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ABSTRACT

This document contains ideas and information to assist community workers in coming to terms with the realities of ethnic diversity; to make a deliberate and positive commitment to multiculturalism; and, within a social-justice framework, to deliver programs and resources to young people in a way that genuinely accommodates such diversity. It is divided into four sections. The first three sections provide a framework for looking at the interaction of social justice and multiculturalism and provide background information to the debate about migration and culture. The fourth section provides exercises to assist in the development of the knowledge and skills needed by community workers to help enrich their everyday contact with young people from non-English-speaking backgrounds. These exercises are designed to be practical and to be worked on in conjunction with the relevant reading sections. Contains 36 references and a list of publications and videos. (GLR)

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young people

SOCIAL JUSTICE & MULTICULTURALISM

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Background Information

The Ethnic Youth Issues Network (EYIN) was officially formed in November 1987. It developed, initially, from individuals who had been involved with the Workers with Ethnic Young People.

In February 1988, under the auspice of the Youth Affairs Council of Victoria (YACVic), it received a grant under a joint funding agreement between the Youth Affairs Division and the Ethnic Affairs Commission for a three year period.

The EYIN is made up of individuals and community-based organisations who are concerned about the well-being of young people from non-English speaking backgrounds. Members come from a range of work situations — locally based youth groups, community workers, teachers, housing groups, ethnic community groups, health and welfare agencies. The Network aims to provide a support base for these workers. Secondly, the aim is to effect policy change in the Government and non-Government sector, which reflects the multicultural nature of our society.

This document is the realisation of over 18 months of preparation, planning and writing by the Steering Committee and the Network Co-ordinator. It is hoped this document will provide a framework for the delivery of services to young people in our multicultural society and be an essential resource for all community workers.

As the only structure in place that addresses the needs of young people from non-English speaking bakcgrounds, the Network is keen to encourage the involvement of anyone with an interest in these issues.

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Margaret Hunter consistently tackled the typing demands.

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Explanation of Terms
(in the context of this document)

N.E.S.B. — Non-English Speaking Background

Is used to mean someone who is born overseas or has a parent or grandparent born overseas.

Ethnic

To describe a common national or cultural tradition.

Anglo

A person of English, Welsh or Scottish descent.

Ethnic Minority

An ethnic community of minority status.

Refugee

A person who has escaped their country of origin owing to well founded fears of persecution, for reasons of race, nationality, religion, membership of a particular social group or political opinion.

Refugee Minor A refugee under the age of 18.

Newly Arrived

To describe a person or ethnic community who has been in the country for less than five years.

Preface

As community workers, you may already be working on a youth program or service or at least be in contact with someone who is. Your council or community agency may, in the near future, expect you to design a program or service to meet the needs of young people. Whatever the case, obviously you would want to be able to respond with the utmost sensitivity. This paper will provide you with some vital information so that you can deliver programs and resources most appropriate to the young people in your particular area. The first step? Know your target population!

Currently, of the 687,206 Victorians aged between 15 and 24 years, 65,000 (or 19%) are from a non-English speaking background (NESB). This means you can assume, walking round the streets of Melbourne, that every fifth person you see is likely to be of NESB; in the local school-yard, one in every four students was born overseas or has parents who were; in most Catholic schools, over a third of the students are from NESB. A close look at the young people at the local pinball parlour, shopping centre, doctor's surgery, cinema, football oval and on trams or trains will reveal the very real ethnic diversity which is now a feature of Australian life.

As community workers with a commitment to social justice, you need to take account of this ethnic diversity. Otherwise you risk denying a substantial section of the community the right of access to available opportunities and resources. Putting social justice and multiculturalism into practice in the Australian context requires an appreciation of our migration history and an understanding of important concepts such as ethnicity, culture, language and communication, the migration experience and resettlement, racism and, above all, multiculturalism.

Apart from these broad concepts there are also important personal value issues which will effect the way community workers deal with their own prejudices and respond to cultural conflict and the challenge of effective communication across different cultures, that is, between workers, young people from NESB and their parents.

So, how are you likely to respond? Do you already recognise cultural differences in your policy development and program practice? Do you offer only token acknowledgement? No acknowledgement at all? Or do you find yourselves in a bind — committed to social justice but lacking the skills and confidence to adequately address ethnic diversity?

Many community workers find themselves in such a bind. Whilst there are examples of good community work practice in this area, there is nonetheless a lack of appropriate educational and training resources through which people can develop and extend their understanding of the relationship between ethnicity, multiculturalism and social justice, especially as these relate to young people, and whereby they can adapt their professional behaviour and practice.

This package of ideas, information and argument is aimed at assisting more community workers to come to terms with the realities of ethnic diversity; to make a deliberate and positive commitment to multiculturalism and, within a social justice framework, to deliver programs and resources to young people in a way which genuinely accommodates such diversity.

The material presented here is designed to help you explore more deeply some of the central premises of Ethnicity, Social Justice and Multiculturalism. You might wish to get together with a small group of fellow workers, rather than simply reading this material by yourselves. You might decide to contact the EYIN for some support and practical advice. Whatever you decide, our hope is that this document can play some part in promoting and encouraging a community better equipped to respond to the challenge of Multiculturalism and Social Justice.

young people

SOCIAL JUSTICE & MULTICULTURALISM

PART ONE

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Young People, Social Justice and Multiculturalism

Throughout the 1980s in Victoria, some real progress has been made in developing a more coherent framework for policy and programs in youth affairs. In particular, largely through the early collaborative effort of the Youth Policy Development Council (YPDC), the Youth Affairs Council of Victoria (YACVic) and the Municipal Association of Victoria (MAV) several significant conceptual and practical issues were addressed which strengthened youth policy and program delivery throughout the State. In all of this, the foremost advance has undoubtedly been the identification of a social justice focus. Much more, however, remains to be done. The existing policy base to youth affairs now needs extending and deepening. There is a need to cultivate and detail a stronger approach to the predicament of young people from NESB. To do this, workers need to grasp the important connection between social justice goals and multiculturalism.

In Victoria, this has been set in a broad context by the Government's Social Justice Strategy. The stated purpose of this Strategy — as outlined in 'People and Opportunities' (August, 1987:9) — is to ensure that 'when government agencies allocate resources or plan initiatives, they do so with social justice criteria in mind — that they consider the impact of what they are doing in terms of creating opportunities for disadvantaged people, extending access and participation, and protecting rights'.[1]

In relation to ethnicity, the Strategy identifies some non-English speaking communities of longer standing as being among the most vulnerable people in our community. Mindful of the fact that Victoria's population displays great ethnic diversity (in 1988–89, immigrants from 138 countries settled in Victoria), the Strategy (p.16) recognises that 'migrants from non-English speaking backgrounds have traditionally been disadvantaged, largely due to language and cultural barriers which have limited their access to government services and their participation in wider community activities'.[2] An important assertion in the strategy is that many people from a non-English speaking background experience forms of structural disadvantage — either because of their economic status or because they are unaware of services which may be taken for granted by other sections of the community.

In accord with this broad Social Justice Strategy, the Victorian Youth Affairs Act (1986) identifies as a central goal the equitable distribution of resources and opportunities among young people of different backgrounds and gender. Other social justice goals are also stressed:

- Social, economic, cultural and political structures are to be open and responsive to young people,
- The social rights of young people are to be recognised and promoted, including the need for equal opportunity and affirmative action,
- Access by young people to services, resources and opportunities is to be enhanced, and
- Effective involvement of young people is to occur in the social, economic, cultural and political life of the community.[3]

To accompany this legislation, the Youth Policy Development Council (YPDC) developed a series of propositions to guide its thinking on the meaning of social justice as it related to young people. Two of these involve a recognition of ethnic disadvantage:

- Much social justice theory emphasises equality of opportunity. Yet, providing the same opportunities or equalising the competition tends to result in the perpetuation of existing inequalities. This is because equalising opportunity ignores powerful social, economic, cultural and political dynamics which foster inequality — thereby accepting those values which produce the inequalities in the first place.
- An unequal society is one in which various groups of young people are unable to gain access to and make use of opportunities because of a variety of structural constraints including a person's class, gender, age, ability, ethnicity and geographical location.[4]

In its interpretation of social justice, the YPDC clearly assumed that young people — rather than being a homogeneous population — have very real differences with respect to such characteristics as class, gender, geography or ethnicity. Moreover, in drawing out some of the practical implications for policy and program development, the YPDC argued the need to look carefully at some of the ways in which the question of equity and social justice is addressed. For instance, it was suggested that structures, services and programs built around young people must be able to link actively and effectively with the needs, culture, rights and aspirations of young people and that young people need to be able to gain access to:

- resources (such as grants/monies)
- direct information (such as accommodation registers)
- fuller information which enables them to understand their own experiences (re junior wages, career options, health concerns)
- connections or networks appropriate to their particular issues or needs (SRCs and other links)
- skills and knowledge development (for example assistance in conducting own research in local community)
- direct services
- decision making.

It was also argued that these particular forms of interaction would need to range across all the major areas which have an impact on young people — income, security, employment, housing, training, health and transport, culture and recreation and the operation of the law. (YPDC, *'Future Directions'*, 1986 : 65–67).[5]

In dealing with the nature of youth work, including the issue of training, the 'Future Directions' document (p.75) called for practitioners to be able

to respond sensitively to the complexities of a multicultural community and for youth services to be built on an understanding of the diversity of youth needs across population groups.

In this regard, however, there seems to be a real gap between these positive policy sentiments and what happens in practice; in the way resources are distributed to meet the needs of young people from NESB and in the way programs at a state, regional or local level tend to be planned and delivered.

Such a gap is all the more perplexing if some of the more obvious demographics are taken into account:

- 1 in 5 Australians were born overseas
- 2 in 5 Australians have both parents born overseas
- 100 distinct ethnic groups are represented in Australia
- over 100 indigenous languages are spoken
- 65,000 (19% of) young Victorians are from NESB
- 24.8% of students in secondary schools are of NESB (Ministry of Education figures)
- 45.3% of students in Catholic schools are of NESB. (Catholic Education Office figures)

In Victoria, 22% of the population was born overseas and 15% were born in a non-English speaking country. At home, 17.8% of the population speak a language other than English. (Australian Bureau of Statistics figures)

Currently resource allocation and service delivery does not meet the needs of young people as signified by the demographic profile, particularly in relation to their ethnic diversity.

For instance, at a conceptual level, many of us willingly recognise that young people as a population group display great hetereogeneity or differences among themselves — in family background, gender, educational levels, income, health status, occupations and ethnicity. Paradoxically, there is a tendency to assume that young people from ethnic groups (other than Anglo) are, in themselves, homogeneous — 'young Greek women worry about their body size'; 'young Turkish men are always in gangs'.

There are also confusions over important underlying questions about service delivery — whether, for example, services should aim to be 'generalist' and 'mainstream' or 'ethnospecific'; what constitutes 'cultural relevance'; how language and communication barriers can be overcome.

There are also discrepancies, especially at a State level, in the way financial resources are distributed across a range of programs which effect young people. Leaving aside for the moment the mainstream services and portfolios such as education and health, we can take the example of the Youth Affairs Division and look at what resources are allocated to NESB young people through its funding programs.

Under the Statewide Organisations Support Grants Program, EYIN is funded to address the needs of young NESB people. The Network is jointly funded by the Ethnic Affairs Commission at a cost of $60,000 per annum. The majority of funds, however, went to agencies with a traditional 'Anglo' orientation such as the YMCA, YWCA and church groups.

While some of these agencies do undertake work with young NESB people as part of their membership or target group, their 'Anglo' orientation often runs counter to them being culturally relevant to young NESB people.

The relative level of resourcing is only part of the problem. The organisational structure, the types of programs developed, and the conditions of membership may, however unintentionally, preclude access to young NESB people.

The Youth Development Worker Subsidy Program, which enables over 100 youth workers to be employed by local government and community agencies, has in recent years attempted to provide more resources to ethno-specific agencies. Eight agencies (representing approximately 7% of the Program's budget) receive funds to work specifically with young people from various ethnic backgrounds.

Workers in funded mainstream agencies and local governments, particularly in areas with high ethnic populations, do encompass young 'ethnic' people in their programs but such workers lack specific supports and guidelines for appreciating the practical demands presented by ethnic diversity and there is no monitoring of individual agencies to identify the extent to which they are addressing the needs of young 'ethnic' people within the overall program.

A brief look at the Local Youth Initiative Grants Program reveals that, from its 1988/89 budget of $200,000, thirty-four ethnic groups received between them approximately $30,000 (or 15%). It is evident that in recent years the Youth Affairs Division (YAD) has received an increasing number of applications from ethnic groups, of which a large proportion has been successful.

In part, this has been due to more extensive advertising. Government legislation now requires that such grants programs be advertised in various ethnic newspapers. Although EYIN has played a key role in disseminating this information, there is still a need for such groups to develop a better understanding of the aims of such programs, to become more equipped to fill out applications and to actively involve young people in the process.

(Please note: The Youth Affairs Division has a budget of $15M, including the Youth Guarantee. The statistics and percentages given relate to YAD prior to the inclusion of Youth Guarantee funds.)

More recently, YAD has endeavoured to encourage other government departments to assume greater responsibility for the needs of young NESB people. It has initiated two joint projects, one with Community Services Victoria, the other with the Victorian Ethnic Affairs Commission, to address the

needs of young Indo-Chinese people.

The long term impact of such programs, however, will be dependent upon their effectiveness at the local level and an on-going commitment from the departments involved.

Without denying the positive changes over the last few years, it is still safe to say that, overall, the nature and pattern of funding of youth programs does not seem to accurately or fairly reflect the demographic reality, established earlier 1-5 of young Victorians are of a NESB.

There are two challenges here. The first is to develop more explicitly the relationship of ethnicity to considerations of Social Justice, and especially to understand the way in which ethnicity can act (either on its own or in concert with other factors) to structurally disadvantage young people in schooling, workplaces or more generally in terms of unequal access to resources.

Assuming such a framework is in place, the second challenge is to bridge the gap between policy objectives and actual practice; to be able to deliver programs which genuinely and effectively meet the practical demands posed by ethnic diversity.

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PART TWO

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Migration

In order to develop a service framework relevant to the needs and aspirations of young people of non-English speaking background, we must first explore a number of significant societal concepts and phenomena. Among the processes that have markedly affected the nature of Australian society and thus provide the context for our approach, is that of migration.

Migration is a process that affects all living things. Throughout history, plants, animals and humans have migrated. Migration throughout history can be understood as a combination of 'push and pull' factors; groups and individuals are 'pushed' out of their place of residence by wars, civil disturbance, famine and other natural disasters, economic hardship, political, ethnic or religious persecution and/or the desire to improve themselves. They are 'pulled' to places that offer a better life which may mean economic advantages, peace, political stability and freedom from persecution.

More than in most countries, the immigration of people in Australia has played a large part in forming our society as it is today. Australia is now often described (by what is fast becoming a cliche) as a nation of immigrants. This is because, apart from the first Australians — the Koories — everyone now living in this country has migrated here or is a descendant of those who have migrated here since 1788. Two hundred years is a very short span in human history and in that time the migration process has had a profound effect on our history and on the sort of society young people are growing up in today. In looking at some of the aspects of the migration process and its consequences, we can identify the currents of change and how these have been responded to, or should be responded to, by the structures and services of our society.

Immigration and the Creation of a Culturally Diverse Society

Migrants, since the First Fleet, have come from nearly all parts of the world but, up until 1947, when Australia's population was 7.5 million, anyone visiting Australia would have described it as an Anglo-Celtic country, with the vast majority of its people having English, Scottish, Welsh and Irish backgrounds.

In 1988, the predominant ethnic background of Australia's 16 million people was still Anglo-Celtic but the post-war migration program had created a significant change in the cultural base of our society. In the past four decades, 4.2 million people from more than 120 countries migrated to Australia, *doubling* the population and making it culturally much more diverse. A dramatic alteration!

The fear of invasion during World War Two convinced the Australian government and most Australians that a larger population was needed for defence purposes. Arthur Calwell, who in 1946 became Australia's first Minister for Immigration, said:

I remember Mr Curtin telling Cabinet in 1944 that at war's end there would have to be a Minister for Immigration. He said we must have more people to develop and defend Australia.[6]

The push for more people came also from the fact that during the Depression years of the late 20s and the 30s there was a significant drop in the Australian birth rate. Thus, by 1946 there were fewer young Australians of working age, at a time of increased demand for labour to meet post-war manufacturing and industrial needs.

Australia was seen as an under-populated country which needed to increase its population for the purposes of defence and sustained economic growth. Although Australian women were entreated to stay home and have more children, this, it was believed, would not produce enough 'new Australians' and so migration had to be increased dramatically. Calwell was at the forefront of convincing Australians that it was 'populate or perish'.

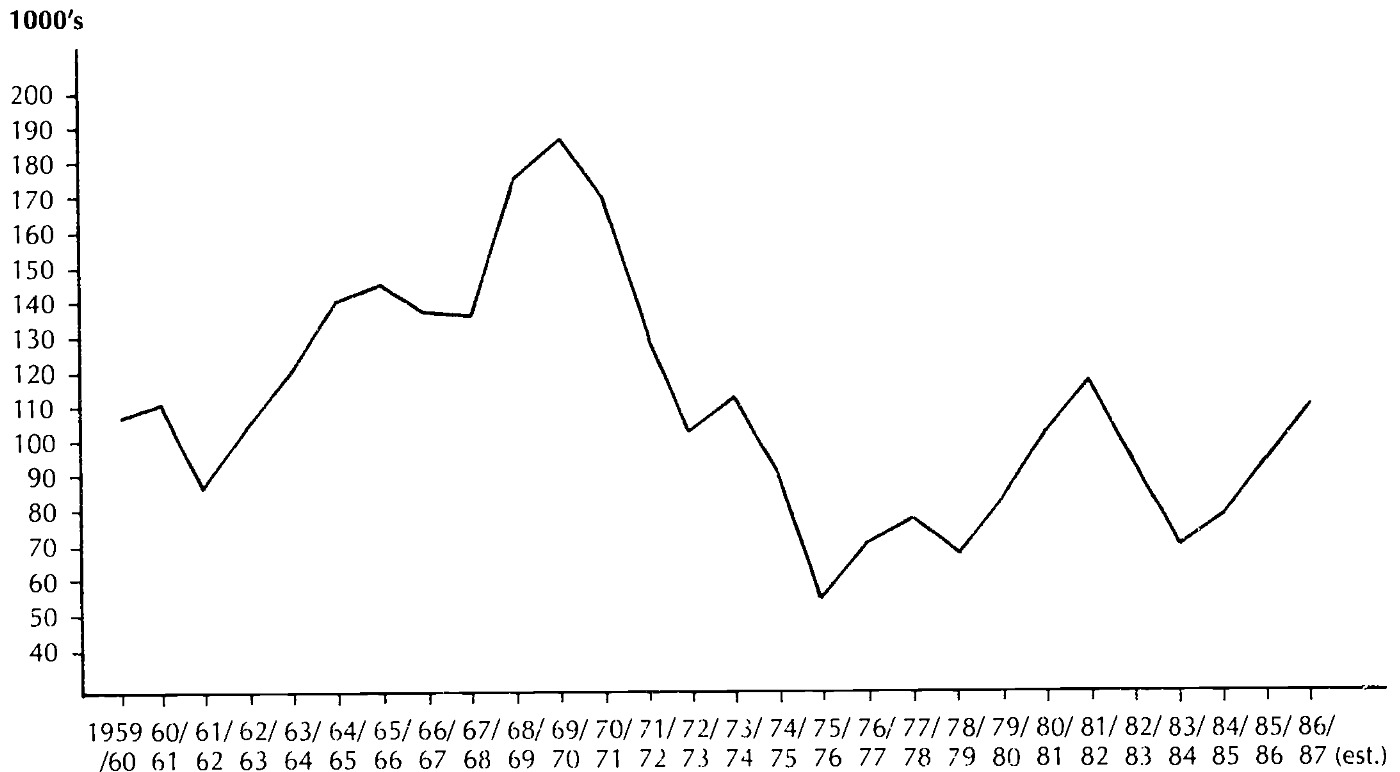
I wonder how many of us have ever thought how much we Australians are like the koalas. We both belong to dying races and both are well on the way to becoming museum pieces.

When Captain Cook sailed along our coast there were many millions of native bears; today there are only a few thousands. In 1945 there are over 7,000,000 Australians but by 1965 there will only be 8,000,000 if we go on reproducing at the present rate.

And after that, according to the statisticians, our population will come to a standstill and get smaller and smaller every year. Unless we do something about it.

. . . We need more people to defend our continent and develop its resources. A population of 15,000,000, for instance, would at least treble the industrial output of Australia . . . In one important thing we Australians differ from the koalas. We can arrest our fate, we can do something about it. The koalas can't. They can only sit in their gum trees and wait for something to happen. We can get down off our perches and help to shape our fate.[8]

The aim was to have '20 million Australians in our time' and so a population growth rate of 2% per year was set with 1% to come from migration and 1% from natural increase. Meeting this target would require settling over 100,000 migrants per year.



Settler Arrivals in Australia 1959–87

From the graph above, we can see that for most of the 1960's and the early 1970's the target was met. A turning point came in 1974 when, in the wake of the recession, the migrant intake began to drop reaching a post-war low in 1975–76 of 52,748.

With the election of the Liberal Government at the end of 1975 the migration program was increased in the belief that migration would stimulate economic growth but, by 1982, unemployment had increased to such a rate that the government felt it should reduce the migrant intake.

The pattern of encouraging increased migration during periods of economic growth and turning off the tap during recession and depression is one that characterises the history of migration to Australia since its earliest days. The Federal Labor government, in its first term slowing the migration program because of poor economic conditions but has now decided that increased migration of carefully selected immigrants will stimulate economic growth.

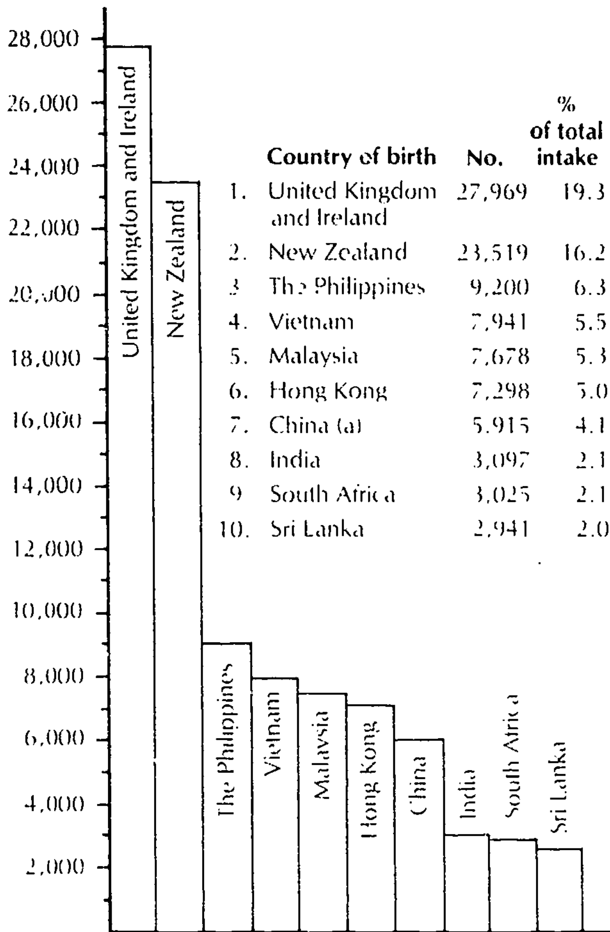
Those who argued, in 1945, for an increased population, did not aim to create an ethnically, linguistically and culturally diverse society. In planning the post-war migration program Australia wanted only British immigrants. Calwell stated this quite clearly in 1946 when he said to Parliament:

> *I would like to emphasise that the government's immigration policy is based on the principle that migrants from the United Kingdom shall be given every encouragement and assistance. It is my hope that for every foreign migrant there will be ten people from the United Kingdom.*[9]

But we could not get the number of migrants we wanted from Britain and so, from the beginning of the large-scale, post-war migration program, Australia also accepted many non-British migrants. Initially, from 1947 to 1952 these were 'displaced people', colloquially 'DPs', from Europe, among whom were 63,000 from Poland, 35,000 from the Baltic countries of Estonia, Latvia and Lithuania — the 'Balts' as the 'Aussies' called them — and 24,000 from Yugoslavia.

Progressively, though the British contingent remained large, Australia made migration agreements with many other countries in order to meet the desired target. The source countries widened from Europe and Eastern Europe, to Southern Europe, the Middle East, Africa and Asia.

Settler arrivals, 1988–89 (p) — top 10 source countries of birth



	Country of birth	No.	% of total intake
1.	United Kingdom and Ireland	27,969	19.3
2.	New Zealand	23,519	16.2
3	The Philippines	9,200	6.3
4.	Vietnam	7,941	5.5
5.	Malaysia	7,678	5.3
6.	Hong Kong	7,298	5.0
7.	China (a)	5,915	4.1
8.	India	3,097	2.1
9	South Africa	3,025	2.1
10.	Sri Lanka	2,941	2.0

(p) Preliminary (a) includes Taiwan

Source: Department of Immigration, Local Government and Ethnic Affairs

In the late 1940's and 1950's large groups of migrants came from the Netherlands and Germany, and increasing numbers from Italy, Greece, Yugoslavia and Malta. Turkish migrants began arriving in the 1960's, and South American migrants from the early 1970's. From the mid-70's more Lebanese migrants began coming to Australia, while settlers from Asia came in larger numbers after 1972, when the last vestiges of the White Australia policy were removed by the Whitlam government. New Zealand citizens, also, make up a steadily growing proportion of Australia's migrant intake.

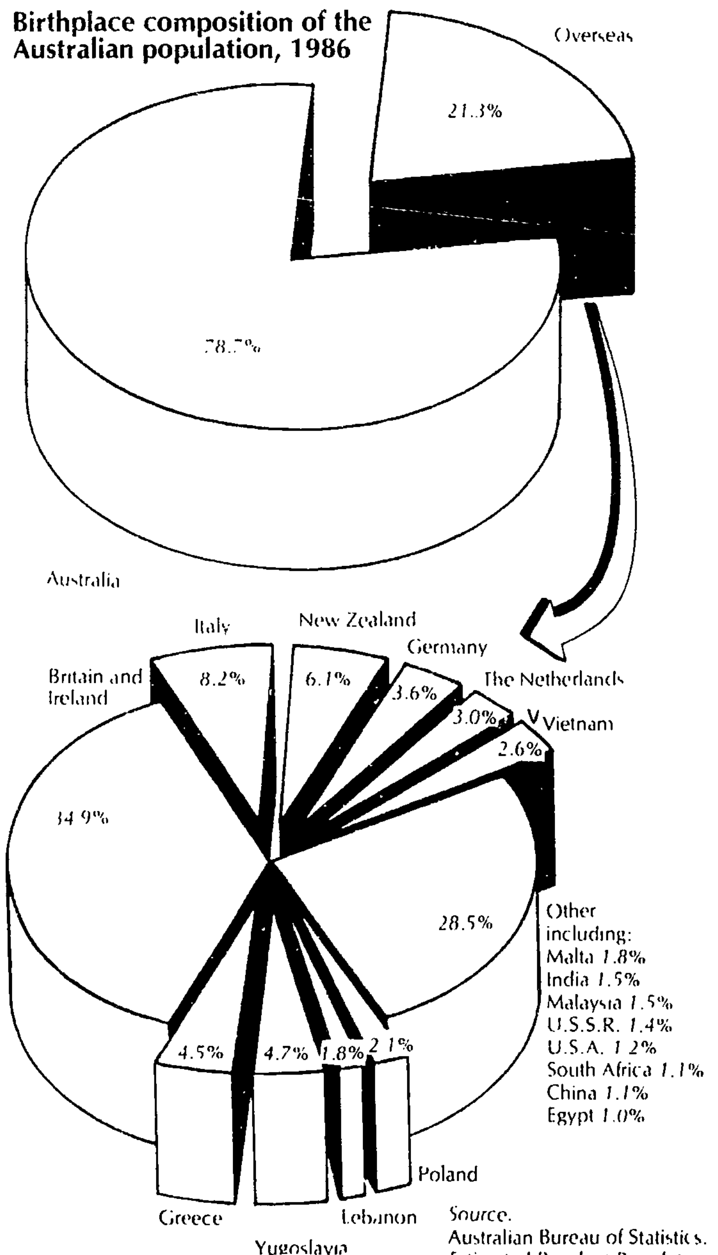
Australia has certainly changed since 1947. We began by regarding ourselves as a British country — though this has always been regarded by the Aborigines, the original owners, as an outrage. The Irish in particular also fought against the notion of Australia as 'a translated Britain of the South'. More recently, we have viewed ourselves as a European society and presumably, in the future, we may come to describe ourselves as a Eurasian society.

Australian society has been constantly changing in its size and composition and will continue to do so, partly as a result of immigration. While this process has accelerated since World War Two, it has been in currency throughout the past 200 years.

Australia has never been monocultural. The Koories, the Irish, the Chinese, the Germans, the Scandinavians and many other culturally and linguistically different ethnic minorities have had a long-established presence here. Today Australians come from a greater variety of birthplaces than probably for any other country in the world, apart from Israel.

In 1947 about 90% of the Australian population was born in Australia and a further 7% were British born. In 1986, 78% was Australian-born and 7% British born. Merely taking these figures into account, and ignoring the fact that a proportion of the Australian born are the children of non-British migrants, the ethnic character of Australia has undergone a remarkable change in the intervening years. The fact that these changes have been absorbed generally in a positive and constructive way suggests that future changes will also be positive and beneficial.

Birthplace composition of the Australian population, 1986



Source. Australian Bureau of Statistics. *Estimated Resident Population by Country of Birth and Sex. Australia*, June 1986.

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The Rationale for Immigration to Australia

The creation of a culturally diverse society was not the intention of the successive governments, as we have seen. Another popular misconception is that Australian immigration policy is based on our desire to be kind and bountiful to those wishing to come and live here. In reality, the immigration policy and program have always operated, and still operate, for reasons of self-interest. The millions of migrants who have settled in Australia are not all here as a result of the generosity and compassion of Australians but because we wanted them for our own advancement.

The specific reasons have changed over the years. After World War Two population growth was required for defence purposes and to obtain strong labourers for industry. Today our government seeks skilled labour, entrepreneurs to create jobs and stimulate economic growth and the creation of stable social networks through reuniting families.

The motives of the migrants themselves are varied but it is important to note that they do not necessarily match up with the motives that Australia has in recruiting them. For instance, the displaced people who arrived in Australia after World War Two did not come here because they wanted to increase Australia's defence capacity.

In understanding the rationale for Australia's migration program it is useful to look at the different categories under which migrants are admitted, remembering that today — unlike most of our migration history — we can select from more immigrants than we are willing to take. These categories vary in detail but each serves Australia's interest in some form or other.

Family Migration

For nearly two centuries family migration has been an established and highly successful element of migration to Australia and is characterised by a pattern of 'chain migration'. Typically, in the chain migration process, one family member, usually a young male, arrives first as the family 'anchor'. Once established, with steady employment and some savings, he sends home for his wife or fiancee, children, parents and siblings, who in turn, once established, extend the network by assisting cousins and more distant relatives.

Actual and Projected Birthplace Composition, Australia, 1986 and 2021

Birthplace	1986		2021: 120,000 net permanent gain		2021: 140,000 net permanent gain	
	('000)	(%)	('000)	(%)	('000)	(%)
UK & Ireland	1,179.3	7.4	1,368.5	5.7	1,488.8	6.0
Other Europe	1,176.9	7.3	1,030.4	4.3	1,101.0	4.5
N & S America	117.6	0.7	318.3	1.3	356.7	1.4
Asia	420.7	2.6	1,675.3	7.0	1,902.2	7.7
Middle East	145.0	0.9	382.3	1.6	429.6	1.7
Oceania	272.8	1.7	696.2	2.9	776.9	3.1
Africa	82.5	0.5	296.9	1.2	336.3	1.4
Australia	12,623.5	78.8	18,110.1	75.8	18,332.0	74.1
Total	16,018.4	100.0	23,878.7	100.0	24,724.4	100.0

Note: The migration assumption used in these projections holds both the level and birthplace composition of net permanent gain constant (including Grant of Resident Status). The birthplace composition is based on the average of net permanent movement over the period 1986–87 to 1988–89 (that is, Europe 31.1 per cent, America 6.0 per cent, Middle East 7.5 per cent, Asia 36.4 per cent, Oceania 12.7 per cent and Africa 6.3 per cent)

Source: 1947 ABS Census. Estimated Resident Population of Australia for 1986 from ABS, *Estimated Resident Population by Country of Birth, Age and Sex, Australia*, Catalogue No. 3221.0 (1989) and ABS, unpublished tabulations. Total population projection based on ABS Series A projection; Survival rates based on Australian Government Actuary Life Tables and tables compiled by C. Young, *Selection and Survival Immigrant Mortality in Australia*, DIEA Studies in Adult Migrant Education (Canberra: AGPS, 1986)

Under this set of assumptions, the proportion of the population born in Australia is projected to decline consistently between now and the year 2021. The Australian born will nonetheless remain the dominant birthplace group by far, accounting for close to three-quarters of the population. The proportion of the population born in the countries of Asia is projected to experience the greatest growth, while the proportion of the Australian population born in the traditional migrant source countries of Europe is projected ultimately to decline reflecting relatively low assumed levels of migration from these countries.

Irish immigration in the second half of the nineteenth century followed this pattern, with one in five Irish immigrants coming from the county of Tipperary. Most groups coming to Australia have followed this pattern — the Greeks: from Ithaca, Kythera and Kastellorizon and the Italians: in the pre-war years, from the Lipari Islands and later from many other parts of Italy.

Chain migration meant that there were networks established to ease adaptation to a new country, there was somewhere to stay and often a job which cushioned the dislocating effects of the migration process and the isolation of the early years in a new land. (This pattern of migration is very different to the 'guest worker' arrangements more common in Europe, as Australia has always wanted permanent settlers rather than temporary workers.)

The 1980s have seen family migration becoming more restrictive. Spouses and fiances, dependent children under 18 years of age and some elderly parents are still able to come and settle in Australia without restriction but other relatives must meet stringent selection criteria, including level of education, employability and English language ability and a limit is set on the numbers allowed in each year.

It is not yet possible to tell whether this more restrictive form of family migration will result in as smooth and successful a settlement process as the chain migration of the past. Family migration makes up a large proportion of the migration program and takes account of the important role of family and community in the settlement process.

Business and Labour Migration

Australia has always sought labour: domestic servants in the nineteenth century, the brawn for the construction industry in the 1940's and 1950's, and large numbers of teachers during the 1960's. Importing workers has, in the past, been a cheap and convenient method of obtaining labour in times of shortage. Labour migration was generally high at times of full employment and low during economic recessions and depressions. At various times, such migrants were given financial assistance to come to Australia.

In the 1980s, despite periods of high unemployment, the Government has continued to encourage skilled workers and business people to migrate to Australia. The CEDA Report, *The Economic Effects of Immigration in Australia*, showed that selective immigration did not contribute to unemployment.[10]

The skilled and business migration categories are an increasing large proportion of our immigration intake.

Refugees

Refugees have come to Australia throughout its history, but unfortunately they have never been made to feel entirely welcome. Each group of refugees, whether the Jews escaping from Nazism in the 1930's or the Indo-Chinese in the 1970's, have encountered prejudice and resentment.

The refugee component of the migration program, though the most altruistic, is not based entirely on humanitarian grounds. Australia, in accepting refugees, is meeting its international obligations and benefiting from co-operation with other countries in the world, especially in the Asian-Pacific region.

In the long-run Australia has benefited greatly from the refugees who have come here. The Germans, having escaped religious persecution in their own country, settled in the Barossa Valley in South Australia in the 1840's and helped establish the wine industry. Many other post-war refugees have also made notable contributions to aspects of Australian life.

You could say that refugees, in many ways, make the best migrants as they have nowhere else to go and so commit themselves to their new country.

Refugee arrivals

Financial years	Grand total
1975–76	4,374
1976–77	8,124
1977–78	9,597
1978–79	13,450
1979–80	19,954
1980–81	21,847
1981–82	21,917
1982–83	17,054
1983–84	14,769
1984–85	14,850
1985–86	11,840
1986–87	11,102
1987–88	11,002
1988–89	10,868

In the 1980s, Australia's refugee intake has decreased markedly both in total number and as a proportion of the migration program. This is not because there is any diminishing need. The United Nations High Commissioner for Refugees estimates that there are at least 10 million refugees in the world, many of whom would welcome resettlement in Australia. However, together with Canada, Australia has taken more Vietnamese refugees as a proportion of total population than any other country.

Trans Tasman Migration

New Zealand citizens are able to enter and settle in Australia without restriction. Australia and New Zealand are gradually seeking closer economic co-operation and mutual free migration is part of this process.

Although from time to time there are calls to stop all migration to Australia, we remain a receiving country because immigration is of benefit to us. Australia is still committed to population increase and economic growth. Some business leaders even

advocate the acceptance of as many as 250,000 migrants per year. The Federal government is gradually increasing the intake; from 120,000 per year for 1989 to at least 140,000 — perhaps even 150,000 — in the 1990's.

However, the migration debate is not just about how many migrants we take per year although the size of the population, especially in its impact on the environment, remains an important issue.

Happily, today, we are selecting migrants on more rational grounds than the colour of their skin but there is still controversy about the selection process. At base the migration issue is about the sort of country we are today and the sort of country we wish to be in the future. Where migrants come from, their ages and skills, their family ties here, their language and background, all have an impact on the society into which they settle.

Just as immigration has had an immeasurable effect on Australian society, so the society that receives them has a profound effect on the lives of those who settle here. The type of society immigrants come to, the attitudes of Australians to new arrivals, the structures put into place to enable them to fulfill their aspirations, all frame the settlement experience for the new arrival. Imagine an immigrant family arriving from Taiwan and reading a barrage of newspaper articles on immigration policy, hearing the views of a vociferous minority on talkback radio about 'Asians' and trying to find housing. Their initial impressions are unlikely to be that of being warmly welcomed to begin a new life. Their initial impressions are unlikely to be that of being warmly welcomed to begin a new life. This initial impression will effect how they behave, what they expect and how others — in turn — respond to them.

(Refer to: Section D Migration for some practical exercises).

Ethnicity

There are several important concepts commonly used to define and analyse aspects of the migration experience in the Australian context.

The term *'ethnic'* has been in common usage since the 1970's. Previously all sorts of other terms were used, including the clearly derogatory, such as 'reffos', 'balts', 'dagos', 'wogs' and the more blandly descriptive 'New Australian'. 'Ethnic' has been added to this long line of exclusionary words in our language to denote, and lump together, all those who do not belong to the majority Anglo-Celtic group.

> *'This is a subversion of the concept of ethnicity for in reality everyone is an 'ethnic' in that we are socialised according to particular cultural, political and historical values, behaviours, customs, social networks, religions, and most importantly, language.'*[11]

Families who have lived in Australia for three or four generations and whose ancestors came from Britain have their ethnicity, as do those newly-arrived from Ethiopia.

For the majority of us our ethnicity is a mixed bag. The way in which we choose to describe and view our ethnicity is based on how we feel about the different elements of our personal, religious and political histories. For instance, a typical third-generation Australian is likely to have a mixed religious background (Catholic, Lutheran, Church of England), a varied linguistic background (German, Gaelic, English) and a different sense of allegiance to the various elements of the family history. The individual may identify as a German-Australian or may regard that ancestry as insignificant in their view of themselves. Such an individual is able to choose their ethnic identification.

Ethnicity does not necessarily match up with place of birth or national origin. Jews from Poland, who were a persecuted minority group, are likely to identify their ethnicity as Jewish rather than Polish and be concerned about events in Israel rather than Poland. Vietnamese-Chinese may well feel closer to other people of Chinese background in Australian than to non-Chinese Vietnamese. People in Australia often identify themselves as being Cornish, Macedonian, or Tamil, when they were born in the United Kingdom, Greece and Sri Lanka. The Australian population is not unique in its multiplicity but there is certainly a greater variety here than in most countries.

In Australia, Anglo-Celts make up the dominant racial group and those from other ethnic backgrounds such as Greek, Turkish, Lao and Lebanese belong to ethnic minorities. Some members of these ethnic minorities, including many Chinese-Australians and Italo-Australians, have lived here for several generations Koories and Torres Strait Islanders are also ethnic minorities.

Because over 70% of Australians are Anglo-Celtic their influence in language (English), religion (Christian), and institutionalised culture (see next section) is so pervasive and powerful that it is rarely recognized as being a distinct ethnicity. It is seen as the Australian norm or the Australian way of life and, by comparison, the behaviour of ethnic minority groups is seen as esoteric, different and strange. The 'accepted' Australian accent is an Anglo-Celtic accent which arouses no comment — except in studies of linguistics — whereas all other accents are described as 'foreign'.

Migrant status is a very different concept. A migrant is anyone who was born outside Australia and came to settle here, including people from both English speaking and non-English speaking countries. A migrant coming from Great Britain, and even a white South African, New Zealander or migrant from the United States can choose to identify with the dominant ethnicity, that of the Anglo-Celtic majority. They may not wish to, as many elements of their background differ from native born Anglo-Celtic Australians, but they will be accepted into the dominant group if they so choose. This is not the case for other migrants who speak perfect English. Many from the Philippines, Pakistan, India, Hong Kong and Africa speak perfect English but their visible differences and accents, religions and culture will exclude them from the dominant ethnic group in Australia.

Another concept used to analyse the impact of ethnic status on both the individual and the society is that of *non-English speaking background (NESB)*. This term is used to describe migrants and their children — that is, first and second generation migrants — who originate from countries where English is not the first and main language.

While many NESB young people will be proud of their own particular ethnic heritage, the question of *identity formation* will be more problematic for them, no matter what their class background, than for their Anglo-Celtic-Australian peers. In 'growing up' all young people experience processes of identity formation but for NESB young people this psycho-social process is further complicated by the stresses and demands of being bi-cultural.

In outlining the above concepts we need to keep in mind that they do no necessarily make neat categories.

> *A fourth generation Australian of mixed Pakistani-Chinese background may well be treated as a NESB migrant by others. Some Irish-Australians who have lived in Australia for generations still identify strongly with their Irish ethnicity whilst for others of identical background this is no longer a relevant factor in their lives.*[12]

Issues of ethnicity and migration are overlain by issues of power and dominance, in particular that of the majority Anglo-Celtic culture as the assumed norm in Australian society. To see how these concepts effect the human services field we need to look more closely at the concept of culture and how this functions in our lives.

(Refer to Section D Ethnicity for practical exercises demonstrating these points).

Culture

The concept of ethnicity is intimately linked to the concept of culture. Because, in Australia, the Anglo-Celtic culture is the majority, it is accepted as the norm rather than one culture amongst many.

Culture is general delineated in a common sense by exotic aspects of national or ethnic behaviour as denoted by food, costumes, music and dance. As such, it is easily embraced, tolerated and enjoyed. Yet, this popular idea of 'culture' is a limited one — more likely to stereotype and divide communities than to build bridges of understanding and mutual respect. It emphasises superficial differences rather than the shared needs from which separate cultures spring.

> *'The concept of Multiculturalism, which is often misunderstood, is based upon the key idea of culture which refers to the way social groups solve the fundamental problems and dilemmas of the human condition and denotes the total social system within which these groups perform their basic activities. Each culture's value system and behaviour patterns result from core attitudes towards interpersonal relationships, towards work and all human activity, towards time and its use, towards the major human events such as birth and death, towards the environment and towards the absolute and the unknown. A cultural system is built up by the way the group rears and educates its children and trains its adult members, by the way it organises and governs itself, by the way it satisfies its spiritual needs through the development of religious frameworks, by the way it develops its resources and protects its people and property, by the manner in which it expresses its imagination and advances the cause of rational thought, by the way it communicates ideas and feelings and meets its recreational needs, by the techniques it uses to produce goods and maintain services and by the transportation mechanisms it develops. All these aspects are subsumed into language which is at the centre of all cultural systems. Language and culture are inextricably linked for language is the fundamental element of communication and expressiveness. It is through language that each cultural system develops and expresses its thought patterns and makes interaction possible. It is through language that the deepest values and truths are passed on to succeeding generations and it is through language that cultural changes are reflected. As language changes, so does culture; as culture changes, so does language. Thus, the concept of culture is an all-encompassing one and is broader than limited conceptions which focus exclusively upon the so-called 'high culture' of ballet or opera, or are concerned mainly with the folkcultural aspects such as traditional dancing and culinary arts or concentrate only upon the more glorious aspects of cultural past.'*[13]

In this important sense then, culture relates to deeply-imbedded aspects of individual and group life. It deals with attitudes, values and assumptions about such universals as birth, illness, death, understanding of sex and family roles, of faith, divinity, luck, future, progress, misfortune and the like. In this sense it is a profound and not all that easily understood facet of individual and group identity.

Too frequently, culture, like ethnicity, is regarded as a phenomenon by which only immigrants are affected, and from which Australian-born people are free. In fact, all groups function within a set of cultural mores. It is important, therefore, that community workers develop not only an understanding of the cultural factors shaping the response of, say, Greeks-Australians, to human services and family life, but also learn to recognise that different cultural factors shape the approach of Anglo-Celtic-Australian community workers and the rationale behind the human service delivery system. Attitudes about developing the decision-making skills in young people are culturally formed in just the same way as is the belief in the importance of giving respect to elders.

All cultures are formed over time, originally to meet the same basic human needs of food, shelter, clothing, reproduction, and social organisation. In different places and at different times, the meeting of these needs required a variety of responses. Koori-Australian culture evolved to meet these same needs but climate, geography and a host of other factors make the cultural expressions in behaviour and belief very different from, for example, modern Italian culture.

Culture is also subject to personal interpretation. For this reason it can be dangerously misleading to assume that everyone of a certain ethnic group or immigrant background shares and accepts a common and easily described cultural view.

Another simplistic notion mistakenly defines culture as synonymous with nationality; for example, 'all Yugoslavs share the same culture'. Culture, as we have seen, arises out of ethnicity rather than nationality, and many nations, like Switzerland, Belgium, India and Yugoslavia, embrace several ethnicities.

Likewise culture changes over time, so that the cultural perspectives of modern Greece are, in significant ways, different from those that prevailed at the beginning of the century. What is often overlooked in discussions of culture, is that in Australia we all participate in the culture of a urban, capitalist, highly technological, post-industrial society. No matter what our background, that is our cultural context and other elements of our culture are played out within this shared cultural framework.

Human services workers need to explore the different facets of culture. Those who work, or plan to work, with people of a non-English speaking background, or who are developing programs they hope will be accessible to and appropriate for all people in a particular area, often request information about individual cultures. Requests are usually along the lines of: 'I'm working with an Egyptian family, how do I greet an Egyptian man?' and 'What do I need to know about Vietnamese attitudes to health?'

Unfortunately, the provision of tidbits about cultural differences in body language and of 'thumb nail sketches' of specific cultures have generally been counter-productive as such signifiers tend to strengthen, rather than diffuse cultural stereotypes. Such an approach assumes a homogeneous Egyptian or Vietnamese culture, ignoring ethnic differences within national groupings, such as those between an Egyptian of Greek background and other Egyptians, between Chinese people from Vietnam and ethnic Vietnamese. It further assumes no socio-economic differences among ethnic minority groups and a static view of culture, as if such behaviours did not adjust over time and in different places. As we have seen, culture is, in fact, constantly changing.

The assumption that people can learn about another culture in an hour, a day, a week or a month, is erroneous. Just imagine what would happen if a one-day workshop on the Anglo-Celtic-Australian culture was held in Turkey to improve service delivery to Australian-born residents of that country? Little would be gained except for the perpetration of the beer-drinking, laconic, outdoor stereotype. All that is learned in such an approach to human services provision are some simple, exotic and superficial details — possibly the least significant aspects of the complex cultural picture.

The risk in this approach is that it can encourage the view that the answer to overcoming lack of access and inappropriate and inequitable service provision, lies in the community workers simply becoming 'culturally aware'; instead of requiring them to look also at the way the dominant culture itself influences outcomes for people of non-English speaking background.

Language and Communication

As complex as ethnicity and culture is the issue of language and the way it effects the experience of immigrants and their children. Language shapes our experience. We all think in a specific language; the vocabulary, structures and nuances of which influence the way we are able to take in and make sense of the world around us.

Most of us take language — for the majority of Australians the English language — for granted, until we are confronted by a communication problem. We may have to complete a legal document, fill in a complex bureaucratic form or decipher some other of the many forms of language with which we are not familiar. Many of us are now having to learn computer language. If we do not learn sub-languages we remain closed out of the specific fields to which they relate, whether these be medical, legal, computing, economic or the host of other increasingly complex and specific areas not covered by everyday English.

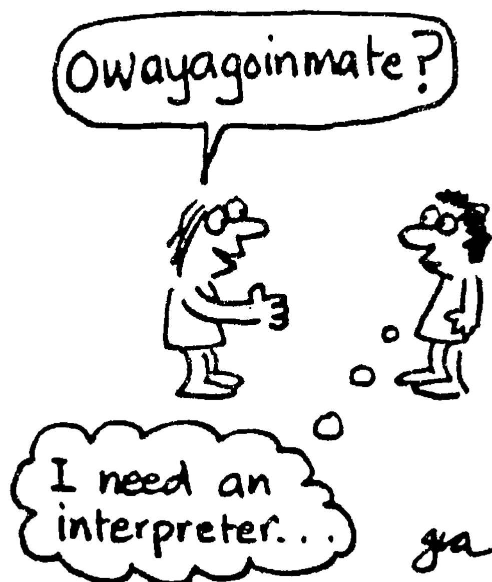
Thus, language, in addition to being our way of making sense of experience, can also act as a barrier to exclude us from experience. Fluency in the dominant language of a particular society is crucial to full participation in and membership of that society. For young people in Australia, their facility with spoken and written English will be a major determinant of their chances for the future.

Among the many sub-languages in common usage are some which are specific to young people. The 'Kylie Mole', register with its 'boguns', 'spak', 'excellent', and other youth-specific words, identifies the user as being of a certain age group and social class. If a young person's vocabulary is limited to the 'Kylie Mole' register, they have little chance of being employed as a bank teller, in a fashionable up-market boutique or in many other jobs where employers are looking for a 'classier' register. The greater the number of registers available to us, the better our ability to use language to gain access to different areas and levels of society.

For the community worker the language and communication issue is always an important one in working with all young people, but especially in working with first generation young people from non-English speaking backgrounds, with their parents and with the corresponding ethnic community groups.

A young NESB person *may* have a different capacity in English than a young person of Anglo-Australian background but it is dangerous to generalise too widely on this basis because their grasp of English may range from fluancy to total inability. Some young NESB people were born here and others come from countries where English, whilst not the first language, is still widely spoken, such as India; the Phillipines, the Pacific Islands and some African countries.

The two extremes — perfect English and no English — are easy to recognise, and in the case of a person having no English, the need for some special provision is generally accepted: we use the Telephone Interpreter Service; book a face to face interpreter, or provide multilingual information. Unfortunately whilst the need for special assistance is generally recognized, in practice it is often not provided.



What is less commonly recognized is that, between the two extremes, facility with language can vary greatly. Some people may speak and understand English fairly well; other may understand fully but not speak well. Some people, in everyday situations, cope with both speaking and understanding, but may have great difficulty with technical English, with written English, with bureaucratic English, with legalistic English or with communication in situations of tension or distress. Some people may appear to speak and understand more English than they actually do (many over-estimate their ability) or in some instances may be too embarrassed or ashamed to admit their difficulty. All of these factors will effect the quality of communication between a human services worker and a young person of non-English speaking background.

Too often a young NESB person with limited English is stereotyped as being 'dumb' or, as has occurred in some instances, 'retarded', yet this young person is fluent in at least one other language; a fact rarely appreciated in a society which has not accepted that there are benefits in bilingualism.

In working with young NESB people it is important to understand that the same registers — markers of knowledge, class, age and so on — exist in the first language. Most languages have a greater variety of dialects than Australian English. The issue of dialect is important in using interpreters and in parent-child communication; children learn the standard form of the minority language here, whilst their parents communicate in a regional non-standard dialect.

A number of misguided views are held about language and NESB people in Australia. Try this one! *These people only pretend not to understand English.* Such a misconception exists because NESB people can often handle basic everyday English but little else. To be able to speak a few sentences, and answer 'yes' or 'no' is no sign of comprehension. The little English some people have can be lost or forgotten at times of stress, crisis or high emotion — times when the community worker may be around. It is important to remember also that people tend to lose their second language ability with age, a factor which can complicate working with NESB families and communities.

Another commonly heard complaint is: *'Why don't they learn English?'* Learning a second language is not an easy thing to do. How many Australians learned a second language at school, and what is now still understood, either by reading or writing, in that language?

Many factors effect a person's ability to learn a second language. Learning English is particularly difficult if a person:

- is illiterate in their first language;
- has had only limited formal education (primary school);
- is beyond the prime language-learning age (it gets harder to learn a new language as you get older; language is most easily acquired before early adolescence);
- works hard all day and is too tired to attend classes at night;
- has child care and family responsibilities that make attending classes difficult (many migrant women have been in Australia for years without the opportunity to attend English language classes.)

Workers and agencies confronted with local communities composed of young NESB people from a variety of language groups often claim that they provide a 'universal' service. As there is no possibility of providing the service in all the major local languages, they opt for English so as not to favour any one minority group over another. This approach ignores the importance of language and excludes all NESB people from the service. A better approach would be to analyse the impact of language exclusion on the local groups and make a judgement based on those in greatest need.

(Refer to Section D Language and Communication for helpful practical exercises).

Resettlement

Ethnicity, culture and language are aspects of immigrants' experience — part of the 'baggage' they bring with them. All immigrants have, by definition, come to Australia from another country. In so doing they have left their homes, their schools, their jobs, their friends and family in order to begin again. What is usually overlooked is analysing the experience of immigrants is the resettlement element.

Resettlement is common to all immigrants but its repercussions on people's lives here will, of course, vary greatly for groups and individuals, depending on the circumstances of their departure and resettlement and their length of residency in Australia. Nonetheless, the impact of resettlement will always be felt.

Some people chose to emigrate, left an advantaged position in their country of origin and were able to come here with money, recognised tertiary qualifications and English language competence. Others were forced to emigrate because of war, civil disorder or poverty. Many others were, in fact, refugees. Some immigrants have been here only a few months, others have been here for forty years. Some have come alone without friends or relatives to assist them in the new country; others have come in large families or have been met by extended families and effective support groups.

An immigrant who has arrived only recently in Australia from a situation of poverty and with little education, will be more willing than most people to accept a job whether or not it matches her personal inclinations or needs. The job may be poorly paid, unattractive, unhealthy and inadequately regulated. Such a person might also be likely to work overtime; might not be in a position to take advantage of English classes and might not make a well considered choice about where to live.

At the same time, a person who has come here as a refugee, not actually having chosen to live in Australia, may show, for quite a few years, a degree of preoccupation with circumstances in her country of origin and possibly a desire to return.

An immigrant who has come from a country where 'guest-working' arrangements are common may approach her new life in Australia with some uncertainty as to its permanence and may place a high priority on sending money to relatives back home. (Guest workers in Europe go to another country to work and are rarely able to become citizens.)

In terms of location, an immigrant from a country which is already well-represented in Australia may choose to settle within the community of her ethnic background or, if she has extensive education in say, a technical area, may move more readily into a milieu defined less by her ethnicity than by her professional background.

It is not only the ethnicity and personal capacity of an immigrant which may vary and effect her fate in Australia. Social conditions in Australia also vary from place to place and time to time. An immigrant settling in a rural area will face different opportunities, obstacles and attitudes from those facing someone arriving in a large city. A worker arriving in Australia in the 1950's will have encountered employment opportunities very unlike those currently available. Circumstances in Australia have altered dramatically over the last four decades. Whilst job opportunities, particularly for unskilled workers, were plentiful up to the end of the 1960's, in the 70s and 80s these have dried up. Our immigration policy is now highly selective and it is increasingly difficult for large family groups to migrate together, as was characteristic of the period up to the 1960s. By the 80s, migration had dramatically changed the ethnic composition of Australian society. All these and many other changes in our society, have made the resettlement experience very different for immigrants in the 80s from what it was for those who arrived in earlier decades.

What is common to all immigrants is that the 'resettlement effect' — the fact of departure from their country of origin and resettlement in a new country — will, in some way, impinge upon their experiences, attitudes, approaches and needs. The impact will vary in response to elements of their life history and the conditions they encounter on arrival.

The effects of resettlement on the newly arrived immigrant with regard to choice of job, home and the like are fairly easy to recognise, and the Australian community does indeed show a certain sympathy to the pressures facing the newly-arrived person. There is far less awareness, however, of the refugee or immigrant who, after some years, suffers guilt or anxiety at the fate of friends or relatives in her country of origin or of the family which seeks to have its kin join them in Australia to provide practical and emotional support or because those remaining overseas are facing illness, old-age or isolation.

The effects of resettlement may be played out over an entire lifetime. After perhaps thirty years of established adaptation to Australia, many immigrants — now elderly — are finding themselves out of the workforce, no longer living with the families or children and increasingly nostalgic, reflective, dependent and preoccupied with their past and their ethnicity. For such people, the fact of their resettlement remains relevant — indeed is possibly of growing relevance — decades after their immigration occurred.

Contemplating the resettlement factor reminds us that many of the difficulties experienced by the community worker, in dealing with immigrant, refugee and ethnic minority young people and their families, are inherent in the immigration process and are not necessarily to do with the particular culture, traditions or ethnic background of the individual. This understanding is important because it helps reduce the ethnic stereotyping in which we all indulge at times and which is promoted and

reinforced by too great an emphasis on cultural differences.

In summary then, the factors which determine the particular settlement experiences of any one person are diverse. As we have seen these generally include:

- age on arrival
- gender
- languages spoken
- family circumstan es
- socio-economic background
- visible physical differences
- educational qualifications
- support groups in Australia
- circumstances in Australia at time of arrival
- length of residence in Australia

and personal disposition.

The resettlement experience depends on how all these factors intertwine with the attitudes, behaviour and institutions of the host society.

(Refer to Section D — Resettlement — for practical exercises).

Prejudice, Racism and Discrimination

In our discussion of ethnicity, culture and resettlement factors, we have focussed mainly on the 'newcomers' as members of minority groups. In this section we need to look more closely at the way the attitudes, behaviour and structures of the host society effect the lives of young people of non-English speaking background.

Prejudice about ethnicity leads people to identify only the visibly different as ethnics and label them 'wogs', 'nips', 'slopes' and 'chinks'; all of which are terms with negative connotations. Racism and discrimination are apparent when jobs don't go to these 'ethnics' because 'they won't fit in'. 'Wogs' are not employed because of 'Mediterranean back' and Koories are rejected because 'they are all lazy and drunkards'.

We have seen the effect of stereotyping 'other cultures' by reference only to their exotic details. Prejudice blinds us to the influence of Anglo-Celtic culture and the way it establishes the norms. We have public holidays at Easter and Christmas but not for Ramadan, Yom Kippur, Orthodox Easter or Chinese New Year. This discrimination means that adherents of other religions must take time off from work if they are to practice their beliefs.

Not only is there prejudice against those who 'can't speak the lingo', but this society, in the way it distributes status, money and jobs, gives little value to knowledge of other languages. In the 1990s, a society in whose education system French and German are still the major languages taught, other than English, makes to clear that it has yet to appreciate the benefits of a multi-lingual, multi-ethnic population. Some progress has been made in more progressive schools where a range of community languages are taught.

Prejudice against the newly-arrived results in erroneous views such as: 'They all get $10,000 from the government' and 'They all drive new Commodores'. These comments spring from hearsay, stereotyping, and gross generalisation and an underlying belief that newcomers should not be doing well if they want to be welcome.

RACISM - WHAT ARE WE TALKING ABOUT?

PREJUDICE
Unfavourable, negative feelings about somebody or a group of people, formed without knowledge, reason thought or fact.

POWER
The ability to put things into action, to have authority and control.

= RACISM

The 1980s in Australia have been characterised by public outbursts of prejudice and racism, the seeds of which were sown by Professor Geoffrey Blainey in 1984, supplemented by the like of Bruce Ruxton and representatives of other, even more extreme groups. In the 1988 Bicentennial year, John Howard, as Federal Opposition Leader, subtly but unquestionably suggested that the immigrant program should be more European in accordance with his notion of '*One Australia*'.

The common idea being put forward by these influential spokesmen is the view that our society would be better without non-Europeans. Whilst none use the old racist language of 'superior' and 'inferior', they speak and write of 'not fitting in' or 'being un-Australian' and these attacks are always directed against the newly-arrived and visibly different, in particular, the immigrants from South-East Asia. On analysis, the new racism differs little from the old racism except that it is dressed in different language.

The effect of prejudice on the resettlement of individual immigrants and their families can be gauged by the fact that in survey after survey of immigrants in the 50s, 60s, 70s and 80s, the majority stated that they had never been invited to an 'Australian' home. Being beaten up on your way home from school, getting harassed at work for eating garlic, always being served last in shops and being shouted at for speaking a 'foreign lingo', are experiences common to non-English speakers in Australia.

Individual prejudice and racist attitudes form the coal face of discrimination for young people in ethnic minorities. More significantly, they need only look around them to see the structural outcomes of these attitudes. They see that head teachers in their school, politicians and Cabinet Ministers at the state and federal levels and judges in all Courts are, overwhelmingly, white Anglo-Celtic males. These are the law makers and enforcers, the decision and policy makers — those with status and power.

The evidence suggests a low usage of human services by young people of non-English speaking background. The exclusion of these young people, their families and ethnic minority communities, prevents them from exercising their rights to services which are provided for the whole Australian community. Many young NESB people, along with other members of the community such as Kooris, young women and people with disabilities, face discrimination when they try to gain access to community services.

The majority Anglo-Celtic group controls decision-making about the nature, extent and location of services to young people, dominates the management of services and makes up the majority of those employed in the services and those who use the services. In its effects on young NESB people, this is an example of *institutional racism*.

The purpose of this discussion is anti-racist. The aim is to encourage the community worker to overcome the discrimination that causes disadvantage to young NESB people in the planning, development and provision of services. Hard-pressed as people may be for time and commitment, it is important to explore racism at a theoretical and socio-political level if, in the longer term, community workers are to be able to challenge racism in their workplace.

If no analysis is made of the way racism works in our society then too much attention is focussed on the attitudes of the individual and the discrimination that is socially structured will be overlooked. This is not to suggest that community workers can individually eradicate the racism in our society but they can examine their own values, workplaces and work practices which might contribute to the disadvantaged situation of certain groups in our society.

Community workers also have a part in building the understanding that young people gain of the society in which they live and the causes of inequality; they can influence what value young people place on making society more just and equal. It is therefore important to have a broad understanding of the racism issue.

Responses to the issues we have raised may in themselves be racist and discriminatory. People may believe, for example, that certain groups of young people '*don't want to use services because of their culture*' or that what is already provided is a perfectly good, universally available service which all young people could use '*if they only learned English*'. These reactions may lead community workers to form biased social policy as it concerns young people of non-English speaking background.

(Refer to Section D for useful practical exercises).

Assimilation, Integration and Multiculturalism

An understanding of ethnicity, culture, linguistic factors and the resettlement process does not lead automatically to one particular social policy with which to shape our future and the future of ethnic minority groups in Australia. One view is that the only way to achieve a non-racist society is for ethnic minorities to assimilate to Anglo-Celtic norms as quickly as possible, so that they avoid discrimination on the basis of their difference. Another view is that people of non-English speaking background need to be integrated into Australian society, keeping only those customs which the whole populace finds attractive and worthwhile. The alternative to both of these is a multicultural social policy, which encourages a plurality of cultures and ethnicities on the basis of equality. In this section we will analyse the three options: assimiliation, integration and multiculturalism.

Assimilation

The post World War 2 migration program maintained the 'White Australia policy', using the infamous 'dictation test', which had been in place since the Immigration Restriction Act of 1901 (one of the first acts of Parliament to be passed by the fledgling Commonwealth of Australia), to exclude non-whites.

The aim of the immigration program was to achieve a 'predominantly homogeneous population'. Migrants were accepted on the underlying assumption that they would become 'Australian' as quickly as possible — that is, they were expected to be 'substantially Australian' in the first generation and 'completely Australian' in the second. People were very concerned that:

'Migrants must conform to the Australian standards and be assimilated. They must not be permitted their own schools and newspapers, which inculcate contempt for the Australian people and Australian ways'.[14]

Many migrants recall being 'told off', during the late 1940's and 50's, for talking 'foreign' languages in public; for mixing with those of similar background and for eating 'funny' food instead of meat pies. An assimilationist social policy was pursued: it aimed to absorb all migrants into the Oz way of life so that they and their descendents became indistinguishable from Anglo-Celtic Australians.

Integration

During the 1960's there was increasing criticism of the 'White Australian Policy' and of the whole concept of assimilation. In 1958 the dictation test was abolished because it 'has evoked much resentment outside Australia and has tarnished our good name in the eyes of the world.'[15] The dictation test was replaced by an entry permit but non-Whites were still excluded.

As Australia came to see itself more and more as part of the Asian-Pacific region it became difficult to trade and maintain good political relations with our Asian neighbours whilst at the same time having a racist and discriminatory migration policy.

In 1968 a new 'open door' policy allowed applications for migration from non-Europeans whose qualifications would be useful to Australia. In the first two years of its operation 160 Asians were admitted, all professionals or academics. It is interesting that this first crack in the 'White Australia Policy' occurred at the same time as Australia was finding it increasingly difficult to attract migrants from Europe.

The 1960's also saw a change in government policy from assimilation to integration. Integration acknowledged the enrichment that Australia could gain from other cultures and implied an acceptance and tolerance of different views, languages, cultures and backgrounds. Australia, like the United States, was to be a 'melting pot' of cultures.

By 1969, the Minister for Immigration could say that integration '. . . implies and requires a willingness on the part of the community to move towards the migrant, just as it requires the migrant to move towards the community.' Unlike assimilation, adaptation was no longer just a one way process.

The weakening of the 'White Australia Policy' and the shift from assimilation to integration went together. Immigrants of another race or colour could never be made indistinguishable from Anglo-Australians but they could be integrated into the community.

There are strong arguments to suggest that neither assimilation or integration will do as a social policy for the future of Australia. Assimilation is a totally untenable position as it assumes the superiority of Anglo-Celtic norms and in reality excludes all those who do not conform to these norms. There is no equity or justice for ethnic minorities under assimilation which discriminates in favour of those who are already favoured. Integration is equally unsatisfactory in meeting social justice principles. It ignores the structural position of Anglo-Celtic culture which would overpower everything else in the 'melting pot'. It assumes that all people start from the same point and that there is no initial disadvantage to be overcome.

Multiculturalism

In 1971 the Australian Labor Party removed the 'White Australia Policy' from its political program and adopted an immigration policy that stressed 'the avoidance of discrimination on any grounds of race or colour, of skin or nationality.' There was much fiery debate about this change at the time, as there still is today. Arthur Calwell, among others in the

ALP, argued strongly against creating a 'chocolate-coloured Australia'. The Liberal Party continued to support an immigration program that aimed 'to preserve a homogeneous society' and strictly limited the entry of non-Europeans into Australia.

Public opinion polls taken in 1971 suggested a less than enthusiastic support for the new ALP policy. One poll showed that there was still very strong prejudice against non-British migrants for such reasons as 'look sideways at them and they are liable to stab you'. A poll later that year found a 2:1 ratio opposed to increasing migration from Asia to 25,000 per year.

In 1972 the ALP won the Federal election, became the Government for the first time in 23 years and abolished the 'White Australia Policy'. The new Minister for Immigration, Al Grassby, brought with him a genuine commitment to ending discrimination, an interest in immigrant problems and an understanding of the immigrant experience. Grassby wanted migrants *'to come to join the family of the nation . . . not just to labour'*.

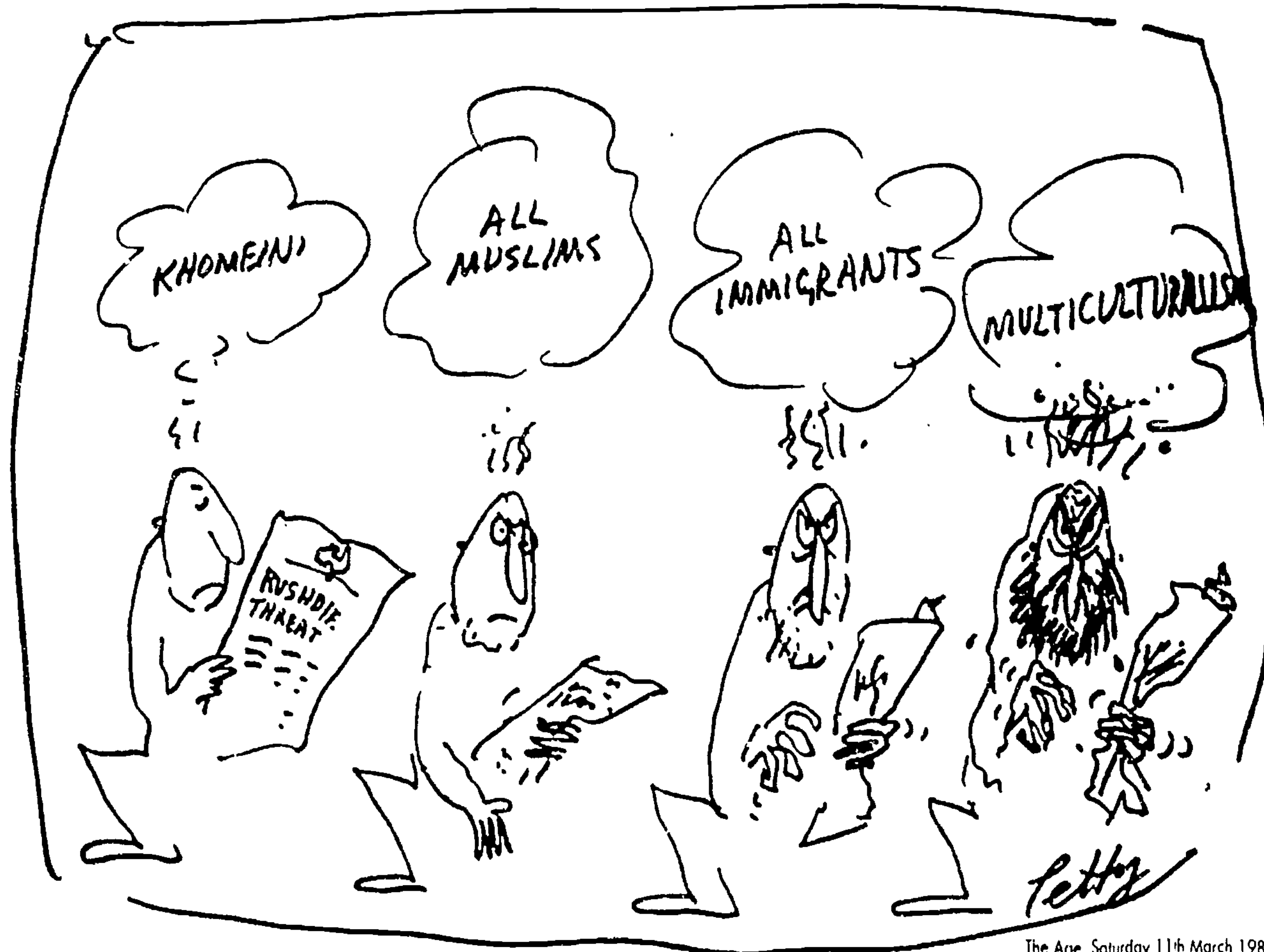
In this more congenial atmosphere of the 'family of the nation' an ethnic rights movement gathered force. Ethnic minorities began to demand full recognition and participation in all aspects of Australian life. By 1974 organised ethnic groups were emerging, committed to righting migrant inequality and demanding an acceptance of their distinct cultures alongside 'Anglo' culture.

Australians of ethnic minority origin began to speak for themselves and other Australians learned that migrants did the dirtiest and the hardest jobs, that they were more likely to be unemployed than the native-born, and that the 'lucky country' needed their labour; a rather different state of affairs to that suggested by the commonly held belief that we were 'doing migrants a favour' in letting them come here.

As migrants talked and wrote of their experiences, others discovered that learning English was difficult, that all migrants were not alike and there was some responsibility on the part of governments and residents to provide services for migrants even after they had arrived in Australia.

With ethnic organisations using their newfound clout, politicians noticed that an increasing number of voters were of ethnic minority origin. Politicians of all parties were photographed dancing with the Greeks, eating with the Italians and embroidering with the Yugoslavs.

From 1975 multiculturalism was adopted as the official policy of the main political parties. 'The Liberal and National Country Parties recognised a commitment to the preservation and development of a culturally diversified but socially cohesive Australian society, free of racial tensions and offering security, well-being and equality of opportunity to all those living here.'[16]



The Age, Saturday 11th March 1989

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The following principles of multiculturalism were outlined in the Galbally Report on Migrant Services and Programs in 1978:

- all members of our society must have equal opportunity to realise their full potential and must have equal access to services and programs
- every person should be able to maintain his or her culture without prejudice or disadvantage and should be encouraged to understand and embrace other cultures.
- needs of migrants should, in general, be met by programs and services available to the whole community but special services and programs are necessary at present to ensure equality of access and provision.[17]

The Galbally recommendations, put into practice by the Fraser Government, included the establishment of the Special Broadcasting Service, the Australian Institute of Multicultural Affairs and specific grants (Grants In Aid) to migrant welfare agencies.

In 1979 the first State Ethnic Affairs Commission was established in New South Wales — today such Commissions also exist in South Australia, Victoria and Western Australia. In the same year Giovanni Sgro the new Labor MP for Melbourne North made his maiden speech in Italian, the first time a speech had been made in a language other than English in an Australian House of Parliament. 1979 was also the year that FECCA — the Federation of Ethnic Communities' Councils of Australia — was formed. Today FECCA has councils in each State and Territory. Such initiatives show the growing participation of ethnic minorities in the Australian political process.

It is now over 10 years since multiculturalism became official government policy but there is still much ambivalence in the Australian community.

As a policy, multiculturalism — like assimilation and integration in earlier years — relates to what happens to migrants once they settle in Australia and has embedded in it ideas of what Australian society is and ought to be. Multiculturalism is based on the application of a totally non-discriminatory immigration policy. Assimilation and integration, in contrast, implied an immigration policy that favoured immigrants whose language, social structures, customs and traditions were as like the Anglo-Celtic as possible.

In one sense multiculturalism is a purely descriptive term that reflects the reality of Australia today. The Australia of the 1980's is not the Australia of the 40's. Multiculturalism in this sense is a response to the recognition of an ethnically diverse population made up of the majority Anglo-Celtic group, other large ethnic groups such as Italo- and Greek-Australians and many smaller groups like the Turks, Sri Lankans and Jews.

Arthur Calwell's prediction that all immigrants would be Australian (and by this he meant Anglo-Australian) in the second generation, never came to pass.

What Makes Multiculturalism Controversial?

There are many critics of multiculturalism. Some feel that the concept places too much emphasis on superficial aspects of culture; that a multicultural society may only mean that everyone gets to eat what they like, do folk dances and dress up for festivals and national days. This ragbag of cultural exotica is still offered in the form of 'multicultural days' by schools and councils. Many would argue that, if this is all multiculturalism is, then it is not worth considering as social policy.

A further argument is that the reality of life today is that Australia is a capitalist, technological, post-industrial society and everyone, no matter what their cultural background, must function in that context. Multiculturalism, this argument states, does not have a great impact on the structural reality.

Some critics argue that the emphasis on the cultural identity of minority groups threatens Australian identity; that multiculturalism strengthens separatism and undermines social cohesion in the Australian community. These critics do not explain why recognition of minority ethnic groups should be more dangerous than recognition of the many other specific interest groups that exist such as Returned Servicemen, Country Women and so on. It is also difficult to understand what 'Australian identity' is if it does not encompass the range of people who live here, and their aspirations.

Others maintain that Multiculturalism is criticised for encouraging the maintenance of minority cultures which are sexist and racist. This criticism conveniently overlooks the sexism and racism of Anglo society, and the fact that cultures are not static or rigid.

Some early supporters of multiculturalism are now its critics. People who feel that multiculturalism must go beyond mere tolerance of difficult cultures in our community and address the redistribution of resources and power to ethnic minorities argue that it has failed With unemployment higher for the non-Australian born, with an under-representation of ethnic minority groups in Parliaments and an over-representation in the lowest paid and most menial jobs, multiculturalism — up till now — has been effective in righting the structural inequalities that work against people of non-English speaking background in Australia.

A more recent view is that multiculturalism has 'bought off' ethnic minorities with such things as multicultural television and ethnic radio — all of which effect lifestyle — and has actually decreased their life chances by allowing the mainstream to continue to exclude and ignore them; good education, employment, accommodation and earning power remain the preserve of those who always had them and ethnic minorities do not complain because they can now learn their own languages and maintain superficial aspects of their traditional lifestyles.

The fact that we cannot agree about the meaning of the word multiculturalism or the value of having a multicultural policy does not make the concept itself meaningless or useless. All complex ideas are difficult to define and are often controversial. Social policies always incite debate. Argument has raged for centuries about interpretations of 'equality', 'justice' and 'liberty' yet no-one has suggested that 'equality', 'justice' and 'liberty' are not worth having because we cannot agree on what they mean or how we can achieve them. Multiculturalism is in good company!

Overall, multiculturalism is a future-oriented process; a total concept of Australian community development, based on the past and present shared experiences of all the socio-cultural groups which together make up the Australian population.

It acknowledges:

- That the multilingual Koorie people belonged to the land and the land belonged to them and that, in the face of dispossession and oppression by the incoming European and Asiatic peoples, they struggled to retain their land.
- That since 1788 the Anglo-Celtic people have made the core contribution to the formation of the basic institutions which have moulded contemporary Austraiian society.
- That the non-English speaking immigrants and their descendents have made a substantial contribution to the opening up and development of Australia and have struggled to retain their ethnic and linguistic heritages.
- That Australia is a democratic society founded upon the institution of parliamentary representation and the principle of equality.
- That English is the official language of Australia and all citizens have the right to be fully proficient in speaking, reading and writing it.
- That Australia has a legal system to which all citizens are required to adhere and which is based on the principles of justice and equality before the law.

It has the following affirmative aspirations:

- That respect, understanding and acceptance will be fostered through the alleviation of prejudice and sterotyping and the encouragement of inter-ethnic co-operation and interaction.
- That opportunity should be given for study and interaction with other citizens of the 'global village' on the premise that multicultural Australia as a microcosm of world society.
- That provision be made in the Australian environment for the continuation and development of the language and cultural traditions of the ethnic minority groups.[18]

The Federal Government published its *National Agenda for a Multicultural Australia* in July 1989.

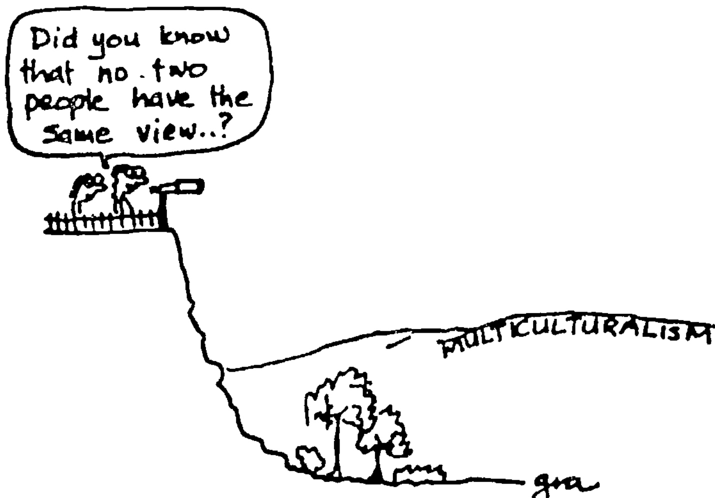
> *'It defines multiculturalism as a public policy for managing cultural diversity in the interests of the individual and society as a whole.'*[19]

The document identifies the dimensions of multiculturalism as a public policy that applies equally to all Australians, whether of Koorie, Anglo-Celtic or non-English speaking background; whether born in Australia or overseas.

Multiculturalism is now a policy for all Australians, aimed at creating a better, more socially just and economically efficient Australia.

Multiculturalism, with its emphasis on equity in status and participation in all aspects of Australian life, needs to be rooted in principles of social justice if it is to address issues of structural inequality through positive measures. Like all visions, or social policies, it can only be judged by its results over time.

Your view of multiculturalism will effect your performance as a community worker; what sort of programs are run, how they are run and who uses them. Specifically, if you as workers have a commitment to social justice, then it is critical that you develop strategies and programs which incorporate effectively the values of Multiculturalism.



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PART THREE

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Ethnicity and Inequality

An understanding of structural disadvantage and its relationship to ethnicity is required when adopting a commitment to social justice in a multicultural society. Having acknowledged that various groups are so disadvantaged, we need to take steps to redress inequalities wherever possible.

At the heart of structural disadvantage is the fact that some groups lack access to society's opportunities and resources and are not in a position to exercise the social and political rights enjoyed by others; for example, young women experience alienation from powerful political and judicial institutions because these are predominantly male; state-educated young people face unfair competition in the labour market against young people from affluent private school backgrounds; young people from NESB are more likely to be excluded from obtaining information, using educational resources and gaining employment.

It is important to recognise that such disadvantage is not simply a reflection of NESB.

Structural disadvantage usually occurs because several constraints are operating at the same time. For instance a young, unskilled 'Anglo' female is more likely to be disadvantaged in the labour market than a young, unskilled male 'Anglo', while a young, unskilled NESB woman is likely to experience greater labour-market disadvantage than her 'Anglo'-female counterpart. So there is a series of overlays to structural disadvantage — especially in regard to the interaction of gender, education and ethnicity.

Ethnicity can be a particularly critical factor in the creation and maintenance of inequality. This can be demonstrated in a variety of ways: young Middle Eastern and Asian males are more likely than other young people to experience discrimination by some police officers; careers teachers in schools are more likely, at a cultural level, to understand and respond to the needs and aspirations of young 'Anglo' people than those of young people from non-English speaking backgrounds.

In more subtle ways, however, other constraints can be at work. Language difficulties form a real barrier to gaining access to basic resources and opportunities for many NESB young people. Take the case of young refugees arriving in Australia after spending five years in a refugee camp in Thailand, where they received no formal education beyond the minimal schooling completed in their own country. They arrive in Australia and are expected to take English classes when they are not proficient in their first language. Many of these young people experience difficulty in completing their formal education and in finding employment; they are severely disadvantaged because of their lack of fluency in English. Furthermore, being illiterate in their first language means they are unable to communicate to other community members and are thereby denied the opportunity to discuss with them issues such as careers, education or relationships. They find themselves in a bind; opportunities pass them by.

At a local level, some knowledge of the background of young refugees should enable you to establish programs appropriate to the needs of this group. That might mean checking the language ability of participants in a program, as the disparity between their written and spoken English could be great. Do not assume the young person is fluent in their first language or that, because they have an accent, they do not comprehend English.

Another situation common to many young people born in Australia and fluent in English is that their parents, who were born overseas, are fluent only in their first language so that the child and the parent cannot communicate fluently in a common language; any detailed or complex discussions about school or work are almost impossible. These young people miss out on the role-modelling and support provided in families from an articulate middle-class background. Therefore second-generation young people are limited in their access to the full range of resources.

On another level, the migration experience itself can act as a factor in the maintenance of inequality. The decision to migrate may precipitate a process of grief and longing for the old country which is manifested in a variety of ways. In choosing to come to Australia, migrant parents hope for a better life for their children and expect them to succeed at school. Often they will work long hours in factories to support themselves and their children; having little time for family leisure and recreation. These factors can lead to poor inter-personal relationships between family members.

In a broader context, the adjustment to a new country with a different education, social security and welfare system can mean a period of confusion and adjustment. Experiences of different, perhaps ineffective bureaucracies in the country of origin often lead to mistrust of Australian systems. For example, the right to an unemployment benefit or AUSTUDY does not exist in many of the countries from which NESB migrants or refugees have come. Many migrants need to be assured that there is no shame in receiving a benefit or allowance. There is some lack of understanding in certain groups about the purpose of benefits and this scepticism may cause the young person to feel uneasy about claiming financial assistance.

Another problem is the lack of recognition of overseas qualifications in Australia. This situation is slowly changing for the better as Government bodies have begun to deal with the problem. Nonetheless, prior work experience, education and employment records of migrants is still undervalued. People with overseas qualifications are expected to fully re-train in Australia; qualified doctors, teachers, carpenters, plumbers, etc. work below their potential because their qualifications are not recognised. Young peo-

ple witness th 'stration and humiliation experienced by th ents or friends as a result of this.

If we are committed to the view of multiculturalism as outlined here (a positive recognition of the contribution of different cultural groups within the Australian society) and if our politics and policies commit us to social justice goals, there is practical benefit in establishing principles to guide our thinking and practices. In *'Don't Settle for Less: A report from the Committee for Review of Migrant and Multicultural programs and services'*, 1986, the following principles are given:

The Principles

- *Culture, Religion and Language* need to be seen as the embodiment and expression of personal values and identity.
- 'Settlement' needs to be seen not only in terms of adjustments of immigrants but also in the changes society should make to facilitate their adjustment.
- All members of Australian society should have an equitable opportunity to participate in the economic, social, cultural and political life of the nation, to take part in political, administrative and service processes; to asset their claims, to inform and to advocate.
- All members of the Australian society should have equitable access to and an equitable share of the resources which governments manage on behalf of the community.
- All members of the Australian community should have the opportunity to participate in and influence the design and operation of government policies, programs and services.
- All members of the Australian community should have the right, within the law, to enjoy their own cultures, to practice their own religion and to use their own language and should respect the right of others to their own culture, religion and language.[20]

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PART FOUR

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35

Collecting the Data

Introduction

The first three sections of this paper provide a framework for looking at the interaction of Social Justice and Multiculturalism and provide background information to the debate about migration and culture. These ideas need to be translated to your particular situation if you are to move towards a change in your work practice. The exercises which follow will enable you to develop your knowledge and skills which will enrich your every-day contact with young people from non-English speaking backgrounds.

The exercises are designed to be practical and to be worked on in conjunction with the relevant reading sections.

There is great value in working through this material with people experienced in the issues, e.g. a trainer or people from the Ethnic Youth Issues Network. In order to deal effectively with the material presented in this document, it would be more appropriately done through a group setting. A group setting provides for more opportunities for information exchange, sharing of knowledge and resources and offers support.

Activities are organised into the following units:

- Collecting the data
- Migration
- Ethnicity
- Culture
- Language and Communication
- Resettlement
- Racism and Prejudice
- Assimilation, Integration and Multiculturalism

Introduction

For program planning and service delivery, especially at local levels, there is a need for good ethnicity data.

The *'National Guidelines for the Collection of Ethnicity Data'(1988)*, produced by the Office of Multicultural Affairs (OMA), is an ideal reference here. It argues there is a need for such data in order to:

- depict the diverse ethnic composition and character of the Australian population;
- monitor the directions of Australian multiculturalism by quantifying changes in ethnic identification over time; and
- identify the extent to which different ethnic groups succeed in participating in the social, economic and political processes of Australian society.

Collecting ethnicity data is recognised by Government as an essential part of data collection but the question is: who will do it and who is to pay for it? The National Guidelines established by OMA prove the necessity for such data to be collected by both Government and community sector organisations. However, there are some issues which make the collection of such data controversial:

- ethnicity data collection is still in its infancy;
- in assessing current practice, it is important to distinguish between situations where ethnicity data is collected and made readily available and where data is collected but only recorded on clients' personal files;
- there is little consistency of approach between departments;
- data collection policy and practice is not always internally consistent between different program data bases within any one department. (This was the case even before the recent amalgamation of Commonwealth departments, and the situation will now be more marked);
- service providers who see the need for statistics on ethnicity do not always command the resources neccessary to establish and maintain the data bases;
- conversely, research workers encounter difficulty in persuading service providers to collect statistics, particularly in the case of voluntary agencies operating programs via Government grants — this leads to problems in co-ordinating and standardising data at a national level;
- the lack of data collection in government-funded voluntary agencies results partly from a lack of resources but also from their reluctance to collect data from clients on the grounds of intrusiveness and potential sensitivity;
- it is obvious that many agencies have trouble both in formulating appropriate ethnicity questions and with operational matters in collecting the data;
- in listing 'places of birth' some agencies tend to overlook, or include in larger groupings, countries

which, though small, have a particular need to be monitored individually for access and equity purposes. Categories such as 'Indo-China' are of limited value for planning purposes;

- some authorities appear to be making the whole issue of ethnicity data much more complex than it need be; the most important task is to demystify ethnicity data and make its collection less of a perceived burden;
- it rarely seems necessary, for most access and equity purposes, to collect a detailed battery of data items; accordingly, it is important to weigh up the benefits of including extra items against the possible drop in quality of information due to administrative reluctance to comply; and
- in Commonwealth government agencies, data collection policy and practice will be influenced by the adoption of program budgeting with resulting requirements for measurement of program outcomes.[21]

With these issues in mind, it is important for professionals working with young people to identify their community: what number constitutes the youth population; what degree of ethnic diversity exists therein and what are the implications for program and service delivery?

Collecting Local Ethnicity Data

In your workplace, how adequately have you examined your community to identify target groups?

- How many young people from non-English speaking backgrounds live in your area?
- What is the breakdown between sexes and between ages?
- Do you have an accurate and up-to-date demographic profile of the community?

How many of us know the 'number' of NESB young people in our neighbourhood, what languages are spoken in their homes or the political and economic climate of the country from which they emigrated?

Some initial research into your community will provide you with the data to improve the planning and development of a service or program and to avoid an adhoc approach which can lead to poorly organised and poorly attended activities. To be successful, programs should be consistent with the needs and interests of the users.

In our multicultural society, government policy based on social justice and equity requires professionals to address the needs of NESB young people.

Sources for Developing a Local NESB Youth Profile

How can you develop ethnicity data at a local level? Where do you begin? Let's go through all the possible sources.

Australian Bureau of Statistics (ABS)

ABS provides figures on the total population, according to age groupings and place of birth. For example, they will tell you that Victoria's population is approximately four million and that 915, 274 persons living in Victoria were born overseas, and that 10% of the population is between 15–24.

Figures are also broken up into municipal boundaries. You can find out which areas have the highest NESB population and which have the lowest. Information is also available on the different languages spoken in each local government area and on the birthplaces of parents of the Australian-born, which will enable you to gain a picture of the second generation population.

The census is conducted every four years and results are available free of charge.

State Ministry of Education

This is a useful source for figures on the 13–17, school-age group. The Ministry conducts an annual Ethnic Education census, collecting data on the home-language and birthplace of students and their parents. For instance, I contacted a school in the Coburg area and discovered that 85% of the students were of NESB and the main languages spoken at home were Italian, Greek and Arabic. I also contacted a school in the Ringwood area and found that about 50% of the students were of NESB and the main languages spoken at home were Chinese, Dutch, German and Italian.

All government schools and language centres are asked to conduct the census and the information is available on request from the Ministry, regional offices or the individual school.

Catholic Education Office

Data is kept on students attending Catholic schools and the languages they speak at home. This information is collated in bulletin form and released bi-annually. It provides valuable comparison to figures from the State Education Ministry.

Department of Immigration, Local Government and Ethnic Affairs (DILGEA)

The Commonwealth DILGEA has statistical information relating to newly-arrived settlers, by birthplace, age and areas of settlement.

If you are in an area which has a growing number of newly-arrived migrants this information will

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be invaluable. It will provide an up-to-date picture of the numbers settling in your area, the languages spoken and the ages of those persons (persons who may not have been listed in the census material). DILGEA maintains records on a yearly basis. The department's library can supply analysis of this data at no cost.

Ethnic Affairs Commission
For example: Victorian Ethnic Affairs Commission (VEAC)

VEAC interprets and disseminates information relating to ethnic communities in Victoria using the ABS material and the DILGEA settler arrival statistics.

A paper is produced that shows the population of Victoria according to language, birthplace and local government areas. Comparative data, with percentages calculated, is also available. At a glance you can see the proportion of persons born overseas and what percentage is NESB. For example, in Richmond, 41.3% of the population was born overseas and 36.3% in a NESB country while St. Kilda has 40.8% born overseas with 27.7% from a non-English speaking country.

A second paper outlines settler arrivals to Victoria. The information is comprehensive and provides clear tables and diagrams. Information is given on birthplace, age, gender, work skills and formal education, family type and size, areas of residence and recent settlement, areas of workforce participation and language usage.

According to this paper permanent settlers arrived in Victoria during 1988 89 and there was a decrease in the number of persons arriving as refugees.

In considering age, the data shows that there are more children arriving in Victoria who do not speak English well, if at all, than those who do: 34.8% under the age of 14.[22]

The data shown in these two papers makes clear the need for service providers to consider appropriate language components in educational, vocational and welfare programs.

These papers are available free of charge from the Commission and more specific information or interpretive data can be obtained on request.

Department of Social Security (DSS)

Data is collected on the languages spoken by recipients of pensions and benefits. These figures are limited as the only information collated is on the birthplace of persons receiving benefits. For example at the Springvale Regional Office in December 1988, there were 732 persons from Indo-China receiving unemployment benefits; however the data does not specify whether they were from Cambodia, Laos, Thailand, Vietnam or elsewhere. Data on ethnicity by age and sex is not tabulated.

More detailed information on different regions can be obtained from the State Regional Office of the DSS, where they can provide you with a computer print-out.

The same process could be used for finding out information about recipients of supporting parent or sickness benefits.

Commonwealth Employment Service (CES)

Data is collected on the country of origin and languages spoken by persons registered at CES offices. By contacting Preston CES, I was able to find out that, in May 1988, 328 of registered adult females were born overseas in NESB countries and 175 of the registered 15–19 year olds were born overseas. Information is not collected on persons born in Australia whose parents were born overseas.

The CES figures, like those from the DSS, will give you a basic idea of the ethnic backgrounds of persons in contact with their services.

Other Sources

Some local councils have ethnic service officers who might be able to provide you with information, as might the Migrant Resource Centre, if one exists in your region. A number of the churches have information or contacts about refugee and migrant groups.

These sources will provide the quickest and easiest way for you to ascertain a population profile of your community. In general these tasks took no longer than a few hours but, of course, that will vary according to the type of information you request.

The information generally required by service providers is readily available. The interpretation and implications of what you find will need further discussion and reflection. Among other issues, it will become apparent that some ethnic groups are not registering with the CES and and that a number of young people are unaccounted for because, in the transition from school to work, they might not be included in census data.

Establishing a picture of the overseas-born population is fairly simple but data collection on second generation residents is quite inadequate. Current figures are derived from the ABS because questions are asked there about languages spoken at home and parents' birthplace. Ascertaining the number of third generation NESB persons is almost impossible.

> *'Ethnicity is not only linked to the birthplace of one's parents but of grandparents and is further complicated by intermarriage and the extent to which an individual subjectively identifies with his or her objective ethnicity.'*[23]

A statistical profile is an important beginning as the interpretation of the data will have implications for your work practices. With these new sources of information available to you and a commitment to justice, services or programs should be developed that actively encourage the participation of NESB community members.

Migration/Migration History

Introduction

The activities in this unit are designed to promote thinking and discussion about the relevance of Australia's migration history to an understanding of Australian society today.

Exercise One

The following are starting points for thinking about the significance of Australia's migration history. Reflect on these by yourself or discuss them in small groups.

- Reflect on your own origins. When did your ancestors come to Australia? Why do you think they came? Were they in search of a 'better life' or 'better opportunities'? What would 'a better life' or 'better opportunities' have meant for them? How might young people respond to the aspirations of their immigrant parents?
- Given that Australian society has become more culturally diverse since World War 2, what would you say is the relevancefor community workers of the change in Australia's population and cultural mix?
- If you look at the reasons why the Australian government wanted a greatly increased immigration program after World War 2 (defence and economic growth) what jobs would you expect the majority of migrants to have filled?
- If we recall the migrants the Australian government would have preferred what could you imagine was the reception that non-Anglo-Celtic migrants might have received on arrival?
- What effects could the present restricted form of the family migration program have on the lives of more recently arrived migrant families?

Exercise Two

Discuss the relationship of language and power in regard to the usage of terms describing migrants of non-English speaking background and their children. Arthur Calwell introduced 'new Australian' in the 1950's to stop the use of derogatory names. He said:

'In time, the expression 'Balts' and 'DPs' might assume the unpleasant tones of words such as 'Dago' or 'Reffo',' he said.

'No matter how these words are used, they have an unpleasant ring. If they become embedded in the Australian vocabulary, they could easily come to be used disparagingly.'

'I appeal to Australians to outlaw these expressions. These people have come from Europe to join their destiny with ours in the development of a country they have willingly adopted.

'Today just on 50,000 new settlers have reached Australia . . . They were innocent victims of war, displaced from their homes and homelands, and now, as Australia is the land of resettlement for them, they are no longer displaced persons. They are newcomers, new settlers, or, preferably, new Australians.'[24]

By the time Al Grassby was Minister for Immigration, in 1972, he introduced the use of 'ethnic' because of the bad connotation of 'New Australian.'

> As you might be aware the following terms are quite commonly used. Look at how they are used and what they mean.
>
> *Ethnic*
> *Viet*
> *Poms*
> *Wog*
> *Dago*
> *Boong*
> *Skip*
> *New Australian*

- Make up your own list and discuss in what way these words were used?
- Why do you think terms such as these are used by people in the host country to describe its immigrants?
- What would you say, if anything, to a fellow worker who used terms like this at a staff meeting?
- What have you heard from NESB people who have been called by these terms?

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Culture

Introduction

The aim of these exercises is to encourage awareness that assumptions, aspirations and beliefs that you take for granted may be perceived differently by other people. All of us have cultural biases and we should be aware of what they are. These activities seek to identify the hidden cultural assumptions in your work situation.

Exercise One

Organise a group of between 4 or 5 people including people of 'Anglo', and 'non-Anglo' background. Discuss 'Anglo' cultural practices and beliefs and how these might differ from those of other cultures.

Here are two examples:

> Mary: 'In Australia and here at the youth centre, everyone calls me by my first name, even people I've never met before or hardly know'.
>
> Ben: 'Not everyone does. They might, here at the centre, but my Mum and Dad wouldn't. they use first names only with people they know really well'.
>
> Ann: It's only in the last few years that this has become common.

> George: It seems that lunch is not an important meal at school because everyone eats at night.
>
> Sybilla: In Chile, we go to school in the morning and then go home for lunch with our family.
>
> Mark: I'd never go home to have lunch with Mum.

Exercise Two

(Albatross Role — Description Sheet to be included)

The aim of this exercise is to increase your awareness of judgements made about 'other cultures' through involvement in a simulated culture very different to your own. It takes about one hour and can be used by groups of six or more. All you need is two copies of the Albatross Role-Description Sheet and a board or large sheet of paper. It helps to have two rooms large enough for the whole group.

The trainer (or a member of the group who agrees to act as facilitator) chooses two people — one female and one male — to act in the role-play. Each is given a copy of the Albatross Role-Description Sheet. (Only the role-players and the facilitator are to see this sheet). The leader emphasises that the role-players are to express themselves in actions only, not words. The role-players go into another room to prepare.

The leader asks for volunteers — up to eight — to be 'guests' in the role-play once it commences. Guests are briefed to behave as any guests would in 'our' culture.

The remainder of the group are 'observers'. The leader informs the observers that they will be involved in an activity about cultural values and norms and that when they enter the next room they will be entering a new culture — the Albatross culture. The observers must not speak after entering the Albatross culture.

The observers and guests go into the next room and the role-play takes place.

After the role-play the observers take ten minutes to list various cultural traits that they think were demonstrated in the course of the action. The leader lists these on a board. The role-players then explain, in Albatrossian terms, each trait the group listed correctly.

The group discussion that follows should focus on the value judgements made by groups from different cultural backgrounds. The group invariably comes up with many 'value' words about Albatross culture which leads to discussion of how we perceive cultural difference; how our culture gets in the way of observation and how we culturally filter our perceptions.

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Exercise Three

The following is an edited version of a view expressed by a Canadian after a three-year visit to Australia.

'Authoritarian, racist, anti-intellectual, militarist; do you recognise yourselves? Or would you maintain that Australians are really friendly, sporting, hard-drinking, outdoor and patriotic? I have come to the conclusion that the former are dominant themes in your national character but have found that the latter view is how you prefer to see yourselves.

By authoritarian I mean an intolerance of weakness and gentility combined with a positive value of toughness. The swaggering emphasis on masculinity in Australia is probably the best example of this characteristic, while love of 'hard' sports and the consumption of great quantities of beer add further evidence. In its extreme form it is anti-democratic, severely limiting the range of ideas and points of view which may be expressed. Such unique indigenous terms as knocking, whinging and stirring all indicate the special, low status you reserve for alien points of view. Without regard to the correctness or incorrectness of a knocker's ideas, there is the frequent implication that his point of view is not even legitimate. I believe that there is in Australia a basic questioning of the right to hold and expound diverse points of view; this is especially marked in organizations and people holding some degree of power, but also, surprisingly, a general characteristic even of those without power and all in marked contrast to the myth of the 'fair-go'.

By racist, I mean the extension of this basic intolerance to cover ethnic and racial groups, as well as the general chauvinism ('this is the freest and best country in the world') which is so apparent to overseas visitors. This is not only true of the way visitors and migrants are treated but Australia has the worst record of past and present malpractice in regard to land rights for indigenous peoples. The history of relations with Aboriginal people boasts such records as successful genocide and an infant mortality rate as high as any in the world.

By anti-intellectualism, I mean the extension of basic intolerance to include distrust of thinkers, innovators and social critics. So a low value is placed on education and the general expectation in the community is that university students should keep their noses to the grindstone for three or four years and not concern themselves with a critical understanding of society. Concern for education is un-Australian.

Finally, militarism springs from both the authoritarian tendencies already noted and from the application of force or coercion in an attempt to limit any forms of diversity. You don't like demonstrations so the police use force to control them; you don't like socialist or 'third world' countries so you use security and special branch men to watch and intimidate them. All these illustrate so strongly the prevalence of militarism in Australia today that one need not even name the examples of Anzac and your obvious love of military and paramilitary organisations in support of this argument.

Compared to pre-war Italy you are not authoritarian, compared to Hitler's Germany you are not militarist and compared to South Africa you are not outright racists. But compared to many countries these characteristics are dominant themes in your national life and national character.

In terms of history you scarcely began with the cream of the crop and in terms of geography, your isolation has naturally bred fear of alien surroundings. In terms of pop-analysis your intolerance reflects your basic fear and insecurity, and a swaggering masculine reaction is generated to cover your sensitivity to these perceived dangers.[25]

Questions:

What do you think of this assessment of the characteristics of Australian culture?

What can you learn from it about how cultures are perceived by outsiders and by insiders?

What have you thought of other cultures you have lived in or visited as a tourist?

How do you think you could really learn to know another culture?

Why is it that characteristics so obvious to outside observers are so unapparent to most Australians?

Discuss these questions in a small group, or organise a debate with some-one else preparing an opposing view.

Language and Communication

Introduction

The ability to communicate effectively in English is essential for any young person in Australia today. For many immigrants and children of immigrants communication is a daunting and discouraging task.

A variety of situations will arise where you as a community worker may require assistance in communicating with a young NESB person, their family, ethnic community or organisation.

Exercise One

The following are examples of real-life situations faced by workers in their work environment.

Either on your own or in small groups, reflect on the most appropriate strategy for overcoming the communication difficulties presented and construct possible solutions and steps to follow.

- You are organising a camp for your youth group and Ahmed has said that his parents won't let him attend. The family is from Lebanon and you feel it is important to speak to the parents even if just to check out what Ahmed has said.
- You receive a call from the local police who have apprehended a young Timorese person, who appears not to understand English, for breaking into a car.
- A family arrives at your office. They appear to be a mother, father and teenage daughter. They don't speak English but have somehow got your name and address as someone who might help them.
- As part of your job you are supposed to inform young people in your locality of changes in payment of the living away from home allowance. The area is one where several newly arrived groups are resident including young people from Poland, from Central America and from Indo-China.
- You get a call from one of the young people you have contact with through your outreach and street work. She says that her friend has run away from home and has nowhere to live. The homeless girl has only been in Australia for six months.

Resettlement

Introduction

The process of resettlement in a new country plays an important part in the lives of young people from non-English speaking backgrounds, whether they be immigrants or refugees.

The following exercises attempt to prompt discussion and develop further insight, thinking and understanding of the resettlement experience.

Exercise One

In small groups of three or more ask yourselves the following questions:

- What is your definition of an immigrant? Individual group members discuss their definition with the group.
- What do you think of this definition? *'An immigrant is the person you would be if you went to live in another country.'*
- Compare your definitions and discuss your reactions to the definition provided.
- What are the factors that would make the first six months of arrival in a new country hardest or easiest? List the comments in two columns on a board and rank them into each column.

For example:

Hardest	**Easiest**
No family	Having a job to come to
Having no money	Speaking English

- Using the factors already listed, describe in writing or orally a person for whom the overall settlement impact would be less difficult and a person for whom it would be more difficult.
- Identify and discuss issues arising out of resettlement, which might surface ten years after immigration, rather than in the first six months? Some issues may be:
  - — the desire for family reunion
  - — maintenance of first language
  - — education and employment
  - — cultural identity
- Identify and discuss the resettlement issues that may arise twenty years after migration. Some factors you will need to consider are:
  - — Language and cultural maintenance in children.
  - — Ageing NESB parents and grandparents.

Exercise Two

How would you resettle?

This is an alternative approach to understanding the impact of resettlement. The group should sit in a circle. Someone should pass around a box in which are enough cards for each of you to take one. If it is a large group split into smaller groups of three to ten participants and make extra copies of the same cards. Each card describes a young immigrant's circumstances.

> You arrived in Australia in 1975 at 3 years of age, from a non-English speaking country, with your parents and five brothers and sisters. Your father is trained as a panel beater.

> You came to Australia in 1947 as a displaced person of seventeen. You had never had a job before coming here.

> You arrived in Australia as a refugee from an African country in 1988. You were nineteen years old and have an uncle living in Australia.

> In 1979, at thirteen years of age, you arrived in Australia as a refugee. You were sponsored by the Australian Government and had lived for the previous four years in a camp for orphaned children run by the United Nations.

> You came to Australia with you parents from a Middle Eastern village in 1972, when you were 15 years old.

> You are slightly deaf (about 30% hearing loss) and you came to Australia in 1980 at ten years of age, with your mother and two sisters.

> You arrived in Australia from Canada in 1986 to live with your mother and her new, Australian husband.

> In 1973, at nineteen years of age, you came to Australia to marry the person your parents had chosen for you.

> You came to Australia as a tertiary student in 1977 and stayed on after your student visa expired.

Each group member, acting only on the limited information and without disclosing what the card tells them, offers the rest of the group answers to the following questions:

- How are you coping with life in Australia:
  - — 6 months
  - — 5 years
  - — 10 years
  - — 20 years after you arrive?
- What are your major problems and pre-occupations at these different times?
- What changes would you like to make in your life?

Note that no-one has been assigned any specific country of origin. This is so you can assess the role of resettlement independent of culture, national origin or ethnicity.

Ethnicity

Introduction

The activities in this unit are designed to challenge your understanding of ethnicity and how it has an impact on the way you interact with others and in the planning and organising of programs for young people.

Part (A)

Conflicts of values often occur between community workers and young people during their professional contact. In a counselling situation, the conflict may be exacerbated by ethnicity factors. Effective communication involves an understanding by the community worker of their own values, philosophies, customs and behaviours and an appreciation of the values, customs, etc. of the person or family with whom they are working.

Exercise One

How would you assess the following family situation?

Mr & Mrs Suburb who speak very little English approach the local police about their daughter who they say is uncontrollable. Police refer them to the Family Support Agency.

Situation

- Maria — problem child 14 years — attends local secondary school.
- Anna — 12 years old — attends local secondary school.
- Tony — 24 years old — works as a gardener for a municipal council.
- Tina — 44 years — mother — home duties.
- John — 55 years — father — works an afternoon shift — 12 hour days.

Presenting Problem

Maria is truanting, verbally abusive and aggressive to her parents. She has 3–4 day absences from the home without explanation.

Parents' View

- Maria's behaviour is not typical of the other children, she has always been a problem child but her behaviour has now become unacceptable.
- Maria shouts, abuses and backchats to her parents when spoken to about her behaviour.
- Mr & Mrs Suburb are critical of Maria's choice of friends; 'Australian girls' who are a bad influence.
- Suspicion of promiscuous behaviour and possibly drugs.
- Mr & Mrs Suburb would like the worker to set limits for Maria, so that she does not mix with the Australian girls and to stop her from truanting and going out regularly.

Maria

- Older-looking 14 year old with dyed blond hair, dresses typically like the 'Anglo-Australian girl'.
- Appears amiable and attached to her parents.
- Has adopted 'Australian' mannerisms, uses slang and calls her family 'wogs'.
- Feels that her parents have never accepted her and is afraid of her father's use of discipline.

The family counsellor meets Mr & Mrs Suburb and has reached the following conclusion as the basis for their intervention.

'This case highlights the competing cultures in a young 'ethnic' Australian teenager's environment and the different expectations of ethnic-Australian youth and their parents. It raises the issue of how to approach effectively, from a welfare perspective, the parent/child conflict over cultural values when parents are unable, or perhaps unwilling, to step outside their own cultural enclave and adolescents are unable to come to terms with their own ethnicity.'

Questions

- Do you think the worker has made any assumptions about this case?
- Is cultural conflict the issue in this case?

Issues to take into consideration

- Communication problem between parents and child.
- Child devaluing her cultural background.
- Parents unable to discipline their daughter or effectively set limits.
- Child's need to explore and experiment outside her family situation.
- What role the worker should play.

Answer the two questions on your own and then discuss them with others in a small group.

Exercise Two

Read the following case study, outline the issues of concern and draft an action plan. Discuss these issues in a group setting with other youth workers, using the questions below as a guide.

Mr & Mrs Multicultural. Mrs M confides to her local bilingual doctor that she is very upset about her son with whom she is having problems. She does not know what to do. Doctor refers Mrs M to the local community health centre.

Family Structure

George	48	Travel Consultant
Mary	42	Part-Time Cleaner for a Hospital
Paul	15	Secondary School
Joan	11	Primary School

Presenting Problem

Mother is severely depressed and is taking sedatives. She is not coping very well with her children.

Mother's perception of problem

- Distressed and devastated about her son's inappropriate social behaviour towards his younger sibling.
- Paul is truanting and misbehaving at school.
- Paul is involved in a 'bad' friendship network of boys from the local neighbourhood, who are all over 17.
- Paul is never home and she believes he is hanging out in billiard parlours.

Paul's Views

- Unhappy at home.
- Mother is always upset and crying.
- Father never home and spends a lot of time at the office.
- Likes his sister but feels she is spoilt by his father.
- Hates school, prefers to go out with his friends.
- Embarrassed by his mother's poor English and heavy accent.

If you were the worker assigned to deal with this situation, what would you do?

- List the issues in order of importance.
- What plan of intervention would you develop?

Issues to Consider

- What issues are or may be common to family relationships in all communities?
- Are there marital problems in the family?
- Investigate the relationship between siblings.

Part (B)

The first task when planning is to identify aims and objectives. The objectives should be realistic and include timelines. Priorities need to be set for long-term and short-term goals. Young people have to participate in the planning process to ensure that the programme is relevant and responsive to their needs. Appropriate strategies have to be chosen to implement the programme's aims and objectives. An evaluation is essential for assessment of the process and program.

The most simple process to follow when planning a programme is the 'W' questions method:

Why, Who For, What, How, When, Where, How?

Step 1: A thorough investigation of your service area, and an assessment of needs.

WHY	= AIM	means:	purpose of the programme and why it was initially developed.
WHO	= TARGET GROUP	means:	who is the programme aimed at.
WHAT	= WHAT KIND OF PROJECT	means:	what is the content going to be.
HOW	= STRATEGY TO BE USED	means:	how are you going to implement the project.
WHEN	= DAY AND TIME	means:	what day of the week and what time of day.
WHERE	= LOCATION	means:	where are you going to have the programme.
HOW	= EVALUATION	means:	how are you going to assess the programme's effectiveness.

This checklist is for assistance with planning.

- Have you researched your broader community to identify your target group? How many young people from NESB live in your area? What is the breakdown between sexes, and between ages? Do you have a demographic profile of the community?
- Have you considered the cultural needs of the community you serve?
- Have you recognised social systems and structures that are not culturally relevant or discriminatory?
- Does your programme or service fit into the value of ethnic minority communities. If so, how? If not, why not?
- Do you have a clear understanding of what these values are?
- Are you aware of cultural similarities and differences?
- Are your values and your attitudes in conflict with the value system of participants?
- Who is the programme for — the worker, or the participants?
- Does the programme contribute to the development of the participants' self-esteem and identity?
- Does the programme fit the needs of all participants?

Exercise Three

Develop a program.

Profile of the Local Community

- Mixed ethnic population consisting of Anglo-Celtic, Latin Americans, Lebanese and Indo-Chinese communities.
- Migrant hostel, government provided housing and small proportion of home-owner dwellings.
- Very high youth population, particularly refugee minors.
- Extensive youth services but very little participation by NESB young people.
- Outer suburban, semi-isolated area with poor transport facilities.

Task

The local Ethnic Communities' Council approaches the Council seeking financial support for the establishment of youth programs.

The Council assigns you and the community housing worker to report on the situation and to develop possible strategies to deal with their concerns.

Think about this situation on your own and then discuss your proposals with others in a group.

Exercise Four

Using the first example as a guide, how would you develop youth programs for this community?

Demographic profile

- Rural municipality with a number of developing towns within the region.
- Established Anglo-Celtic community plus a significant Turkish population moving into the surrounding towns.
- The Turkish community is buying businesses and establishing its own cultural networks.
- High youth population and 60% of the towns' unemployed are young people.
- Drinking and drug taking is becoming an issue of serious concern for many parents.
- The Turkish young people are rarely seen except within their own social groups. They are not using the local youth centre.

Task

As one of only two youth workers in the area, you are concerned about the unemployment situation and the plight of the young Turkish people who are not visible within the general community.

Think about the situation on your own and then discuss proposals with others in a group setting. Perhaps the group can come up with a joint development plan.

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Racism and Prejudice

Introduction

If we acknowledge that racism exists and even if we believe that such entrenched attitudes are difficult to change, we still need to develop strategies to challenge racist values, ideas, structures and institutions.

This means providing people with accurate information and personal contacts, with counter arguments and with opportunities to explore their own abilities and behaviour so that the potential for a shift in view and behaviour is maximised.

Exercise One

Comfort Zone

This exercise can be used in a variety of ways by trainers with groups and individuals. For groups, with or without a trainer, it works well as an introduction to the racism issue in getting people to acknowledge that they have different feelings about different groups of people; it can also be used as the basis for a more guided discussion (see below). Groups can range from four to about twenty people. Individuals can complete the exercise to gain some understanding of their own prejudices.

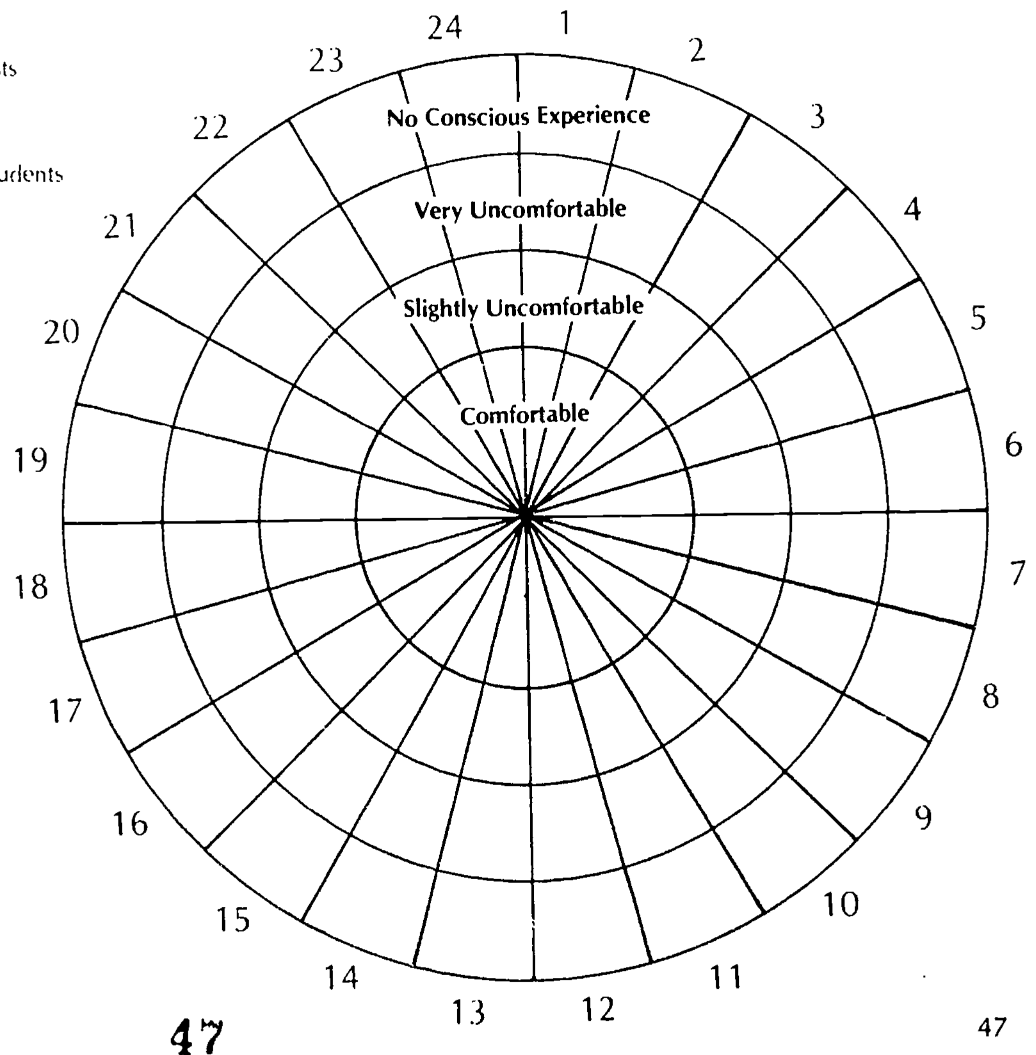
The job categories in the exercise can be altered to suit the locality and work situation of specific groups and individuals.

This exercise is designed to help you explore your responses to specific groups of people in our society. Please complete it as honestly as you can, by shading in the appropriate segment of the circle according to the key. The sheet is for your use only — you need not show it to anyone else and it will not be collected.

Ask people to shade in the wedge that best describes how they feel about the category of person that corresponds to the numbered wedge.

Key to Segments

1. British Unionists
2. Turkish Administrators
3. Communists
4. Moslem Women
5. Spanish Probation Officers
6. Vietnamese Punks
7. Pakistani Doctors
8. Jewish Lawyers
9. Irish Catholics
10. Disabled Ethnics
11. Polish Teachers
12. Arabian Secretaries
13. Black Men
14. Portuguese Psychologists
15. Young Greek Males
16. Serbian Financiers
17. Indian Waiters
18. Chinese Engineering Students
19. Philipino Nurses
20. Feminists
21. Egyptian Accountants
22. Aborigines
23. German Technicians
24. Italian Greengrocers



Draw up a matrix, on a blackboard, whiteboard or large sheet of paper, as follows:

	1	2	3	4	5	6	7	8	9	10
No Conscious Experience										
Very Uncomfortable										
Slightly Uncomfortable										
Comfortable										

When the group has completed the exercise, the trainer or facilitator, should call out the number (not the category of person) and the comfort zone and ask people to indicate which wedge they coloured in.

The trainer or facilitator writes up the frequency of response on the matrix. For example:

	1	2	3	4	5
No conscious experience	3	1	0	1	2
Very uncomfortable	0	7	4	1	3
Slightly uncomfortable	5	1	4	0	2
Comfortable	0	10	3	5	7

The group (or individual) then looks at the results and discusses any significant scores. This gives participants a chance to say, if they want, why they have certain feelings and to relate these feelings to their experience.

For example, British Trade Unionists and Feminists generally rate at the very uncomfortable level and it is important to discuss why this is so, such as the impressions created by the media.

The highest 'comfortable' ratings usually go to Italian Greengrocers and German Technicians. It is important to discuss why particular groups rate in this way, such as the substantial personal experience participants have with these groups, and whether we feel more comfortable with people with whom we have lots of contact.

Further discussion points:

- Do people react to the ethnic group or the occupation? (Some people don't like psychologists or accountants.)
- How does our level of comfort or discomfort effect our behaviour towards particular groups?
- Discuss the instances where there is a high response to no conscious experience and how this might relate to discrimination in employment and lack of equality of access to opportunity.

The main point of this exercise is for participants to become aware of their own feelings and prejudices. So it is important to finish up with the sense that, although our feelings towards particular groups of people may vary, we must not let this effect our behaviour. Everyone has prejudices based on ignorance or limited experience but we need to make every effort to eliminate or overcome discomfort.

The following situation could be put as a final discussion point:

> You are sitting on a selection panel for a youth services co-ordinator for your local area. One of the applicants is from the group you are most uncomfortable with and another applicant is from the group you feel most comfortable with. How will you deal with your feelings about these applicants.

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Exercise Two

Definitions and Interpretations

Read through the following definitions and interpretations of racism. In small groups, consider the following question:

What is the difference between prejudice and racism, ethnocentrism and prejudice, institutionalised and personal racism.

Prejudice: 'Unfavourable opinion or feeling formed beforehand without knowledge, thought or reason.'[27]

Stereotype: 'The attribution of general psychological characteristics to large human groups.'[28]

Ethnocentrism: 'A tendency to view alien cultures with disfavour and a resultant sense of inherent superiority.'[29]

Racism: 'Racism has three components: the belief that humankind consists of well defined 'races'; the belief that some 'races' are superior to others and the belief that the superior 'races' should rule over the inferior and the attempt to put this belief into practice.'[30]

'Prejudice is holding negative views of identifiable groups of people (or of individuals as members of those groups) which persist in the face of evidence to the contrary. Racism is when such views deliberately or by default are given credibility and support by key institutions in our society. Prejudice gets turned into action or practice of some kind and that action is to the detriment of those about whom such views are held.'[31]

'Racism may refer to prejudice, directed towards those who are classified on the basis of physical (and perhaps cultural) characteristics. It focuses on attitudes and draws on explanations ranging from the pathology of the attitude holder (the authoritarian personality etc.) to normal socialisation within a culture where prejudice is widespread. Or it may refer to discrimination, to behaviour, practices and outcomes which disadvantage members of minority racial or ethnic groups.[32]

'Racism is the way everyday behaviour and practices may operate in favour of some groups and against others; the way the rules of the game, the values or traditions inherent in our institutions may operate to disadvantage those whose racial or cultural background is not the dominant one. So racism isn't only individual or intentional or conscious.'[33]

Exercise Three

Investigate the number of NESB persons holding positions in government or decision-making bodies. Surveys like the one below are best conducted by a group (each person completing a small section) so that the findings can be used to open discussion.

Survey

- How many Federal members of parliament are there?
- How many are of non-English speaking background?
- How many are women?
- How many are Aboriginal?
- Collect the same information about your State parliament.
- Collect the same information about the City Council.
- Collect the same information about your local council.
- Find out the names of the members of the High Court of Australia and the Supreme Court in your state. What do their names suggest about their ethnic background?
- Seek out a list of the officers working in the Youth Affairs section of the relevantstate government department. How many are of non-Anglo-Celtic background? How many are women?
- Obtain a staff list from any institution that runs courses in youth work and analyse it in the same way.
- Get a list of office bearers and officials in your union and analyse it in the same way.
- Analyse your own work environment in the same way.

Note that information which relies on people's names as an indication of their background and gender can only suggest what the facts are.

Exercise Four: Challenging Racism

In your groups discuss your responses to the following situation. It may be useful to record the main arguments put forward in your small group and compare them with those of the group as a whole.

> When Manfred Gross arrived in Australia he handed in a form at the local post office on which he spelt his surname Groß (the final letter being a common form of double s in German). The counter clerk checking the form made the final letter into an unmistakeable capital B. In faltering English, Manfred tried to explain that his name was Gross. 'Looks like a B to me', snapped the clerk, so Manfred Grob he became.

How would you describe the attitude and behaviour of the post office clerk — ethnocentric, prejudiced or racist?

How would you respond if you were standing behind Manfred in the post office queue?

> Vachar Naja, 19, is studying for his Higher School Certificate at North Sydney Technical College.
>
> 'Our religion tells us to celebrate with other religions, to share their feasts. I am happy when my Christian brothers are celebrating Easter.'
>
> Vachar says he doesn't feel such generosity from his fellow students.
>
> 'At College people were passing round a bag of Easter eggs — they were celebrating early — and one person said: 'Has Vachar touched the bag? I don't want to eat Easter eggs touched by a Muslim.' I tell people about my religion. I'm not ashamed of what I am. But people don't understand.'[34]

Imagine that this situation occurred within a group of young people in your program. What, if anything, would you do about it?

> A local youth club runs a disco every Saturday night. Week after week fights break out at the disco between groups of young people from different ethnic minority backgrounds.

What would you do about this?

> The Victorian Nursing Council accepts Year 12 English as a Second Language, among a number of minimum subject requirements, for entry into nursing. However, the final decision on which applicants will be accepted rests with the individual hospitals and training institutions. While the majority of those in Melbourne accept students who have successfully completed Year 12 English as a Second Language, two major training hospitals do not.

Would you describe the policy and the practice of the two hospitals as either discriminatory or racist?

> An after-school program that operates on a large, inner-suburban, ethnically-diverse housing estate advertises its programs in English only.

Would you describe this practice as discriminatory or racist?

Is it an example of institutionalised racism?

> A youth service operates in an area with a high proportion of people of non-English speaking backgrounds. The service decides to employ a new community worker. The Management Committee decides not to make bilingualism one of the criteria for the selection of the worker. They feel that it will not be possible to cater for the variety of ethnic and language backgrounds in the area.

Do you think that the Management Committee is prejudiced? Is their decision discriminatory or racist?

> Prior to a Federal election, an Australian Government announces its intention to increase Australia's intake of black refugees in the aftermath of war and famine. Two men, discussing how they will vote in this election, are adamant that the Government will not be getting their vote. One is of the firm opinion that white societies are more advanced than black ones because of the inherent superiority of white people — he doesn't want to see that 'watered down'. His friend does not share that view but believes that blacks and whites just can't live together and that Australia will experience an increase in racial tension if the black refugees are allowed in.

How would you describe the views of these two men?

Would you make any distinction between them?

Would you describe their intentions as voters as racist?[35]

Exercise Five

Some Strategies for Challenging Racism in Working with Young People

These strategies are most appropriate for centre-based youth services or groups. They are not given in any order of priority. After reading them, discuss how useful they might be to you and suggest other strategies from your own experience.

- Have a display of up-to-date printed information from such sources as the Department of Immigration and Ethnic Affairs, the Ethnic Affairs Commission, and the Clearinghouse on Multicultural Issues (refer to further resources section — page ?)
- Display materials that emphasise human rights: anti-sexist and anti-racist posters, newspaper and magazine articles. Display them gradually so that young people do not feel bombarded. The emphasis should be on creating an atmosphere rather than forcing the issue.
- Challenge the attitudes of the young people with whom you work — ask for reasons and evidence, suggest other explanations.
- Keep a personal journal. Use it to reflect on your experience: how you respond in racist situations; what you do; how, with hindsight, you interpret them. Over time this could prove useful in improving your work in this area.
- Accept that challenging racist attitudes and changing behaviour will be a long, slow process.
- Use activities like photography and video to encourage young people to get to know their community and the people of non-English speaking background who are living within it.
- When employing workers with specialist skills encourage the employment of NESB people.
- Set up activities which encourage young people from different backgrounds to work together to achieve common aims.
- Meet regularly with other workers in your area to share ideas on how to combat racism.
- Compile a list of films and videos which you can borrow. Think of how you could incorporate them into your programs (See the Further Resources section of this unit — page ?)
- When young people have incorrect or no evidence for their views, encourage them to find out rather than telling them. It is more productive for young people to be actively involved by looking something up in a pamphlet than by hearing it from you.
- Discuss your concerns with local community workers of non-Engli..a speaking background. Try the Migrant Resource Centre or a locally based ethnic community organization. Invite them to your program, not to 'lecture' the young people, but to have a look around and perhaps initiate some informal discussion.
- If you have young people from different backgrounds in your centre, encourage the young people of non-English speaking background to talk about their backgrounds and experiences. (Don't do this in the context of racist remarks or abuse as this places the burden of challenging such remarks on the individual.)
- Be prepared to talk personally with young people in a way that might give them some insight into their own attitudes. For example, talk about family members, close friends or themselves, the prejudices we all hold and possible explanations of them. Breaking down the defensiveness, which is often linked with prejudice, requires trust and confidence. This trust and confidence can be developed when youth workers are prepared to show some vulnerability or share some relevantexperience of their own.
- Suggest to young people that you organise a speaker who could answer their questions — but remember to avoid the impression that you are getting someone to 'correct' their attitudes.[36]

Do these figures reflect racism?

WORK **Black people are more likely to be unemployed**

Percentage of each group unemployed:

AUSTRALIA
White 7.6%
Aboriginal 24.6%
Vietnamese 26.9%
Lebanese 31.9%

CANADA
National average 13.6%
Native peoples 50–75%

UNITED KINGDOM

	Men	Women
White	13%	10%
Afro-Caribbean	25%	16%
Indian sub-continent	20%	20%

White people are more likely to have professional or managerial jobs

Percentage of each group in professional jobs:

AUSTRALIA	White 14.2%
	Aboriginal 7%
	Vietnamese 5.9%
	Lebanese 2.4%
NEW ZEALAND	Maoris 4.6%
	Others 17.2%
UNITED KINGDOM	White 19%
	Indian sub-continent 13%
	Afro-Caribbean 5%

Source: *The New Internationalist*, March 1985

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Exercise Six

Four Theories of Attitude Change

The following theories attempt to explain how attitudes are formed and changed. After reflecting on and discussing these theories, assess whether they apply in your work situation.

Yale Theory

There are four main variables that influence an individual's acceptance of persuasive arguments:

- the source of the information must be credible
- the message has to appeal
- the medium for conveying the message is significant
- the receptiveness of the audience is influential

There are four kinds of processes that determine the extent to which a person will be persuaded:

- the level of audience attention
- the degree to which the message is easily comprehended
- the acceptability of the message-giver
- the retention of the message is dependent on the previous three processes.

Group Dynamics Theory

Changes in peer group pressure and/or dominant values can create a pressure which may lead to attitude change. So, if individuals with different values come into a group or a strong individual displays attitudes different to those of the group, attitudes might change.

Cognitive Dissonance Theory

We cannot believe two sets of contradictory information simultaneously. We try to reduce the discomfort this creates by dispensing with one set of information. Which set we dispense with might depend on how emotionally important it is to us.

Attribution Theory

The formation of 'racial' attitudes has to be seen in a societal and institutional context. There is usually too much emphasis on individual racism and not enough on the way the structures of society reinforce it. So to change people's attitudes we need to change the structure of society and develop people's understanding of social inequality and its links with racism.

Questions

Have you seen evidence of these theories operating in your work place?

Discuss the validity of these theories with other community workers.

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Assimilation, Integration and Multiculturalism

These exercises are designed to show you how the values inherent in these concepts effect youth policy and practice.

Exercise One

In small groups write down your personal definitions of these terms: as·' ıilation, integration and multiculturalism.

Compare your definition with others.

Exercise Two

Assume that you are developing youth policy for your local area. Any youth policy must have a conceptual base and part of this conceptual base relates to young people of non-English speaking background. Develop and write policies based on the following concepts.

a. assimilation
b. integration
c. multiculturalism

Exercise Three

Take any youth affairs policy document, State government, local council, State Youth Affairs Council cr other and assess which of these concepts — assimilation, integration or multiculturalism — if any, underpin it.

Exercise Four

Assume that you are beginning a new youth program or establishing a youth service. Make this as real and as close to your actual practice as you can. Develop and write up the program based on one of the following concepts:

a) assimilation
b) integration
c) multiculturalism

Discuss in the group how the program reflects the values inherent in the concept of your choice.

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Key Resources

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Videos

- **'Seen one, seen 'em all'**. Seven Dimensions. 15 minutes. Looks at stereotyping in advertisements, commercials and T.V. Suitable for younger age groups. Available from State Film Centre (S.F.C.).
- **'Mother Tongue'**. 25 minutes. Produced by Exhibition Girls High School students. A range of short segments which look at bi-cultural issues. Available from Education Department, Ethnic Affairs Commission.
- **'Skipping Class'**. 42 minutes. A dramatised re-enactment of cultural conflict and the parent/student/teacher relationship centred around a 16 year old boy. Available from S.F.C./Australian Film Institute (A.F.I.).
- **'First Impressions'**. Produced by Film Australia. 8 minutes. This short film looks at prejudice and Australia through the eyes of young recently arrived Indo-Chinese children. Available from A.F.I./S.F.C.
- **'Lily'**. Film Australia. 11 minutes. Looks at the phenomenon of racism as one that underlies many statements, values and attitudes of everyday life. The focus is a young Chinese/Malay student who is in Australia to attend university. Available from A.F.I.
- **'Real Aussie Video'**. 22 minutes. Looks at the experiences of two young people, one an Anglo-Australian young woman, another an Asian young man in attempting to find a job. Available from Ministry of Education Curriculum Branch, C.H.O.M.I.

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