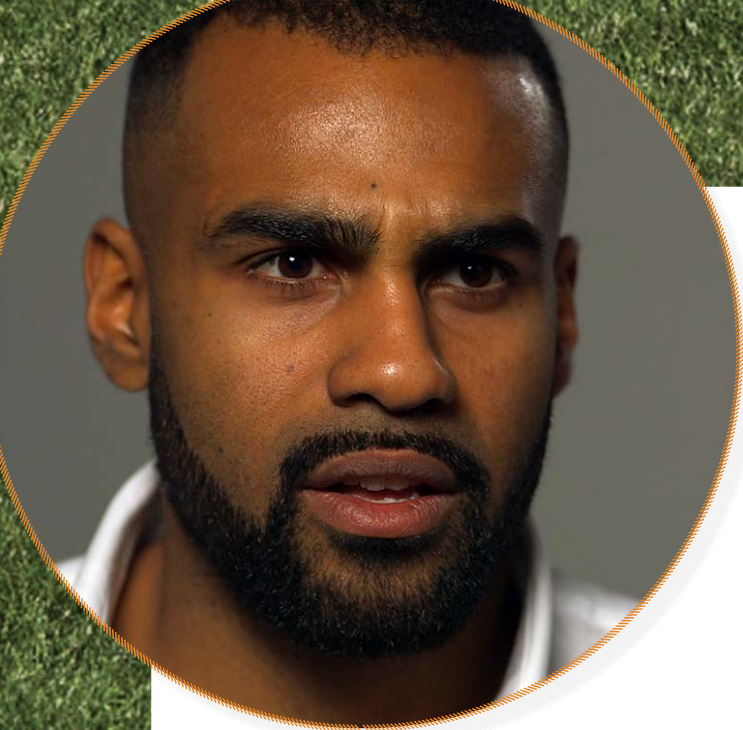
The empowering nature of Lumumba's story makes it a relevant resource for student welfare programs. It is important that students are provided with strategies to support their learning about themselves and others. Students with well-developed social and emotional skills find it easier to manage themselves,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

The study guide is structured as a series of discussions about *Fair Game*. Teachers may select from the information and activities to support students' viewing and close analysis of the film.

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

- share their responses to the story told by the documentary;
- define how participation in sport can influence an individual's sense of identity and belonging;
- identify the characteristics of positive, respectful relationships and the rights and responsibilities of individuals in relationships;
- investigate how the balance of power influences the nature of relationships and consider the actions that can be taken when a relationship is not respectful;
- analyse the implications of attitudes and behaviours such as prejudice, discrimination and harassment on individuals and communities;
- investigate appropriate bystander behaviour when confronted with racist and/or homophobic attitudes and/or behaviours;
- create a range of texts, make presentations and contribute actively to class and group discussions.





## Overview

Former AFL footballer and Brazilian born Heritier Lumumba grew up in suburban Perth where he learnt to navigate the obstacles created by his racial identity at an early age.

Having willingly taken his stepfather's name of O'Brien at age nine, changing his first name to Harry was a reluctant step taken in an effort to fit in rather than stand out.

Lumumba's interest in playing Australian Rules football was inspired by the game's Indigenous players. Encouraged by his mother Elizabeth and stepfather Ralph, Lumumba moved through the ranks of the local amateur leagues, excelling on the football field despite the racist taunts of his opponents.

Drafted in 2004 by the AFL's most celebrated and equally reviled club, Collingwood, eighteen-year-old Lumumba played his first game of AFL football during Round 18 of the 2005 season.

At age twenty-one, Lumumba's search to understand his identity saw him travel to the Democratic Republic of Congo, his father's birthplace. He returned to Australia with a stronger understanding of the systemic oppression of people of colour.

When the AFL appointed Lumumba as the first AFL Multicultural Ambassador, he was willing to play his part. He also became Australia's first sport star to embrace Twitter – tweeting about politically controversial issues including asylum seekers. With a social media following 65,000 strong, Lumumba received an invitation to speak at a UN conference on global health, was appointed a People of Australia Ambassador by Prime Minister Gillard and was invited

to meet the Dalai Lama.

Despite Lumumba's concern that Collingwood might judge him to be distracted from the game, he continued to excel. In 2010, he achieved the AFL's coveted All-Australian status and kicked a goal to clinch his club's first Grand Final win in twenty years. But with the tragic suicide of Ralph, the dramatic resignation of his mentor and legendary coach, Mick Malthouse, and his sense of the daily oppression experienced by people of colour in predominately white cultures, Lumumba spiralled into depression.

Ready to quit football, Lumumba returned to Rio de Janeiro to seek guidance and perspective from family and friends who understood him best. It was there that he connected with the racial identity he felt separated from and suppressed while in Australia.

The importance of standing up for himself and his people reinforced by his time in Rio de Janeiro, saw Lumumba return to football with a new focus. He felt compelled to face the racial slights, snubs and insults that, when unanswered, consumed energy he would rather spend on the footy field.

The 2013 season was fast becoming the best year of his football career until Lumumba's refusal to overlook injustice caused him to collide with Collingwood Football Club president, Eddie McGuire. When McGuire made a racist gaffe on radio about Sydney Swan player Adam Goodes, Lumumba tweeted his disapproval. What followed was a media storm that questioned Lumumba's criticism of the highly popular McGuire and painted Lumumba as less than perfect.

His decision to challenge the homophobic culture at Collingwood, saw Lumumba ridiculed by some in the football community and openly mocked by new coach and former Collingwood star player, Nathan Buckley. Feeling ostracised and insulted, Lumumba walked from the club, his resulting absence on the field attracting widespread criticism. He was labelled "precious" by the media, and his PC culture was claimed to be hurting "Australia's game".

After reconciling with Buckley, Lumumba returned to Collingwood hopeful of rebuilding his relationship with a club. At the end of the 2014 season Lumumba was traded to Melbourne Football Club. On his last day as a Collingwood player at the E.W. Copeland Trophy Dinner he was awarded a best-and-fairest trophy. He used his speech to declare the importance of reclaiming his birth name and thanked Collingwood for teaching him which side of history he stands on.

# Documentary participants

**HERITIER LUMUMBA** is a former Australian Rules footballer who played for the Collingwood Football Club and Melbourne Football Club in the Australian Football League (AFL). Lumumba played his first game of AFL football during Round 18 of the 2005 AFL season. In October 2014, Lumumba left Collingwood and joined the Melbourne Football Club. He made his debut in Round 1 of the 2015 AFL season. This match marked his 200<sup>th</sup> AFL game. He retired from AFL football in December 2016 due to lingering concussion symptoms.

Recommended link:  
<http://www.heritierlumumba.com/>

**ELIZABETH DESEBELLES** is Heritier Lumumba's mother. She was born in Rio de Janeiro, Brazil and migrated to Perth, Australia to join her Congolese born husband Patrice Lumumba.

**TRACEY HOLMES** is an Australian journalist, with an extensive career in television and radio, specialising predominantly in sport.

**MICK MALTHOUSE** is a former Australian rules footballer, former AFL coach and current media personality. Malthouse was the coach of Collingwood Football Club from 2000 to 2011.

**NICK MAXWELL** is a former Australian rules football player and former captain of the Collingwood Football Club.

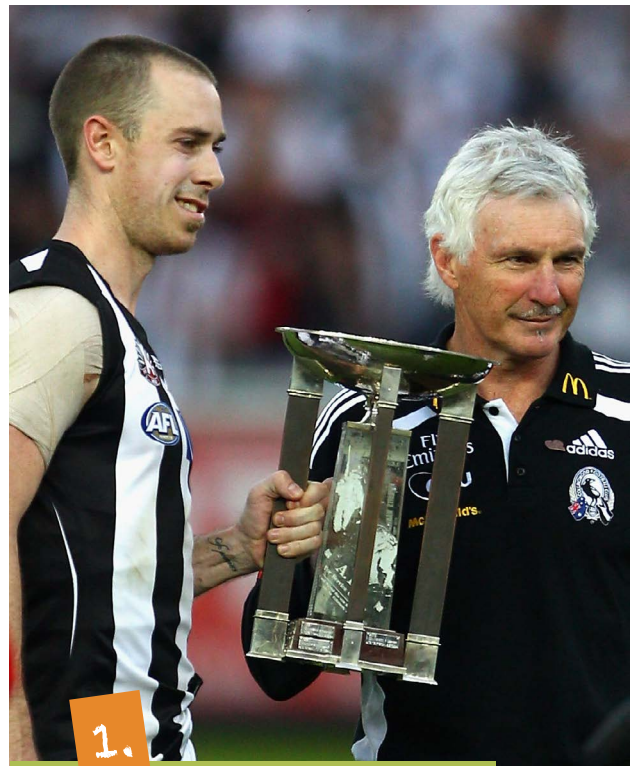
**AAMER RAHMAN** is an Australian stand-up comedian of Bangladeshi descent and friend of Heritier Lumumba. He is best known as one half of comedy duo Fear of a Brown Planet, along with Nazeem Hussain.

**MARK ROBINSON** is an Australian sports journalist. He is the chief football writer for Melbourne's Herald Sun newspaper, appears on radio station 1116 SEN and co-hosts Fox Footy's AFL 360 television program.

## FAIR GAME

Fair game (noun): a person or thing that is considered a reasonable target for criticism, exploitation, or attack.

- Having watched *Fair Game*, spend time as a class discussing the possible meanings of the title.



## Australian Rules

'Australian football is an integral part of Australian identity and Australian culture. You want to feel that sense of inclusion. So you'll do anything really to show that you're not an alien; that you are normal; that you are a human being.'  
– Heritier Lumumba

- Are you a football fan? What AFL club do you support? Why?
- Do you agree with Heritier's claim that Australian Rules football is integral to Australian identity and culture?
- 'To watch a game of football is like introducing a new religion. How do you explain that to someone who's never seen it?' – Mark Robinson

'So many people I've spoken to said that their first entry into Melbourne is who do you barrack for?' – Mick Malthouse



2.

## Family ties

Heritier Lumumba's understanding of who he is as a person is informed by his parents: his father Patrice Lumumba; his mother Elizabeth Desebelles; and his stepfather Ralph O'Brien. *Fair Game* examines the role these three people have played in shaping Heritier's sense of identity and belonging.

In *Fair Game*, Elizabeth speaks of her son's commitment to football from a young age,

'If he was playing the next day he used to go to bed fully dressed in his footy gear with his football.'

Heritier recalls her encouragement, with Elizabeth advising him to use his jonga to 'dance past them.

- 'My Mum, she was my biggest fan.' – Heritier Lumumba Describe the role that Elizabeth played in supporting her son's interest in playing football. Your answer should refer to Heritier's interest in playing amateur football as a child and his pursuit of football as a profession.
- What do the family photographs and home movies suggest about Heritier's relationship with football?

In *Fair Game*, Heritier describes his father Patrice as 'a child of the community'. Orphaned at a young age, Patrice was cared for by his community, until he joined the National Ballet Company when he was twelve-years-old. He then travelled throughout Africa and Europe. It was during a tour of South America that Patrice met Elizabeth.

Heritier satisfied his ambition to visit where his father came from at the end of the 2008 football season. While his fellow players headed to Las Vegas, twenty-one-year-old Heritier travelled to Kinshasa, the capital of the Democratic Republic of Congo. In *Fair Game*, Heritier describes his experience of being in the Democratic Republic of Congo as 'stepping into a nation that has been completely forgotten'. He saw standards of living that he could not unsee and returned to Australia determined to challenge oppression.

- 'It was about connecting to my roots.'  
'My people have given six lifetimes for me to be where I am.' – Heritier Lumumba  
What do the photographs of Heritier taken during his time in Kinshasa suggest about the importance of the trip?  
How did Heritier's trip to the Democratic Republic of Congo shape his understanding of his African lineage?

Heritier's stepfather Ralph O'Brien took his own life in 2009. The death of Ralph was a confronting experience for Heritier. In *Fair Game*, Heritier recounts his final conversation with Ralph. Aware of Ralph's poor mental health, Heritier expressed his love for and gratitude to his stepfather.

Read Australian poet Bruce Dawe's poem 'Life Cycle'. Written in the 1960s, Dawe's poem about the Victorian Football League describes Australian Rules football as a religious experience for devoted football fans.

Recommended link: <http://www.footyalmanac.com.au/poetry-life-cycle/>

Use the following questions to analyse 'Life Cycle':

- What is the poem about?
- How does the poet use language to convey people's devotion to Australian Rules football?
- Do you think Dawe's view of football and its fans is valid?
- Is Dawe's intention to celebrate or to satirise the fervour of football fans?
- Is footy like a religion to you? Write a short piece of prose or poetry that reveals your view of whether Australian Rules football is worth following.
- What does the footage of the football matches and football fans convey about the status of Australian Rules football in Australian society?
- Your task is to conduct two interviews.  
Interview 1: Interview a football fan about their love of Australian Rules football. Who do they support and why? When did their love of football begin? How has their love of football shaped their sense of identity and belonging?  
Interview 2: Interview someone who loathes Australian Rules football. Why aren't they a footy fan? How do they respond when someone asks them what team to do they support? Have they ever felt excluded because of their antipathy to Aussie Rules?  
Present the interviews in the form of a feature article about the place of Australian Rules football in Australian society.



3.

'It's good to be called Harry'

- How does *Fair Game* portray Heritier's relationship with his stepfather?

Separated from his family in Perth and also grappling with the transition from coach Mick Malthouse to Nathan Buckley, Heritier found it difficult to maintain his commitment to the club. Nick Maxwell acknowledges how challenging it was for Heritier to keep playing 'good football' while he was mourning. Heritier recalls that his resilience was tested,

'I thought football maybe wasn't the healthiest thing for me at this stage. Maybe I should quit. I just found it harder to fit into the football culture and enjoy the game. I needed to be in a place I could connect to.'

Heritier decided to go to Rio de Janeiro.

- Heritier claims that the trip to Rio de Janeiro provided him with the freedom to be himself.

How does the footage of Heritier in Rio de Janeiro endorse this to be the case?

In *Fair Game*, Heritier explains why he changed his name to Harry. While Heritier had come to dread roll call because of teachers' inability to pronounce his name correctly, he did not welcome one teacher's habit of calling him Harry. When he objected, the teacher took him aside and told him it would be good to be called Harry, he reluctantly accepted the situation. The name stuck.

- Why is a person's name important? Do you know the meaning of your name and why your parents gave you this name?
- It is not uncommon for people to be called abbreviated versions of their first name. Heritier was accepting of his name being shortened to 'H' and 'Tier'.

How did you feel when Heritier explained the circumstances that lead to him being called Harry?

- 'To some mine was the nickname Chimp. At the time I didn't think it was anything malicious.' – Heritier





Lumumba

Why did Heritier allow his teammates to call him Chimp? Were you surprised when Nick Maxwell admits that he never realised the nickname was inappropriate?

In December 2013, Heritier decided to change his name back to Heritier Lumumba in recognition of his father's family name and his paternal Congolese heritage. Patrice named Heritier. His name means the inheritor or the prince that will have the last laugh and is gifted.

- Explain the significance of Heritier's decision to embrace the name he was given at birth.

4.

## No.8 for Collingwood

Heritier Lumumba's Collingwood Football Club player profile can be viewed online at <http://www.collingwoodfc.com.au/player-profile/heritier-lumumba>. The profile offers a player bio, as well as summaries of statistics, milestones and awards. Students can also access descriptions of Heritier's performance during seasons 2004 – 2013. Additional information about Heritier's abilities as an AFL player can be accessed via the following links:

<http://australianfootball.com/players/player/heritier+lumumba/14692>  
<http://www.heritierlumumba.com/athlete/>  
<http://www.melbournefc.com.au/player-profile/heritier-lumumba>

- 'He was a dasher and people like dashers.' – Mark Robinson  
 'He was fast, took risks, a lot of people wouldn't know exactly what he was going to do when he got the ball.'  
 – Nick Maxwell  
 Drawing on *Fair Game* and online information about Heritier's career, write a profile of his skills as an AFL footballer.
- Explain the significance of the photograph of Heritier standing in front of the mural of a past Collingwood team.

5.

## Side by side

Heritier was drafted to Collingwood Football Club when he was eighteen-years-old. He can still remember walking into the club for the first time and being both impressed and overwhelmed. Elizabeth remembers the family's excitement, as well as 'crying for a week' because Heritier was so far away from her in Melbourne.

- 'Collingwood's a big club, a powerful club, a big voice Eddie McGuire, chairman, big history.' – Mark Robinson  
 Working with a partner, research the history of the Collingwood Football Club from its beginnings in 1892 to now. Make an infographic that tells the story of the Collingwood Football Club.  
 Does your research support Robinson's claim?  
 How big is your club?
- In *Fair Game*, Robinson claims that Collingwood is the team that 'everybody loves to hate'.  
 Do you agree?  
 How does *Fair Game* portray Collingwood Football Club?

In *Fair Game*, former Collingwood Football Club Captain, Nick Maxwell provides an insight into the club's way of disciplining new players,

'Some of them come in, they're a little bit cocky, a little bit sure of themselves and they're thrust into this environment and you do have to really make them understand it's not about them, it's about us as a team. And there's different ways that players can sort of I guess make them understand their place.'





- ‘Good Old Collingwood forever,  
They know how to play the game.  
Side by side they stick together,  
To uphold the Magpies name.  
See, the barrackers are shouting,  
As all barrackers should.  
For the Premiership’s a cakewalk  
For the good old Collingwood.’  
Collingwood Football Club song.  
What comment does *Fair Game* make about  
Collingwood’s ethos of ‘side by side’?

Heritier was also an asset to the team off the field. In *Fair Game*, Mick Malthouse, former coach of Collingwood Football Club, speaks positively of Heritier’s willingness to talk to the press and to do so in an articulate way from the beginning of his career. For Heritier, the media’s interest in him, was accepted as just part of the job.

- ‘Mick Malthouse he was extremely supportive. He was. He would always check in with me. He would give me time off if I needed it. You just don’t fully understand the value of this support until it’s gone.’ – Heritier Lumumba  
Drawing on *Fair Game*, describe Heritier’s relationship with Mick Malthouse.

At the end of the 2011 season, Mick Malthouse handed the senior coaching role to assistant coach Nathan Buckley. Heritier acknowledges that with Nathan Buckley came different expectations and that he had a different way of relating to people.

- ‘I could see there was going to be a big culture shift in the club.’ – Heritier Lumumba  
Use a graphic organiser to make a comparison of the coaching styles of Mick Malthouse and Nathan Buckley.  
Drawing on *Fair Game*, describe Heritier’s relationship with Nathan Buckley.



6.

## More than a footballer

‘If you want to focus on football all the time you get very stale. Harry was never going to get stale.’ – Mick Malthouse

Heritier’s decision to embrace social media platform Twitter was one way he reinforced his sense of himself as more than a footballer. In *Fair Game*, he comments,

‘I saw it as a great opportunity for me to share ideas. I was also able to connect with people I was inspired by.’

- ‘When Harry started tweeting about you know Socrates, and the refugees and the Dalai Lama I thought well good on him. Good on him. But after a while I thought, “C’mon Harry. Ease up. Righto. We know you think yourself the Chosen One.” I think that people just don’t like being lectured all the time.’ – Mark Robinson

‘You’ve got eighteen to thirty-year-old men in the team who have come from all different backgrounds, who have all different levels of education, so when you get a guy who wanted to meet the Dalai Lama, who spoke at the UN Conference, who wants to talk about racism publicly, it’s for some people that would be really confronting.’ – Nick Maxwell

What do these claims reveal about the way Heritier’s interests in things other than football were perceived by the football community?

- ‘Football does not define who I am.’ – Heritier Lumumba

In 2011, Heritier was invited to meet the Dalai Lama, named by the Australian Prime Minister of the time Julia Gillard as a People of Australia Ambassador, and was selected to speak at a UN Conference on Global Health.

How do these achievements define who Heritier is?



7.

## 'There's nothing casual about racism.'

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

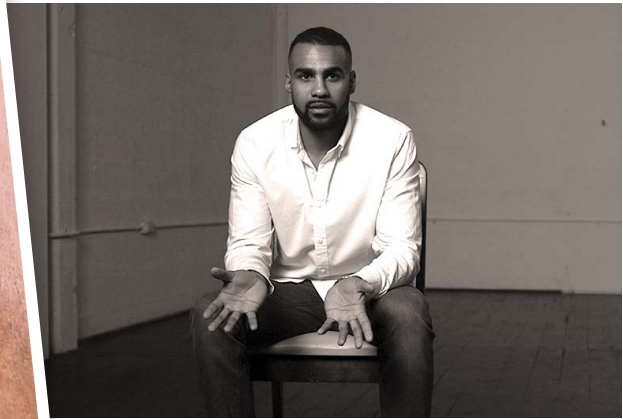
- What is racism?  
Why are people racist?  
What is racial diversity?  
What is racial vilification?  
What is the meaning of the term 'casual racism'?

Teachers are encouraged to access *Tackling racism in Australia: A unit of work for the Australian Curriculum Health and Physical Education, Years 9 and 10* online at [https://www.humanrights.gov.au/sites/default/files/AHRC\\_RightsEd\\_Race\\_Yr9\\_10.pdf](https://www.humanrights.gov.au/sites/default/files/AHRC_RightsEd_Race_Yr9_10.pdf) to develop a more extensive

unit of work about the issue of racism in Australia.

- 'Being black in Australia, can't hide that from anyone.' – Heritier Lumumba  
How racially diverse is Australia?  
Your task is to work as part of a small research group to investigate this question. Present your findings as a Google slideshow.
- What are the benefits of being part of a racially diverse society? Working as a class, compile a list of the 'positives' of racial diversity?

In *Fair Game*, Heritier recalls his childhood experiences of racism. He identifies people's curiosity about the colour of his skin in comparison to the skin colour of other members of his family as an obstacle. He speaks honestly about looking in the mirror only to be reminded of his physical differences from his peers.



taught me that more than my experience at the Collingwood Football Club.’ – Heritier Lumumba

Do you agree with Heritier’s claim that ‘Australian culture is white culture’?

Is it just as true that AFL culture is white culture?

For Heritier, junior football matches were harrowing occasions,

‘I can recall one player bumping me and saying you’re just a coon. Another player bumping me and saying you’re a boong. I just ran off the field.’

While Elizabeth and Ralph did what they could to support Heritier, they were unable to protect Heritier from racial vilification. Looking back, Heritier reflects,

‘I was able to see the culture and find ways to navigate through it. That prepared me well for my time at Collingwood.’

- ‘I remember always being fascinated with the palms of my hands and the soles of my feet because they were the only parts that seemed normal.’ – Heritier Lumumba  
What were you thinking and feeling as Heritier shared his childhood experiences of racism?
- ‘The only time that I could see a black person excel was in sport.’ – Heritier Lumumba  
Explain the positive influence that Indigenous footballers played in shaping Heritier’s sense of self.
- Early in his career with Collingwood, Heritier was invited on *The Footy Show*.  
What does the footage from *The Footy Show* reveal about the program’s culture?  
Why did Heritier decline the invitation?  
Are you a fan of *The Footy Show*?

When Heritier finally shared his experiences of racism at Collingwood Football Club with his mother, especially his being called Chimp, she was devastated. Elizabeth had trusted the club would care for her son and believing that the club had failed in their responsibility wanted to take the story to the media.

- ‘Australian culture is white culture. And nothing

The objective of the AFL’s Multicultural Program is to assist migrant and refugee communities to access football, whether it be by playing, supporting or volunteering. The role of an AFL Multicultural Ambassador is to promote diversity and inclusion within Australian Football and the broader community. Heritier Lumumba was the first AFL Multicultural Ambassador.

- *Fair Game* incorporates footage of Heritier in his role as an AFL Multicultural Ambassador. Heritier’s friend comedian Aamer Rahman, makes the following evaluation of the program, ‘Football’s a product and their idea of multiculturalism is basically getting more people to watch the game and consume the game, than it is to address how players are treated.’  
Use the Internet to research the AFL Multicultural Ambassador Program.  
Based on your findings, do you agree with Aamer Rahman that the program is more about marketing than multiculturalism?



What other initiatives has the AFL introduced to promote multiculturalism?  
 Is the promotion of racial tolerance a matter for the AFL?  
 Do you think sport can create a more inclusive Australian society?



In 1995, the AFL became the first major Australian sporting code to outlaw on-field racial sledging. Despite this the racial vilification of Indigenous AFL players, particularly by football fans, has continued.

On May 24, 2013, a thirteen-year-old girl abused Adam Goodes during a game between Sydney Swans and Collingwood calling him an ape. Security moved in and escorted the girl, a Collingwood supporter from the crowd. Goodes left the field. After the game, Eddie McGuire apologised to Goodes on behalf of Collingwood Football Club. Reflecting on the incident, Heritier acknowledges,

‘But that night was a pivotal moment in my life. That night was the catalyst for being unapologetic for my blackness. Whatever the consequences might be.’

Only days later, Eddie McGuire promoting *King Kong the Musical* on his radio show with AFL player Luke Darcy behaved inappropriately by suggesting that Adam Goodes should be involved in the promotion. When Collingwood Football Club did not publicly address McGuire’s racist gaffe, Heritier concerned by the silence took it upon himself to respond. He tweeted,

‘I’m extremely disappointed with Eddie’s comments and do not care what position he holds.’

- ‘It was a thirteen-year-old girl. She’s only a product of her upbringing.’ – Mark Robinson  
 Use the Internet to research the racial abuse of Adam Goodes.  
 Why do you think this racial abuse occurred?  
 What does the racial abuse that Adam Goodes



experienced during his time as an AFL footballer suggest about the positive and negative attitudes about racial diversity that exist in Australian society? Why do you think some Australians have a positive attitude to racial diversity? Why do you think some Australians have a negative attitude to racial diversity?

- Adam Goodes was also part of a 2013 television campaign, run by the Australian Human Rights Commission, which stated that racism has no place in sport. Watch the video online at <https://www.youtube.com/watch?v=ASsZ-u9YV3c>.  
 Can a television campaign make a difference?  
 Given the chance, what would you do to convince Australians that racism has no place in sport?
- ‘Imagine doing that on a platform where everyone in the country knows who your boss is and the majority of those people are likely to sympathise with your boss.’ – Aamer Rahman  
 ‘I thought that was really amazing. It took a lot of courage.’ – Tracey Holmes  
 ‘I was so proud.’ – Elizabeth Desebelles  
 ‘Eddie’s a powerful man. Maybe too many people have been reluctant to take Eddie on. I praise Harry for doing that.’ – Mark Robinson  
 ‘People made it very clear to me I had done the wrong thing. That I was the problem now. That I had thrown the president under the bus.’ – Heritier Lumumba  
 Using these claims as a starting point, discuss Heritier’s decision to publicly berate Eddie McGuire. Was it the right thing to do? Was it the wise thing to do? What would you have tweeted?
- ‘When I challenged the comments that Eddie McGuire had made, employees at the Collingwood Football Club, decision makers identified that I had gone astray from the club’s virtue of side by side.’ – Heritier Lumumba  
 How did this incident change Heritier’s status at Collingwood Football Club?  
 Explain the significance of Heritier’s decision to appear on *AFL 360* with Eddie McGuire.  
 Why did Heritier decide to speak to his fellow players about his insecurities about being black?
- Hold a class forum to debate the contention: ‘There is nothing an individual can do about racism.’ Each student is required to prepare a one-minute statement that offers their response to the contention.



## Challenging

## homophobia and

## changing AFL culture

Angered by the homophobic culture at Collingwood Football Club, Heritier decided to speak to the team about same sex attraction and the need for players to show tolerance. In footage recorded at the time, Heritier's comments reveal his acceptance of his teammates' reluctance to discuss the issue, as well as his feeling empowered by his decision to speak out.

In the days that followed there were more inappropriate jokes and Heritier was openly mocked by coach Nathan Buckley. Heritier confronted Buckley accusing him of being insensitive to the problem and criticising him for not actively challenging the homophobic culture of the club. Heritier recollecting the conflict says,

'I felt that the only way I could go back to that football club is if I received an apology.'

- 'My reaction was not to a homophobic joke. My reaction was to ten years of jokes and "larrikinism" that were constant micro aggressions that made me feel excluded and made me feel pain.' – Heritier

Discuss Heritier's decision to challenge the homophobia of his teammates and to question the leadership of Nathan Buckley.

- How did the media report the conflict between Heritier and Nathan Buckley?
- 'We care for every one of our forty-seven players. There are challenges. There are plenty of dark days.' – Nathan Buckley

How did the Collingwood Football Club respond to the conflict?

- Did Heritier receive the apology he wanted?
  - What is the Pride Game?
- What other initiatives has the AFL undertaken to promote acceptance of AFL players, staff and supporters who identify as LGBTI?

Drawing on your findings, write an opinion piece that expresses your view of whether or not the AFL is doing all it can to promote a culture that is accepting of sexual diversity.

9.

## Fair Game

Having convinced the media to give him space and having completed a process of conflict resolution with Nathan Buckley, Heritier decided to return to playing football for Collingwood.

- Explain the significance of the footage from the Collingwood Football Club promo video. What comment does this footage make about Heritier's status at the club?

By the end of the 2014 season, having played ten seasons and 199 games, Heritier requested a trade. He explains his decision to leave Collingwood Football Club in *Fair Game*,

'I went from being a leader at the football club and someone that was able to freely express their opinions to being someone that had to be protected from himself for the wrong reasons rather than trying to identify what role the environment had played in creating the conflict. That was a clear indicator to me that I was no longer required or needed at the football club.'

- Commenting on Heritier's place at Collingwood during the 2014 season, Aamer Rahman claims that the injustice of it all was that Heritier was viewed as the problem. Do you agree?

Heritier's final Collingwood Football Club commitment was at the E.W. Copeland Trophy Dinner.

- How does the footage of the E.W. Copeland Trophy Dinner 2014 portray Collingwood Football Club and the AFL?

When Heritier was acknowledged with an award, he made the following speech:

'I arrived at this football club in 2004 as an eighteen-year-old from Perth with the name Harry O'Brien. And now in 2014 we find ourselves in a very interesting time not only for this football club but for this whole world. The landscape is changing and I know that if the Collingwood Football Club is to go to the next level as a football club it must stand on the right side of history. One thing that I have learnt in my journey that I will hold to my heart for the rest of my life is that I know what side of history I stand on and I'm so grateful the Collingwood Football Club has allowed me to define my character and also find my, the true meaning of my true name which is Heritier **add name** Desebelles Lumumba, which means the Prince, the one who will have the last laugh and is gifted. Thank you.'

- Write an analysis of Heritier's acceptance speech. A complete version of Heritier's speech can be

viewed online at <https://www.youtube.com/watch?v=OGKU0pOWC9Y>. Other speeches made that night are featured on the Collingwood Football Club's website. Watch the speeches made by president Eddie McGuire, coach Nathan Buckley, retiring 2010 premiership captain Nick Maxwell and captain Scott Pendlebury

<http://www.collingwoodfc.com.au/video/2014-10-03/copeland-mcguires-address>  
<http://www.collingwoodfc.com.au/video/2014-10-03/copeland-buckleys-address>  
<http://www.collingwoodfc.com.au/video/2014-10-03/copeland-maxwells-final-speech>  
<http://www.collingwoodfc.com.au/video/2014-10-03/copeland-the-winner-speaks>

What do these speeches reveal about the culture of Collingwood Football Club?

- 'I wasn't necessarily speaking to the people in the crowd but even if people didn't understand that I know that there will come a time that the way in which the humanity of black people and original people of this earth the treatment that and the injustice that we have been subjected to will be seen as a disgrace by future generations so how can you stand here confidently, knowing full well that there will be people out there that will think that I'm crazy will think that I am ... being soft or weak will think that I'm wrong but I know that the truth is the truth. I know that I do stand on the right side of history with these issues.' – Heritier Lumumba  
Use the Internet to research reactions to Heritier's speech. Write a summary of your findings.

In 2015, Heritier was traded to Melbourne Football Club. After a series of concussions, Heritier retired from football.

- Is football a fair game?  
What view does the documentary offer?  
How do you think each of the participants would answer this question?  
Using the panel format of most television shows about football, to hold a class discussion about whether or not football is a fair game.



10.

## For Media students

- Work with a peer to compile a detailed analysis of the use of story and production elements in *Fair Game*.

### STORY ELEMENTS

- the opening, development and resolution of the narrative
- cause and effect
- establishment and development of and relationships between characters
- point/s of view from which the narrative is presented
- the function of setting in the narrative
- the relationship between multiple storylines
- the structuring of time and its impact on narrative progression

### PRODUCTION ELEMENTS

- camera techniques, technologies and qualities for film
- lighting
- mise-en-scene
- acting
- sound
- editing of vision and sound
- Examine the opening and closing sequence of *Fair Game*. What are the director's intentions and how are these intentions achieved?
- How does the director Jeff Daniels use observational footage of Heritier shot from one football season to the next? Explain the significance of the footage of Heritier sitting in an empty room speaking to camera about his life experiences. What is achieved by letting Heritier tell his own story?
- Working as a class and by drawing on evidence from the documentary, make a list of the challenges of filming *Fair Game*.
- Who do you think will watch *Fair Game*? Who do you think should watch *Fair Game*? Do you think the documentary will make a difference?



## Jeff Daniels | Director

Born and raised in New York, Jeff Daniels is an award-winning independent filmmaker specialising in feature-length documentaries. For over fifteen years, Daniels has worked in developing, shooting and editing various observational, investigative and authored documentary and drama for television and theatrical release. Based permanently in Melbourne, Australia, Daniels is currently producing a number of feature-length and short documentary films as well as promotional projects for non-profits. He also teaches courses in video production, editing and digital animation.





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