

AUSTRALIAN

Mosaic

CONFERENCE EDITION
**PURPOSE. LEADERSHIP. PROGRESS:
40 YEARS AND BEYOND**

ISSUE 53 MARCH 2020

THE MAGAZINE OF THE FEDERATION OF
ETHNIC COMMUNITIES' COUNCILS OF AUSTRALIA



FECCA IS THE PEAK, NATIONAL BODY REPRESENTING AUSTRALIANS FROM CULTURALLY AND LINGUISTICALLY DIVERSE (CALD) BACKGROUNDS. FECCA'S ROLE IS TO ADVOCATE FOR, AND PROMOTE ISSUES ON BEHALF OF, ITS CONSTITUENCY TO GOVERNMENT, BUSINESS AND THE BROADER COMMUNITY.



The magazine of the Federation of Ethnic Communities' Councils of Australia (FECCA)

Print Post Publication No.
PP229219/00162 ISSN 1447-8765

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FECCA received funding from the Department of Home Affairs to produce *Australian Mosaic* magazine.



Contents

ADDRESS FROM FECCA CHAIR MS MARY PATETSOS	4
ADDRESS FROM FECCA CEO MR MOHAMMAD AL-KHAFAJI	5
FECCA'S RECONCILIATION ACTION PLAN	7
ADDRESS FROM WAQAS DURRANI AND HINA DURRANI	8
OPENING CEREMONY AND WELCOME TO HOBART	10
Message from Prime Minister—The Hon Scott Morrison MP	14
Message from the Hon Anthony Albanese MP	15
Message from Senator the Hon Eric Abetz	16
Message from Andrew Giles MP	17
Message from Senator Richard Di Natale	19
Message from Senator the Hon Kristina Keneally	21
Guest Speaker – Faustina Agolley	23
KEYNOTE SESSION – OUR SHARED FUTURE	26
FROM SETTLEMENT TO CITIZENSHIP	32
Opening Doors – Community English Language learning	32
Settling in: Refugees	37
Social Cohesion through Community Advocacy: The Role of New and Emerging Communities	40
Looking Beyond the Big Smoke: Regional Settlement	44
Exploring Migration and Citizenship	48
RIGHTS	57
Getting it Right – Human Rights: Beyond the Rhetoric	57
Whose Rights are Rights? Faith, Religion and Rights	63
Racism Sucks	70
Violence Against Women: Culturally Appropriate Responses	72
Advocate, Engage and Inspire	77
EMPLOYMENT—CHALLENGES AND SOLUTIONS	79
There's More to the Glass Ceiling: CALD Women at Work	79
Cultural Competency in Practice	81
It's Your Business: Innovation and Entrepreneurship	85
Working it Out: Employment Solutions	88
YOUTH	93
Talking About Your Generation: Intergenerational Voices	93
Getting a Foot in the Door: Youth Employment	95
Supporting Tomorrow's Leaders: Youth Leadership	100
HEALTH AND WELLBEING	103
If we don't count it, it doesn't count: CALD data	103
Mental Health Doesn't Discriminate	105
Inclusion in Health and Wellbeing	111
The Culture of Ageing	116
BELONGING	118
Creating Understanding: Engagement Through Art	118
Don't Drop the Ball: Finding Belonging Through Sport	124
#DigitalInclusion	128
MULTICULTURALISM	130
Discovering Similarities and Admiring Differences: Indigenous and Multiculturalism in Practice	130
40 Years of Multiculturalism: Where to From Here?	133
Social Cohesion: What Does it Actually Look Like Locally?	140
Are We Loud Enough? Getting the Right Message Heard in Media	144
CONFERENCE DINNER AND CELEBRATIONS	148
CONFERENCE PARTNERS AND EXHIBITORS	156



ADDRESS FROM FECCA CHAIR MS MARY PATETSOS

On behalf of all the presentations at FECCA conference and the ones included in this issue of Australian Mosaic, I pay respect to the traditional and original owners of the land on which we met in Hobart. I pay respect to those that have passed before us and I acknowledge today's Tasmanian Aboriginal people who are the custodians of the land.

It is with great pleasure I introduce this FECCA conference edition of Australian Mosaic. The topic of Purpose. Leadership. Progress: 40 years and beyond was an excellent opportunity to gather stakeholders and actors in the multicultural and settlement sector to discuss, debate, question and explore solutions to ensure an inclusive Australia.

With more than 520 delegates and over 130 presenters over the two days in beautiful Hobart, FECCA and friends enjoyed exciting, informative and thought-provoking presentations on issues covering the history of multiculturalism, settlement, racism, employment, healthy ageing, youth leadership and more. FECCA provided over 100 scholarships, mostly for youth, and we were excited to meet diverse young people from across the country sharing their passion and interest in the future of a multicultural Australia.

The Hobart 2019 conference was one of the biggest conferences FECCA has ever organised and we are grateful for the support from the Multicultural Council of Tasmania (MCoT) and financial support from the Tasmania State Government. During the conference we celebrated 40 years of FECCA's work and at the same time celebrated 40 years of MCoT—our member in Tasmania. Meeting in Hobart was an excellent opportunity to celebrate the important work we are all doing in advancing a multicultural Australia.

A special focus this year was the positive and respectful relationships being developed between migrant communities and Australia's First Nations people. FECCA launched its Reconciliation Action Plan (RAP) at the opening of the conference and we will consider this important plan in all of our future work. Recognition of the indigenous population of Australia is central to us moving forward as a country and important to ensuring migrant communities support and learn about Australia's First Nations people.

During the FECCA 2019 conference we continued

to lead the conversation on important issues. Our energy and passion continued to shape the conversation through sharing knowledge and best practice. We were excited to share a common vision with all the delegates of an Australia that is prosperous, an Australia that is progressive and embraces all its people. FECCA has contributed to this conversation for 40 years, and in these 40 years we have seen the strength of community in presenting its case to government but also in presenting its case to each other.

As FECCA celebrates 40 years and as we look towards a future of an even more successful multicultural Australia, it is time for strong leadership. For many years FECCA has advocated bravely and pushed the boundaries to be heard. Ongoing strong leadership is imperative. While civil society can lead and corporate Australia can hear us and join us in our calls for a fair and inclusive Australia for all, government has a role in creating conditions to ensure truly successful multiculturalism.

At the FECCA 2019 conference, FECCA introduced its newly elected executive board for the next two years. They are a very capable group of people and I am excited to say that all the top positions on the board are female. I am excited for what the next two years will bring as I continue my role as FECCA's Chair.

I wish to thank all the sponsors for the 2019 FECCA conference. In particular I would like to express my gratitude for our continued relationship with SBS. Their support as a creative and strong partner is something FECCA has valued for years. I also want to thank NBN for their support for the 2019 conference. It is important for the multicultural communities to engage with them in the rollout of NBN to ensure access for all. For a full list of all our sponsors, please see at the back of this issue of Australian Mosaic. Without the support from all our stakeholders and sponsors we would not have been able to make this conference the success it was.

Finally, I wish to thank the conference committee, MCoT, the FECCA secretariat and the conference organisers for pulling this event successfully together. Please enjoy the exciting articles in this Australian Mosaic where we have gathered most of the great presenters that attended the conference.



ADDRESS FROM FECCA CEO MR MOHAMMAD AL-KHAFAJI

Welcome to this special edition of our flagship magazine, the Australian Mosaic. This edition will cover the 2019 FECCA conference, Purpose. Leadership. Progress: 40 years and beyond. I had the honour to work on my first conference as the CEO with my wonderful team, and what a fantastic conference it was. I thoroughly enjoyed the two days of listening to, meeting and discussing with a range of fascinating people from our multicultural and Indigenous communities. I was blown away by the passion of the attendees who wanted to share ideas, learn from each other, and celebrate our harmonious multicultural diversity.

The 2019 conference was a celebration of the work and achievements of our members across Australia over the past 40 years. It was an opportunity to reflect on how much we have achieved and what we can do to ensure an even more successful multicultural future where the focus is on access and equity for Australians from culturally, linguistically and religiously diverse backgrounds.

Australia as a nation is a promise to so many people arriving here—a promise of an identity they feel strongly about, a sense of belonging and a country we can call home. For me and my family this was a promise that we would be part of a society that welcomes everyone regardless of faith, language or the colour of your skin. When I came to Australia as a 13-year-old boy, Australia was this promise and much more. For me, Australia has delivered and continues to deliver on this promise.

I am very pleased to celebrate with everyone FECCA's 40 years—an organisation that has been working for over four decades to make sure this promise is being kept for future generations of migrants who want to call Australia home. We all know that the experiences of many migrants and refugees to this country has not always been easy. This is why the work of FECCA and its members is so important. We are an organisation with members across the country and we are supported by hundreds of other community

groups whose hard work in identifying issues and advocating on behalf of others are essential. We thank you all for your support.

Purpose, leadership, progress was the theme for this year's conference because we need to refocus our purpose, make strategies to lead the nation on important social issues, and explore how we evolve and adapt in this changing environment. Conferences like these are important because it is where we will hear your concerns, harvest your ideas and together we set the advocacy agenda for the coming years.

During the two-days in October in Hobart, a few important ideas emerged for FECCA to keep working on. These include:

1. The importance of recognising, involving and working with Indigenous communities in Australia. FECCA will ensure there is a growing awareness and inclusivity around reconciliation within our members and their wider community groups. It is important for us to lead the Multicultural sector and encourage all to actively recognise Australia's First Peoples and to understand that recognition is central to us moving forward.
2. The importance of involving young people and giving them a platform to share voice and experiences. Young people are creative with great ideas on issues concerning them and the future of Australia. Emerging from the FECCA conference, from migrant and Indigenous communities, was the need to listen to these ideas and include the youth in decision making.
3. The difficulty and necessity of consistent and comparable culturally and linguistically diverse (CALD) measures in administrative and survey data and in research. Disaggregated data is essential for not only research and advocacy conducted by FECCA, but also to ensure all services are culturally appropriate. FECCA will continue its work in advocating towards accurate, standardised and comparable CALD data.



4. The recognition and inclusion of new and emerging communities is essential for social cohesion and a successful multicultural nation. FECCA heard that many new arrivals struggle with issues such as English learning, employment and advocacy. FECCA's role is to ensure access and equity for all migrants and refugees in Australia, including new arrivals. This means that FECCA will continue working with new and emerging communities in accessing employment and services and ensure they can actively participate in the Australian society.
5. The importance of recognising racism as a continuing problem in Australia eroding our social fabric and creating hostility towards people from diverse backgrounds and faiths. Racism occurs in workplaces, in employment processes, in media and in people's daily lives. The experiences of racism impact gravely on people's wellbeing, sense of belonging and on social cohesion. The conference highlighted the interest and importance of a further discussion and openness on racism in contemporary Australia. FECCA is devoted to continuing its work on tackling racism and stamping out discrimination, including at the intersection of the many characteristics one person may identify with.

True multiculturalism must be much more than just festivals and celebrating Harmony day. There is still huge inequality that migrants and refugees face and FECCA works towards removing those barriers by advocating and making the case for reform. We cannot be complacent with our successful multicultural society and we must carry on the legacy of many

visionary leaders before us, and we owe it to the generations to come. We must all work hard to ensure Australia keeps its promise.

We had fun learning about who attended the conference. Thanks to our friends at Diversity Atlas, we learnt that participants at the 2019 conference were a mix of those born in Australia, from diverse cultural backgrounds, and those who were born overseas. 53% of the attendees were born in Australia and 47% were overseas born. 72% had at least one of their parents born overseas, and 77% had at least one grandparent born overseas. A total of 38 countries were represented. We also learnt that there was a strong representation from new and emerging communities, such as Afghan, Hazara, Sudanese and Syrian communities. This is very important for FECCA as these are the communities that need our help to find their feet, get established, and find their voice to advocate for their communities.

I wish to thank my wonderful staff at FECCA for their tireless efforts on both this conference and their work in general. I also want to thank Multicultural Communities of Tasmania (MCoT) for hosting the conference in beautiful Hobart and for assisting in making this conference possible.

I am excited to present this big edition of the Australian Mosaic for you to catch up on what was discussed at the conference, what were people's concerns and read about the many fantastic initiatives that exist across Australia that make our multicultural reality. Finally, thank you to all the wonderful delegates and presenters who presented at the conference. Looking forward to seeing you again at the 2021 conference.

FECCA'S RECONCILIATION ACTION PLAN

FECCA is excited to welcome its inaugural Reflect Reconciliation Action Plan (RAP) (August 2019 – August 2020). FECCA joins over 1,000 dedicated corporate, government, and not-for-profit organisations that have formally committed to reconciliation through the RAP program since its inception in 2006.

Reconciliation is no one single issue or agenda. Based on international research and benchmarking, Reconciliation Australia defines and measures reconciliation through five critical dimensions: race relations; equality and equity, institutional integrity; unity; and historical acceptance. All sections of the community—government, civil society, the private sector, and Aboriginal and Torres Strait Islander communities—have a role to play to progress these dimensions.

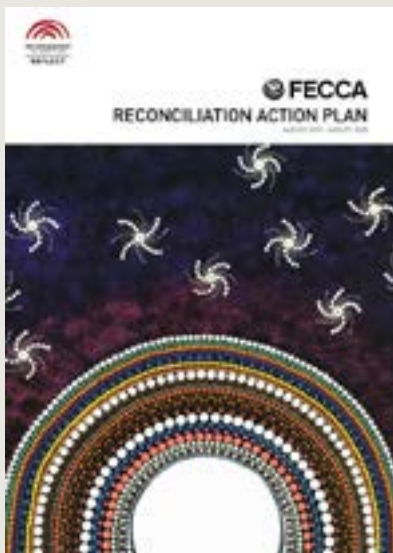
FECCA's RAP comes in response to recognising the importance of creating a culture of mutual respect and harmony between Aboriginal and Torres Strait Islander peoples and culturally and linguistically diverse people in Australia. FECCA has a great deal of respect for Aboriginal and Torres Strait Islander peoples, cultures and histories, and this commitment needed to be formalised and documented.

As FECCA advocates and rallies for the greater recognition of the needs and requirements of people from diverse backgrounds, we must reflect on the fact that Aboriginal and Torres Strait Islander people in Australia have undoubtedly been most affected by policies that have undermined the access to quality healthcare, education, and other government services and programs.

First Nations peoples have long endured overt experiences of racial vilification and discrimination. Fundamentally, it is FECCA's view that without due acknowledgment of historical injustices, multicultural advocacy cannot progress successfully.

This RAP has been developed with feelings of immense respect and solidarity towards First Nations peoples and their ongoing journey towards reconciliation. FECCA is grateful to Reconciliation Australia, for their significant assistance and guidance in creating the RAP and their continued commitment to fostering a close relationship between First Nations and CALD Australians.

FECCA's RAP will act as an organisation-wide framework for the delivery of its commitments and actions aimed at improving reconciliation. FECCA's vision for reconciliation is to promote unity, respect, and understanding between Aboriginal and Torres Strait Islander peoples and the ethnic communities of Australia. FECCA recognises that reconciliation between Aboriginal and Torres Strait Islander peoples and other Australians is the responsibility of all Australians. FECCA wishes to stand with Aboriginal Australians and Torres Strait Islanders peoples in solidarity against the racism, systematic disenfranchisement, and marginalisation that remains commonplace in Australia today. The RAP outlines the actions we aim to take throughout 2019-2020 to guide FECCA through reconciliation initiatives. FECCA hopes this and all future RAPs are meaningful, mutually beneficial and sustainable. We hope this RAP will help us work towards reconciliation by allowing us to develop practical strategies for building and maintaining strong partnerships and engagement with Aboriginal communities, organisations, families and individuals.



WAQAS DURRANI, MARY PATETSOS, HINA DURRANI AND HOBART'S LORD MAYOR ANNA REYNOLDS

ADDRESS FROM WAQAS DURRANI AND HINA DURRANI



We wish to acknowledge Senator Eric Abetz, Shadow Minister for Multicultural Affairs Andrew Giles MP and Greens leader Senator Richard De Natale for attending the FECCA 2019 conference. We also wish to acknowledge and thank the Lord Mayor of Hobart, Ms Anna Reynolds for welcoming all of us to beautiful Hobart. We thank each one of the over 500 delegates who participated at the FECCA conference and joined us in celebrating 40 years of the achievements of FECCA, its constituent bodies and indeed the multicultural sector as a whole in making Australia the most vibrant, diverse and socially cohesive nation in the world. The FECCA 2019 conference was a partnership of FECCA and the Multicultural Council of

Tasmania (MCoT), supported by the Tasmanian Government. The theme for this conference was Purpose, Leadership, Progress: 40 years and beyond. We were excited to see two days of a diverse range of speakers reflecting, learning and debating what they see as the future of a Multicultural Australia.

MCoT works for a culturally and linguistically diverse and harmonious Tasmania that is just, fair and inclusive—where people from diverse ethnic, faith and other backgrounds have the opportunity to participate in and contribute to Tasmanian society and in doing so achieve their full potential. Tasmania is a small Island state within a larger Island nation and continent. But as we saw from the numbers attending this conference, the diversity of eminent speakers

and the numerous high-profile sponsors, MCoT can and has punched well above its weight.

The conference was also clear evidence of FECCA's prominent and unrivalled role as the peak body in the multicultural sector at the national level. Indeed, the same role that its constituent members play in all states and territories as well as in some regional areas.

Inclusion is a concept that has been around for many years, and in the diversity discourse it has an important status. However, it is dangerous to assume that inclusion will automatically ensure a sense of belonging for those who have supposedly been included. Much more needs to happen for migrants and refugees and indeed all minorities to genuinely feel that they belong. This is a challenge for all of us and not just the government of the day.

40 years is a reasonable time period to assess the progress that Australia has made in implementing its policy of multiculturalism. However, such assessments are never easy as the socio-political environment, within Australia and globally, has changed substantially. Regardless of the progress made, many challenges remain with racism and discrimination being some of them.

FECCA and indeed all of its constituent members, including MCoT, firmly believe multiculturalism begins with recognising the rights and place in society held by Australia's First Peoples and the rich cultural heritage that their communities have long nurtured. CALD communities and organisations like FECCA

must do much more in this space. One issue in particular is how we as a nation and how we as members of CALD communities deal with the issue of the Constitutional recognition of indigenous people. As we know, human rights are not divisible, so we need to take a firm stance on this matter.

The two of us came to Australia to continue our education and explore opportunities for contributing to the community here. We come from a family where both men and women share a very long history of service to the community. We, like many migrants to Australia, have come at a time when multiculturalism is challenged and when the community needs to counter stereotypes presented by the media and some public figures leading to incidents such as the Christchurch Mosque, Sri Lankan Easter and American synagogue attacks.

It is in all of our interest, as much yours as is ours, to build a Tasmania that is a harmonious, inclusive and a respectful place to live, where people from every corner of the world can belong, contribute, achieve and succeed together. We should, as called for by former UN Secretary General Annan 'learn from each other, (and make) our different traditions and cultures a source of harmony and strength, not discord and weakness'.

MCoT works to ensure positive and ambitious leadership that creates growth, challenges statuesque, believes in achievement and respects the collegiate leadership achieved by putting our values into practice. We believe in embracing our differences, treating each other with respect and championing the rights of all through compassion, acceptance and trust. We must unite in our ambitious dreams of the future. We can make Tasmania, Australia and the world a better and safer place.

Let's celebrate multiculturalism with an ongoing view that diversity, inclusion and ambition are sources of strength, a force that can vanquish intolerance and is at the heart of our success and of the coming generations.

Hobart is a beautiful and scenic backdrop for this year's conference, and we hope our guests took the time to enjoy it. Please join me in thanking staff and management of MCoT and FECCA, as well as everyone involved in organising this conference.



OPENING CEREMONY AND WELCOME TO HOBART









MESSAGE FROM PRIME MINISTER— THE HON SCOTT MORRISON MP



PRIME MINISTER

MESSAGE FROM THE PRIME MINISTER

FEDERATION OF ETHNIC COMMUNITIES' COUNCILS OF AUSTRALIA BIENNIAL CONFERENCE 2019

Australia is a promise to all of us who live here and call it home. That promise is the freedom to go about our lives and realise our aspirations, to raise our kids with meaningful beliefs and values, and to contribute to society to the best of our abilities.

It is also the privilege to be rewarded and respected for those contributions, to be accepted and acknowledged for our efforts regardless of our background, our ethnicity, or our religion.

These are the things that have sustained and strengthened our communities for generations and made us one of the most successful, most cohesive multicultural countries in the world.

I commend FECCA for its commitment to our diverse and peaceful nation. As a leading voice for migrants and Australians from culturally and linguistically diverse backgrounds, you do great work promoting unity and understanding, and ensuring that the needs and aspirations of all Australians are recognised.

As you convene this year, I know you do so in the same spirit of sincerity and goodwill that inspired the formation of FECCA more than forty years ago. I offer my warmest encouragement and wish you well for your deliberations.

The Hon Scott Morrison MP
Prime Minister of Australia

2 October 2019

MESSAGE FROM THE LEADER OF THE OPPOSITION— THE HON ANTHONY ALBONESE MP



Leader of the Opposition

FECCA 2019

I send my very warm greetings to all of you in the Federation of Ethnic Communities' Councils of Australia for this most auspicious of national conferences.

For four decades now you have been one of the great drivers of multiculturalism, which is one of the key ingredients in making Australia what it is today. You have led by example. Your actions have ensured people whose voices might otherwise be lost in the tumult can make their words heard.

Few things are beyond question, but one incontrovertible fact is that we as a nation are stronger together. Our multiculturalism has been the intertwining of multiple threads to create a powerful whole.

This has long been the power of Australia. To be a magnet to a rich diversity of people from all across the world. To hold out to them the promise of a new home where they can both keep alive the culture from the land of their birth, and join and strengthen the spirit of their adopted home. At its heart, multiculturalism – in all its diversity, vibrancy and inclusivity – is a beautiful manifestation of those deeply Australian instincts: freedom and the fair go.

However, while multiculturalism is an Australian success story that can all too easily be taken for granted, it's important to remind ourselves that success rarely just happens of its own accord. It requires energy and dedication. It requires focus and it requires patience. You have these qualities in abundance.

None of us can rest on our laurels, of course. As the world throws up fresh challenges, we cannot simply assume multiculturalism will always enjoy the widespread support it does now, nor that diversity will always be welcomed. Multiculturalism's status as one of Australia's core strengths must be protected and bolstered continuously. With your leadership and your powerful sense of purpose, progress is assured.

As the party that has long championed multiculturalism and diversity, Labor stands with you. We stand with you as a party and as friends. I look forward to us once again standing with you as a government.

I wish you all the best for your 40th conference, confident in the knowledge you have many more to come.

Yours sincerely,



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MESSAGE FROM SENATOR THE HON ERIC ABETZ

Australia is a successful stable society—a sought after destination for many millions of people around the world. And Tasmania is a special microcosm in that regard. Welcome to my home State. Enjoy, spend up big, savour our food and beverages, take in the sights of nature, art and history. We truly have it all.

In today's audience I suspect there are many, like me, who believe they have won life's lottery in being allowed to come to Australia to call Australia home. If you do believe that, you're absolutely right—albeit getting to Tasmania is the bonus cash pot.

Friends, our freedoms, our wealth, our general well-being in Australia understandably make us the envy of the world. As our population, economy, and overall well-being have all grown in recent times, there is a recognition by all concerned that migrants have made a substantial and significant contribution.

My own life story mirrors that of so many of our fellow Australians.

My family and I came to Australia on an assisted passage for my father to work on the hydro schemes in Tasmania. We were allotted a Hydro house; we children were public school educated while my parents learnt English of an evening. The support was extremely generous and remains so.

Sure there was some of the expected banter about new arrivals (some not that flash) and observations about things being done differently and the inevitable misunderstanding, but we were overwhelmingly warmly accepted by neighbours, church, fellow workers, school compatriots and society at large—including other new arrivals and the Australian born.

And through it all there was such full acceptance to allow me to be endorsed and elected as a Senator for Tasmania and later elected as Coalition Leader in the Senate and appointed as Government Leader in the Senate, making me the first to take on those roles who had English as a second language. A testament to Australia's warm embrace of its migrants.

If, like me, you were born overseas then you are part of a substantial 30 per cent of our population. The largest cohort of which remains from England. A cohort of nearly 1 million. In second place we have China with about 650,000, followed by India, Philippines, Vietnam, South Africa, Italy, Malaysia, and Scotland.

The country of my birth comes in at 29th out of the 180 or so countries from which we have drawn our population to date.

Today India is the largest supplier of immigrants to Australia, the country in which it happens my grandfather was laid to rest before I was even born.

The population mix in Australia may continue to change but our commitment to our fundamental underpinning virtues doesn't. Irrespective of our racial/ethnic origin we are a nation built on the principles of the rule of law, democracy and civil liberties, of hard work, reward for effort, self-reliance and assisting those less fortunate, standing by our mates.

And so, we stand together today as did our forebears, fighting and advocating for these universal, innate, God-given freedoms. Freedoms to which all humankind aspires, freedoms to which we know we are all entitled. In a world where freedom is regrettably not the norm our country Australia stands out as a beacon of hope, of liberty, and of freedom.

During the last 40 years FECCA has been a partner with governments of all persuasions in ensuring we keep Australia as that beacon of hope, liberty and freedom and making sure that beacon shines even brighter, ever brighter.

So, in its 40th year and under your stewardship Madam Chair, I pay tribute to FECCA, its leadership team and constituent members for their largely volunteer effort in promoting integration, harmony and gentle transition to our now new arrivals.

On the Prime Minister's and my own behalf, I wish you an enjoyable and informative conference.



MESSAGE FROM ANDREW GILES MP

SHADOW MINISTER FOR MULTICULTURAL AFFAIRS,
SHADOW MINISTER ASSISTING FOR IMMIGRATION AND
CITIZENSHIP, MEMBER FOR SCULLIN

When we talk about how immigration has shaped and is shaping Australia, we must speak of both statistics and stories. I want to touch on both, and seek to draw them closer together, as a building block towards a renewed sense of our multiculturalism, and its possibilities. The statistics prove beyond doubt the extraordinary, positive contribution migrants have made to our economy and society yet expose worrying gaps in involvement. There are so many stories celebrating our success and explaining how we come together making our nation for the better—but there are also stories of failure. Not the failure of those who have come here from elsewhere. Our failure. Our failure to welcome, to listen, to understand, and to remove all barriers to full participation in Australian life. From the classroom, to the labour market, and positions of leadership and influence across society.

**STORIES
SHOULD BE TOLD
TO DEMONSTRATE
HOW WE SEE
OURSELVES, HOW WE
THINK OF OURSELVES,
HOW WE'VE CHANGED,
HOW WE ARE
CHANGING.**

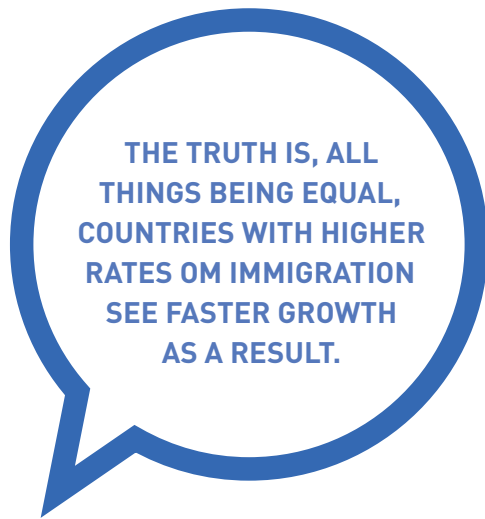
Today, the capacity of migrants has not been fully realised. This represents several individual tragedies of potential not realised. These exclusions diminish us all and constrain our economy. Stories should be told to demonstrate how we see ourselves, how we think of ourselves, how we've changed, how we are changing. But what of the stories that haven't been told? These matters too—and they should matter more.

It's fine to talk of giving a go to those who have a go. But this aspiration rings hollow if it's not matched by a genuine commitment to ensure that everyone who does endeavour to contribute is—effectively—supported to do so. Today, too many Australians are denied these supports, and so are denied opportunity. This too, should matter more.

A recent SBS / Deloitte Access Economics report showed that greater social inclusion could boost the Australian economy by \$12.7 billion. By improving health and employment outcomes and increasing workplace productivity, social inclusion can boost GDP growth and make Australia a fairer society. There are massive economic and social benefits available to Australia by being more inclusive. Ensuring that people are less likely to experience discrimination increase their capacity to seek employment.

Australia has a relatively poor record of collecting data on ethnic diversity. Currently, our data is largely limited to ancestry, language and place of birth. By contrast New Zealand, Canada and the United States all ask questions about ethnicity or race in their respective censuses.

In the United Kingdom, authorities have produced a Race Disparity Audit, which looked at the treatment of people from different backgrounds across education, employment and the criminal justice system. That's why I have written to the Australian Bureau of Statistics (ABS) calling on them to find new ways to measure diversity in the next Census due in 2021.



The Leading for Change reports released in 2016 and 2018 both make and respond to this point—by providing a sense of the (lack of) diversity across a range of senior leadership roles in Australia, in the public sphere and the private sector. They present a challenge, and a call to action.

This must be anchored in a clearer understanding of how our diverse population is reflected across involvement in the economy, our society and our politics. As of today, there's simply too much we don't know. This is a critical threshold issue to be resolved if we are to fully realise the potential of our multiculturalism and I hope that the ABS heeds these calls and includes new questions on diversity in the next census.

I also want to send a clear message: Labor will stand up for multiculturalism and diversity. Standing up for multiculturalism must also mean making the case for immigration. This includes restating the economic case. With reactionary populism on the rise, we can't let this go unsaid.

The truth is this, all things being equal, countries with higher rates of immigration see faster growth as a result. Professor Jonathon Portes of Kings College, London, recently noted how 1% increase in the migrant share of the adult population results in an approximately 2% increase in both GDP per capita and productivity.

It's important to recognise that Australians do value our diversity. Research show that 64% of Australians view immigration as a strength, compared with 31% who say it is a burden. Australia is second behind only Canada in having a positive view of immigrants. Australians by a large majority also agree that immigrants are no more to blame for crime than other groups. As they should! 67% of Australians say migrants are no more to blame for crime—compared to 29% who say they are more to blame.

Recent years have seen a less than stellar record on multiculturalism; cuts to settlement services, the attempted weakening of section 18C of the Racial Discrimination Act, cuts to migrant pensioners, scare mongering over boat arrivals, and the cuddling up to Pauline Hanson and One Nation during the election campaign. Also, we have not had a national anti-racism campaign for seven years!

I'm sure everyone here understands that no matter who you are, or where you were born or the language you first spoke, you can belong in Australia. But equally, we can't afford to be complacent. We need to recognise that there are those who are seeking to undermine or even reject our multiculturalism.

It's time to refresh our multicultural policy framework, and to look again at the institutions that support this. As Labor's spokesperson I'm excited by this project, and at the prospect of being guided by the people at the FECCA conference and through listening to the diversity of voices that are modern Australia. So, let's see stories told, and hear them reflect the experiences of all Australians.

Let's ensure that we have the tools to understand who's counted and who are missing out so that we can strengthen our society, and our economy. Let us build on the shared values that have underpinned our successes to date—values like fairness, hard-work and looking after each other, making sure everyone gets a go. We must celebrate our multiculturalism and we can't afford not to defend multiculturalism. We can't afford not to keep working on it. Multiculturalism is who we are, and we who will be.

I look forward to working with you all on the challenges in the years ahead.



MESSAGE FROM SENATOR RICHARD DI NATALE

Usually I would start a speech like this with a few platitudes. Phrases such as 'Australia is a proudly diverse country' or 'multiculturalism is the fabric of our nation and we are most successful multicultural nation on earth'. But if we are to be honest with ourselves it requires us to acknowledge, though hard as it may, that while Australia still embraces multiculturalism, there are fracture lines that we simply cannot ignore. It requires us to confront the paradoxical truth, that Australia is a kind country, but there is no hiding from the fact that ugly, overt discrimination is on the rise. Just look at the recent surveys from the Scanlon Foundation's Mapping Social Cohesion Report. The mission of the foundation is to measure how this migrant nation hangs together. The author of its reports, Professor Andrew Markus, a leading expert on social cohesion in Australia, says:

'We think of social cohesion in a country like Australia as money in the bank. But we're running out of reserve funds. The numbers still haven't shifted very much, but there are some indicators that that reserve, our capacity to deal with shocks that might be down the way, is running out. We're not resilient.'

Our past successes as a nation have not happened by accident. Social cohesion does not happen by accident. It requires planning, funding, prioritisation and a conscious effort. It is a constant work in progress. Multiculturalism thrives when there is a sense of the collective. A common good. A sense of progress and a better quality of life.

Politicians are good at exploiting differences. Politics of fear and division is powerful. And the sad fact is that it is easy to turn people against each other when the circumstances are right. We know that multiculturalism and migration are used as scapegoats for politicians to cover their own failings. Failure to plan and failure to invest

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in public infrastructure and public-sector jobs to reduce unemployment and lift wages.

Let's remember that migration creates jobs. It's there in the data. In the government's own reports! Multiculturalism creates more jobs for Australians, it doesn't take any jobs away. The Shaping the Nation report shows that without migration, workforce participation wouldn't have grown 1.4%, it would have dropped 2.1%. So, the question begs—what can we do about this?

The first challenge is improving the architecture around our immigration system and making sure it's right. We need better support for settlement services, language support and employment services, and we need to address racism. This requires us to promote a positive vision for multiculturalism and take on the racism that is at the heart of some of our government policy. We need a fundamental change in the way we treat asylum seekers. We have over 30,000 people living on temporary protection visas in this country, with no idea of what their future holds. Some of them are unable to work. Others

are unable to study or to simply dare plan for what their future might hold.

We live in a country where our political leaders lock up innocent people, placing them in indefinite detention in offshore death camps. We live in a country, where children have experienced irreversible trauma at the hands of our Government, having been split up from their families in the migration process. And we live in a country, where our Prime Minister thinks that it is entirely appropriate to make people's lives a living hell, and it's justified because it sends a message. In no line of work do you ever initiate harm on someone to send a message to another. And yet this Government does it, in our name, every single day.

The Australian Greens would abolish temporary protection visas and have our Government return to the practice of providing permanent protection for those seeking asylum. We would abolish offshore detention. We would ensure that our multicultural service providers are well funded and that our institutions with power, be it in parliament or in the boardroom, are reflective of our diverse country. We are championing a Federal Multicultural Act, and we hope to work with the Labor party and the crossbench to put pressure on the Government to make this vision a reality. We can afford to do all of these things and the costs of not doing them are too big to calculate.

The second big challenge is to recommit to the democratic project. This is done by modernising our infrastructure and creating quality public sector jobs and through servicing the needs of society. Governments are failing to support industries which make our lives better. Like clean energy which could create thousands more jobs for the regions, people to restore and rehabilitate local creeks, coastlines and marginal farming land. People to care for our mental health, to support women going through the difficult journey of leaving a violent man; to help someone wanting to finally give up their poker

machine addiction. All these services create low carbon jobs that a market seeking profit will never provide. To have any hope of creating these socially valuable jobs, we need to get corporate donations out of politics.

If we are to rebuild support for multicultural Australia, then this is what needs to be done. We need our Governments to act on a clear vision—a vision of Australia where everyone is included. Where we recommit to the institutions and architecture that supports multicultural Australia. An Australia which values the diversity of its citizens as the asset that it is, rather than as a scapegoat for their own inaction. And lastly, we need to recognise that if social cohesion is like money in the bank, that our reserves are running out. It's time for an investment in public services and infrastructure to create meaningful, secure and well-paid jobs, so that the fault lines in our communities are repaired and we can realise the potential of a rich, diverse community which we all want to see.



**WE NEED OUR
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MESSAGE FROM SENATOR THE HON KRISTINA KENEALLY

DEPUTY LABOR LEADER IN THE SENATE, SHADOW MINISTER FOR HOME AFFAIRS, SHADOW MINISTER FOR IMMIGRATION AND CITIZENSHIP, SENATOR FOR NEW SOUTH WALES.

I myself am a migrant. September 2019 marked 25 years since I left Toledo, Ohio and arrived in Australia as a permanent resident, on a skilled visa. I applied for permanent residency through the old point system and back then it was pretty straightforward. I filled out a few forms, documented my entire life, wrote a cheque for \$450, and sent it off to the Embassy in Washington, DC. I was granted permanent residency based on that. I moved to Australia in 1994 after meeting my now-husband Ben at World Youth Day in Poland in 1991.

Australia is also where my American grandfather met his wife—a war bride; my grandmother—in Brisbane during World War II. Migration is integral to my life story. It is the story of Australia. In 2016, almost half (49 per cent) of all Australians were either born overseas or had a parent born overseas. Some three years later, I hazard a guess that this has surpassed 50 per cent by now. In 2016, more than a quarter of Australians were born overseas.

Multiculturalism and the contribution of migrants is one of Australia's greatest strengths. Regrettably, this strength is facing new threats in this modern era. I want to address these because we cannot be ignorant; we must be vigilant. We have seen threats on the rise in other countries—particularly the likes of Hungary, Italy and Greece—and we are seeing them in Australia.

The manufacturing of hatred has happened in various ways—through purposeful language of political leaders to the proliferation of fake news on Facebook. This is just one of the covert ways a fear of migrants and migration has the potential to undermine one of our biggest national strengths. A recent survey found that 82 per cent of Asian-Australians have experienced discrimination, along with 81 per cent of Australians of Middle Eastern background and even 71 per cent of Indigenous Australians. This discrimination damages individual lives, and it diminishes all of us. From these covert undercurrents we are facing overt displays of nationalistic sentiment.

We have seen right-wing extremists share the stage in Australia with Government MPs and Senators—an event where the crowd chanted 'send her back' in relation to yours truly. Dispersions have been cast on vulnerable asylum seekers in offshore processing with labels like 'murderers' and 'rapists' being loosely thrown around without consequence. At the same time there are still politicians who want to see protections under 18C of the Racial Discrimination Act rolled back or watered down. It's unfathomable to me that any Australian politician would want this. This is unacceptable, it is indefensible—and the idea of repealing 18C should be dead, buried and cremated by now... with no chance of resurrection.

The Department of Home Affairs is a department in disarray when it comes to matters of migration and asylum seekers. As the responsible Shadow Minister, I am calling this out because it's what I am expected to do. It's what the media expects me to do and indeed they themselves should do. It's what migrants, refugees, asylum seekers and indeed what this room and wider Australia would and should expect me to do.

I believe we need to listen to the alarm bells ringing—or the canary in the coalmine—to ensure that integrity, transparency and fairness are maintained in the Department of Home Affairs. Significant alarm bells were ringing this week—one of them being the citizenship processing.

A citizenship application is something that takes place after people have migrated here, met the requirements, become permanent residents and made an application all in their endeavour to pledge allegiance to Australia, our people, our values and our way of life. As one particular person might say... they have 'had a go'. For some migrants from certain countries, this means sacrificing the citizenship of their birth country... and, as we have learnt, the same applies to politicians.

As of 30 June 2019, there were still over 210,000 people in Australia waiting to have



their citizenship processed. To put things in perspective, that's the size of two Federal electorates' worth of people. The average number of days from lodgement to approval of a citizenship application has blown out to an astonishing 410 days. When you factor in the time it takes for citizenship to be granted at a ceremony, people are waiting over 16 months to pledge allegiance to Australia because of go-slow citizenship processing in the Department of Home Affairs. This compares to just five months for citizenship to be granted in 2012-13.

And as all of this has happened within the Department—even more concerning—the number of people making new citizenship applications decreased by more than 100,000 in 2018-19. This is the largest ever decline in citizenship applications as would-be Australians despair at having to wait more almost a year-and-a-half to become citizens.

All of this has occurred as the Government were, as they announced in November 2018, quote: *'investing in the processing of citizenship applications, boosting resources within the Department of Home Affairs to meet growing demand'*.

These issues ultimately pose the question... How are we supposed to have faith in a Department responsible for our national security, our economic prosperity and all the elements of our migration program when they can't perform these functions?

Over the next term of Opposition, I am certain I—and we, together—will face many more challenges that we consider unacceptable. I want to take this opportunity to make clear Labor's commitment to you and to multicultural Australia.

In one of the ways to ensure Labor effectively communicates with, engages and listens to multicultural Australia, we recently established a new Multicultural Affairs Caucus Committee. Like our Status of Women and First Nations Caucus committees, this group of MPs and Senators are committed to progressing the cause of culturally and linguistically diverse communities from across Australia. The committee exists to champion their voices within our party as we form our positions and policies. Good policies will only be possible if they are underpinned by a robust immigration system. Confidence in the migration system is underpinned by its integrity, security, predictability, and efficiency.

I want to see Australia—as a developed, generous nation—take a leadership role in our region and internationally to improve our humanitarian response to the global displacement of people. I believe we can build community support for a Community Refugee Sponsorship Program, similar to what has worked exceptionally well in Canada. Labor believes that many communities want to offer help to refugees but are stymied by red tape in a poorly designed community sponsorship program.

We need local councils, churches, and community groups as well as peak bodies involved in this project. Labor will help the Government get out of the way to facilitate groups like Australian churches, councils and others to sponsor additional refugees through community sponsorship. We must ensure refugees are treated with dignity and compassion. Because Australia's reputation has been tarnished—particularly by the way vulnerable refugees have been left to languish in indefinite detention.

I want us to work together on these priorities to ensure we can deliver that—both for our international reputation and for the wellbeing of vulnerable asylum seekers and refugees in Australia and around the world. And I want those migrants already settled in Australia to be valued for their true worth—regardless of their race, religion or country of origin—and promise to call out any attempts to undermine this strength. Together—like Australia has done so many times before—I believe we can do that.

* This is a shortened version of the speech Senator Kristina Keneally gave at the FECCA conference. To read the full speech, see Kristina Keneally's Facebook page: (https://www.facebook.com/notes/kristina-keneally/the-migration-alarms-australia-should-be-listening-to/2626965610667292/?__tn__=-R)

GUEST SPEAKER – FAUSTINA AGOLLEY



I want to focus on imagination. For us, people of colour, imagination—tuning into the thoughts and dreams that are internalised within us—is a necessary act because it gives way to what is truthful for us. Usually, because of our very identities, it can expand a world for ourselves that may have little existing examples, and can bring about a life, a community or a world that may not yet exist. If there were no obstacles in the way what would your life look like? Not what your parents wanted of you. Not what you thought you had to do to appease others.

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For me it's partying to music, surfing, traveling and being in nature, making TV, writing stories, having great conversations with people, getting to know their lives.

Imagination isn't just some lofty thing. When we put our imagination to action it can bring about our dreams that ultimately feed into a more equitable future, in spaces where we're seen and haven't been before, it can be disruptive, political, it can challenge old systems and habits, and it can topple power.

But again, it all starts with us, the individual.

While speaking about imagining a life with the obstacles aside, we all know in reality there are obstacles. But if we keep our dreams that have come from our imaginations alive, our north star if you will, those obstacles seem to be the very thing that shapes the outcome, our arrival.

When I reflect on my life, I know that my life has always been better, or ultimately better when I have listened to that truth inside of me, not silenced it, not put it aside. One of those things I imagined, and did not silence, was wanting to work in television. It's only later in life that I realised that my want to work in television was bringing me closer to my racial identity while also filling my spirit.

In the 90s I would religiously watch Video Hits on the weekends and tape music videos on VHS so I could watch them over and over during the week. Besides the South African family down the road from my suburb of Clayton in Melbourne, my brother and I were the only black kids in an all Chinese multigenerational home. The black people I saw were African Americans on TV.

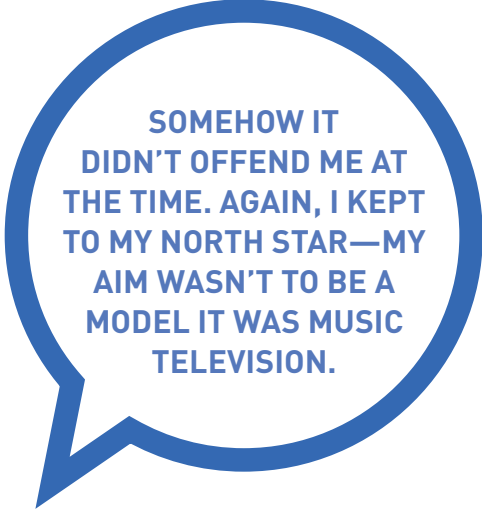
My Ghanaian Dad passed away in London when I was 7 weeks old and a year after I was born my Chinese mother moved to Australia to be closer to family. We lived with my Chinese Grandparents and a couple of my awesome Chinese cousins. There was a lot of love in my home and my Chinese culture was reinforced every day, but my blackness wasn't.

TV was my portal into other worlds, other lives that I also connected with, that spoke to my identity. There was Will Smith playing the Fresh Prince. And the sisters who I partied with were Lauren Hill, Alicia Keys, Missy Elliott and TLC. Then there was Oprah Winfrey, she was the matriarch of television. Everyday I'd see her audiences scream with delight—their joy was palpable and breamed all the way from Chicago to my suburb of Clayton. And one day while standing in front of the TV words just fell out of my mouth 'I'm going to work for you one day'.

Again, I imagined my future, rethought the process and aimed to be a presenter and/or producer in Television before graduating from University. While studying Media degrees at The University of Melbourne and RMIT University simultaneously, I flew myself to Sydney to do as much work experience as I could.

I sent letters to numerous productions and I'd get a slew of rejection letters back 'we don't accept work experience'. But then I got a letter of acceptance at The Great Outdoors. I researched stories for their presenters and watched edits of TV segments from beautiful places all around the globe in dark editing suites—helping the editor by picking the right back music for each piece.

Friends suggested I model. I contacted every major modelling agency across the country with hard copies of my photos. Rejection letters came back with the line 'your look is not required'. It wasn't that this line was specific to me, it was the stock standard letter that modelling agencies sent to all people they rejected. Through the lens of race though, it told me we accept all kinds of skinny white women, we accept the two Sudanese women who are over six foot, this one Aboriginal woman but not you. Not your kind of blackness or mixed race, not your hair, not your West African thighs. Somehow it didn't offend me at the time. Again, I kept to my north star—my aim wasn't to be a model it was music television.



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Finally, there was a modelling agency starting out in Melbourne that had links to a major Sydney based modelling agency who had previously rejected me. The Melbourne agent twisted the arm of the Sydney agency and I was reluctantly signed. Within the first week there was an open casting call for Bonds. I showed up to the call. I was the only black girl with ripped jeans, a tank top, an iPod and a geography textbook, in the line of skinny lithe white woman.

I was casted for Bonds and to my knowledge was the first black person they had ever cast for their campaigns. The reason—Bonds was launching in the UK and my look was somehow required.

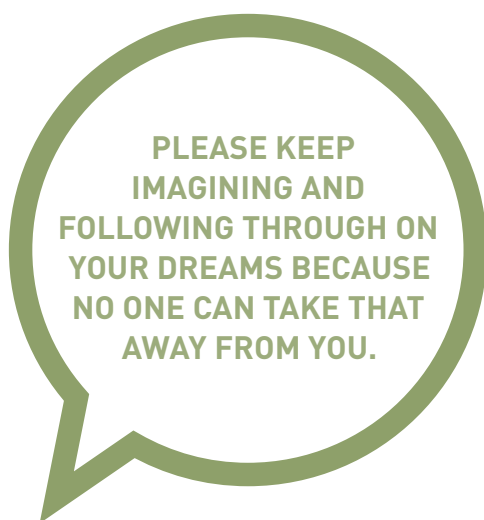
I slowly got smaller parts presenting on Channel V doing advertisements and low-budget TV shows. Then an opening came from Video Hits. Besides Oprah, I was the only black woman face presenting on network TV for five years, doing what I loved, getting prime access and connecting with living legends like Ice Cube and Alicia Keys to pop music makes like Usher and Rihanna and emerging talent of the time like Adele and Bruno Mars.

At the end of my time on Video Hits a seemingly bigger truth was tugging away at me. I had two dreams within 18 months of being intimately close to a woman. I had told a then male partner that I thought I was gay. Not much was said in that moment, but the information was kept and later, unexpectedly, it was used to shame me. It would happen in little ways—before heading out to DJ for a gig, or a low-key slight in the presence of a friend. In private, lesbian was used as a slur to diminish me. This, added to the

fact that the word lesbian had never once been used positively in my life, meant I buckled under it. And it crushed my spirit. I internalised this homophobia for another five years, forgetting about those dreams and falling into a deep depression and chronic anxiety. Yearning for that sense of aliveness that I had in my earlier days of Video Hits, I spent years and lots of money on therapy. During that time, I sabotaged most career opportunities and leads because of this depression.

Five years on, at age 30, the pull towards my truth came to me again. This time it yanked me into a full realisation. I was overseas in England and became friends with a group of women who I didn't know were all gay at the time. Once I got to know them and their life stories it was like my life became full circle. Their stories were what I connected to. Two of them were in relationship and one of the women in that relationship was part Indian Malaysian. I had never seen a Malaysian Indian gay woman before. Her identity spoke to my not fully formed realisation of myself, my dreams five years ago weren't just dreams, they were pointing me to my truth. Being in these women's presence helped me get there. This is called coming out to yourself.

Then there was coming out to those that you love and for me, to those who know me in public. My imagination took me to spaces of what it would be like if I didn't take ownership of my own story. Being out at the time could still be something salacious or expose something secretive and unseemly in the society because of the way society, the mainstream treated the marginalised. Again, I used my imagination to re-think how to frame the story, to own it fully—just like when I was at the university and wanted to get into media. In my life I loved my family, and, in my imagination, I still wanted to be connected to them, but I had to have the fullness of my humanity accepted. My north star.



I told a family member in person and it was a shock for them because they had to grieve the loss of what they thought I was, and re-imagine what life is like for me, but I was still accepted by them.

This reaction made me re-think how I would approach the rest of my family. I couldn't just tell them I was gay, I had to give it context—I had to be vulnerable and provide an opportunity for empathy to be shared. One by one I sent out emails to different groups of my family, my Ghanaian family in London, my Chinese family in different parts of Australia. Each group email told them who I truly was, but in a context of how difficult it had been to get to this point; having never seen women like me in my life or on TV merely existing in the world. I told them of attempts to come out to past boyfriends, the rejection and the bullying, the slurs of one of them. I told them of years of hidden depression. I told them how I was looking forward to our routine Sunday roasts and laughter over the board game Baldedash as the only time I felt alive in any given week. I told them that their company was at times the reason I kept going.

Tired of past reactions and putting these reactions over my own feelings, I gave them a choice. I said: 'I understand if you don't want to associate with me anymore, but I hope that you will'. Thank fully they did. All of them did. They said they were sorry to know how hard it had been, wished they could've been of more help. Knowing that was all I needed. I wept over my dinner that night and knew that I could be who I fully was in the company of my family.

This year I finally understood, on a deep visceral level, what marriage equality means. And what campaigners and activists have fought so long and hard for decades. Many risked their livelihoods and their lives. My own friends, on the shoulders of giants that had come before all of us gave me an imagination that I could not imagine for myself. I had come out, but I hadn't seriously thought about what my life would be like with a partner I could be in love and share a life with.

I'm following it with action now. I'm working on it.

There's always room to imagine more for ourselves. Please keep imagining and following through on your dreams because no one can take that away from you.

KEYNOTE SESSION – OUR SHARED FUTURE

RODNEY DILLON—PALAWA ELDER AND AMNESTY INTERNATIONAL INDIGENOUS RIGHTS ADVISOR

I would like to share a brief history of where my people have come from before we talk about where we are going to go. It is important in this state (Tasmania) to talk about history because no one else talks about it. Our history in this town is invisible. I would like to thank FECCA for the work you have done recently in identifying our culture and our history in this place.

If we go back 40 or 50 thousand years in this state, we think of my people who travelled around here and lived on this land—with the rivers and the mountain side as boundaries while today there are fences around houses. Our people lived sustainably on this land; we farmed this land sustainably. We understand differences in temperature and global warming and the consequences of this.

We then go back 230 years, when the boats arrived—when people came on boats, to murder our people and take their land from them, to poison the water holes, to take our culture, our language and our way of life. This is what happened with our people here, but this history has never been told honestly and we have not had the conversation about these events. A war was declared on our people and my people became slaves in this country. Our way of life was changed.

Then we had the government and many Christian groups who took our children away, telling us we couldn't look after them. Until this day we still have trouble trusting the government, those who took our children telling us they were better at looking after our children than we were.

Today we don't have faith in one another.

Still today, our people have the poorest health, people die 10-15 years younger than anyone else in this country, we have a lot of kids in prison—we lock up 10-year-old kids in this country.

We need indigenous-led solutions. We talk about better education, better housing, but one thing we don't always talk about is acceptance. Words such as inclusion and acceptance are very important.

Acceptance is not when people 'booed' at Adam Goods for standing up for his people. We must change our policies about what acceptance means and about how we hold each other's hands.



Today people are coming to Australia to have a better life. We must reach our hands out together and walk arm in arm with acceptance in mind.

When we talk about minorities, we must remember that we are a minority in our own country. There are steps we need to take in this country, not just for the aboriginal people but for all people

With minority groups, we feel it, we feel that big R (racism) plastered on our back, and it is very hard to get it off. That feeling when you are in a shop and you don't get served, they serve the person behind you instead. This is all related to acceptance and inclusion.

Our country is built from a lot of different groups of people. People who arrive here now have strengthened this country; with workforce, with food and with song and dance and with languages. It is important to not underestimate all these things that make this country important—song, dance, education, fairness. All are important steps for us to go ahead as a country. We still make mistakes as a country, but we need to learn from these mistakes we have made in the past, reach our hands out to learn and travel together—to learn other languages and to learn our own languages, especially here in Tasmania.

There are so many things everyone in this room have in common and the fact that we come together is an important step for us to be able to share our history and culture with each other. This is what will make this country a better country.

PANCHA NARAYANAN— PRESIDENT OF MULTICULTURAL NEW ZEALAND

I want to speak about treaty-based multicultural societies—local communities building modern cultural infrastructure, navigating the relationship between indigenous people, settlers and migrants in New Zealand. It is 250 years ago since James Cook was seen on the shores and since then we have had European settlers in New Zealand. A treaty was signed but throughout the 1800's there was a serious dishonour of the treaty in relation to land and killings in the name of law that destabilised the culture and the people.



E Tu Whanau Values as Driving Principles

- **Aroha** Giving with no expectation of return
- **Whanaungatanga** It's about being connected
- **Whakapapa** Knowing who you are and where you belong
- **Mana / Manaaki** Building the mana of others, through nurturing, growing and challenging
- **Kōrero Awhi** Positive communication and actions
- **Tikanga** Doing things the right way, according to our values



New Zealand is one of the most diverse countries in the world and we have leaders who are redefining leadership in the country.

How do we become a multicultural society? In New Zealand, we spoke about integration and education but what we were not talking about was the responsibility of society. Today, we understand that intercultural understanding is the solution. This is where we started, and we are doing it as a community, with E Tu Whanau as the driving principle:

This is what we do, we are valuing the norms of different people. If you come into our country, we welcome you and give you respect. Some questions remain to be asked though:

1. How does a country recognise the values of the First Nation peoples in their policies, in their social framework and most importantly without being tokenistic?

It is not for the First Peoples to be driving the cause, it is us, we need to do this together. Many of us come from homelands with large history and ancestors, we carry our ancestry on our shoulders—we all do as migrants. In New Zealand, the country said sorry. In New Zealand, the country said SORRY to the First Nation People. The Treaty settlements, as they are called, may not be adequate compensation for the wrongs committed against the First Nation people over many generations, but they are intended to empower the communities and provide means for self-determination.

Another question is:

2. How does one people seek forgiveness? And how does the other forgive?

Without seeking forgiveness or forgiving, we cannot move forward. Fundamental to this is the selfless forward-looking connection of government, communities and us as people. I cannot summarise this learning in ten minutes, but if I was asked, what is the most important thing in this world, I would answer people, people, people.

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HANA ASSAFIRI OAM— SOCIAL JUSTICE ACTIVIST

In Australia we often start speeches with acknowledging the country—we do this well, the symbolism & rhetoric are important. At every occasion, every conference, and every meeting, we extend respect to Elders past and present and emerging. Yet, I find those words hollow when they are not followed up with behavioural change. Only when we can change our behaviour can we truly reconcile the injustice of the past. Reconciliation requires truth telling and requires us to be honest. On this occasion I would have loved to be someone who could have come here to really celebrate the 40 years of Australia's achievements; however, I find that we are existing in a post truth world. It is in these times that truth needs to be preserved and articulated. This conference is happening in a context of a polarised and divided world.

I am not affiliated with political party(s), my affiliations are with the values of human rights, social justice and the hallmarks of a democratic society. I have a Moroccan father and a Lebanese mother, and my sensibilities are very much Australian. I grew up in Australia where once upon a time, compassion was our main fare, where we genuinely went for supporting the underdog, whether in sport or in social settings, we had a keen instinct for what is fair. Sadly, I have seen this trend change over the past decade or so.

Comments by world political leaders have begun to fracture the very foundations of multicultural Australia. These are realities that as minorities we navigate every day—every day as women, every day as Muslim women and every day as communities who are on the margins. This polarising sentiment is global, driven by anti-immigration and is reinforced and fuelled by Islamophobia. These are not just conceptual propositions. Islamophobia is expressed in a manner which largely impacts women, random attacks on the street when they are walking to work or doing their shopping or simply going about their daily lives. As an Australian society, we all share responsibility for the sort of society we want to preserve and the values we want to protect into the future.

Whilst I am not in a celebratory mood, I am still the eternal optimist. I invite us to pause and to contemplate what direction we want to take our next steps, how we want to proceed and what social and cultural values we stand for.



Hostility to minorities is not to be celebrated and should never be accepted as freedom of speech. Bigotry is not freedom of expression, it is hate speech.

Unless we preserve and safeguard the values of multiculturalism and diversity, we will find ourselves hot on the heels of those sentiments unfolding around the world.

I would like to echo the call for a multicultural agenda, a multicultural act, a vision that can lead this country into the future where we can genuinely be the success story that we know we can be. We still have an opportunity to pause and change direction and preserve the very values that we claim rhetorically and symbolically reflect who we are, a fair go for all. This must include a commitment towards enabling women and removing barriers for our participation, genuine commitment to reconciliation with the First Nations Peoples of this country. We cannot have progress if it is built on hollow foundations. A strong commitment to reengage the youth, and where the climate crisis knows no political boundaries.

The climate crisis is upon us, this will displace entire countries, bringing with it a wave of environmental refugees whom to date we put in indefinite detention and treat so appallingly. We need to make a decision. The values that we cultivate and sow today are the very values that we will be the recipients of in the future.

In 50 years' time, very few of us sitting in this room will still be here and if we are, we will be elderly. A minority group who we treat with such disregard, indifference and institutional abuse. We need to pause and consider our decision on where we want to go and how we choose to proceed.

I would like to propose that our vision be built on five basic foundational values which underpin social harmony and plurality for the future. A bipartisan vision, our country's vision, reflected by our institutions and reflected by our media narrative. The first step to move forward and lead, we need to go back to right the wrongs and reconcile with the First Nations people. We need to lean into the responsibility that comes with being the benefactors of existing on lands that have never been ceded. We all share in that responsibility if we are to go beyond rhetoric. We have not taken on this responsibility seriously as a multicultural society. Underpinning this vision are the five pillars:

1. Building Coalitions with First Nations People on local, state and national level. This must include recognition, going beyond symbolism, behavioural change and forging/strengthening local relationships.
2. Preserving multiculturalism including a definition of multiculturalism, changing the narrative through incorporating intersectionality and increasing positive visibility
3. A gendered lens: multiculturalism has existed with the absence of women, without the concerted inclusion of women. The epidemic around violence against women

must be addressed at all societal levels. Multiculturalism needs to establish a gendered lens through which it removes inequality and the systematic denial of opportunity for women. Violence against women cuts across all cultures and religions.

4. Re-engaging and supporting the youth: there is a worrying trend in criminalising especially youth protest. Youth must be treated as part of the solution and not a problem which needs to be managed. Protest is everybody's right. Youth are driving a change that is necessary for the future of every society. They are speakers and seekers of truth, we need to forge partnerships with them, share in the wisdom that we have gained over the years in our commitment to a better world.
5. Acting on the climate crisis: the climate crisis is not an issue or a matter of perspective. The climate crisis is upon us and requires an advocate in us all.

Differences and diversity are our strengths. They are what will sustain us. It is fitting to conclude with the words of the amazing activist Audre Lorde:

'It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences.' Audre Lorde





Panel Q and A

THE PANEL DISCUSSING OUR SHARED FUTURE INCLUDED RODNEY DILLON, PANCHANARAYAN AND HANA ASSAFIRI OAM.

1. How can we close the gap between multicultural communities and the Indigenous communities better, more effective and not in a tokenistic way?

We must start with access and equity for all Australians and then build relationships from there. We have such big gaps in health, justice, education and housing—when we close these gaps, that is when we get the real closing of the gap. When we no longer have 10-year-old kids locked up in the prison system and when we have parity with everyone else in the country, that is when we can start closing the gap. Then we must build the relationships from there, we must get all these things in place first.

2. How do we become better allies? As multicultural communities, how can we engage with indigenous communities to further your cause and be better allies?

We are already allies in many ways: we share common things, we are all minorities and we share different language. The important thing is for all to understand each other—to understand the Aboriginal people and the land we all live on.

We must audit services and look at barriers and inclusivity. We must take an active approach, affirmative action and other strategies that are deliberate and purposeful that can look at the responsibilities that come from being on land that are never ceded and start with understanding the local. We must have a mindfulness and awareness of the local environment. Indigenous and First Nations people are as diverse as any other group so we need to speak to local people on issues where we are placed and begin by forging and cementing a partnership where we can order our businesses, organisations and expression, remove barriers that hinder participation. We have a responsibility in not defining what it is that the indigenous population need but rather seeing ourselves in their causes through coalitions.

3. What are the practical things you have done in New Zealand multicultural communities to support treaties with First Nations people?

We try not to be intelligent about it, we try to be simple. We want every migrant to visit the Marae—the gathering house of the indigenous people of New Zealand very early in the settlement process. We show them that we understand the universality of Maori Tikanga (their practices and values). We know as migrants we may make mistakes and we will learn from it. We work hard at not being tokenistic about our engagement with Tangata Whenua ('people of the land') but making it meaningful. We want to leave a great nation for our Mokopuna (Grandchildren).

4. What is the difference between free speech and hate speech and how do we avoid the hate speech?

There is a massive difference. A country must regulate and decide what its values are, and it must regulate around these values. Hate speech is not to be celebrated. One's freedoms begin and end where they begin to impeach on one another. The conversation, when we conflate the two, is very dangerous and divisive for society.

5. Many Indigenous youth have lost their voice and their identity, similar things are happening with multicultural youth, what can we do to prevent this from happening?

It is not only Indigenous youth who have lost their voice, Aboriginal people have not had a voice in this place from the beginning of settlement. We must make sure that within our culture we bring the youth with us, that they do their apprenticeship within their culture and look after their heritage. To prevent them losing their voice, we must teach our kids as much as we can.

Everyone knows that we lose our identity when we lose our language and culture. There needs to be an investment in people's languages.

It is not just that youth have lost their identity, it is that the system continues not to listen to what they are saying. They are loud, they are articulating their needs and more than ever they are coming through with a very clear direction of what they want. We need to learn to listen.

FROM SETTLEMENT TO CITIZENSHIP

Settling into a new country can be a long-term process where involvement and action is required from both the new arrivals and the receiving society. For migrants and refugees arriving in Australia, the dream of becoming a citizen of this country is strong. Citizenship symbolizes hope, belonging, a new home and the opportunity to plan for a safe and secure future. It also means access to practical aspects of life such as the ability to send children to universities and contribute in the Australian life through political participation.

The following sessions look at the settlement process from learning a new language, settling as refugees, advocacy skill and strengths for new and emerging communities, regional settlement and the very important process of gaining citizenship. Emerging from the discussions in these sessions were the importance of acknowledging that settlement is a two-way process and must be a mutual agreement between new arrivals and established society. We must also acknowledge and understand that people arrive to start a new life. People in Australia want to pay back to this country through employment, through contributing to society, participating in political processes through voting, and creating a safe life for their families.

OPENING DOORS – COMMUNITY ENGLISH LANGUAGE LEARNING

The importance of learning English on arrival to Australia has been emphasized in many reports on settlement success. This session, chaired by **Pino Migliorino AM**, looked at several community-based English learning programs and the importance of these kinds of programs. We heard from Multilink Community Services in Logan, Queensland, Ballarat Regional Multicultural Council in Victoria, and Community Hubs Australia. Important aspects to consider when delivering English classes, as mentioned by all the presenters, are the diversity of new arrivals and the need for flexibility in program delivery.



Michael Zgryza from Multilink explored the importance of bi-lingual English classes when teaching English to migrants and refugees. Multilink started bi-lingual English classes in 2018 focusing on the acquisition of English for newly arrived refugees as a follow up or in preparation for the government funded Adult Migrant English Program (AMEP).

Highlights of the program included:

- Meaning is conveyed more effectively
- Teachers can ensure concepts have been understood
- Students make stronger connections between words, meaning and usage

According to Mr Zgryza, the bi-lingual English Classes initiative improved students' English language acquisition, and maybe more importantly, teachers identified improved confidence, increased self-esteem, development of supportive social networks and growing participation in the community.

Have these classes helped you learn English?

"This is the only class that I have gone for English that I actually understand what the teacher is saying"

"I am really happy we have this class as I understand the Oromo explanation better and [it] helps me remember English"

"Easy to understand. Building my confidence as well"

"It's helping me to learn English. I also get to bring my assignments from TAFE and get better explanation"

"I like the learning environment"

How have the classes impacted in your day to day life?

"I have learnt English before and can write well but coming to the class has improved my confidence of speaking it better and I get to practice it as well"

"I can hear words more now with this class as the teacher speaks slowly and clearly without an English accent"

"It is helping me with my school as I understand better when it's explained to me in my language"

"I can also attend appointments and do my Centrelink reporting online"

Deruka Dekuek and Sarabjit Kaur, Ballarat Regional Multicultural Council (BRMC)



BRMC TEAM AT FECCA RECEPTION

Deruka Dekuek and Sarabjit Kaur from BRMC spoke about how English learning is delivered through the Diversity Homework Club and the Migrant English Program.

Deruka Dekuek spoke about the Diversity Homework Club targeted to families from refugee backgrounds. She highlighted the importance of intercultural exchange between volunteers and students and their families. She also noted that cultural competency and peer tutor partnerships with schools and university students enhance the service.

Sarabjit Kaur spoke about the Migrant English Program delivered through trained volunteer tutors providing free and flexible one-on-one English learning support. She noted how the program caters to families and individuals who often fall between the cracks due to gaps in funded classroom services. The tutors undertake compulsory orientation, refresher training and peer support sessions. The program also emphasises cultural exchange between community volunteers and their students. 53 people from 17 different cultural backgrounds currently benefit from the program and there is a growing waiting list for the service across the region.



BRMC'S ENGLISH AND HOMEWORK TUTORING EMPOWERS BALLARAT'S REFUGEE-MIGRANT POPULATION



Hiranthi Perera from Community Hubs Australia explained how the National Community Hubs Program was established in 2013 to reach, engage with and support culturally diverse people, focusing particularly on women with pre-school children.

THE PROGRAM HAS IDENTIFIED THE NEED TO START WITH CONVERSATIONAL ENGLISH BEFORE PEOPLE ATTEND THE MORE STRUCTURED CLASSES AT AMEP.

In mid-2018, Community Hubs Australia received pilot funding from the Australian Government's Department of Social Services (DSS) to facilitate conversational English across the hubs' network. The purpose was to implement and deliver a twelve-month English language pilot to improve conversational English language skills to assist with improved job readiness, independence and increased social networks. The program is not meant to replace or substitute the AMEP but rather function as a complimentary program and a pathway to the AMEP. The English program delivered through community hubs reaches mainly women with young children, carers and grandparents. The program has identified the need to start with conversational English before people attend the more structured classes at AMEP.

Strengths with the English program delivered in community hubs include:

- Safe and supportive environment to learn English
- Direct access to women who may not attend the AMEP due to caring for young children.





**COMMUNITY DRIVEN
ENGLISH LANGUAGE PROGRAMS**



strengths and challenges

The session on community English language programs included the launch of a FECCA report on Community Driven English Language Programs. The report, developed with the support from the Settlement Council of Australia (SCoA), outlines the strengths and challenges with community driven English language programs. In the report FECCA highlighted the need for flexible teaching methods acknowledging that migrants and refugees in Australia learn in diverse ways, have diverse needs and skills and that learning of English is a life-long process.

The full report can be found on FECCA's website: www.fecca.org.au

SETTLING IN: REFUGEES



Chaired by FECCA CEO, **Mr Mohammad Al-Khafaji**, this session looked at refugee settlement and factors that are essential in this process. In particular, the session explored the role of community and the business sector in welcoming refugees when Government cuts funding to essential services for refugees, pathways to employment and the importance of giving new arrivals the opportunities to participate and contribute.

During the session, **Paris Aristotle AO** from the Foundation house asked where the leaders are: 'Who are the leaders on these difficult issues? We have lost the art of listening. People working on refugee settlement can be a major block for change to happen.' **Mohammed Yassin** from the Ethnic Communities Council of Victoria (ECCV)/Multicultural Youth warned against speaking of the 'shiny refugee' as this contributes to putting pressure on those who struggle to cope and build their lives.

THIS SESSION
LOOKED AT REFUGEE
SETTLEMENT AND
FACTORS THAT ARE
ESSENTIAL IN THIS
PROCESS.

Violet Roumelitios, Settlement Services International



In Australia, settlement has always been well funded. Increasingly, this funding is tied to the achievement of outcomes in education, employment and English—the three Es. These are important but I don't want us to forget that there is so much more to integration than these three areas. For example, some of SSI's Ignite clients set up businesses with little to no English and are contributing and integrating. English is something that can come later.

Something that I have personally watched with concern is the removal of funding from several smaller organisations who were doing great community engagement work on the ground. As a result, though, larger organisations like SSI are forming consortiums to tender for work, whereby we retain all the benefits of local service delivery, while delivering the coordinated approach that government increasingly demands from suppliers.

Within our sector, we are seeing more rhetoric about the importance of humanitarian entrants coming to Australia who are work-ready. We need to remember **our program is humanitarian based**. It is not incumbent on refugees to make any contribution at all. Unlike other migrant streams, humanitarian entrants are not vetted for the skills and experience that will make them a valuable economic asset. They come to Australia because we have a responsibility to protect people facing persecution under international law.

We have seen renewed focus on the settlement sector supporting more people to move to the regions. SSI supports this in principle. We do need to remember that **people need the right to decide where they live**. For example, with some existing migration programs, if migrants move away from their allocated area before getting permanent residency, their visa will be cancelled, and they will risk deportation. This approach is too black and white. It fails to recognise the shades of grey that affect whether someone can live in a regional area for the duration of their required stay (e.g. injury or illness; redundancy; natural disaster).

Integration is a multi-dimensional, long-term, **two-way process of mutual adaptation** where we all have a role to play. Integration is not something we in the settlement sector accomplish alone. It happens with a greeting at the school gate or a friendly smile in the supermarket. I always remember the words of a young man who was originally from Syria—George. He'd come to Australia as a refugee and was out speaking at a local girl's school about his experience. George asked the students what they thought a newly arrived refugee needed when they arrived in Australia. The students suggested things like money, food and clothing. But George said: 'No. You've got it all wrong—it's friends! When a refugee comes to Australia, all they need is friends.'

The business sector also has an important role to play, particularly in offering employment and work experience opportunities. Securing employment plays a critical role in fostering integration as it sets people up to live independently and offers an opportunity to build new social connections. A good example of this is the Refugee Employment Support Program. To date, employers have helped more than 1,100 newly arrived refugees find work. These organisations are stepping up as responsible corporate citizens and changing lives in the process.

It's worth noting that corporate-Not for Profit employment partnerships are a win-win for all parties. Sometimes in the settlement sector, we don't appreciate the true value we bring to the table. While it's true that these partnerships offer a lot of value to our clients, we are also helping employers to access a diverse, skilled—and often untapped—talent pool. We have the knowledge of this demographic that can help employers bypass barriers to recruitment. For example, many newcomers to Australia don't perform to their full capacity during traditional recruitment processes due to barriers including limited English literacy or a lack of knowledge about local workplace practices.

In addition to working with clients to overcome these challenges, SSI supports employers to tailor their recruitment processes to bypass these barriers. This includes, for example, swapping traditional telephone screening for a face-to-face workshop, where candidates can demonstrate soft skills relevant to the role, such as teamwork and the capacity to take directions.

Celia Finch, Abdallah Al Tibi and Ambro Zoabe, Multicultural NSW



The NSW Coordinator General for Refugee Resettlement, Peter Shergold, and Multicultural NSW are spearheading a person-centred design project with the aim of improving the settlement experience of young people from a refugee background in NSW. The project is building the capacity of young people to understand and influence the policy process and the NSW Government to design policies that are informed by lived experience.

The initiative is an innovative case study for policy making in NSW that can inform future participatory design initiatives. It is a unique opportunity for young people from a refugee background, community and the NSW Government to collaboratively improve programs and policies that impact on settlement in NSW.

The Refugee Youth Policy Initiative had two distinct phases:

- The **engagement phase** involved better understanding settlement opportunities and challenges facing young people in NSW. It included consultations conducted by the NSW Advocate for Children and Young People, and a participatory action research partnership led by Western Sydney University that trained refugee youth peer researchers to undertake

consultations with a diverse range of peers across the state.

- The **policy impact phase** included training seminars for the same young people and select decision makers on participatory policy making. Young people and decision makers collaboratively designed responses to the findings from the engagement phase during a workshop bringing all stakeholders together.

Lessons learnt from the process include:

- the importance of evidence-based policy making, and the need for policy makers and academics to work together to support this
- involving the lived experience in policy design requires behavioural and communication change at all levels
- the importance of involving young people in the process to gain experiences in a range of outcomes such as employment opportunities and the building of life skills.

The co-design practices of the initiative will be documented to reflect on the participatory design process and subsequent activities the NSW Government can use to support future participatory policy making.



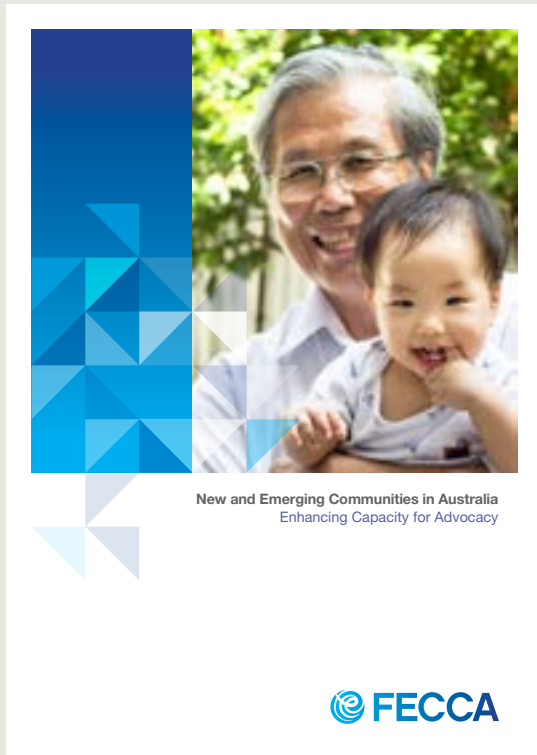
SOCIAL COHESION THROUGH COMMUNITY ADVOCACY: THE ROLE OF NEW AND EMERGING COMMUNITIES

Looking at self-advocating for new and emerging communities, this session, chaired by **Parsu Sharma-Luita JP**, started with the launch of FECCA's report: *New and emerging Communities in Australia: Enhancing Capacity for Advocacy*. In this report, FECCA provides guidance to policy makers, government and other stakeholders on how and where to engage with new and emerging communities. It also provides recommendations for improving the capacity of new and emerging communities in advocating to government and other stakeholders. You can read the full report [here](#).

The session on new and emerging communities and capacity for advocacy discussed the importance of local government and councils in providing support for refugee and migrant communities. **Kat O'Neill** from Settlement Services International (SSI) discussed the unique Community Innovation Fund provided by SSI. This is funding for communities who normally do not receive any funding and exists to support communities to harness their own strength.

The session also heard from **Tejman Rayaka Monger** on the importance of feeling a connection to and a sense of belonging in a new country. Noting how settlement in a new country mean, in particular for refugees, a new life, a new home and human dignity, Tejman Rayaka Monger went on to explore how places to practice faith is essential in the settlement process. While a house and employment are important aspects the in the process, religious places to practice newcomers' faith means that they can start developing a sense of belonging. Otherwise, the house is just that—a house and not a home. A sense of belonging is difficult to develop when there is a spiritual homelessness.

Juma Piri Piri, a local community leader, including leader of the South Sudanese community in Northern Tasmania and the leader of the Federation of Equatoria Community Association of Australia (FECAA), spoke about the importance for community groups to work collaboratively with other communities and with settlement providers. It is all about making a change and working collaboratively is the contribution that community groups can make.



A SENSE OF
BELONGING
IS DIFFICULT TO
DEVELOP WHEN THERE
IS A SPIRITUAL
HOMELESSNESS.





Mr Svoboda and Ms Mooniapah described the role of local Government in supporting social cohesion through settlement coordination and how this role can be enhanced. Both Mr Svoboda and Ms Mooniapah represented the Victorian Local Government Association (VLGMIN). In June 2012 the Australian Local Government Association (ALGA) addressed the second national conference of the Settlement Council of Australia (SCoA). The address argued strongly that local government is a key player in the settlement space, service delivery and in the building of a strong sense of community. Councils are a key player in settlement issues, including social cohesion, but are faced with challenges as our communities have a long list of issues they want local government to work on. Councils have an obligation to ensure the wellbeing of its residents regardless of where they come from or their visa status, yet do not have strong top down capacity like state or federal governments to create a consistent approach across the country.

Councils know and understand our communities better than any other level of government. They deliver economic, environmental and social outcomes across a range of areas which affect community cohesion. As such, Councils are well placed to implement initiatives to

LOCAL GOVERNMENT IS A KEY PLAYER IN THE SETTLEMENT SPACE, SERVICE DELIVERY AND IN THE BUILDING OF A STRONG SENSE OF COMMUNITY.

reap the benefits of stronger, more resilient and productive communities. Councils enjoy their reach and access across their local communities. Councils are on the frontline—from maternal child health, early years and youth right through to aged care services. The UTS/ACELG report of 2015 'Why Local Government Matters' identified that 75% of residents think that local government is the best level of government to make decisions about their local area.

Local governments have an important role in settlement planning and building socially cohesive communities because they:

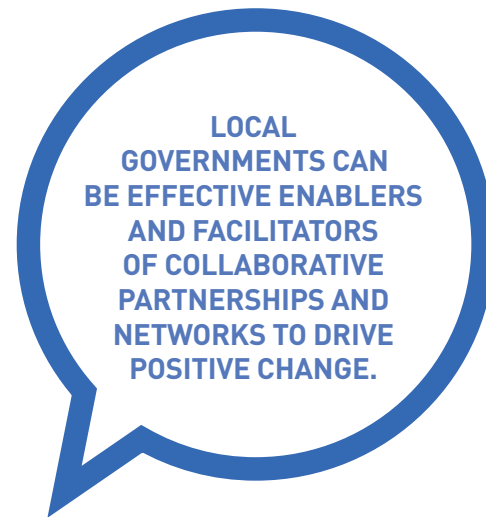
- have well-established track records in supporting diversity
- are in a strong position to build community capacity and relationships between different community groups
- are visible and accessible and have a democratic mandate to implement change
- exert influence over a range of settings and processes where tensions can occur on a day-to-day basis, such as public spaces, sporting and recreational facilities.

Local governments can build social cohesion by taking effective local level actions aligned with long-term strategic directions, such as community development activities, local media campaigns and enabling partnerships to prevent and respond to conflict which may arise between communities.

Enabling is a key word. Local governments can be effective enablers and facilitators of collaborative partnerships and networks to drive positive change. Yet, there are issues constraining local government such as:

- lack of commitment from the federal and state government to support local government in the settlement and social cohesion space
- local government grants not growing in line with increased demand for services.

Local government diversity officers have a strong commitment in this space and are arguing for more support to continue their work in providing professional development for members. Networks such as the VLGMIN is linking them to best practice examples and to develop a cohesive



and coordinated approach to social cohesion at the local level. The network is for Victorian council staff interested in multicultural services and policy development. For almost 20 years, the VLGMIN has met regularly to:



- network with peers in similar positions across Victoria
- share challenges and successes
- help to find creative solutions and the chance to contribute to programming VLGMIN's annual forums.

The network has an Executive Committee that coordinates VLGMIN activities.

Working groups are established to organise the annual forums or coordinate planning days.

Mr Svoboda and Ms Mooniapah finished their presentation by arguing for building a national local government diversity officers' network. Currently, the ability of VLGMIN and other similar networks to engage at the national level on policy and practice is severely restricted due to the reluctance of state and federal governments to provide support.

What would it take to build a national network?

-  Organisational support on a national level
-  Raise funds to hold national forums
-  Leadership from Federal and State Governments

LOOKING BEYOND THE BIG SMOKE: REGIONAL SETTLEMENT

Current Government focus on regional settlement was a big topic at this year's FECCA conference. Chaired by **Suzanne Graham**, this session looked at challenges and benefits with regional settlement. With the Government's increased focus on settling migrants and refugees in regional Australia, it was important for FECCA that stakeholder could come together to share ideas and innovative programs that will support regional settlement. What emerged from this session was the importance of acknowledging a whole-of-community process where not only new arrivals are prepared for the move but also the established community must be prepared to welcome the arrivals. A community welcome is essential in addition to infrastructure such as employment, health facilities, education and transport.

Exploring the Welcoming Cities project, **John Van Kooy** from Monash University and **Aleem Ali** from Welcoming Cities/Welcoming Australia presented their welcoming and inclusive communities project. Welcoming Cities, an initiative of Welcoming Australia, is a national network of cities, shires, towns and municipalities who are committed to an Australia where everyone can belong, and participate in social, cultural, economic and civic life. Currently, there are 41 members, 30 supporters and 90+ local councils who have expressed interests in joining the initiative. Focusing on the opportunities, for both regions and migrants, van Kooy and Ali went through the processes needed to ensure successful settlement—including assessments, consultations and planning.

Shyla Vohra, Regional Australia Institute



Shyla Vohra, from the Regional Australia Institute, noted how increased migration to regional Australia is critical for the viability of many regional Australia's towns, businesses and major industries. Looking at the current facts, Ms Vohra emphasised that:

- international migration is 50% of Australia's population growth
- international migration enabled 151 regional Local Government Areas (LGAs) to stabilise or grow their population (2011 – 16)
- regional Australia's population growth is lower as it attracts a small share of international migrants (about 15% of all international migrants)
- many small towns in rural and remote areas are struggling to attract the people they need to support their local economy and sustain their communities.

As of July 2019, there were about 46,121 job vacancies in regional Australia. Migrants can fill skill shortages and gaps in regional areas including essential positions such as doctors and nurses. The majority of international migrants settling in regional Australia are skilled migrants while migrants are also important contributors to the unskilled workforce.

Contrary to belief that 'migrants take Australians' jobs', in fact migrants help to create new jobs. International migration is

also an important source of population growth and renewal, offsetting the net loss of the domestic population. Regions should see their engagement with migration as a critical part of their economic strategy.

Community led initiatives are essential to increase regional migration. The Regional Australia Institute has developed a toolkit for rural and regional communities to facilitate the settlement process and to ensure settlement success.

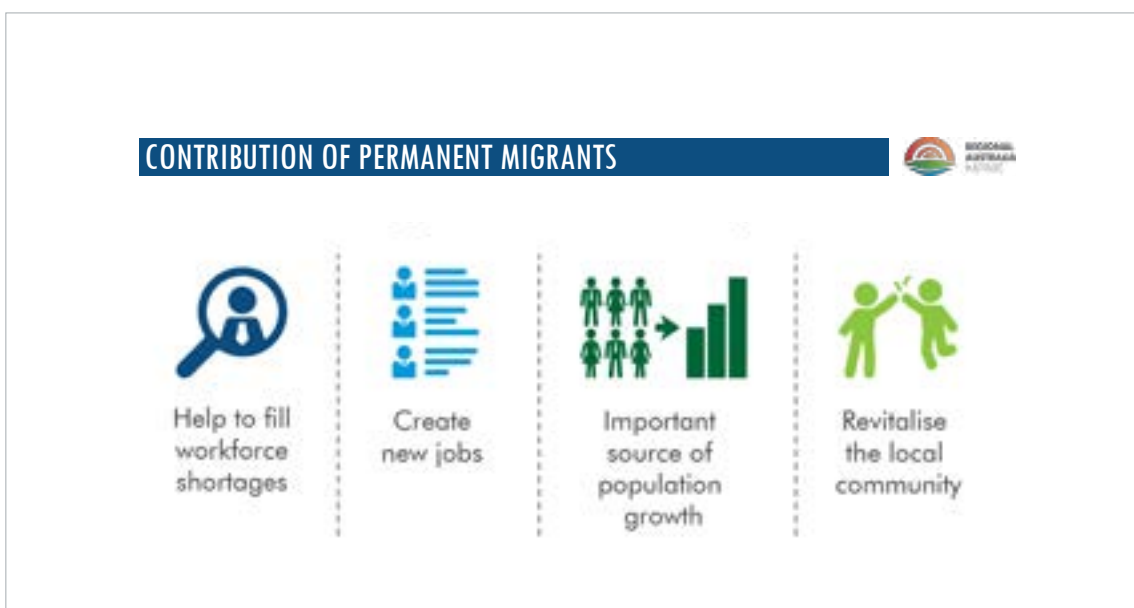
To be sustainable and successful, regional migration must be well planned and part of a broader long-term local/regional development, consider motivations, goals and benefits with regional migration—both for the community and the migrant, involve the local community, consider each of the seven building blocks—

including housing, employment and a welcome, and be place-based.

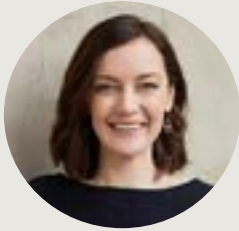
Challenges include lack of infrastructure (housing and transport), education pathways, visa regime and policy settings, lack of support/settlement services for non-humanitarian migrants, and lack of a cohesive national strategy.

To ensure successful regional settlement RAI recommends:

- increased /genuine investment in regional Australia (infrastructure and services)
- monitoring of new regional visas
- support for secondary migration
- support for developing place-based migration strategies.



Talia Stump, Multicultural NSW



WELCOMING
TOWNS MUST SEE
NEWCOMERS AS
A VALUABLE
RESOURCE AND NOT
A BURDEN.

Talia Stump from Multicultural NSW reflected on how 'It's nice to feel welcome'. Exploring how regional settlement can best work in Australia, she outlined local opportunities, international lessons—including examples from the USA, Canada, Germany, Norway and Sweden—and the way forward. An important part of regional

settlement success involves shifting the narrative: welcoming towns must see newcomers as a valuable resource and not a burden. This includes building community consensus, get to know each other and express a welcome. Trust between newcomers and the established communities is essential in this process.



Dr Apollo Nsubuga-Kyobe, Ethnic Council of Shepparton

While Western countries have been implementing dispersal policies to direct migrants to regional/rural/remote areas on the grounds of burden sharing and regional development, increasingly, people have settled in regional Australia either of their own accord or through the government's settlement programme (Regional Settlement Institute, Canberra, 2018). Notable, migrants themselves are increasingly targeting rural destinations that promise easier access to employment and a quieter life than large cosmopolitan cities could offer. Some experiences of settling in regional Australia, however, may lead to several challenges. Dr Apollo Nsubuga-Kyobe, in his presentation, Regional Youth Settlement: Dichotomies and Challenges, North East Victoria—Shepparton Case Study, explored the dichotomies and challenges experienced by migrant youth in regional areas including:

- intergenerational conflict when trying to integrate with the mainstream society while receiving pressure from families on conforming to the more traditional/cultural values
- sometimes difficulties connecting with the receiving society as can be closed societies and view the newcomers as aliens
- pressure on the youth from families on performing well in schools to make up for the 'sacrifice' made by the parents incoming to a new country.

Dr Apollo Nsubuga-Kyobe used examples from Shepparton, North-East Victoria in explaining how these challenges may impact on youth's opportunities for socio-economic advancement.

An advertisement for SBS World Movies. The background is a collage of three faces: a woman on the left, a man in the center, and a woman on the right. A large yellow hexagonal shape is overlaid in the center, containing the text '24/7 ACCESS TO THE BEST STORIES FROM AROUND THE WORLD' in bold black letters, and 'ALL FOR FREE AND IN HD' in smaller black letters below it. At the bottom, the SBS World Movies logo is displayed in yellow and black.

**24/7 ACCESS TO
THE BEST STORIES
FROM AROUND
THE WORLD**

ALL FOR FREE AND IN HD

SBS WORLD MOVIES

EXPLORING MIGRATION AND CITIZENSHIP

The session on migration and citizenship was a highly popular and professionally chaired by **Paris Aristotle AO**. Session participants had the opportunity to hear from government, law professionals and academics on the challenges facing migrants and refugees today in obtaining citizenship. There was also an engaging presentation on challenges faced by youth arriving on Women at Risk visa in a regional area and particularly related to social cohesion.

David Manne from Refugee Legal asked whether Australia is moving away from encouraging citizenship towards excluding people from becoming citizens? Noting how citizenship is of fundamental importance for new arrivals to this country; it forms part of their restorative process and finding new belongings. Citizenship forms part of human rights as every person's 'right to have rights'. As it stands today, Temporary Protection Visa (TPVs) are designed to punish people and to deter others from coming. This also means that people are stuck in uncertainty. Manne looked at the consequences of family separation (following delays in family reunion) and how this, for many, feels like a second wave of suffering and can break families and tear them apart.

SESSION PARTICIPANTS HAD THE OPPORTUNITY TO HEAR FROM GOVERNMENT, LAW PROFESSIONALS AND ACADEMICS ON THE CHALLENGES FACING MIGRANTS AND REFUGEES TODAY IN OBTAINING CITIZENSHIP.



Damien Kilner, Assistant Secretary, Citizenship and TIS Branch, Department of Home Affairs



I have worked for the Department for nearly 30 years and have had the privilege of working with a broad range of multicultural communities over the last three years where I have been responsible for the Department's Citizenship and Multicultural Affairs programs.

During this time, I have had the opportunity to hear about the lived experiences of migration from a range of migrant communities including the challenges they have overcome in settling successfully in their path to Australian citizenship. Our nation comprises people with over 300 different ancestries, who speak more than 300 different languages, and practice over 100 religions. Today, almost half our population was either born overseas or has at least one parent born overseas. Cultural and religious diversity is part of our everyday experience.

Australia is stronger and more prosperous as a nation because of our multicultural heritage and we remain one of the most successful multicultural countries in the world. There is no doubt that Australia's non-discriminatory immigration system and multicultural model of citizenship has made us a more dynamic, prosperous and inclusive society. We are not only a more cohesive community as a result of our diversity, but economically more innovative, competitive and connected globally.

The Department of Home Affairs supports migrants from their entry to Australia, to Citizenship and beyond, and works to ensure our immigration, settlement, citizenship and multicultural programs contribute to a socially cohesive society.

Migration and Humanitarian Programs

Australia's safe, orderly and managed migration program is underpinned by a universal visa system. Our immigration policies were initially driven by the need to develop Australia. Today, Australia's Migration Program settings are designed to maximise the economic and social benefits of immigration for all Australians.

Since the end of the Second World War, we have permanently resettled over 900,000 people from around the world through the Humanitarian Program. Australia is one of only a small number of countries that operate an annual permanent resettlement program, with one of the highest annual intakes globally: 18,750 places in 2018-19 and over the next three years. The Migration Program consists of the skilled migration stream aimed to attract and select skilled migrants who deliver higher workforce participation rate and the family stream focusing on family reunion.

In March 2019, the Government announced changes to Australia's Migration Program, in line with the migration and population objectives set out in the Government's *'Plan for Australia's Future Population'*.¹ These changes aim to strengthen Australia's economy, boost the development of regional and lowpopulated areas, while also addressing the issue of sustainable population growth across Australia. The initiative enables regional businesses to fill vacant jobs faster and encourage skilled migrants and their families to settle and remain in regional

areas. These new initiatives build on the range of existing temporary and permanent visa products available to regional employers and communities.

In order to better support the social and economic development, diversification, and growth of regional areas, the Government has committed up to 23,000 places in the 2019-20 Migration Program for regional Australia.

Two new skilled regional provisional visas will be introduced for skilled migrants who want to live and work in Australia:

- Skilled Employer Sponsored Regional (Provisional) visa: for people sponsored by an employer in regional Australia.
- Skilled Work Regional (Provisional) visa: for people who are nominated by a State or Territory government or sponsored by an eligible family member to live and work in regional Australia.

Holders of one of the new skilled regional provisional visas will have access to the new Permanent Residence (Skilled Regional) visa. To be eligible for permanent residence, regional provisional visa holders will need to demonstrate they have lived and worked in regional Australia as holders of a regional provisional visa for at least three years.

A new initiative will provide an extra year of post-study work rights for eligible international students who graduate with a higher education or postgraduate qualification in a regional area and can demonstrate ongoing residence in a regional area. The second Temporary Graduate area visa will be available in 2021.

Designated Area Migration Agreements (DAMAs) may be used to provide tailored solutions to regions where there are skills gaps and shortages that cannot be met by Australian workers. A DAMA is a formal agreement between the Australian Government and a state/territory government or regional body with responsibility allocated to a Designated Area Representative, who act on behalf of state/territory government or regional body with the Minister for Immigration, Citizenship, Migrant Services and Multicultural Affairs. Currently there are seven DAMA's in place.



Settlement Services

Internationally, Australia has an enviable reputation in relation to our settlement program and services, designed to help migrants settle, become self-reliant and contributing citizens to the social and economic life of this country. The successful integration of migrants into the community is fundamental to long-term social cohesion. In the Australian context, 'integration' means that migrants embrace the Australian national identity, actively participate in the community and achieve comparable living standards. Indicators of integration include social and economic contributions, permanent residency and/or citizenship, language acquisition, developing an understanding of institutions and systems, and welcoming communities. Australia supports its generous intake of humanitarian migrants with a suite of services focused on developing the economic, social and personal wellbeing, independence and community connectedness of new arrivals.

Citizenship

Australian citizenship represents full and formal membership of the Australian community and participation in our democratic processes. It builds mutual obligations between government, the community and the individual, regardless of nationality, and strengthens our resilience and sense of belonging. Australian citizenship is a shared identity—a common bond which unites all Australians while respecting our diversity. Of the seven million immigrants who have settled in Australia since 1945, more than 60 per cent have become Australian citizens.²

At the end of June 2019, the Department had processed 221,000 citizenship applications, down from a high of 247,000 in July 2018. The Government has invested over \$9 million in additional capability and staff to significantly reduce the number of citizenship applications and to reduce processing times. I'm pleased to advise that as of today (October 2019) the number of applications on hand has been reduced to 160,000 in just three months. Around 100,000 applications have been finalised in this period. I expect that these excellent results will continue throughout the rest of this program year and we will see processing times significantly reduce in coming months.

Social Cohesion

Successive Australian Governments have developed multicultural policies that provide national direction for programs that promote unity with Australian-born citizens, foster two-way integration and create a strong foundation for a modern, socially cohesive nation. Our integrated approach to multiculturalism is a contributor to our social cohesion and it sets us apart from other countries who have taken an assimilationist or separatist approach.

All Australians are strongly encouraged to become fully integrated members of our society, while also being able to celebrate, practice and maintain their cultural traditions within the law and free from discrimination. Australia is stronger and more prosperous as a nation because of our multicultural heritage and there is strong support in Australia for multiculturalism.



While Australia continues to have relatively strong social cohesion, there is evidence of declining cohesion in two key areas:

- Reduced support for the workings of our democracy: dissatisfaction with democracy rose from **14 per cent** in 2007 to **59 per cent** in 2018³
- Attitudes to immigration: in 2019, almost half of Australians (47 per cent) consider that the total number of migrants coming to Australia each year is 'too high'.

The Australian Government is focused on policies that will ensure Australia continues to build on its immigration success story. We have clear responsibilities in articulating the narrative of Australian values and identity, strengthening the integration of our population and building a socially cohesive society.

Australia's successful migration and citizenship programs and social cohesion cannot be taken for granted. The government recognises that in order to continue to maintain an integrated and united Australia, we need concerted effort and partnership with all sectors of the Australian community.

A tangible demonstration of the Government's commitment to social cohesion is a package of social cohesion measures announced in March 2019 for a stronger, more cohesive Australia. This package invests in programs that embrace Australia's multicultural diversity and help all communities become actively part of, and benefit from, Australia's economic and social development. The social cohesion package:

- encourages and supports new arrivals to actively become part of and contribute to Australia's economic and social development
- builds interfaith and intercultural understanding through sport, in classrooms, cultural institutions and through community-driven programs and outreach
- encourages a diversity of perspectives in the public debate and promote resilience against harmful and divisive messages, particularly those that promote violence.

We are proud of our system of government, democratic traditions, and core shared values. Australia is one of the world's most successful and stable liberal democracies. We believe in a fair go for all and are tolerant and respectful of each other's differences.

¹Australian Government, (March 2019) Planning for Australia's Future Population, <https://www.pmc.gov.au/sites/default/files/publications/planning-for-australias-future-population.pdf>.

²Productivity Commission, (13 April 2016), Migrant Intake into Australia, Report No. 77, p. 4.

³Source: Stoker, Evans and Halupka, (2018), Trust and Democracy in Australia: Democratic decline and renewal, Report No. 1, p. 9.



Improving the social cohesion of young people arriving on the 'Women at Risk' visa—a regional perspective

The Woman at Risk program is a refugee visa subclass (204) for women and their families without partners who are particularly vulnerable due to their gender (UNHCR).

Since 1989 more than 19,200 vulnerable women and children have been granted Women at Risk visas in Australia (UNHCR 2018). Tasmania first accepted very small number of people on the Women at Risk (WaR) visas in 1993, with a significant increase in numbers in the last 5-6 years. Since 2013, 204 visas have made up a substantial proportion of the total humanitarian entrants to Tasmania—almost 25% in 2015 and 20% in 2018.

204 entrants are a very young population, with 65% of 204 arrivals in Australia in the last decade aged under 25. In Tasmania the proportion of children and youth is even higher, with 70% of 204 arrivals aged under 25 (DSS, Settlement Reporting Facility, 2018/9). For the last 4 years, Tasmania has received the highest proportion of 204 visa holder young people with 40% of all humanitarian youth arrivals from 2017-18 arriving on the 204 visa.

These figures are particularly salient in the Tasmanian context due to:

- a proportionally high number of what could be considered the most vulnerable and high-need migrants are being settled in the least ethnically diverse state in the nation

- such a youthful population is being settled in one of the most aging states in the nation, with some of the worst youth unemployment rates in the nation⁴
- Tasmania being a 'regional' settlement area that settles humanitarian entrants mostly in 2 cities with worsening housing shortages, and no capacity to settle in Tasmanian-based regional and rural areas due to lack of services and infrastructure.

This paper emerges from a Migrant Resource Centre Tasmania Project investigating the social cohesion of Women at Risk families. It seeks to explore aspects of resettlement that might pose barriers to settling into a community, but also to what extent local communities and settlement areas may enable social cohesion. The projects used Spoonley's framework as a test model, as one of the few social cohesion approaches developed to include migrants.

This framework lays out indicators required for socially cohesive society classified into several domains: belonging, participation, inclusion, legitimacy and recognition.

Preliminary results made clear that modifications to the model were required to account for the particular experience of 204 families. Domains such as 'belonging' presuppose a level of inter- and intra-personal stability and health that cannot be presumed for WaR and their families. There is therefore a need to include a precursor domain considering emotional and psychological wellbeing.

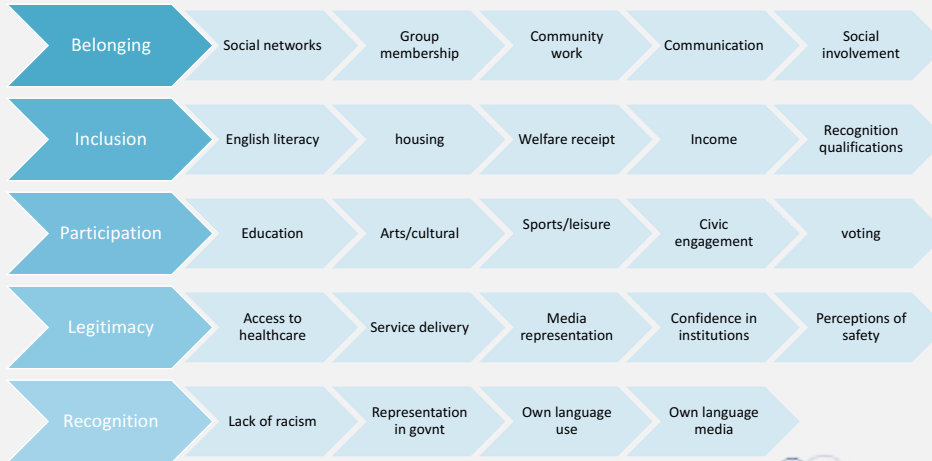
⁴[S-E tas the 6th worst in Australia at 17.8% and Hobart the worst capital city at 16.9% -2019 <http://library.bsl.org.au/showitem.php?handle=1/11134>]

⁵Evidence of exclusion, stigmatism and conflict with communities of origin (Bartolomei, Eckert, & Pittaway, 2014; Lenette, Brough, & Cox, 2013; The Australian Government Department of Social Services, 2013)

⁶Schweitzer et al., 2018, p. 6

⁷Renzaho, Dhingra, & Georgeou, 2017; Wali & Renzaho, 2018

SOCIAL COHESION FRAMEWORK



SOCIAL COHESION FRAMEWORK

A 'Precursor' Domain



WOMEN AT RISK: SETTLEMENT CHALLENGES



Pittaway and Pittaway 2013

- English Literacy
- Orientation difficulties
- Housing
- Finances
- Changed family dynamics
- Depression



In order to understand the 204 youth experience, it is important to consider the challenges faced by the families as a whole and the mothers in particular.

A review of Humanitarian Settlement Services (HSS) for WaR (Pittaway and Pittaway, 2013) presented a clear picture of the settlement challenges identified by Women at Risk:

While many of these challenges are also experienced by other refugees, there are complicating factors for those arriving on 204 visas such as:

- experiences of trauma
- being the head of the family as single women when most come from collectivist, paternalist/patriarchal societies where oldest male usually decision maker and in charge of money, public affairs etc
- women who have most likely travelled from refugee camp or asylum country.

WaR have higher mental health and physical health needs; have barriers to seeking support due to lack of social networks (most arrive with no other family already in Australia); integration into local communities of origin can be fraught due to 204 status and lack of male head of household.⁵ They are more likely than other refugees to have suffered severe trauma including torture and sexual violence, and thus have high levels of PTSD, depression, and anxiety. A recent study showed 50% of participants had experienced or witnessed trauma events—a level higher than other refugee populations.⁶

Young People

Young people arriving on the 204 visas are affected by many of the same difficulties as the Women at Risk but have unique challenges of their own. Some of these experiences are common to 204 and other humanitarian migrant youth across Australia, but some are particular to, or intensified through being settled in Tasmania. The challenges of resettlement here are amplified due to low diversity, smaller

communities, smaller number of services, fewer informal community support networks, and lower employment opportunities.

For young people, depending on their age and gender, the settlement experiences of their mothers colour their own experiences and to some extent inform it. However, the intergenerational acculturation gap (IAG) adds another layer of complexity to their experience: impacting on development of identity, belonging and connectedness.⁷

If they are of school or college age when they arrive, the educational setting means they have a very different acculturation experience than their mothers with both benefits and barriers. Generally, these youth tend to learn English faster, gain broader system knowledge and make social connections more quickly. However, with this knowledge they will often take on the burden of passing this knowledge on to their mothers as well as often acting as interpreters and guides.

Youth settlement challenges include:

- Housing
- Finances/employment/training
- Learning English
- Education
- In-between cultures
- Disrupted family structures and dynamics
- Family separation
- Racism

The number one factor that distinguishes Tasmania as a regional settlement area from other cities and regional areas is scale, including the size of emerging communities, limited intensive language schools for youth, and limited community-based services.

General recommendations emerging from this research focused on a need for specialised services and programs, more training for support workers and extended support time for arrivals.

Recommendations from youth:

- Better orientation to Tasmanian and Australian culture
- More individual support to learn English
- More intensive support on arrival
- Longer term and continuous support
- Cultural competency training for teachers / more CALD workers

Recommendations from stakeholders:

- Need for nationally coordinated youth settlement services (and benchmarking)
- Funding and programs should be determined by need not fixed time
- Early intervention—extend youth services to younger cohorts (from 12 upwards)
- Increased and ongoing funding for specialised programs (eg Youth mentoring)



Citizenship in Australia has become a hot political topic. It's now used as an instrument of political point scoring and populism. Some political leaders, mostly on the right, see citizenship as the Holy Grail; the ultimate prize bestowed on people who have demonstrated their worthiness, excluding those not worthy of being called Australian. But that is a counter-productive and extremely harmful approach to citizenship. Becoming a citizen by pledging an oath of allegiance to this land should not be seen as a prize—one that is outside the reach of new migrants—but as a logical step towards greater integration. The latter approach is consistent with Australia's history of multiculturalism and valuing diversity, both of which have come under severe strain in the recent past.

In a recent audit report of the citizenship process, the Australian National Audit Office (ANAO) found the Department of Home Affairs handling of citizenship applications to be inefficient, pointing to a serious 'decline in processing performance'. That's official language for a system that effectively keeps citizenship applications in a locked drawer for months. Over the past four years, application numbers waiting to be processed have increased by more than 700 per cent. They simply pile up without being processed. Citizenship application by conferral should take no more than 80 days. But according to the audit report, more than 80 per cent of the cases took up to 337 days from lodgement.

That's more than four times the former standard. What is even more disturbing is that the processing time for applications by refugees took even longer, some took twice as long. On average, citizenship applications by former refugees took 682 days—the majority of whom had come from Afghanistan, Sri Lanka and Iraq. This is a disturbing picture and points to a deliberate delaying tactic through administrative means. The red tape surrounding citizenship applications sends a clear signal. A signal that is directed at two very different audiences.

To the applicants, it says; if you are brown or Muslim you will have a long wait. We don't really want you and will do everything to make it difficult for you to gain Australian citizenship. That message is even louder for refugees.

The message for the political camp on the Right; we sympathise with you when you oppose accepting non-European migrants and when you see them as a challenge to the idealised White Australia.

Some political actors might think they can benefit from weaponizing access to Citizenship. But any political gains they achieve are short-lived. If the Liberal/National Coalition Government thinks that by kowtowing to the Right, and borrowing from their xenophobic platform, it can disarm the Right and gain the political upper hand, it is sadly mistaken.

Research has shown that such acts of 'borrowing from the Right' only emboldens the Right and increases the pressure on the incumbent government. That's what we are seeing in Australia. A gradual shift to the right because the incumbent leaders are too worried about not being seen as tough on national security matters. This betrays a lack of vision for Australia on how it can capitalise on its rich diversity—a vision of a multicultural, multi-ethnic and multi-faith society that can push in the same direction.

Multiplicity of origins does not detract from common purpose and a shared vision. Australia has prospered on the toil of its migrants, especially in the late 20th century, some with very little or no English. These migrants subscribed to the vision of making Australia a vibrant, fair, prospering country, providing a better future for their families. That vision and commitment has been integral to Australia's multiculturalism, which, unfortunately, has been under attack from the Right.

Australia's multiculturalism has been a response to the realities of the day; a recognition of the fact that Australia cannot shut itself out of the world, and that the Australian economy desperately needs the injection of labour force that migrants bring. Multiculturalism has also meant that migrants don't have to turn their back on their language, traditions and heritage to contribute to Australia. In fact, multiculturalism is a celebration of diversity,





cherishing the differences that enrich us. The policy of multiculturalism is not about ghettoization of migrant communities, but about offering the time and safe spaces for ethnic communities to settle and grow roots here.

Becoming a citizen by pledging allegiance to Australia for migrants is an extension of the same process of accommodating integration. But the changes brought on by the 2007 Citizenship Act have been a paradigm shift that broke with multiculturalism and sought to impose expectations of assimilation on migrant communities.

While the political leaders in the Liberal-National Coalition are careful not to explicitly use the term, assimilation has gained significant sway in the way they see migrants and their future in Australia. And while the Federal Labour Party has been more vocal in its defence of multiculturalism and cherishing diversity, it shied away from repealing the 2007 Citizenship Act. Linking this with National Security and the moral panic that claims Australia is being swamped by Asians, or Muslims, the new Citizenship regime expects a much higher level of assimilation. And by extension, it presents diversity as a challenge, even a threat to Australia. This paradigm shift is most evident in the treatment of Australian Muslims.

While xenophobia and Islamophobia are not new, they have been inextricably linked to the panic of the 'war on terror', which depicted Muslims as potential terrorists. This is a view that has flared up again in response to the handful of Australian Muslims who joined ISIS in Syria. The broad-brush approach to Muslims and the assignment of guilt by association has done immense damage to community relations and trust. This is most evident among Muslim youth who feel rejected and alienated. It is not difficult to see why so many Muslim youth question their

future in Australia. They say, 'if you don't want me to be here, why should I bother pleasing you?' Disengagement and alienation are real challenges. This is a dangerous dynamic that can tear at the very fabric of Australia.

I'd like to conclude with a warning regarding the direction we have taken. The multicultural model and citizenship laws before the introduction of the English language test and the knowledge tests provided for the integration of communities into the mixed Australian family was vastly different to this new assimilation model. This creeping assimilation model aims to exclude 'unworthy' people and their culture. The administrative delays in processing citizenship applications are simply a manifestation of this paradigm shift that can only be challenged openly in the public domain.

Research has shown that migrant communities have much greater willingness to integrate and show greater commitment to their countries of adoption when they feel valued and respected. When they don't feel pressured to put aside their history and culture to be accepted. Acquiring citizenship is a logical step in the process of integration. It's an important step, which many migrants are proud to take. On the other hand, the assimilation agenda feeds resentment and a sense of insecurity among target communities. It creates an underclass of residents who are not seen as 'good enough' to be called Australian. And that can be a source of angst and disappointment.

But all is not lost. Stepping back from the brink is possible and desirable for the future of a tolerant and vibrant Australia. Stepping back requires coalition building, coordination and public education by community organisations and public institutions—like universities—in articulating the benefits and rewards of a multicultural Australia. A recognition of diversity as an invaluable asset.

RIGHTS

Injustice often occurs at the intersections of identities where 'competing rights' are suggested by many. Advocates pursue refugee, indigenous, religious, LGBTIQ+, anti-racism and women's rights. These distinctions are important for effective advocacy but during FECCA2019 all were framed as issues of human rights deserving immediate attention.

GETTING IT RIGHT – HUMAN RIGHTS: BEYOND THE RHETORIC

Skillfully chaired by **Dr Sev Ozdowski AM**, conference delegates heard about a range of human right violations including for asylum seekers, Australia's First Nations People and LGBTIQ+.

Refugee Rights Advocate **Abdul Aziz Muhamat** spoke on his experience on Manus Island including as a leader amongst his community. Speaking on dehumanization Abdul Aziz Muhamat said 'When you refer to a person as a number, it's easy to remove that number, to erase them from the history. That's what happened on Manus'. After 6 years in detention and now living in Switzerland, Abdul Aziz Muhamat's thoughts remained with others in his situation. He wants the plight of those seeking asylum and held offshore to be understood saying 'We exist. We suffer. This happened to us. Please avoid letting this happen to future generations, to anyone else again. We want people out there to acknowledge we exist.'



In the future, Abdul Aziz Muhamat explained 'We need to start building a strong foundation with our young people... I'm positive that one day, young people will go out in protest to support refugees in the same way that they're protesting now on climate change'.

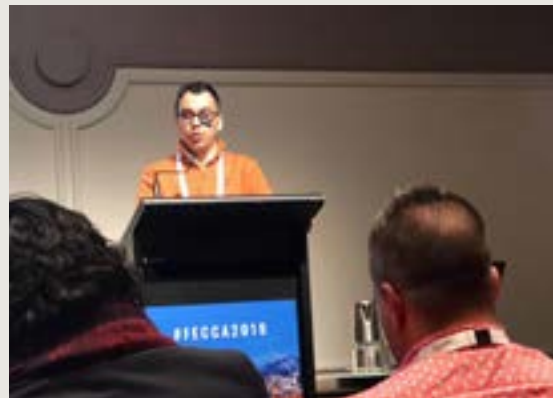
In closing, speaking to a silent captivated audience, Abdul Aziz Muhamat urged people to stand up asserting 'If people are united there's nothing that will break us'.






'I refuse to call myself a victim. I call myself a warrior.' Abdul Aziz Muhamat

Craig Foster, former Socceroos captain and current sports analyst for SBS and Amnesty International ambassador, sits on the Australia Multiculturalism Council noted how 'the universal values of human rights can unite all of us in Australia'.

Nathan Despott and **Abanob Saad** spoke about the harmful impact of sexuality and gender conversion practices. Both Despott and Saad spoke powerfully about the 'mine field' of being queer.

Nathan Despott from Brave Network spoke about LGBTQA+ broad range of conversion practices such as pastoral care, private groups and self-directed practices. He explained that it us not just gay and not just therapy. Despott described conversion ideology: the notion that lesbian, gay, bisexual, trans, queer and asexual people are broken, damaged, or have a psychological condition caused by childhood trauma or abuse or neglect. He attributed this ideology as the primary driver of harm. Despott explained that conversion practices often masquerade as theology, despite having no theological roots and being rejected by most religious traditions and denominations.



<p>#FECCA2019</p> <p>SESSION</p> <p>HUMAN RIGHTS:</p> <p>GET IT RIGHT</p> <p>FECCA 2019</p> <p>10-11 October 2019 Tasmania</p> <p>Hotel Grand Chancellor Hobart</p> <p>Purpose. Leadership. Progress.</p> <p>FECCA: 40 years and beyond</p>	 <p>SESSION CHAIR</p> <p>CRAIG FOSTER SBS, sports analyst</p>	 <p>SPEAKER</p> <p>ABDUL AZIZ MUHAMAT Ennals Human Rights Defender Award</p>	 <p>SPEAKER</p> <p>RHANNA COLLINS NITV, Executive Editor</p>	
	 <p>SPEAKER</p> <p>NATHAN DESPOTT BRAVE Network</p>	 <p>SPEAKER</p> <p>ABANOB SAAD GAMECA Founder</p>		

Abanob Saad, Founder QMEACA



FOR TOO LONG, MY PEOPLE, THOSE QUEER ETHNIC CHRISTIANS FROM AFRICA AND THE MIDDLE-EAST HAVE BEEN CLOAKED WITH INVISIBILITY—WITHOUT A VOICE, WITHOUT A NAME, WITHOUT A FACE.

Abanob Saad is a Coptic Orthodox gay man who breathes advocacy, champions justice and dreams a future where Eastern LGBTI+ people can hold their faith and sexuality comfortably without hate, prejudice or exclusion. As a survivor of an insidious conversion therapy, he founded QMEACA, a key organisation to advocate, support and represent this community who he believes are cloaked in invisibility and need a voice and face to champion their cause. Abanob has been recently ministerially appointed to sit on the Victorian Government LGBTIQ Taskforce.

'Get that gay thing out of here,' he said, angrily. They cheered on, banged on tables and chanted those words, tauntingly. The poor boy was shuffled around like a toy across the room. 'Let's do a vote, who wants this gay thing?' The room went silent. You'd think someone, anyone, would step in and stop this madness. Surely.

A few ums and ahs were whispered. 'Yeah! Ain't anybody got room for that gay thing. Kick it out!' The noise suddenly increased as the votes were taken to remove this pest thing from the room. 21 voted, yes. The entire class voted unanimously to expel this gay thing from their midst. A few boys leapt to their feet and physically removed him, rather violently, from the room. The door was slammed shut.

'There. We've got rid of that gay thing, thank God!'

This young boy was 14. In a Maths class. At a Coptic school in Melbourne. This young boy was accused of heresy—the most heinous Christian crime. Rounded up by a table of priests who vowed to send him to Hell, threatened to excommunicate him and banned him from the sacraments till he repented. All for false allegations he had sex with a boy—two words he never heard of. This young boy, scared, bullied and terrified is the one who stands before you.

Fast-forward a few years, he was sent by his Church, unknowingly, to a senior Coptic psychiatrist to cure him of his homosexuality. Evidently, it failed, and the trauma lives on to this day.

For too long, ethnic communities have shielded their fears of the other under the banner of a sadistic God. For too long, the answer has been to ignore, reject and butcher queer people rather than acknowledge their existence as fully human, not broken pieces. For too long, my people, those queer ethnic Christians from Africa and the Middle-East have been cloaked with invisibility—without a voice, without a name, without a face.

**BUT
SOMETHING
MUST CHANGE.
THIS EVIL CANNOT BE
PERMITTED TO GO ON
UNCHECKED. CERTAINLY
NOT IN THE NAME
OF GOD.**

Their plight ignored by a whitewashed media, their stories erased in a culture so tied to religion there's no division and their lives upended by an oppressive regime designed to rob, destroy and kill. It's no wonder they live in fear and terror, day in and day out. Almost weekly, I get messages on Grindr, Facebook and more painfully asking me, *'Why does God hate me? Am I going to Hell?'* They're followed by, *'I've tried to commit suicide, I can't do this anymore. There's no one like me. No one can ever accept me for who I am.'*

This great tension is fuelled by a real belief they are broken, they're an abomination to God and men, they're doomed to Hell and to miserably fail so it's best they kill themselves. But hey, do that, and you also go to Hell.

I spend hours trying to unpack this web of lies so that my people know they are good, normal (boy, that word is very hard to hear for many) and there's nothing wrong with them. For many, this is the first time they ever hear those words and need constant reminding, 'God loves you as you are, you are good, you are normal.'

This is why I've founded Queer Middle Eastern and African Christians in Australia (QMEACA), a national body to support and advocate this invisible group to rise from the shadows to the forefront. For this invisibility breeds an irrational fear of other, impregnates a theology which commands the community to fold in on itself to a deeply troubling state of cognitive dissonance. One which forms a minority within a minority, where the echo chamber deafens and blindness, is alive.

Imagine if your whole being, your entire belonging and identity is rooted in a culture that is staunchly religious, so closed to the real world around them. Monday to Friday you go to a Coptic school, Saturday and Sunday you are at a Coptic Church. Gay is sin. Queer is non-existent. No one looks like you, no one talks your language, no one understands you—neither on TV, magazines or social media. You try to walk through this minefield to safety but are stonewalled. Where can you possibly go if all you know is an abusive dependent relationship? A place where your friends, social life and faith is housed together with family and it all makes sense—until you realise you may never belong, never be accepted and must pick between your faith or sexuality, your family or survival. There's no switch off button to this torture, it is incessant. No wonder it seems so easy to just end it all.

But something must change. This evil cannot be permitted to go on unchecked. Certainly not in the name of God.

Bonhoeffer, the great pastor and martyr in the face of wicked evil, that of Nazi Germany cried out, 'Silence in the face of evil is itself evil. Not to speak is to speak. Not to act is to act'.

Therefore, QMEACA stands to end this unmitigated violence so that with my face, my name, I represent, advocate and support my people and change the narrative from a majority white, Anglo-Catholic to a more nuanced, colourful and balanced faith story.

Let's not allow another 14-year-old boy be voted out as that gay thing, again.



For more information about QMEACA see: www.facebook.com/groups/QMEACA

Rhanna Collins, National Indigenous television



**WE CAN'T RAISE
THE PROFILE OF
ISSUES AFFECTING OUR
COMMUNITIES WITHOUT
OUR ALLIES.**

What does it mean to be Australian? In our so-called lucky country. This article discusses our national identity in the lead up to 2020 and the impending anniversary of modern Australia as we know it on that iconic date in late January, how we as multicultural and Indigenous communities can better support each other and how to be a good Indigenous ally. We live in a country that is home to the oldest living continuous culture in the world. At least 65 thousand years of history, community, kinship and connection to this country.

We need good allies. We make up only three per cent of the Australian population. We can't raise the profile of issues affecting our communities without our allies.

More about myself:

I'm a Palawa-Tasmanian Aboriginal woman, my country is about an hour southeast of here in a beautiful part of the work called Eagle Hawk Neck. The brunt of colonial violence in this place was so persistent the Frontier Wars or colonial wars in Tasmania was deemed the Black War, an attempted genocide of a race of people. HG Wells used the Black War as the impetus for his well-known book War of the Worlds after hearing about the attempted extermination of Palawa people during the Frontier Wars of Australia. Australia does not have a clean rap sheet when it comes to issues regarding human rights. This country is built on breaches of human rights.

We have a history where bad public perception leads to bad public policy for our communities. This is why positive representation with primacy of Indigenous voice and editorial is so important in the media industry. We have seen this history repeat itself time after time in Government policy for the past 200 odd years.

In the founding document of our modern society—our constitution—Aboriginal people are given no rights and in fact, we've been stripped of our country through the now discredited doctrine of Terra Nullius or empty land.

The White Australia Policy/Assimilation policies in the post war era followed and saw the removal of our children in large numbers.

The 1967 Referendum gave Aboriginal people right. 1967: such recent history. In my Dad's lifetime! Some of you may even remember voting in that referendum.

In June 2007—a little over 10 years ago—the Racial Discrimination Act was suspended to implement the Northern Territory Intervention in which the Howard Government announced the 'national emergency response to protect Aboriginal children in the Northern Territory' from sexual abuse and family violence

The Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly of the United Nations in September 2007. It was adopted with 143 countries voting in favour, 11 abstaining and 4 voting against. Australia was one of only four countries who voted against the Declaration. It took our Government another 2 years before supporting the Declaration which includes rights to culture, identity, language, land, employment, education, and health. As well as advancing reconciliation.

Late last year in October our Maori brothers and sisters in Aetearoa faced New Zealand's 250th Anniversary of colonization in which a reenactment of the Endeavour coming ashore was polarising for many in the community—we are on the cusp of a similar challenge here. How do non-Indigenous Australians embrace the ancientness of our country as part of their own story?

An Australia that travels to Gulkula in Arnhem Land every August for the annual Garma festival to connect with the Gumatji and Yolngu cultures but does nothing about the fact that the life expectancy of that community is more than 20 years earlier than the average Australian.

An Australia that held a Royal Commission (RC) into Aboriginal Deaths in Custody (RCIADIC) just under 30 years ago. The RC provided 339 recommendations to decrease the numbers of Aboriginal people being incarcerated in prisons, juvenile detention centers and held in police custody. Less than two thirds of the recommendations have been fully implemented across the country. As a result, over 420 Aboriginal lives have been taken in custody since the RC. We are 15 times more likely to be arrested than non-Indigenous Australians and we make up approx. 30% of the total prison population in 2019. This includes close to 100% of youth detainees in the NT where the age of criminal responsibility is just 10 years of age—below the recommendation of the UN Council of Human Rights.

Some recent examples of Australian law and policy that disproportionately affect Aboriginal people:

1. Law of public drunkenness in Victoria— Ms Tanya Day coronial inquest wrapped up in September 2019, history in the making and the first time systemic racism has been in the terms of reference for a coronial inquest in Australia
2. WA unpaid fines law: 2019 marked 5 years since the death of Ms Dhu (a 22yo Yamatji women locked up for unpaid parking fines)
3. Also in September 2019, in Geraldton, a police officer fatally shot and killed 29yo Ms Joyce Clarke, a mentally ill Aboriginal woman needing help.

Our role at National Indigenous Television is to present our stories—our triumphs, our challenges, our voices by, for and about Indigenous Australians to reclaim the narrative about Aboriginal people and to combat the often negative or stereotypical of our issues and affairs in mainstream media organisations.



Watch NITV News and Indigenous News and Current Affairs, understand our stories, our unique challenges and perspectives:

1. Preference our perspectives and self-determination
2. Be there for the good and the bad times, not just when it is easy like NAIDOC Week or Reconciliation Week
3. Be angry that we die on average 10 years earlier than non-Indigenous Australians
4. Be angry about our incarceration rates and suicide statistics
5. Call out below the line comments or behaviours which reinforce stereotypes about our communities—there is a violence in silence and standing by without holding people to account
6. Include us—have identified positions at your companies
7. Educate yourself—research and learn—lean into the ancientness and culture of your hometown. Find the local mob, learn a few words in the dialect and partake in local Aboriginal culture—it is truly a gift to all Australians

We have so much to learn from each other.

WHOSE RIGHTS ARE RIGHTS? FAITH, RELIGION AND RIGHTS

Expertly chaired by **Dr Nora Amath**, the panellists, **Emeritus Prof Des Cahill OAM**, **Rev Tim Costello AO**, **Hajeh Maha Abdo OAM** and **Ghassan Kassieh** discussed the role of religion in Australia and the Religious Discrimination Bill currently before parliament.

On transcending division, **Hajeh Maha Abdo OAM** said 'We are all equal but different. If we can accept that it will transcend all the things that divide us. Where we start off is most critical. What is the intent of our heart? We all have the ability to engage with sincerity for the common good. Together we are better. Together is body, heart and soul engaging for the common good'.





Progressing the multifaith agenda in multicultural Australia

According to recent figures by the renowned US Pew Research Center, 84 per cent of the world's population think that religion is either important or very important in their lives. When the results of the 2016 census were published, Australia's journalists focused correctly on the fact that the nation had become more secular but, in their religious illiteracy, they did not highlight that Australia had also become more multifaith. In 2016, there were 604,240 Muslims (an increase of 200.8% since 1996), 440,300 Hindus (+555.1%) and there were also 251,901 Sikhs in Australia. Keeping positive and healthy relationships between the religions and their various traditions is an important responsibility for both the State and the religions themselves. Religions for Peace, founded in 1970, is the world's most important interfaith organization with 124 national chapters. Religions for Peace Australia (www.religionsforpeaceaustralia.org.au) has always had a strong relationship with FECCA and the multicultural movement generally. A healthy society needs healthy religion.

I would like to reflect on four issues which are considered very important for today's contemporary multicultural Australia. They are (1) The white supremacist movement, (2) climate change and religious support, (3) the need for quality religious leadership and (4) chaplaincy and spiritual care for a multicultural Australia.

The white supremacist movement

It would seem that the multicultural and multifaith movements in tandem with the governments of Australia must be more strenuous and determined in resisting the white supremacists. Unfortunately, at the national level, there is an underpinning national discourse supportive of white supremacy in the debate over asylum seekers. At the moment, Australia does not keep a centralizing national data base of hate incidents. Professor Greg Barton of Deakin University who is very knowledgeable about Islamic terrorism suggests that we are thus 'flying blind', and that there is an over-emphasis on Islamic extremism, and not enough on white supremacists.

Climate change and religious support

In the views of most, if not all, faith traditions, the universe is sacred. And religious leaders such as the Ecumenical Patriarch, Bartholomew I, known as the Green Patriarch, have stressed the holiness of Mother Earth, condemning environmental degradation and defining the environment as a spiritual responsibility. Australian Religious Response to Climate change (ARRCC) which, in its Living the Change strategy, operates on two deep convictions:



1. 'We believe the Earth is a sacred gift' and 2. 'We believe each of us has the responsibility to live in a way that supports and sustains our common home'. It is asking all of us to make a commitment in three areas of behaviours—transport, home energy use and diet. Currently ARRCC is coordinating joint efforts with Religions for Peace, the National Council of Churches, the Faith Communities Council of Victoria and the MultiFaith Association of South Australia. We would like to join with FECCA in advancing the environmental cause.

Quality religious leadership

The interfaith and multicultural agenda by its very nature has a special responsibility in the education of immigrant and refugee religious leaders and recently arrived religious communities. According to empirical social science research, religion at its best contributes to the social and economic capital of a nation. This demands quality and enlightened religious leadership, this requires that, in the religious academies and institutes of religious formation whether Buddhist, Christian or Muslim, enlightened programs about social cohesion, peacebuilding, human dignity and shared well-being should be part of the curriculum. Part of this is for religious leaders in teaching and preaching about human dignity are gender equality and the inclusion of women and girls in educational planning. A local religious community leader in addition to meeting the spiritual and religious needs of his or her own community needs to pursue the following tasks among many others:

- serve as a multicultural and interfaith model for personal integrity and responsible behaviours
- articulate forward-looking but realistic goals and the accompanying strategies for community cohesion
- work to achieve a high level of wider community acceptance
- engage in strategic planning and action aimed at integrated settlement facilitated by their faith commitment
- identify issues and find practical solutions for social problems
- encourage and facilitate collaboration and cooperation between the various sub-groups within their own religious faith tradition
- display resilience in the face of difficulties and disappointments
- develop leadership potential within their immigrant and refugee communities.



Chaplaincy and spiritual care for a multicultural Australia

Chaplaincy and spiritual care is expanding in Australia. The growth in Australia's religious communities implies that they are being called upon to provide trained chaplains and spiritual carers to work in a paid or volunteer capacity in the armed forces (army, air force, navy), in health care (hospital, mental health, aged care), in education (schools, universities, TAFE), criminal justice (police, courts, prisons), emergency services (ambulance, fire, disaster and critical incidents), industrial (airports, seaports, railway stations and factories) and sports settings (Games, cricket, football). Recently, the Victorian Multicultural Commission has asked Religions for Peace Victoria to work with the new and emerging religious communities, such as the Buddhist, Hindu, Muslim and Sikh communities and with the Eastern Orthodox and Eastern Catholic Churches in addressing key issues such as (i) the recruiting of chaplains and spiritual carers to serve Australia's multicultural communities (ii) the pre-service and in-service training issues, (iii) the setting of appropriate educational and professional entry standards and (iv) the accreditation mechanisms for their appointment.

In conclusion, a well-conceived multifaith and interfaith agenda is a central component of multicultural policy and practice due to the connection between religion and culture, and to the fact that healthy religion contributes to social and economic capital, to multicultural social cohesion and to interreligious harmony. Today, to be authentically religious implies being authentically multicultural and interreligious.

Tim Costello AO, Social Justice Advocate and Australian Baptist Minister



In 1901 a new nation celebrated its federation. Some of the first legislation that passed the new Parliament was the Immigration Restriction Act. This act went a long way in stamping out its future. Kanakas—Solomon Islanders—were to be immediately deported, Asians, particularly Chinese, were to be denied entry to Australia. The future of white Australia demonstrated that part of the motivation for nationhood—nation building federation—was a deep fear of the ‘other’. So, it is nothing short of miraculous to witness the transformation of Australia over the last 50 years.

Not only was the White Australia policy repealed but incredibly the DNA challenged so profoundly that Australia is now the most multicultural nation in the world. This in just 50 years should be called a miracle. But now an integral part of multiculturalism, namely, multi-faith cohesion is complicating the national discourse.

The gradual loss of influence of the dominant Christian faith memberships and attendance and its internal changes of perspective of framing religious belief matters such as views on suicide, mental illness, homosexuality or women’s place in the home and ruled by her husband, might have seen a secular worldview prevail. But the arrival of the back-up multi-faith troops (with the advent of multiculturalism) has reinforced the Christian defence and it is not just secularists in Australia who are puzzled that religion is back. Geopolitics is puzzled that religion is back and having such a voice and influence globally. So, the secular understanding of multiculturalism was that faith can be accommodated as a private or individual matter and given Church/State separation it is not permissible to have religions with such a big influence. To which religious communities have said No because that limits us to withdrawal when we want to vote our values, speak about our beliefs and no doctrine of Church/State separation forbids us bringing our values into the public square. Faith cannot be treated as just a private matter for the religious individual with otherwise secular norms prevailing in the public sphere. No; multi-faith is integral to multiculturalism with

its independent view of law, custom and what it means to flourish. Multi faith communities claim an independent sovereignty to just the sovereignty of the secular state guaranteeing or enforcing the rights of the sovereign individual. It is a community right not just an individual right to belief—a different social plurality with its own code and beliefs.

The fundamental question faced in the Religious Discrimination Bill is this: Is religion good or bad for society? In a multicultural, multi faith and non-faith democracy can we accept that a contest of different religious visions sometimes competing, sometimes collaborating is good for democracy and it can still hold together? Can we accept the right of religious ethnic communities to live by their view of the transcendent beliefs and by the claims on their lives and way of life that secularists may find incomprehensible? Can we accept the dignity of difference even when that difference hurts and offends?

The Exposure Bill on Religious Discrimination is already seeing the cracks, the fears and the clash between different visions of the good exposed. Religious belief and free speech is now bumping heads with offending vilification and maligning others. The secular vision of just two sovereignties in the State and the individual being challenged to make room for other faith sovereignties. Some 35% of students in Australia now attend private schools many of them faith-based so the sovereignty to hire staff who accept that faith vision is not going to be relinquished despite tax-payer subsidies and arguments of church state separation. Likewise, with hospitals. For a secular nation the surprising thing is the size and influence of religion in the social architecture and apparatus of fundamental service delivery. In Australia, of the biggest 25 Not For Profits or charities 22, are Christian faith based. In the USA it is only 10 out of the biggest 25 that are Christian faith based and the UK it is even lower. The Menzies Government chose a different path. Menzies chose to fund the Christian welfare agencies that already existed rather than create a UK style welfare system as embodied in the Beveridge report of post war Britain.

Given historical choices and current reality of religious service delivery it will take the wisdom of Solomon to settle this and gain sufficient consensus. But we are starting to realise that faith is a pillar of multiculturalism and so protection for religious freedoms is intertwined with the survival of multiculturalism. And we want the miracle of multiculturalism, given the prejudice of how we framed our laws post federation, to continue.

Ghassan Kassisieh, Equality Australia

Balancing Freedoms

Note: This is a summary of a presentation given by Ghassan Kassisieh, Legal Director of Equality Australia in October 2019. Since this presentation in October 2019, the second exposure draft of the Religious Discrimination Bill has been released, which has modified some of the provisions in the first draft discussed below. Where there are changes, these are identified in footnotes.

Imagine these 3 women are all patients going to see a psychiatrist in a capital city. The psychiatrist been in solo practice for almost 20 years. He treats around 100 patients a week.


Meet Mariam. She is almost 50. She has depression and has just been discharged from an alcohol detoxification program. Mariam is also a sexual abuse survivor; her stepfather abused her since she was young. She later became married to him. Noting her Lebanese background, her psychiatrist mentions to her that he has attended a church with a significant Lebanese congregation. After listening to her tell her story for about half an hour, her psychiatrist says to her: 'Don't cry, Jesus drank, and you don't need any medication'. He suggests to her that 'she should forgive her stepfather'. And that 'if she didn't go to church and show Jesus that she loved him, she would end up in hell with her former husband'.

Meet Farah. She has a bipolar disorder. She visits her psychiatrist wearing traditional Muslim dress. During a consultation, with her



young daughter present, her psychiatrist tells her that she is 'beautiful and bright, and that there is nothing wrong with her'. He prays over her forehead and draws the sign of a cross with holy water.

Meet Sue. She has Post Traumatic Stress Disorder and is having suicidal thoughts. Her pregnancy was induced at 22 weeks as her child had been diagnosed with a heart disorder, and the child was stillborn. During her consultation, her psychiatrist tells her 'her son was God's will' and suggests that 'she ask for God's forgiveness for her son's death'. She feels sick when her psychiatrist describes the induced birth as an abortion.



Civil and Administrative Tribunal
New South Wales

Medium Neutral Citation:	Health Care Complaints Commission v Sharah [2015] NSWCAT00 99
Hearing dates:	18 & 17 February 2015
Decision date:	
Jurisdiction:	
Before:	
Decision:	
Catchwords:	

"[T]he respondent had by the years relevant to most of the complaints, 2012 and 2013, developed a style of practice in which he encouraged patients to deal with their mental health difficulties by resort to religious practices and customs. He was perceived by some of the patients to be more interested in promoting religious solutions than in dealing with their needs by the methods and treatments in which he had professional training, and which allowed him to practise psychiatry. ... A number of patients also referred to him making remarks which were casual and off-hand involving generalisations about good and bad conduct, and making suggestions to patients about how they might cope or deal with their difficulties in a way that diminished their self-confidence, and they found demeaning."

It sounds far-fetched and extreme, but you don't need to imagine it. In 2015, Dr Sarah in NSW was deregistered for his treatment of 7 patients, including the 3 women referred to. Their stories are reflected in this 2015 decision by the NSW Civil and Administrative Tribunal.

The case is on the extreme end, but it crystallises several issues presented by the proposed Religious Discrimination Bill.¹ Under the current drafting (October 2019), a person in the position of the doctor/psychiatrist in this case could be afforded:

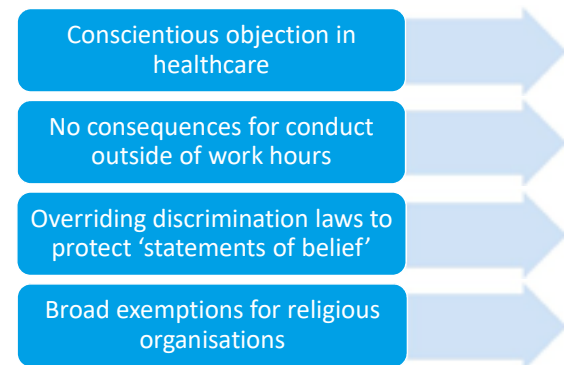
- a right to bring a discrimination complaint on the basis of his religious belief against his deregistration
- in respect of the 'statements of belief' he has made to patients, trumping their discrimination protections under disability, sex, pregnancy, or state-based religious discrimination protections
- if he decided to refuse treatment to anyone because he disagreed on religious grounds with the treatment, a professional body or employer would have a harder time requiring him to provide that treatment
- if he worked at a large hospital, and his employer was concerned about him sharing messages like this on his social media platforms given his standing in the community, his employer would have an almost impossible time requiring him to refrain from doing so.

The case also highlights the vulnerability of individual religious people under the Bill. One of our women, Farah, is a Muslim. If Farah sent her daughter to the local Catholic high school, she would have no protection if she was prevented from wearing a hijab as part of her school uniform, or if she was expelled from the school on the basis of her religious belief.

What does the Religious Discrimination Bill try to achieve?

- On the positive side, the Bill provides protection against religious discrimination in areas of public life, such as employment, goods and services, and education.
- It protects people on the basis of religious belief or lawful religious activity, including having no religious belief and refusing to engage in religious activity.
- But the 'devil' is in the detail. The legislation departs from conventional protections in a number of significant ways.

KEY DIFFERENCES



Conscientious objection in healthcare

The first is to empower health professionals to refuse to provide health services to people on religious grounds. It does that in two ways:

- Where state/territory laws govern conscientious objection, professional bodies or employers are not able to impose additional requirements.
- Where state/territory laws do not govern conscientious objection—which is the vast majority of cases—it says that a professional body or employer cannot prevent or restrict a doctor, dentist, nurse, psychologist or pharmacist from refusing to provide health services on religious grounds.²

In simpler terms, law starts from the position that personal religious views of a health professional can justifiably intrude on your health, or the availability of the required service, before the law will step in and let a hospital or clinic say to its workers: you must treat the person who walks in off the street in accordance with their needs.

This may impact on:

- the woman who seeking the morning after pill
- a man who is seeking access to sexual health services, such as contraception or sexual health testing
- a gay man seeking access to medication that would reduce the risk of HIV transmission
- a trans woman who has been prescribed hormones.

No consequences for conduct outside of work hours

The second is to restrict the ability of large private employers with revenues of \$50m to impose rules that would restrict their employees from engaging in conduct outside of workplace contexts limiting their religious expression, unless those rules are necessary to avoid 'unjustifiable financial hardship' to the employer.³

This sounds reasonable except that:

- the laws do not protect the rights of religious employees in the public sector or in small employers to the same degree
- the laws do not protect the ability of non-religious employees to express the same breadth of views and get the same protection
- the financial test doesn't look at other types of harm, for example to business reputation, or to other colleagues, customers or clients
- it treats statements made by a CEO or a photocopy assistant in the same way, notwithstanding the impact of those statements could vary.

The Australian Chamber of Commerce and Australian Industry Group have described these provisions as unworkable.



Overriding discrimination laws to protect 'statements of belief'

The third is to override federal, state and territory anti-discrimination legislation to protect certain 'statements of belief' from becoming the basis of a discrimination complaint, for example, under disability, sex, race, pregnancy, sexual orientation or gender identity protections.

There are exceptions: statements can't be malicious, harassing, vilifying, inciting hatred etc. or encouraging serious offences. However, it may protect from challenge certain statements based in religion or about religion.

For example:

- Telling an unmarried mother that she should pray and repent so that she does not end up in hell. (Currently, a possible form of marital status discrimination)
- Telling a woman whose child was stillborn that it was God's will (Sue's story above). (Currently, a possible form of pregnancy-based discrimination, or discrimination on the basis of an association with a person with a disability.)

Broad exemptions for religious organisations

The fourth is exemptions provided for religious organisations to discriminate against other faiths or those with no faith, subject to some limitations. Obviously, freedom of religion includes the right to manifest your religion in community with others.

The issue with these provisions is that they don't protect individuals within religious organisations who have different beliefs, or no belief. It puts organisational beliefs before the individual views of people; there is little balancing or proportionality.

The Religious Discrimination Bill should provide a shield against discrimination, not a sword granting a licence to discrimination. Conventional discrimination protections could get this balance right, by providing protection without compromising the rights of others.

'We should not create divisions where divisions don't exist.'

¹ Note: At the time of this presentation in October 2019, the Government had released its first exposure draft of the Religious Discrimination Bill. Some of the provisions referred to in this presentation have been altered by the second exposure draft, although many of those changes have not addressed the adverse impacts of the certain provisions in the Bill and some changes have made those impacts worse.

² Note: Since the presentation in October 2019, the second exposure draft of the Religious Discrimination Bill has broadened this clause to include people who participate in the provision of a particular kind of health service, not only those who provide it. They have also narrowed the provisions to cover only doctors, nurses, midwives, pharmacists, and psychologists.

³ Note: Since the presentation in October 2019, the second exposure draft of the Religious Discrimination Bill has included a new, similar clause which also applies to qualifying bodies that issue qualifications or licences to practice for members of particular professions, trades or occupations.

Note: Since the presentation in October 2019, the second exposure draft of the Religious Discrimination Bill has also clarified that statements which threaten or seriously intimidate a person or class of persons are also not extended protection. However, this suggests that statements which merely intimidate may be protected.

RACISM SUCKS

During this session, chaired by **Dr Nora Amath**, delegates were shown how the world prioritises systems over humanity resulting in discrimination by **Tim Lo Surdo**, **Alan Harris**, **Maker Mayek** and **Dr Maria Pallotta-Chiarolli**. Important messages coming out from this session included the vital point of creating a meaningful relationship with First Nations people—our vision around the future must be centred around reconciliation. People also discussed similar experiences between First Nations people and migrants/refugees, in particular when it comes to being displaced.

Maker Mayek from Mayek Legal Barristers and Solicitors spoke of 'the other'. He discussed coming to Australia as a refugee and his personal experience of living as an African in Australia. Mayek spoke on the difference between personal and systemic racism that is deeply embedded in systems. Discussing the politics of power, he asked why all the MPs in the western region Melbourne are white.

Tim Lo Surdo, Democracy in Colour

'Wealth inequality is at all-time high in Australia and this is exploited by the merchants of hate in our parliament.'

Tim Lo Surdo spoke about work led by people of colour saying: 'Dignity is an essential need of the human spirit'.



Alan Harris, Cultural Infusion

Noongar Elder Alan Harris spoke about the importance of education in the field of Intercultural Understanding and the important work Cultural Infusion is doing in building empathy with the ultimate goal of reducing ethnic and race-based discrimination. He spoke about FECCA continuing to lead on important issues and said 'nothing is more important than building a meaningful relationship with First Nations people' asking for an ongoing partnership with First Nations people.

Harris explained that 'migrants have suffered similar treatments, we as Indigenous people also suffered, have also been displaced'.

'How to bridge the gap between multicultural Australians and Australia's First Nations Peoples?'

- Live by choice and not by chance
- Be motivated not manipulated
- Be useful and not be used
- Make changes and not make excuses



- I choose to excel and not to compete
- I choose self-esteem and not self-pity
- I choose to listen to my inner voice and not to the random opinions of others

In conclusion he asserted 'we cannot predict the future, but we can shape the future. You must invest in it now.'

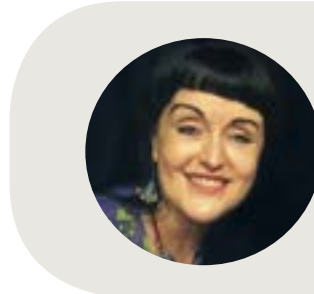
Dr Maria Pallotta-Chiarolli, Deakin University and GSE Tapestry Consultancy

Dr Pallotta-Chiarolli spoke about the research she is undertaking with AGMC (Australian LGBTIQ+ Multicultural Council). Funded by MASC, DPC Victoria, the research is investigating racism and other forms of discrimination in the lives of multicultural, multi-faith LGBTIQ+ Victorians. She emphasised the importance of recognising intersectionality in people's lives.

'Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LGBTQ problem there. Many times, that framework erases what happens to people who are subject to all of these things.'
Kimberle Crenshaw (1989)

Interim findings of the research include:

- Racism, race-based and faith-based discrimination are more prevalent than homo/bi/transphobia except within religious settings, followed by cultural settings.
- Police are rarely contacted to address issues of racism and other forms of discrimination, violence and harassment. The main reasons: the shame and suffering it will bring to their families, even if they are 'out', and the status of their families in their communities; the lack of cultural understanding among police and the lack of multicultural and multi-faith police officers who could work with their families and communities.
- Islamophobia is experienced in most settings, while Catholicism/Christianity experiences discrimination in LGBTIQ settings.
- The majority of the discrimination is verbal abuse, or covert and casual racism.
- The settings with the least discrimination and most acceptance of multiple minority identities and realities are hospitals, other health services, universities and workplaces.
- The major response to discrimination is leaving the place where it occurs and not returning, thereby indicating a strong insecurity with and trust in official channels of reporting and addressing discrimination. Removal of the self also exacerbates any feelings of isolation, marginalisation and mental health concerns as the individual is removing themselves from the very sites that they believe could offer support, security and belonging.



VIOLENCE AGAINST WOMEN: CULTURALLY APPROPRIATE RESPONSES



This session was chaired by **Yasmin Khan** and covered the importance for the wider Australian community to realise that violence against women is not culture specific, the strong taboos around women who speak up in any context, the need to make seeking assistance easier and how services can engage with diverse women to ensure culturally appropriate responses.

Khadija Gbla from Our Watch positioned speaking up about domestic violence as a double edged sword, explaining that 'we are asked to choose safety or be connected to the community/family/ interest of the community. We need to specify that we are not inherently violent. Women not only bear the burden of their own safety but the "face" of the community as well'. Gbla explained that overwhelmingly CALD women make up the statistics of who is being killed due to domestic violence, but white men are doing the killing which is rarely addressed. She further explained that the current understanding of domestic violence doesn't look at the diversity of and in abuse. Things like dowry abuse, FGM, sex being taboo, a lack of community support, are all issues that effect CALD groups but aren't acknowledged. In conclusion, Gbla asserted 'Talk to us! Don't talk about us or talk at us.'

Kani Kenyi and **Rose Karlo**, from African Australian Women's Association identified significant barriers faced by African women in being able to recognise domestic or family violence and disclosing sexual violence. Kani Kenyi and Rose Karlo spoke about a culture gap between mothers and daughters. Originally, girls would turn to cousins and aunts to ask about boys and relationships and sex, but those family links are no longer here after migration. Mothers don't know how to start the conversation and daughters feel too uncomfortable to ask. They asserted that African young women are suffering and are being told that their experiences are not valid, not to complain and not to speak up about things that shame the family and the community.

They informed the audience that The African Australian Women's Association was delivering a domestic and sexual violence awareness campaign to take action in affecting social and cultural change. The project was informed by Talking Empowering Advocating Gatherings (TEA) to provide an opportunity for meaningful engagement. Through their presentation, Kenyi and Karlo challenged taboos by speaking out about the issue and providing a young women's perspective.

**Wendy Lobwein, AMES Australia and Sakina Hassani,
Safe Steps Family Violence Response Centre**



WENDY LOBWEIN



SAKINA HASSANI



Over past decades, Australia has seen rapid developments in the management of violence against women, however, only recently has attention turned to addressing its root causes. The National Plan 2010–2022 articulates the landscape in which prevention work should be carried out and acknowledges that working to prevent violence against women in culturally and linguistically diverse (CALD) communities is critical.

This presentation detailed work by AMES which culminated in development of a common understanding of violence against women in

CALD communities and in the development of a unique leadership course for CALD communities. The program is based on the premise that 1) violence against women is rooted in gender inequality, discrimination and harmful cultural and social norms and occurs in all cultures, and that 2) culture is neither fixed nor an inherent feature of particular individuals or groups, but is shaped and therefore can be changed, by social and economic forces.

#iampartofthechange—a digital poem created by graduates of the AMES Australia Prevention of Violence in CALD communities leadership course

**I AM PART OF THE CHANGE
POETRY CORNERS [2019]**

Gasping for air
Again and again
Every bruise stings
From outside
To in
Like a sinking ship
Cutting through water
I feel the weight of the burden
Of so many sleepless nights
I have always been afraid
Afraid of the long summer days
And as the sun sets
It reminds me
Of the wars of my childhood
When a punch speaks louder
And trauma lasts forever
I have no name
It's my shame
Again and again and again

Gasping for air
Again and again
You're like a raging bull
In a china shop
My screams are as loud
As loud as a volcano or an earthquake
But you can't stop
STOP!

Women, Culture
Pressure, Shame
Silent, Deaths
Broken, Blame
My body knits me back together
But it's never the same
Parts of me remain
Missing
Taken
Stolen
Again and again and again

I'm....Gasping for air
Again and again
I'm like a delicate butterfly
Trapped in a little black box
I Crash
I fall
I try again
Fluttering
Shaking
My heart palpitating
I find the door
But it's never inviting
Inside of me
It's thunder and lightning
Is there anyone out there
Leading the way?
Or is it time for me
To look in the mirror
And say.....
Hey!
There are millions of excuses
But you're either a killer or a saviour!
Take it in
Take it in
Again and again and again

Cause we are
Gasping for air
Again and again
In this silence we ALL break
But have you ever stopped to wonder
Why the victim is always blamed?
Have we all just failed
To stand up for what is right?
Is it really out of reach?
Have we already lost this fight?
Will we keep on turning a blind eye?
Will we continue to deny?
That this violence is part of our global culture
And it's not a lie!

Cause words not spoken
Are apart of the pain
It's time to stand up
Call it out
Again and again and again!

Gasping for air
Again and again
Blinded once
I claim no innocence
Shame and fear
Were sitting in my shadow
But it took death
To ignite
A tsunami deep in me
Cause,
Day by day
The storm of ignorance must be broken
Out of the river
Fresh voices woken
Speaking against inequality
And violence on women
Mingled with words of respect
And Love spoken
There is one chant that's ringing out true
I am part of the change
And so are you!

This poem has been created with 28 emerging community leaders from the AMES Australia PVAW in CALD communities Leadership Course in collaboration with filmmakers, writers, poets and spoken word artists from Some Kind of Squirrel Productions. This project has been made in partnership with AMES Australia and with the kind support of the Australian Government Department of Social Services, Vic Health and The Victorian Government. Keep in touch and watch the video at www.facebook.com/PoetryCorners

Take one action right now! Share our digital poem and be part of the change.

<https://www.ames.net.au>







ALL THE SERVICE PROVIDERS AGREED THAT THEIR ORGANISATIONS PLAY A VITAL ROLE IN PREVENTING VIOLENCE AGAINST WOMEN.

Role of Settlement and Multicultural Services in Supporting Immigrant and Refugee Women Experiencing Violence: Preliminary Findings from Victoria, Australia

This presentation discussed research on how settlement and multicultural services currently support women and children experiencing violence, what factors strengthen or undermine the capacity of settlement and multicultural services to provide support and early intervention and what opportunities are there for the delivery of effective interventions to support women and children experiencing violence through settlement and multicultural services.

Across all types of services, participants identified experiences of family and domestic violence as commonly occurring for their clients and something they regularly encountered in the course of their work. Settlement and multicultural services currently provide support to migrant and refugee women experiencing violence in a number of ways, including:

- Providing education and information about family and domestic violence
- Identifying family and domestic violence
- Receiving disclosures
- Referral to specialist violence-response services
- Working with perpetrators
- Specialist mental health services
- Service providers go well beyond the scope of their role in efforts to support women
- Advocacy

All service providers unanimously confirmed that family violence and/or intimate partner violence is an area of concern among the migrant and refugee women who access their services. However, whether and when women disclose depends on a number of factors including their views on family violence; limited knowledge of, access to and trust in services; visa restrictions and fear of social isolation.

While all participating organisations focused on developing safety plans for women who disclosed violence, support pathways varied depending upon the organisation, the need and severity of the case. All the service providers agreed that their organisations play a vital role in preventing violence against women. They also identified that collaborative case work, strong networks and coordination of specialist services are central to facilitate women's access to support.

However, they face various institutional and systemic barriers that not only obstruct women from disclosing and seeking services but also limit the organisation's capacity to provide support. The barriers included lack of culturally appropriate services and access to culturally relevant resources for clients, language and interpreters; lack of collaboration or networking between services, lack of referral options, systemic/structural barriers including immigration status, lack of housing, funding cuts, and staff limitations—training, limited FV specialist staff, CALD staff.

These preliminary findings from the research identify a number of policy and program implications that if addressed, could strengthen prevention of and responses to family violence against immigrant and refugee women. First, there is clear evidence of the high demand for specialist family violence services. Since the majority of women are referred to specialist services through case managers or counsellors at settlement and multicultural services, there is a need of better staffing at each of these organisations. Second, overcoming the institutional and structural barriers that impede women's support seeking behaviour. Lastly, migrant women's access to knowledge and information around family violence services could be improved through multilingual resources and access to interpreters.

ADVOCATE, ENGAGE AND INSPIRE

Expertly chaired by **Wesa Chau**, this session discussed varied approaches to advocacy, engagement and the importance of collaboration and building on the work of others. **Shankar Kasynathan**, **Shen Narayanasamy**, **Ring Mayer** and **Christina Ai** discussed their take on advocacy and why it is effective.

Shankar Kasynathan from Amnesty International spoke about Amnesty International's My New Neighbour campaign: the neighbourhood led solution to help refugees through Community Sponsorship. He spoke about how this campaign was enacted through communities Australia-wide including Loddon Campaspe and Bendigo. Having a shared goal, Loddon Campaspe Multicultural Services aims to build an inclusive and welcoming space to help resettle people in the region, share culture and deeply connect with the entire community. On his approach to advocacy, Kasynathan conveyed the importance of collaboration and history saying 'Any space we come into, we can learn from those who've been working in that space for much longer before us. Often with the work we do, if we look hard enough, we will find semblances of it that we can build on'.

Shen Narayanasamy from Colour Code and GetUp! spoke of the purpose of Colour Code as a national movement of multicultural, migrant and First Nations peoples for advocacy and campaigning established by GetUp!. She spoke about Colour Code as a platform for members to take action about issues they care about and that affected them such as racism in politics, family reunion processes and English tests for visas. Narayanasamy expressed the importance of people coming together around a shared goal and of collaborating with others.

Christina Ai from Senior Rights Service described their Multi-Modal Engagement Strategies for Older Culturally Diverse People. Ms Ai identified issues for older CALD people including:

- Lack of knowledge of services available
- Cultural issues accessing services
- Language difficulties
- Lack of culturally appropriate services
- Helping family being paramount
- Widows may be unaware of how to engage

Ai explained the importance of gaining trust and engaging with communities to fully appreciate cultural considerations. Some engagement projects were discussed including radio, infotainments and audio-visual resources.



Ring Mayar, South Sudanese Community Association in Victoria (SSCAV)



How Politics Challenge Australian Multicultural Society and South Sudanese Australians.

Beginning with the strengths of his community, Ring Mayar described:

- Positive cultural practises
- Singing and dancing
- Community resilience
- Healing through spirituality
- People in the community come together
- Elders have endless wisdom

Mayer spoke about the serious issues facing the South Sudanese community in Victoria including school dropouts, youth justice, lack of understanding of their rights, family stress, homelessness, youth suicide, addiction and deportation orders on young people. He spoke about the impact of the political rhetoric on the South Sudanese community in Victoria especially around the

time of elections. Mayar described the impact of these issues as anger, fear and frustration. He spoke of family breakups, a lack of appropriate mental health services, identity crisis, lack of voice and under employment. Mayar spoke of the only solutions being community led, preventative solutions including empowerment, education, language teaching and the need for a space of sanctuary. Finally, Mayar added 'How are we going to achieve social cohesion, if there is no acceptance or respect?'



EMPLOYMENT— CHALLENGES AND SOLUTIONS

Consistently employment is sighted as a challenge during FECCA's community consultations around Australia. During FECCA 2019, these sessions focused on the challenges and solutions including innovation, entrepreneurship, mentors and strategy.

THERE'S MORE TO THE GLASS CEILING: CALD WOMEN AT WORK

This session, chaired by **Hina Durani**, aimed at unpacking the unacknowledged barriers to advancement in a profession, especially those barriers affecting women. This session focused on the extra barriers to advancement of being a CALD woman in the professional space. Women on the panel included **Malini Raj**, **Hana Assafiri OAM**, and **Wesa Chau**.

Malini Raj, Head of Strategy, Multicultural Community Banking, Commonwealth Bank, has worked in the Finance industry for 20 years in several domestic and international institutions. She is now Head of Strategy for Multicultural Community Banking at the Commonwealth Bank, a role that allows her to work in her area of passion on a daily basis—promoting cultural diversity and social cohesion.



Whether it is fostering social cohesion through community events or creating a safe, diverse space for Muslim women to share their stories, Ms Hana Assafiri, Social Activist and Businesswoman, is a compassionate and unspoken hero within the Victorian community. She is a tireless advocate for women in the community, a spokesperson for Islamic feminism in Australia and as a long-time Melbourne icon, she is celebrated for both her generosity and success as a businesswoman.

Wesa Chau is CEO of Cultural Intelligence and co-founder of Belonging From The Inside Out, an initiative to promote belonging through leadership programs and workshops, especially for people from a different cultural background. She has been a strong advocate for cultural diversity and gender diversity for two decades. Her work is recognised through a number of prestigious awards, including being an inductee of the Victorian Honour Roll of Women and is a finalist for the Agenda Settle of the Year Award in 2016.

Did you have a mentor and how did they help you?

When asked about professional mentors, Assafiri responded explaining that she has not had a mentor saying 'you need to be what you can't see'.

During your career, what has been your biggest challenge?

When Chau came out of the multicultural sector to be a consultant, she discovered that the private sector is a whole different world and that she needed to find creativity in the work that she does.

Throughout her career Raj discovered that she could find success in a different way than what was expected by her parents. After going on a path of autopilot she overcame her personal challenge of being risk averse to pursue her passion in a role she didn't feel qualified for.

Assafiri's biggest challenge had been the constant quest to try to fit in and conform until she learned the beauty in the dislocation and found freedom there. Now everything she does is unconventional.

Women are still discriminated against, particularly in certain sectors/industries. How does the added complexity of being from a migrant background add to this?

Chau spoke about the need for resilience. She noted that there are 'not a lot of culturally diverse women in politics' and recommend getting involved in politics in any party adding, 'if you don't have people that support you aren't going to change anything.' On political participation, Chau explained 'if you don't join they have their license to do what you don't like.'

Raj responded saying that whilst CommBank is inclusive, investment banking was a different story full of discrimination of migrant women. She recounted a time when working on a deal and doing financial modelling she walked into a meeting with two male colleagues and she was not greeted as they were. Instead she was immediately asked for a flat white. She spoke of other experiences where people were nice whilst building relationships on the phone but once they met her and saw her skin and the relationship changed. Raj confirmed that investment banking is a boys club, and this led to her becoming an advocate of inclusion against conscious and unconscious bias.



Assafiri spoke of discrimination in the women's services sector, somewhere where she had not expected it. Through her experiences she found that the 'glass ceiling continues to be out of reach when it's built on inequalities.' Hana explained that whilst working in the women's services sectors she somehow got 'all the migrants' and was expected to be able to understand all of them despite their diversity. She questions: 'How can I be strategic to not be seen as an angry brown woman?' and 'How do I not get sick and exhausted from suffering because the social justice values they are working for are contradictory?'

Resilience and advocacy

Assafiri explained that healing comes from being in strong communities saying that 'your peers become a source of strength.' She warned that the privileged groups will not take responsibility for others explaining that 'the drivers have to be social justice advocates and protecting and looking after themselves'.

Chau spoke about developing a program called Belonging to assist people who are involved to activism. The program looks at emotional health, so activists don't get sick by learning to understand their triggers and how to use anger to create something bigger and drive change. She spoke about cultural problems when it comes to power and responsibilities within the organisations. Chau, passionate about political representation, explained that 'the most difficult thing is getting the support of political parties' where Party membership is very Anglo with an average age of around 60.

How can we bring people along?

Chau explained that people need to be conscious of intersectionality by accepting and acknowledging the culture at the moment.

Assafiri expressed concern that 'we are no longer curious about people who are different to us' furthering that 'it's about the attitude'. She commented that the system is set up to divide and conquer and that profoundly people don't have platform. Hana suggested to restrengthen at a local level and bring communities together to ensure employment for children and future generations.

Raj suggested that negotiating conversations at work can help influence people but commented that she 'didn't think would have to have the same sexist conversations as in India.'

CULTURAL COMPETENCY IN PRACTICE

This session launched FECCA's report 'Cultural Competence in Australia: A Guide'. You can read the full report [here](#). The report explores the importance and benefits of developing culturally and linguistically diverse workforces and its link with organizational cultural competence, markers of organizational cultural competence and cultural competence training. Skilfully chaired by **Catherine Poutasi**, this session allowed presenters to speak about aspects of cultural competency in their organisation.





**WE CAN ALL
BENEFIT FROM
WEATHER INFORMATION
AND UNDERSTANDING
(BROADLY) WHAT
IT MEANS.**

Providing marine weather safety information to the CALD community

Weather is important to everyone.

- We can all benefit from weather information and understanding (broadly) what it means.
- Some groups and types of outdoor activities are more at risk than others.
- Goal: zero lives lost through natural hazards.

Weather safety for rock fishing

- Rock fishing is a known high-risk activity.
- Some demographic groups are overrepresented in injuries and deaths.
- The Bureau offers translated rock fishing safety educational material.
- Language groups: Chinese (Traditional and Simplified), Vietnamese, Korean, and Bahasa Malaysia.

New translated content now available

- For each of the five languages
- comprehensive webpage
- 'five vital weather safety checks' graphic
- printable information sheet
- Start at: www.bom.gov.au/marine

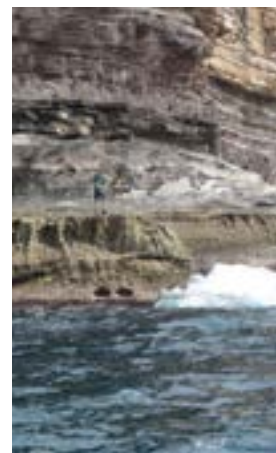
Promotion and engagement

- Limited opportunities for direct engagement with rock fishers in-situ.
- Important role for marine safety agencies and peak bodies.
- Focus on integration and cross-promotion of resources for CALD communities.

The Bureau of Meteorology's Action Plan

To deepen our engagement with CALD customers and to provide accessible, reliable and responsive services that meet their needs and support our objective of contributing to zero lives lost through natural hazards.

- Improve our understanding of the needs of CALD customers.
- Increase the accessibility of our information.
- Expand relationships with partner organisations and improve our reach to CALD community.



Rocio Perri and Dung Tran, Department of Human Services

Building a government department's multicultural awareness and capability

This presentation began with Dung Tran sharing key elements of her refugee story. Dung explained that she left Vietnam on a boat in 1979 at age 5 with her 3-year-old brother. They survived a 5-day journey and made it to a refugee camp on Palawan in the Philippines. After 9 months in Palawan they were adopted by a Canadian family and was getting ready to travel to Canada for resettlement when their mother arrived on Palawan the night before their departure. Dung's story inspired the creation of a multicultural awareness training module in the Department of Human Services, called Multiculturalism: Our Stories (M:OS). Storytelling is an integral component of the package and plays an important role in maintaining engagement whilst fostering deep connection and understanding of differences between participants. The aim of the program is to promote curiosity, conversations and compassion for others.

M:OS is an interactive, dialogue-based, 3 hour facilitated training module that explores the challenges and experiences of people from culturally and linguistically diverse (CALD) backgrounds. It also focuses on the unconscious bias we all have and how this impacts our decisions, judgements and behaviours.

Guest speakers from Islamic and refugee communities are invited to each session to share their personal stories and engage in a Q & A session giving participants an insight into their lived experiences. The sharing of experiences helps dispel some of the myths participants may hear in the broader community or the media.



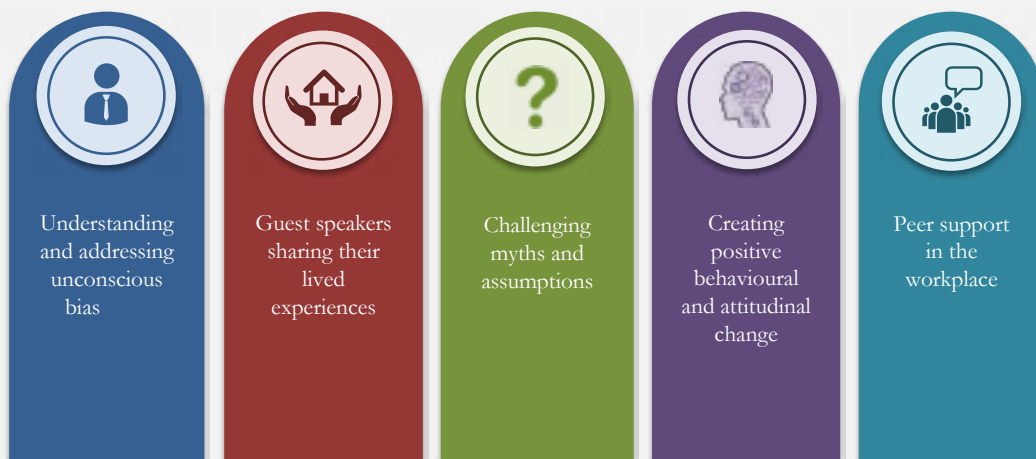
Guided by two skilled facilitators, M:OS encourages open and honest conversations in a safe and respectful space.

Many staff report that this training has been very beneficial in opening their eyes and assisting them to challenge their own beliefs and that of others. They also stated that the strategies taught in the training has increased their knowledge and skills in how to better support peers experiencing prejudice or discriminations.

An independent evaluation has been conducted by a leading Australian University, findings will be reviewed and incorporated in any future versions of the program.

Since the rollout of M:OS in July 2016, the growth each year can be seen in the number of sessions delivered as DHS engaged with and maintained relationships with key stakeholders such as our facilitator network, community and internal guest speakers and business and various leaderships groups to obtain by-ins to enable them to deliver the required sessions.

Multiculturalism: Our Stories

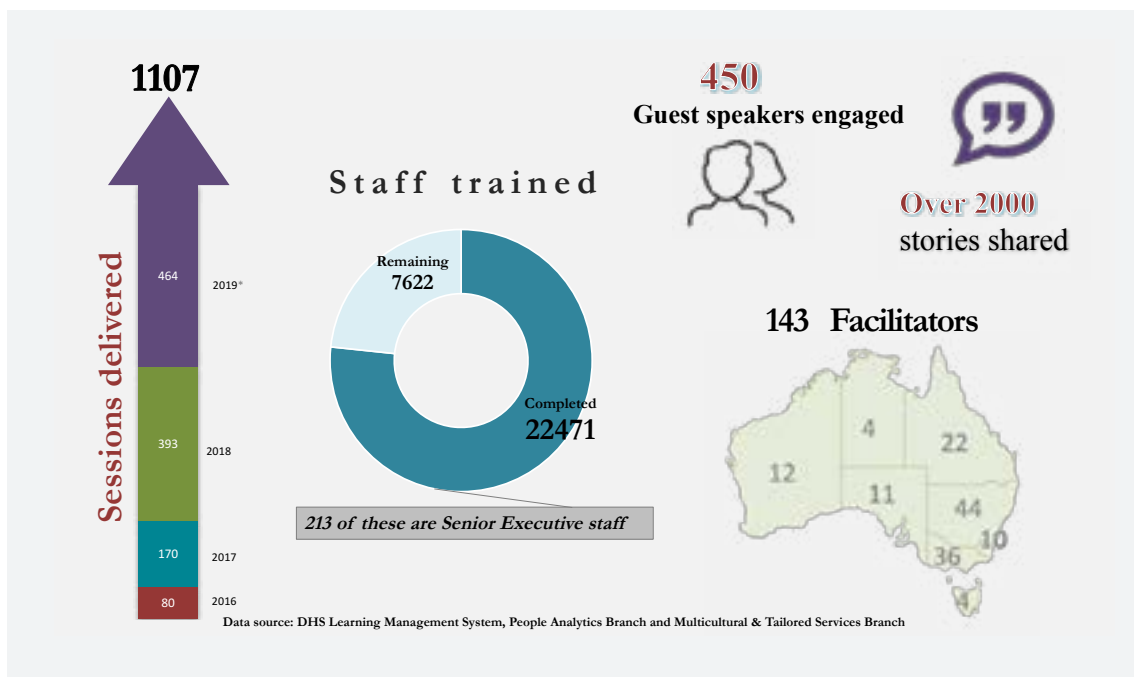


The team have engaged with 450 internal and external guest speakers since the launch of the module to share their stories. Many have been so generous and have returned on numerous occasions to speak. Pre and post session briefings are provided to all speakers and their emotional and cultural safety a high priority during the session.

Currently there are 143 active facilitators across the country. The facilitator network is a microcosm of the broader Australian community, and come from diverse cultural, linguistic and religious backgrounds. Many have personal experiences of being a refugee,

a former asylum seeker or migrant. They are trained in a facilitation technique which uses the appreciative inquiry framework.

Collaboration is underway with their colleagues in the Indigenous and Remote Servicing and Leadership & Diversity Branches to research and develop their next training module. The new Anti-Discrimination and Bystander module will be co-facilitated by a M:OS facilitator and an Indigenous Cultural Awareness facilitator. This will be a wonderful way capitalise on the multicultural and Indigenous expertise and capability in the department.



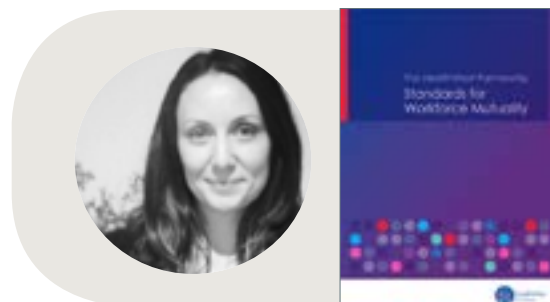
Tanya Sofra, HealthWest Partnership

Workforce mutuality in the health and community sector

This presentation focused on the HealthWest Standards for Workforce Mutuality which were developed to address the diversity gap they observed in the health and community workforce in Melbourne's West.

Six standards for Workforce Mutuality:

- Making it a priority
- Creating an organisational culture
- Building job pathways
- Employing a diverse workforce
- Supporting a diverse workforce
- Improving consumer experience



The Standards are supplemented by other resources like a self-assessment tool and a good practice guide. These tools practically assist in implementing the standards and auditing organisations to identify gaps and strengths.

After completing a pilot with five organisations, the evaluation found that the Standards for Workforce Mutuality were fit-for-purpose, practical, useable, influenced change, provided new insights and increased potential.

IT'S YOUR BUSINESS: INNOVATION AND ENTREPRENEURSHIP

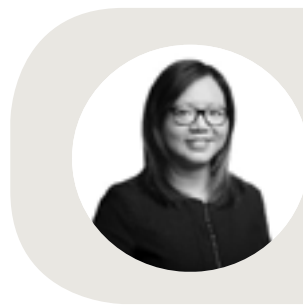
Chaired by **Esta Paschalidis-Chilas**, this session exists because CALD communities are innovative and entrepreneurial. Service providers and ASIC explained their programs/initiatives in this space.

Dr Devaki Monani, Charles Darwin University and **Kwame Selormey**, Melaleuca Refugee Centre spoke about their vision of a world where everyone belongs. A project at the Melaleuca Refugee Centre in the Northern Territory aims at preparing and equip migrant and refugee job seekers between 16-64 to achieve meaningful long-term employment. A range of tools are utilised in the process such as individualised coaching plans and stimulated situations and observations.

Trang Hoang, Vietnamese Women's Association SA

Engagement with Entrepreneurship Discourse:
Social relations, Family commitments, and
Business practices

Trang Hoang began her presentation by outlining the various understandings of entrepreneurship at the macro, meso and micro level.



Macro	Meso	Micro
<p>Global Governance: The Framework For Policy Action On Inclusive Growth (OECD 2018)</p> <p>Australia's Federal Government: Delivering Skills for Today and Tomorrow (Department of Employment, Skills, Small, and Family Business)</p> <p>Boosting High-Impact Entrepreneurship in Australia (Office of the Chief Scientist)</p> <p>State Government (South Australia in focus)</p> <p>SA Entrepreneurship Strategy (Office of the South Australian Chief Entrepreneur)</p>	<p>Business start-up Processes</p> <p>Specific demand</p> <p>Support Services</p>	<p>How do migrants present themselves as an entrepreneur concerning their understandings and aspirations of work due to their prior life history, social relationships and family circumstances?</p>

Ms Hoang spoke about the lived experience of the CALD community with family responsibility starting up a business and developed the following key messages:

- Facilitation of 'entrepreneurship' for families must be purposefully shaped, driven, and with socio-cultural specific insights
- Career mentoring and business coaching are related but should be treated differently in terms of career development
- Intercultural engagement and engagement with diversity should be educated and experienced in the entrepreneurship support design.

Diana Steicke and Duncan Poulsen, ASIC and Small Business, Australian Securities and Investments Commission

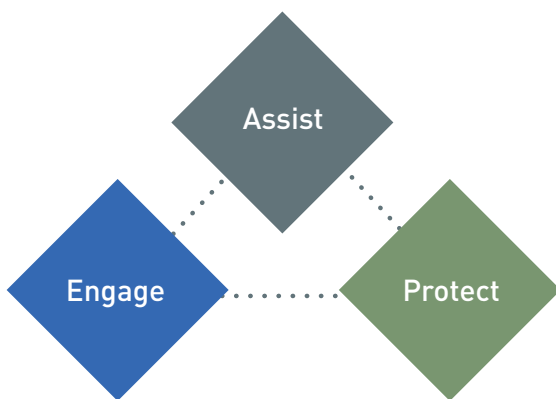
Increasing the engagement and accessibility of ASIC's information, tools and resources to CALD populations

ASIC's vision is to focus on efforts and initiatives to help small business succeed as a key driver of the Australian economy. It's Small Business Strategy 2017-2020 outlines its approach to engage, assist and help protect small business.

- **Engage:** To understand and respond to challenges and opportunities faced by small business
- **Assist:** Through our registry services and by providing information and guidance
- **Help protect:** Through surveillance, enforcement and policy work

CALD Small Business Project

With an increasing number (one in three) of small businesses being set up or operated by members of culturally and linguistically diverse (CALD) communities, ASIC is seeking to provide better accessibility of information on small business resources, as well as increasing awareness of ASIC to CALD small business communities. Our aim is to work with community partners to assist small businesses by providing easy to understand information so that they operate lawfully.



ASIC is implementing a pilot a program in Victoria in the first instance focusing on the Chinese, Vietnamese and Arabic speaking communities. If successful, a recommendation will be made to roll this program out to other states and/or other CALD communities. ASIC is getting its 'Running a Small Business in Australia – What you need to know' booklet translated into Arabic, Chinese and Vietnamese. It is also partnering with the ATO and Victorian Small Business Commission to run workshops in Victoria from February to May, 2020.

Moneysmart Website

ASIC's Moneysmart website seeks to improve the financial literacy of all Australians by providing a range of tips, tricks and resources on topics such as 'borrowing and credit' and 'managing your money' and it has information published in 26 languages. One of ASIC's most comprehensive CALD resources is a Money management kit for community settlement workers, available on MoneySmart, that includes factsheets as well as audio and photo stories in 16 languages.

ASIC's First Business online modules (and app) are available to download (at no cost) from the MoneySmart website, and are aligned to a Cert IV level of academic competency. There are eight First Business modules, including Getting Started, Business Planning and Support, Information on Laws and Regulations, Insurance and Tax. Each module includes a scenario to put everything in context, reflect on, and help grow a business idea, and an activity to apply new knowledge.

For more information contact:
Duncan.Poulsen@asic.gov.au



Clarissa Adriel, Migrant Resource Centre, Tasmania

Social Enterprise and Hybrid Approaches to Employment Outcomes

Social enterprise is led by an economic, social, cultural or environmental mission consistent with a public or community benefit. It trades to fulfil their mission, derives a substantial portion of their income from trade and reinvests the majority of their profit/surplus in the fulfilment of their mission.⁸

There are 20 000 social enterprises in Australia and employment outcomes is the most common social enterprise purpose (34%) by targeting a specific group.

Hybrid enterprises integrate both mission and market activities as interdependent in their core operations.⁹

The Migrant Resource Centre, Tasmania note the following settlement specific employment challenges and opportunities:

Personal barriers <ul style="list-style-type: none"> • Low English and/or digital literacy • Low social and/or cultural capital 	Workplace barriers <ul style="list-style-type: none"> • Unconscious bias and discrimination • Few work experience opportunities
Contextual barriers <ul style="list-style-type: none"> • Shifting economy requires higher skills • Limited value of Job Active¹⁰ 	Costly impact <ul style="list-style-type: none"> • Delays obtaining employment • Underemployment • Deskilling • Wage gaps¹¹

MRC Tas Catering

MRC Tas Catering is a social enterprise that exists to offer on the job training, work experience shifts, wrap around support and commercial viability. The training at MRC Tas Catering focuses on kitchen hygiene and cleanliness, kitchen orientation and basic knife skills. Participants are offered training in small groups, with wrap-around support, including workplace English and vocabulary support for clients with English as a second language, education about worksite procedures

and WHS, feedback on their work performance, job references, and links to external work and training opportunities. The employment program includes assessment, taster shift, formal work experience shifts and then an opportunity to volunteer or referral to external work experience and employment opportunities.

From the initial participant evaluation, the average participant was a 42 year old woman. Their expectation from participation were reported as work, English, technical skills, social skills, service skills. 92% of participants were satisfied with the work experience and 100% would recommend it to a friend. 96% reported they gained skills including 72% improved English skills and 33% improved service skills. Following the program, 100% of participants felt their goals are now achievable and 90% are clear on their next step. The evaluation showed that 40% of participants had secured casual work, another 10% had applied for jobs.

Scale matters. How to do it.

'Scale is defined as the most effective and efficient way to increase social impact based on its operational model, and to satisfy the demand for relevant products and / or services.'¹²

There is a place for all sectors and all business models that can complement current employment programs. Targeted social enterprises that integrate market and mission (hybrids) support employment outcomes. Hybrids can work within and replicate the status quo but sometimes transformation or disruption is needed. Finally, build in evaluation and think about scale from the start.

THE EVALUATION SHOWED THAT 40% OF PARTICIPANTS HAD SECURED CASUAL WORK, ANOTHER 10% HAD APPLIED FOR JOBS.

⁸ Social Traders (2016) Finding Australia's Social Enterprise Sector (FASSES). <https://www.socialtraders.com.au/wp-content/uploads/2018/02/Fases-2016.pdf>

⁹ Bull, M. & Ridley-Duff, R. (2018) Towards an Appreciation of Ethics in Social Enterprise Business Models, Journal of Business Ethics, volume159. https://www.researchgate.net/publication/322783957_Towards_an_Appreciation_of_Ethics_in_Social_Enterprise_Business_Models

¹⁰ Refugee Council of Australia (2017) Not Working: Experiences of refugees and migrants with JobActive. <https://www.refugeecouncil.org.au/jobactive-report/>

¹¹ Et. Al.

¹² OECD (2016) Policy Brief on Scaling the Impact of Social Enterprises: policies for social entrepreneurship. <http://www.oecd.org>

WORKING IT OUT: EMPLOYMENT SOLUTIONS

We all know that employment is rated as a huge challenge amongst most communities. This session, chaired by **Mirta Gonzales**, looked at issues around employment for migrants and refugees.



Settlement Council of Australia

Recognising Overseas Skills and Qualifications: A Barrier to Settlement

Suresh is a taxi driver in Alice Springs. Suresh is originally from Kerala in Southern India. He and his wife came to Alice Springs around five years ago, via stints in the UK and a few other countries. Having trained in the UK, Suresh's wife was able to take up a medical position at the local hospital. Suresh is a radiologist, who has worked in hospitals across five countries, and there's a great need for him at the Alice Springs hospital too. But he can't work there because his skills aren't recognised in Australia. It would take at least 4 years, at a cost estimated to be somewhere between \$70,000 and \$85,000, for him to retrain for the qualification he already has.

The Settlement Standards

Australia is recognised internationally as a leader in delivering settlement services that are innovative, culturally appropriate—and successful. SCoA works with their members to measure and benchmark those services and help members to share information about the programs that work best in a set of 'Standards'. These are the areas of life that are critical for humanitarian entrants and other migrants to transition to life in Australia.

The employment standard recognises the importance of work in the settlement journey, and the barrier this presents to so many humanitarian entrants and other migrants. One of the barriers to successful employment outcomes is having skills and qualifications recognised in Australia. Without this, new migrants and their families can become entrenched in poverty and disadvantage, taking on low paid work. Many settlement services have developed programs and partnerships to navigate these challenges by for example:

- supporting them to develop an understanding of Australian workplace culture and laws by running orientation sessions, providing practical information and developing opportunities for people to experience Australian workplaces firsthand
- helping them to prepare for Australian workplaces by offering 'hands on' support with resumes, cover letters, job applications, interview skills, etc, and
- supporting them to understand and navigate the complex system of employment services, and the professional bodies responsible for recognising qualifications.

Unlike most OECD countries, where migrants tend to be less qualified than the native population, in Australia, around two-thirds (65 per cent) of recent migrants have a high school qualification or higher prior to their arrival. Of these, around three-quarters had a bachelor's degree or higher, 14% had an Advanced Diploma or Diploma and close to 10 per cent had a Certificate level qualification. Despite this, many new migrants and refugees work in jobs below their skill and qualification level, often in low skilled and low paid jobs. This has been confirmed by several studies, including by the International Organisation of Migration and the OECD showing that 30 per cent of highly skilled migrants in Australia are employed in positions below their formal qualification level. Migrants are 42 per cent more likely to be overqualified than other Australians.

In 2016, the Characteristics of Recent Migrants survey (CORMS) revealed that only a third (33 per cent) of permanent arrivals from 2006-2016 had their post school qualification recognised in Australia. Further, only a little over half (53 per cent) used their highest overseas qualification in their first job, despite over 90 per cent finding employment within their first or second year after arrival. This suggests most were overqualified for the jobs they could get.

Not being able to practice your chosen profession, that you have invested time, energy and money into, leads to disillusionment, loss of self-esteem and a decline in mental health. Studies have proven that underutilising migrants' skills leads to ongoing feelings of sadness, depression and loneliness. There is little research about the financial costs of overqualification, but we know that people who do not have their skills recognised are more likely to get stuck in low paid work with fewer prospects for increasing earnings over time, more likely to move in and out of employment and their lifetime earnings and savings are going to be much lower than they should be.

Migrants' skills and qualifications have potential to significantly benefit the Australian economy—if people are able to make the most of those skills and qualifications. This is well understood across Government, the settlement sector, and the people who are on the receiving end. While there is no national data, Deloitte Economics estimated that better use of migrant and refugee skills in Queensland could improve the Queensland economy by \$250 million over ten years.

Systemic causes of overqualification

There are three main systemic causes of migrant overqualification.

1. (Complexity) The framework for skills recognition is complex and poorly communicated to recent arrivals.
2. (Cost) Recognition is costly and inaccessible for regulated professions.
3. (Oversight) There is no external body which oversees skills recognition.

Migrant overqualification adds to other barriers such as lack of Australian work experience, familiarity with Australian work culture and English language proficiency, as well as racism and unconscious bias. Germany has simplified the process of understanding foreign skills recognition through the 2012 Recognition Act and a range of practical measures. There is an online portal, called 'Recognition in Germany', which is a 'one-stop-shop' for all information on skills recognition in eleven languages. These changes saw an increase in applications for foreign skills recognition from 10,000 in 2012 to over 23,000 in 2016 and 83% of these applicants received full or partial recognition.

What else could Australia do?

While settlement services support their clients' qualifications through a range of programs, they are not universal and only go part of the way to helping people into the work they are qualified to do.

1. People need accurate and accessible information about the skills' qualification landscape before they make the decision to migrate to Australia. Too many people arrive without understanding that, if they are to work in their trade or profession, it may take some years and can be very expensive.
2. There needs to be a single body to make sure that skills' recognition is fair, reasonable and affordable.
3. Job placement services, like JobActive, need to be incorporated with settlement services that understand the employment barriers faced by humanitarian entrants and other migrants, and can offer the specialist expertise that they need to retrain and find employment that suits their skills and qualifications, or gives them a pathway there.





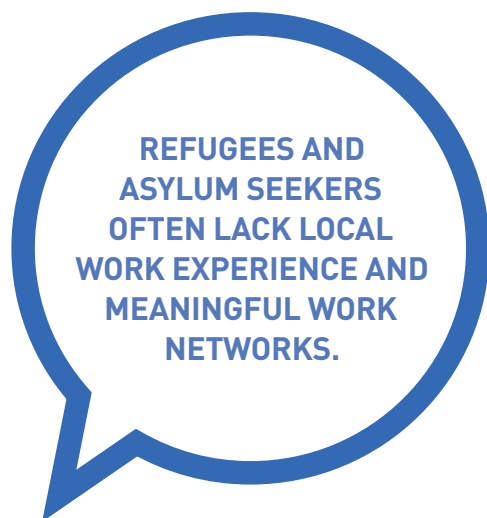
For a better engagement of the refugees and asylum seekers in the Australian workforce

What it means to be a refugee from a War-Torn country

A person who arrived as a refugee from a War-Torn country has endured and escaped a crisis including witnessing the loss of a friend or a family member. They have lost belongings, their community, homeland, culture and personal identity, control of their future and their community, social and cultural capital and the ability to communicate with those in power.¹³

The symptoms of the problem include:

- isolation of ethnic groups
- delay in participating in the development the Australian economy, i.e. less than 35% of refugees from Syrian and Iraqi backgrounds are working
- working in exploited or slave like conditions.
- prolonged process of healing from mental illness of those who came from war-torn countries.
- having a segment of the community that is less integrated in making this mosaic community a better place to live in.



Causes of the problem

Refugees and asylum seekers often lack local work experience and meaningful work networks. Successful outcomes of job finding and preparing to work schemes are rare and the processes are quite lengthy. Work experience opportunities are generally based on personal relationships which for new arrivals have not yet been created. Internship programs are not applicable to refugees and migrants due to their level of language proficiency and age requirements. Similarly, volunteering programs are not training or employment pathways. Mentoring programs that have been developed by government departments and councils rely mainly on volunteers and don't often reach refugees and migrants.

Refugees and asylum seekers often have limited exposure to local culture of workplaces, limited English skills and a limited chance of further vocational training and many factors contribute to this problem. Cognitive and psychosocial barriers like literacy in their mother language and motivation to learn English combined with logistic barriers like pressing concerns in obtaining food, shelter, money and visa security, eligibility for classes and feeling safe effect engagement of refugees and asylum seekers. The transition between two spheres of preserving heritage and cultural identity against adopting a new culture along with trauma and PTSD and other factors such as age, gender and isolation also effect engagement of refugees and asylum seekers.

Currently the English programs do not address the specific learning needs of refugee and asylum seekers, work placement programs are torn between the work and industrial regulations and government funding requirements and the job finding schemes and mentoring programs are not attractive or effective enough. To solve this problem Australia needs work experience programs incorporating work experience and learning English, work preparation schemes that are realistic and flexible and English language programs that are suitable for the learning needs of the clients and trigger the healing process.

¹³ Enriquez-Watt, M. (2018) An investigation into quality teaching and learning practices for training volunteers for adult refugee and asylum seekers ELT, un published PhD research proposal for the School of Education at Edith Cowan University.

Sulal Mathai, Ignite Potential Inc

Creating Pathways to Careers

Ignite Potential is a not-for-profit organisation incorporated by migrants in 2018 to assist new migrants coming to Northern Territory with a vision to assist migrants professionally in the provision of settlement, employment, training, social enterprise opportunities and to establish their life to integrate well into Australian socio economic and civic life.

The onboarding and mentoring for skilled migrants' program aims to make the migrant integration faster leading to positive employment outcomes.



Onboarding is a one-day program covering all tools of trade for a smooth transition with skills for work including creating a personal brand and developing self confidence

Cultural competence training is an online training course aimed at building capability around cultural diversity in the Australian workplace.

The three months of ongoing mentoring support is a one-on-one coaching service to support self-discovery, identify skills gaps, to job search and interview coaching

To deliver this project, Ignite Potential collaborated with Australian Red Cross, FairWork Ombudsman, Treeti Consulting—Entrepreneurship facilitators and other industry leaders.

Outcomes

- This project has been funded by the Federal 'Fostering Integration' grant.
- 8 out of 11 participants (73%) from the first batch are successfully employed in their profession within a month after the three-month program
- Diverse group—from five countries and seven different professions
- Feedback from participants are exciting

Seizing the opportunity

Currently there is an underutilization of skills and experience in Australia and there is a need for Government's continued support in collaboration with community based organisations. It is incredibly important to have a whole-of-government regional settlement strategy for unified approach across Australia to foster inclusion and a sense of belonging. This strategy would lead to a boost for regional migration and must include open for collaboration and resource sharing.

Big picture

Australia is an innovation nation and we need to tap into migrant talent. We must see skilled migrants as reasonable risk takers and value their input. If harnessed, migration talent will have an enormous economic impact.

Chris Lacey, Multicultural Communities' Council of Illawarra



The Illawarra's transition to service-based industries in healthcare, education, defence industry and knowledge services (IT, finance, higher ed) are now driving skilled-migration to the region. The nature of work in the Illawarra region is changing and this brings new challenges for new migrants who historically found ready access to employment in mass manufacturing, the Port Kembla Steelworks, textiles factories, the mining industry, and small business.

There is a need to support newly arrived migrants in understanding the nature of work in Australia and how it is changing. This change has wider impacts on community cohesion as employment models have shifted from mass employment where new migrants easily met and interacted with a wide range of people, to more independent contracting and 'gig economy' jobs where there are fewer community connections made through work. The importance of supporting workers to make sense of the changing nature of work in Australia: information overload, developing purpose, focussing on relationship and 'soft' skills transferrable to most workplaces, overcoming systemic and practical barriers to participation, continuous learning and mentoring is key to continued successful settlement in the Illawarra.



Educating workers about their rights to fair conditions is of increasing importance as a result of declining unionism where historically such information was made available in workplaces to ensure non-discriminatory practices, WHS issues and minimum pay rates.

YOUTH

One of FECCA's key advocacy areas is around young people from migrant and refugee backgrounds. In particular, FECCA has a focus on education and employment opportunities for CALD youth. Based on an online survey conducted by FECCA, considering education as an important stepping-stone towards securing meaningful and sustainable employment, youth issues became a major theme for the FECCA 2019 Conference.

From the numerous abstracts received about the issues faced by CALD youth, intergenerational gaps, youth employment, and youth leadership were selected to be discussed more deeply.

TALKING ABOUT YOUR GENERATION: INTERGENERATIONAL VOICES



This session was chaired by FECCA CEO, **Mohammad Al-Khafaji**. He is a product of many youth leadership programs and has built a strong network of mentors throughout his career. The speakers for this session were **Carmel Guerra OAM**, CEO of Centre for Multicultural Youth, **Amiel Nubaha**, Youth Leader, and **Cammy Lu**, Youth Leader. Both Amiel Nubaha and Cammy Lu have volunteered with CMY.

Whether in the media or in the public sphere, the differences between younger and older generations is often discussed an intent to divide and generally does not represent both voices equally. FECCA's aim with this session was to foster an open and honest discussion between young, up and coming leaders and their mentors. Both groups shared the same objectives of striving for social cohesion and supporting their cultural communities.

The session began with a discussion around the meaning of success and how it has changed through generations. Cammy observed that her parent's idea of success was grounded in practicality; receiving quality education and pursuing a rewarding career. However, many young



people today define success as a feeling of progression and growth. For Cammy Lu, success meant seeking happiness and finding a career path that brought her fulfilment.

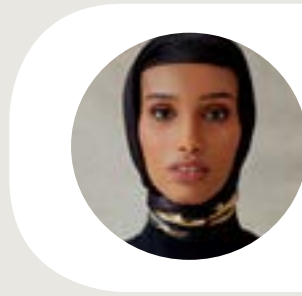
Ameil Nubaha shared his experience as a youth leader who wanted to uplift the young people in his community. He explored the idea of servant leadership, calling on young leaders to place their egos aside and focus on the needs of their communities. Being part of one of Australia's new and emerging migrant communities, he spoke about young people feeling alienated from both their ethnic communities and the broader Australian community as neither place can fully understand their unique challenges.

The panel stressed the benefits of involving young people in decision making roles and encouraging their creativity in the workplace. Young people should not be viewed as a liability and intergenerational gaps should be acknowledged. This helps to encourage a two-way flow of communication and ideas.



**YOUNG PEOPLE
SHOULD NOT BE VIEWED
AS A LIABILITY AND
INTERGENERATIONAL
GAPS SHOULD BE
ACKNOWLEDGED.**

GETTING A FOOT IN THE DOOR: YOUTH EMPLOYMENT

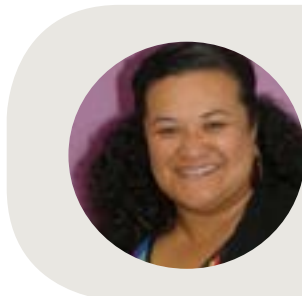


The 'Youth Employment' session was very popular with conference delegates. FECCA has conducted numerous consultations around issues faced by young people who are trying to get their foot in the door and secure their first job. This session was chaired by **Waqas Durrani**, FECCA treasurer and MCoT Chair. He has been a prominent advocate for youth and migrant issues in Hobart since his days as a student at the University of Tasmania. Issues such as working visas, workplace rights, and entering the workforce were addressed by the panel.

Hanan Ibrahim, a Melbourne-based model, made history by becoming the Melbourne Fashion Festival's first ever hijab-wearing model. She spoke about growing up in a country where she and her siblings were able to communicate with the wider community, but their mother could not. Many migrant children can relate to the experience figuring out everything from resume writing to translating at doctor's appointments by themselves. Hanan highlighted that entering the modelling industry is incredibly competitive for anyone, but she faced additional barriers due to be African and observing hijab.

A key take away from the session was that employment services and job providers need to offer a tailored approach to young people who are looking for work. Currently, young people from CALD backgrounds face rigid barriers when trying to enter the workforce, job providers have only been adding to these barriers and have done little to be flexible. Providers should 'start with the person and where they are, not where the system is at'.

Mellisa Silaga, Ethnic Council of Shepparton



Mellisa Silaga spoke about the chain of limited education and poverty faced by Pacific Islanders who migrate to Australia. Many Pacific Islander families, especially those who have migrated from New Zealand, must work around restrictive visa regulations and face high costs and waiting times when attempting to become an Australian citizen. Prior to the Special Category Visa changes of September 1994, Australia and New Zealand had agreed upon a Trans-Tasman Travel Arrangement. This gave New Zealand citizens and Pacific Islanders access to working and education rights. Further changes to the visa system have included NZ citizens needing to apply for permanent residency to allow them to access social security citizenships, apply for citizenship and access financial assistance for higher education. PR visa costs can range from \$1,700-\$1,160 for children and adults. This has had an impact on education levels and access to secure, long-term employment.

Ms Silaga also spoke about the unbroken intergenerational chain of limited education and poverty exploring how visa status and limitations impact on parents' education and job opportunities. This will again limit the youth's opportunities: they know about their parents' limitations, feel a sense of responsibility to their family, they sacrifice themselves for others combined with isolation for regional youth and limited opportunities.

SOLUTION & FUTURE



❖ Breaking a cycle takes ONE + VILLAGE

- ❖ Finding those who believe in your vision
- ❖ Build a network of support from your community
- ❖ Create and implement your program
- ❖ Move forward
- ❖ Always remember where you came from
- ❖ Repeat



❖ Know Your Roots Program

- ❖ For PI youth and peers
- ❖ Grow Understanding & better transition into living in Australia – Regional Victoria.
- ❖ Support schools better work with PI students
- ❖ Support PI students to find ways to achieve their dreams after High School
- ❖ Support families in navigating a better future for their child(ren)

❖ Future?

- ❖ Implement program State/Nationwide
- ❖ Provide a safe space for PI NZC and other communities to gain the support they need to break cycle
- ❖ Financial Support to provide PI-NZC students with Educational Finance support and pay-it forward for future student(s)

Gini Ennals, Surjen Magar and Te Ka Myee, Students Against Racism

Surjen Magar and Te Ka Myee Paw from Students Against Racism spoke about their experiences with TasTAFE. Students Against Racism is a group of students from diverse backgrounds based at TasTAFE. They shared the difficulties they had faced when applying for internships or entry level jobs, having to work 'twice as hard as local students' even to get an interview. The Students Against racism have designed workshops that are focused on exposure to workplaces and improving employability. This included taking tours of potential workplaces, taking part in mock interviews, shadowing employees, participating in work placements and proof-reading job applications. The biggest lessons Surjen and Te Ka Myee learnt from this experience was how much harder they had to work than local students. They were able to boost their confidence by taking part in these workshops and have built a small network that they previously did not have access to.

Te Ka Myee: My cultural background is Karen which is an ethnic group from Burma which is where I was born. I came to Australia when I was 11. I went straight into a mainstream primary class with no English skills. Last year I did an introductory course in Aged Care and some other subjects for Year 12. When I finished, I thought I would do a childcare course, but I was feeling a bit nervous about my language levels, my ability to write the assignments and what pathway would be good for me. I was a bit lost. I didn't have all the information I needed, and I didn't know, what I didn't know.

At the beginning of this year, I decided on the Young Migrant Education Program at TasTAFE. Luckily for me, this year there is a new project, Pathways to Opportunities and this is how it works:

The 20 students in our class have a group called Students Against Racism. We present cultural awareness workshops that include sharing our personal stories, explaining different cultures and religions, and exploring the impact of racism. We have presented to lots of schools and TAFE and uni classes as well as to workplaces. This year we have been trading our workshop for work exposure opportunities like specific training or work placements.

The project is funded by the Tasmanian Government. We have a teacher and project officer working with us and it is integrated into our English course. The things we learn in the classroom, we put into practise when we deliver the workshop and go into the workplaces.

When I tell my story, I can feel that the audience is with me. I am proud that I'm teaching them, and I am the expert. This has given me confidence in myself and my background. I want to pass this on to the next generation. At the end of the workshops, I look around and I feel that they see me, not just how I look but something deeper, they feel what I feel.

In return for our workshops, the organisations we present to have to give us something back. This part of the project has been incredible. We have learned first aid with a nurse, gone for mock interviews with real employers who told us their hiring secrets. We spent a day as a police recruit and I've done 3 lots of work placements—at Subway, as an aged care worker and as a community development worker. All of this has been eye-opening—a new word that I have added to my vocabulary.

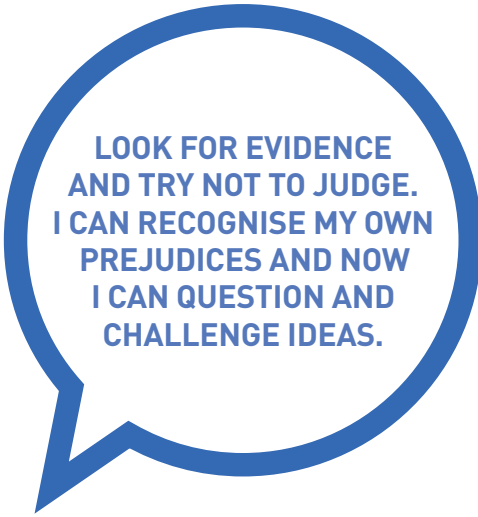
I have gained so much—confidence, skills, the ability to talk and work with people from all ages and all backgrounds, even people who are scared and misinformed about why migrants and refugees are settling in Tasmania. I have talked to them all. The most important lesson for me has been learning to take risks.

Now I jump at opportunities. Let's work with the police, let's train job providers, let's speak at a big conference—sure thing, I'll give it a go.

People have treated me as part of a team, as an equal, as someone with knowledge, experience and unique skills... I am valued and needed, and this has changed how I see myself and my future. And my big news from last week—I got a part time job at Subway and I will start tomorrow.

Gini Ennals: teacher with the Young Migrant Education Program at TasTAFE and coordinator of Students Against Racism explained the Pathways to Opportunities in further details:

1. Southern Tasmania has the one of the highest youth unemployment rates in Australia—approximately 17%. We have few entry level jobs and there are young people who want to know more about the hidden jobs that they can't see. How would Te Myee have known about community development jobs at Tas COSS if she never got to see behind the scenes?
2. Our transition statistics out of our education programs are not good. When young people are connected to a school, a teacher, a program they have support but when that course finishes, they can end up treading water for a while, hitting dead ends and feeling a bit lost. They don't know who or what to ask so they don't and can give up. The longer this goes on, the more energy and hope they lose.



**LOOK FOR EVIDENCE
AND TRY NOT TO JUDGE.
I CAN RECOGNISE MY OWN
PREJUDICES AND NOW
I CAN QUESTION AND
CHALLENGE IDEAS.**

Over the years TasTAFE has had more workplaces requesting Students Against Racism workshops. *This is great—we get to build understanding in our community plus the young presenters gain skills and confidence (as a teacher this is what is important to me).* But there was another interesting outcome. At the end of the workshop, people were so impressed by the young presenter’s flexibility, resilience, sense of self, and ability to adjust to new situations, (basically the soft skills that many employers need), we started getting offers of work placements, training opportunities and even jobs coming in. I did what I could but following up on these leads required lots of time and energy. We were not capitalising on this rush of empathy and feeling of connectedness nor the opportunities they were offering.

Basically, the funding and the programs were not getting everyone across the ‘job ready’ line.... But..... we could see that extra support while students were doing their foundation course and supporting people through that transition time could have real results. They did take a while to develop and we quickly learnt strategies for finding a way around barriers—changes in personnel, timeline blow outs, as well as the huge responsibilities some of our young people carry, didn’t hold us back. We have all developed excellent problem-solving skills and like most great projects there has been a steep learning curve.

As a teacher I didn’t see the ins and outs of how a business organisation worked but now we are all so much more aware of the reality of the workplace. The exchange—the cultural awareness workshop for employees in the workplace being traded for work exposure opportunities for the students—has been the key. Constantly asking for jobs, work placements, a tour, some time, can be draining, you feel indebted but being able to offer something that is valued. Working out what they can give us in return is empowering. Every young person involved is aware of this. They have something to offer and not many people can do, what this group does.

Surjen Magar: I was born and grew up in a refugee camp in Nepal. My family is originally from Bhutan, but they had to leave because of political oppression. I went to school in the camp and wasn’t aware of the things I didn’t have. I grew up in a strong community and as kids we had a lot of freedom. I arrived in Hobart when I was 13 and started school. I finished school last year and wanted to do nursing, but I wasn’t accepted. I did a certificate in aged care which I passed but I realised my language skills were not really at the required level and I was too shy to ask questions. I was always worried about my pronunciation, my grammar, the way I wrote and if I really understood people. I was the person who said ‘Yes, I understand’ even if I didn’t. This gives you a lot of stress.

I got stuck. I tried another course. I didn’t cope. I dropped out. I got a job doing pizza delivery which has helped with money and I have learnt a lot about working but it isn’t a job that I want to do for the rest of my life. In April, I enrolled at TAS TAFE to do more English and joined the Students Against Racism group. Straight away I connected to the other young people. We are from different backgrounds, but we are all trying to improve our English, so it was okay to ask questions and admit you didn’t understand. The English classes have helped me a lot but doing the workshops and having all the opportunities we get in return has really expanded my skills and confidence. Now, I am stronger in who I am and talking openly and honestly about the impact of racism has made me feel more in control of what people think about me.

Sharing my personal story with different audiences, standing up and talking to strangers in a language that is not my first was scary. The first time I wasn’t sure if they would laugh at the funny bits or concentrate on the serious bits but when they did, I felt so connected. I had control of the language, my story and how they were seeing me. In my story I say, ‘We have to mix, accept, grow’ and that is what I am doing.

I used to have a lot of misinformation about other cultural groups. I didn’t think about information critically, I just believed the stereotypes. Learning about this has opened up a new way of looking at things. I look for evidence and try not to judge. I can recognise my own prejudices and now I can question and challenge ideas. There have been many other positive outcomes. Doing a good workshop, being taken seriously has given me power. I am a better student and have matured in many ways. The highlight for me has been our work with the Queen Victoria aged care home.

We have to deal with racism when we look for jobs so we need to find ways for people from multicultural backgrounds to be seen as people not just a resume which might come with ‘difficulties’.

I want part time work in the aged care industry, and I will apply for nursing again. If I get in, great but now I have a plan B and a plan C. As they say, ‘You have to be in it, to win it’ so I will put myself out there and if I don’t get it, I have the strength to deal with setbacks. I will work out why, take it as a positive and find another route... because I have got what it takes.

Karen Bevan, Settlement Services International (SSI)



In her presentation, prepared by Kylie van Luyn, Karen Bevan spoke about the employment pathways designed for multicultural youth by SSI. SSI take an integrated approach to supporting newcomers and other vulnerable Australians to prosper. Their service delivery approach is genuinely person-centred, strengths-based and tailored to ignite potential in everyone.

SSI's experience in providing employment services in different parts of metropolitan Sydney and Illawarra, and to people from culturally and linguistically diverse backgrounds has highlighted that many experiences a common set of barriers, albeit with multiple dimensions and individual differences.

SSI draws on our existing networks, delivering employment programs in collaboration with the well-established partnerships we have with other specialist services, employers and local supports as needed. With our strong connections to CALD community organisations, SSI leverages existing partnerships to establish culturally appropriate services, identify suitable participants, and provide participants with pathways to paid employment or to other relevant support services. Our service commitment to all of our

clients is to work collaboratively with other services to best meet their needs.

Collaboration with employers forms a crucial part of how we deliver employment outcomes for the people we support. During 2018-19 we worked with more than 110 employers. These partnerships provide a win-win for all parties. Participants secure meaningful, sustainable employment, while employers gain access to a diverse and often untapped talent pool.

SSI offers recruitment advice and pre and post placement support that is tailored to the unique needs of both the business and their candidates. For example, many newcomers to Australia don't perform to their full capacity during traditional recruitment processes due to barriers including limited English literacy or a lack of knowledge about local workplace practices. In addition to working with clients to overcome these challenges, SSI supports employers to understand how to successfully introduce diversity and inclusion into their workforce and tailor their recruitment processes to address unconscious bias. This includes, for example, swapping traditional telephone screening for a face-to-face workshop, where candidates can demonstrate soft skills relevant to the role, such as teamwork and the capacity to take directions.

SSI now delivers three employment programs in partnership with our member organisations. This local delivery model has proven highly effective and allows us to provide tailored, local support for a large cohort of the people we support. With the Refugee Employment Support Program (RESP), for example, we can offer employment support to newly arrived refugees in their local areas by subcontracting to a number of our member

Barriers to employment

- Disrupted educational history and/or a lack of formal training suited to local employment markets
- Low level English proficiency
- Lack of recognition of overseas qualifications and experience
- Lack of knowledge on local work opportunities in their local area
- Lack of confidence, and capacity to penetrate open employment without support
- Insufficient life skills or self-confidence to compete in a competitive process
- Discouraging history of being "forced" to apply for inappropriate positions without clear goals, guidance or support
- Lack of access to alternative pathways to employment, particularly for unskilled, unqualified or inexperienced individuals
- No/minimal local work experience or access to references
- Discrimination and stigmatisation



organisations. Drawing on our in-depth recruitment and employment experience, SSI supports our members to develop their own skills in this area, building on their existing expertise in working with newly arrived communities. We regularly convene delivery partner forums to share best practice, take an active role in developing training materials, and share job vacancies acquired through our network of corporate and employer partners. The SSI Employment and Enterprise Services team provides individually tailored employment support that generates real outcomes for refugees, people seeking asylum, youth from disadvantaged backgrounds, long-term unemployed people, people with a disability, parents, and people living in social housing.

SSI has supported young people aged 15 to 24 to overcome barriers to employment through the government-funded Youth Placement and Pathways Project (YPPP) that ended earlier this year and Smart, Skilled and Hired—Youth Employment Program (YEP), which began in June 2017.

- **Youth Pathways & Placement Project:** 121 total young people commenced in the pilot and 61% then transitioned to employment, with over 90% were young people from CALD backgrounds. 100% successfully completed work experience with SSI social enterprise. All young people in the program were provided a comprehensive assessment of skills and abilities to form their tailored support plan, of which 98% were engaged in some form of work readiness training linked to their career goals and soft skill development. The combination of work experience and intensive supported assisted many young people into genuine employment pathways, with 85% of young people receiving interviews for positions and 74 participants securing employment.

- **Refugee Employment Support Program:** addresses the challenges that are experienced by people from refugee backgrounds and people seeking asylum in finding sustainable and skilled employment opportunities. The program is focused on community-based solutions to employment through the involvement of local employers, organisations and other non-government organisations (NGOs) to connect eligible refugees and people seeking asylum with training, support and jobs. RESP is an outcome-based program and is targeted at the job-search needs of refugees and uses innovative delivery models to support participants

To address these challenges, and to provide these young people with genuine local opportunities for meaningful education and training and access to sustainable employment, SSI uses its highly successful social enterprise (SE) model to provide participants with the work experience, skills and confidence that most are lacking. SSI's investment in SE aims to build commercially viable businesses that create a safe and supported training and work experience environment for people to build skills, confidence and local industry knowledge.

There is clearly so much more we as service providers, communities and advocates can and should be doing to improve the experiences of young people from CALD backgrounds seeking employment and providing the support they require to achieve sustainable employment. But it doesn't end there, we also need to consider how we are supporting and educating employers on the benefits of a culturally diverse workforce and how they can create genuinely inclusive workplaces, where young people from CALD backgrounds will be welcomed and given opportunities to succeed and reach their full potential.



SUPPORTING TOMORROW'S LEADERS: YOUTH LEADERSHIP

This session focused on hearing from the many young people and youth leaders who are a part of Australia's multicultural communities. This session was chaired by **Nadine Liddy**, National Coordinator at the Multicultural Youth Advocacy Network (MYAN).

Tamara Bismi started the session with a powerful and moving recount of her own journey from Afghanistan to Australia. In her own words, she went from being 'a girl with a dream to a woman with a vision' as she used the services offered by the Multicultural Communities Council Gold Coast (MCCGC). The Lead the Way program helped her build youth leadership skills and empowered her by connecting her to like-minded peers. What makes the MCCGC program stand out is the equal significance that is given to Indigenous cultures and histories. Participants learn about the traditional owners of the land alongside celebrating their own cultures.

Kris Palidis, Kenny Tran, Loar Deng, Savindhi Perera-Jainudeen and **Rukaiyah Abdullah** from Ethnic Communities' Council of Victoria (ECCV) highlighted the Intercultural Young Advocacy (IYAL) Leaders Group. IYAL aims to bring together a diverse group of younger generation leaders to provide a voice for multicultural Victoria, ensuring continuity and relevance of the ECCV.

Kenny Duke, Multicultural Youth Queensland


Kenny Duke, Senior Manager for Community Engagement and Development discussed her organisation's programs for supporting up and coming young leaders. Multicultural Youth Queensland, (MyQ) is a youth-led state-wide body run by Access Community Services that provides targeted services, programs and projects that improve the lives of Queenslanders aged between 14 and 30 years. MyQ is also the Queensland representative for Multicultural Youth Advocacy Network (MYAN), Australia's only

national peak voice and network representing the needs and interests of young people from refugee and migrant backgrounds. MyQ Youth Council is a state-wide network of young leaders that provide advice on issues affecting young people from culturally diverse backgrounds in Queensland.

MyQ offers nine youth leadership modules that have been developed by CMY and represent MyQ in various forms:

- National and State panels, sometimes international
- Consultations, roundtables and provide expertise
- Feedback to Government
- Storytelling
- Work with young people from their communities and whole community
- Run facilitation of focus groups, young leader forums and organise forums like the inaugural Youth Matters Forum

Mary Harm and Racheal Kirabo shared their experiences on being on the MyQ Council and the various platforms it has given them as young leaders of their community.



MYQ YOUTH COUNCIL IS A STATE-WIDE NETWORK OF YOUNG LEADERS THAT PROVIDE ADVICE ON ISSUES AFFECTING YOUNG PEOPLE FROM CULTURALLY DIVERSE BACKGROUNDS IN QUEENSLAND.

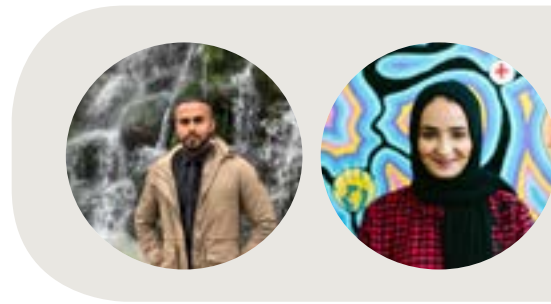
Ali Albattat and Mariam Mgoter, Ethnic Council of Shepparton

Ali Albattat and Mariam Mgoter, Project Officers from the Ethnic Council of Shepparton, discussed the experiences of their families seeking refuge in Australia. Together, they started the Youth of Colour and Culture (YCC) in Shepparton and have organised panels to discuss issues of racism, discrimination, identity and belonging with their peers. According to Albattat and Mgoter, common challenges faced by young people in Australia include feeling isolated and underrepresented in the wider community. YCC is able to create a safe space in regional Victoria to allow young people from different ethnic backgrounds to gather and discuss what is important to them. YCC is now well-known in Shepparton for their involvement in the community and their passion for existing and emerging social issues.

If I was to ask most of you what you were doing or where were you when 9/11 happened, I believe those old enough can easily recall their where about on that very dark day. If you ask me where I was or what I was doing on the 15th of March 2019 I can also easily recall and would think most for you can remember where you were. The reality is, if I was to recall every dark hour or day, I would have to remember most days as my people are victims of ongoing terrorism everyday around the world. What made the Christchurch attack significant wasn't the fact that the terrorist was Australian, because western intervention in my homeland has killed over 106,348 and these are just the known statistics according to the BBC.

What made Christchurch unique was the response from the New Zealand leadership, Jacinta Ardern who set the standard for true leadership at the highest level. Another fact that made Christchurch unique for my people was the fact that our families left war-torn countries to be safe however, we were reminded that what made us unsafe back home was a result of the injustice and unequitable systems running and our safe space was the threat itself, bigotry, racism, discrimination and xenophobia.

This day was the day we united and knew we had to speak up for humanity. Mariam and I, alongside several active Greater Shepparton community members came together and organised a community event that opened up the conversation to unpack terrorism. The event saw over 300 members of the community come together, it consisted of an open panel which dissected topics such as fundamentalism, political corruption, hate speech vs free speech, racism, discrimination, identity and belonging. There was an opportunity for those that attended to have an open conversation amongst themselves around the issues and ways our community can be supportive daily. This made us feel the need to speak out and have a safe space



to express our views. The positive reactions from local youth and the community was a starting point that boosted our confidence to create social change. We knew that this will not happen unless we unite and speak with a loud voice that can be recognised locally, nationally and hopefully globally. One voice turned into two and then became 60 voices named the Youth of Colour and Culture (YCC). The 60 voices are made up of inspirational youth from greater Shepparton who come from multicultural backgrounds that have a common goal which is to have a voice that can initiate change. It was the first step for many of them, but they were all motivated to continue this journey.

As social work students we share core values of human rights and social justice, we are also community members who believe in equality and equity. It is exactly that what we are aiming for. Before we are Australian/Iraqis or whatever label we are given or give ourselves; we are also citizens of the world and we believe that all human beings despite their differences deserve humane treatment and equal opportunities. Our core goals are to create a society, nationally and globally, where there is a place for the voices of minorities to advocate for and drive positive change in our communities. We aim to promote social cohesion and improve youth leadership. Our aims are:

- Promoting social justice: to ensure that everyone receive essentials for a good life, such as food, shelter and clean water, adequate health care, to protect from discrimination, to promote economic equality and to improve education opportunities
- Equality and equity: to ensure people with diverse and complex needs don't fall into to cracks but receive opportunities and support suitable for their unique needs
- Enhancing the voices of minorities: to ensure history is not being repeated and the inhumane and discriminatory actions and attitudes are being implemented today
- Youth leadership: to build the resilience and skills in leadership that can help combat present and emerging catastrophes.



Common challenges youth faces face include racism, discrimination, identity issues, culture and society. Thus, we created the YCC as a space for youth to come together from different ethnic backgrounds and those who are isolated from the community.

With the ongoing support from the Ethnic Council of Shepparton we have managed to expand this group and fund its programs and mentoring sessions. We have run sessions focused on human rights, cultural issues, mental health and creating pathways. The youth are linked with mentors and inspirational speakers to receive ongoing support and a continuity of progress.

The aspirations of the YCC are to change attitudes within CALD and broader communities by creating pathways for representation on various levels of leadership. We also aim to recognise the outstanding work by the YCC and challenge the existing institutional structures to be inclusive and equitable.

The way we are hoping to achieve this is through using a strength-based approach to identify the strengths of CALD youth such as their resilience, hospitality and social cohesion. These assets are apparent in our YCC as they have continuously demonstrated outstanding leadership skills,

teamwork, empathy, vision and cultural intelligence. Further building on those skills can help ensure that we have a future generation of community members, professionals, parents and partners and leaders on a national and international level that are highly trained, competent and socially aware.

We have youth that are Iraqi, Afghan, Turkish, Syrian, Sudanese, South Sudanese, Congolese, Filipino, South African, Samoan and Indian. Constructive communication amongst the youth can tackle negative aspect of culture and build on positive aspects. Bringing their diverse perspectives and knowledge to the table creates an environment amongst the youth where they can learn from one another.

One element of our work is the empowerment of women. Out of the 60 members of the YCC, 46 of them are females who are strong minded, vocal and advocates for social change.

We have shared our message in the hopes to spread awareness through the voices of our youth. We live in a world where lots of work needs to be done to combat injustice and inequality. Our youth have so much potential, but they cannot do it alone. If we only change our attitudes and perspective, then together we can create collective social change.

HEALTH AND WELLBEING

IF WE DON'T COUNT IT, IT DOESN'T COUNT: CALD DATA

The issue of CALD data has received increased attention over recent months. This session, chaired by FECCA staff **Daniel Coase**, sought a conversation towards accurate and comparable CALD data in human services. The session panellists agreed there is a longstanding issue with consistent and comparable CALD measures in administrative and survey data and in research. FECCA supports the comments on the data issue made by the Shadow Minister in the opening session.

During the session it became clear, through the contributions of the ABS and the AIHW, that achieving improvements will be a lengthy and complex process, involving securing agreement as to what the ideal measures will be, making a business case and seeking an appropriate mandate from all governments to proceed. FECCA proposed facilitating further conversations on this issue and will consider convening a national forum as the first step.

Jennifer Dobak, from the Australian Bureau of Statistics, looked at Australia's history and how the statistical standards have been applied over time. She also explained and elaborated on the Multi-Agency Data Integration Project (MADIP)—a cross-portfolio project linking nationally important datasets to maximise the value of existing public data for policy analysis, research and statistical purposes.



Brian Cooper and Dominic Golding from National Ethnic Disability Alliance (NEDA)

Delving into the tricky issue of measuring diversity, Dominic Golding explored questions such as 'what makes a person CALD?' using himself as an example, Golding asked 'am I CALD':

- Born overseas
- A child refugee raised in Mt Gambier
- Only speaks English as his first language
- Parents' ancestry is English/French/German
- Chinese ancestry

Brian Cooper looked at the policy issues of CALD data noting that current approaches only deal with linguistic diversity and not cultural diversity. To ensure an appropriate measurement of CALD, the focus in a definition must allow for cultural context. A suggestion from Brian Cooper was to develop a CALD flag in data collection to allow for self-identification. Currently, a question asked by many Australians when speaking of CALD data and services is 'what about me?' Where do I fit in? According to Brian Copper, in current data collections there is an overcount of non-CALD and undercount of CALD of approximately 1.4 million persons.

Looking back at the history of Australia and the White Australia policy, Cooper linked CALD data to belonging—those who belong are insiders while those who do not belong are outsiders—and noted how the White Australia Policy still influences how CALD is viewed by Government and non-government entities: 'To be a barbarian is to be identified with a class of persons through a series of rules for inclusion and exclusion through labelling. This labelling is derogative

when applied to those groups considered to be non-conforming in any way.' Often, Cooper noted, the expression of CALD is used as a mechanism to separate and label the 'other'.

What constitutes CALD:

- those who do not have English as their first language regardless of place of birth or
- those whose English is their Language and are born in a Non-Main English-Speaking Country (MESC).

The emphasis in CALD services is to focus on those born overseas at the exclusion of those born in Australia or have a language other than English. This means that the following categories are excluded:

- those are on Temporary Visas and their dependents
- those born in Australia speak English but have parents born in a Non-MESC
- those born in a refugee camp or even on a boat
- an intercountry adoptee
- children of parents who believe in assimilation and tell you to speak English as a child growing up or you refuse to identify to your parents' cultural background.
- children of parents who are both migrants and come from different nationalities and ethnicities
- 1.5 generation and only really speak English at home yet you culturally identify to your parents' background.
- AN AUSTRALIAN BORN English Speaker.
- 2nd gen plus'

Nikki Schroder, Australian Institute of Health and Welfare

Nikki Schroder from the Australian Institute of Health and Welfare (AIHW) also spoke about data within health and welfare. The Australian Institute for Health and Welfare (AIHW) produce authoritative and accessible information and statistics to inform and support better policy and service delivery decisions, leading to better health and wellbeing for all Australians. They are focused turning data into useful information and telling the broader story.

Ms Schroder explained the Metadata Online Registry—METeOR: Australia's repository for national metadata standards for health, housing and community services statistics and information—with over 600,000 definitions about data and an infrastructure required to ensure systems are collecting data according to a shared understanding of definitions. METeOR also supports the National Minimum Data Set obligations set out by a range of agreements.

Where possible, national data collections implement definitions based on national standards.

Examples of CALD data elements defined in METeOR include:

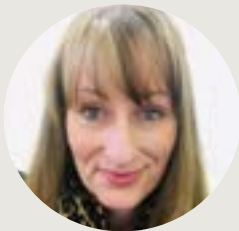
- Main language other than English spoken at home (Australian Standard Classification of Languages)
- Proficiency in spoken English
- Country of birth (Standard Australian Classification of Countries)
- Indigenous status
- Preferred spoken language
- Preferred written language
- Interpreter service required
- Type of interpreter services required

MENTAL HEALTH DOESN'T DISCRIMINATE

Ruth Das from Mental Health Australia chaired this session on mental health issues in CALD communities. She started by elaborating on the Embrace project: a project run by Mental Health Australia and provides a national focus on mental health and suicide prevention for people from culturally and linguistically diverse (CALD) backgrounds.

The take out from the presentations on mental health was the general lack of data relating to mental health and CALD communities as well as need to take into account the diversity within diversity. Presenters included **Dr Josefina Antoniadis, Michael Camit, Dr Devaki Monani, Jesusa Helaratne, Memoona Rafique** and **Dr Sundram Sivamalai**.

Dr Josefina Antoniadis, National Ageing Research Institute



Depression has been dubbed the common cold of psychiatry because of the high prevalence rates. While uptake of services in general is poor, CALD communities use mental health services at half the rate of the general community, access services late and end up hospitalised. Understanding how care trajectories are shaped through the influence of social processes provides insights not only into how and why people enter care, but also how people navigate their local worlds to gain access to the resources they need as they progress through their care journey. Through qualitative research, this study, exploring health seeking behaviours and depression among Sri Lankans and Anglo-Australians, sought in-depth understandings of how the social context shape care seeking. The aim with the research was to examine the interplay between culture, social networks and health seeking behaviours.


Delays were commonplace across groups and care seeking was often delayed for months and for some, years, and only at a crisis point was care sought. The attitudes and beliefs permeating through social networks were highly influential in care decision making.

It emerged that the choice to engage with care existed on a continuum; from independent choice to guided/supported choice to the extreme where independent choice was removed by either family or system. The research found that some participants from both Sri Lankan and Anglo-Australian communities made the decision to 'go it alone'.

Choices to seek help were commonly underpinned by the desire to keep mental illness private and many were explicit about negative attitudes and lack of mental health literacy in their networks, which in turn shaped their choice to seek professional help alone—again emphasizing the how social networks implicitly modulate care seeking.

Differences emerged in those who were guided in dealing with symptoms of depression; some received support from family, but also friends. The choice to seek care was in some instances instigated by close network supports when participant had delayed care seeking themselves.

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Conversely, in the Sri Lankan community there tended to be a reliance on Kinship networks and friends were not mentioned as instrumental in initiating care. In some cases, family members took over the navigation of care seeking with the participant coming along for the ride. This primarily happened in the early stages but for some through management as well. In both communities this 'take-over' was often appreciated by participants.

However, for some, in particular for younger Sri Lankans, this take-over of agency led to protracted journeys in and out of informal and formal care. This demonstrate that people often experienced a lack of agency in navigating their illness journey possibility reflecting cultural norms of filial piety respect and devotion within families

17% Sri Lankans and 10% Anglo-Australians had been involuntarily admitted to hospital. In the hospital setting choice was removed as formal networks of medical staff took charge. A sense of loss of agency and choice was consistent across communities in these situations.

While family and friends were main supports at the early stages of care initiation the research found that as people progressed through their care journey, they became increasingly selective in their choice of discussion partners; they started boutique shopping for compatriots who were perceived to have shared lived experience or have expert knowledge.

Compatriots may be influential in the early stages of the illness career, but often emerged at the management stages of the participants' depression where new relationships were forged

Some highlighted that the support provided by his compatriots in hospital, and indeed post-hospitalization, had greater therapeutic benefit than any other treatment received.

In conclusion, social networks were found to be important in the initiation of health care. The decision to seek care typically occurred on a continuum of agency and choice ranging from independent choice, to supported choice to coercion and hostile takeover of agency. Many described selectivity of health discussion partners where possible, often due to perceptions of stigma and low mental health literacy of depression within the intimate social networks

An important secondary network—the compatriots—emerged. These bespoke networks were by some considered more useful relative to other social networks based on ethnicity, kinship and culture. The research further noted subtle but important differences in network activation with Anglo-Australians turning to both friends and family whereas Sri Lankans, particularly younger participants, relied predominantly on family in the initiation of care

This study highlights the pivotal role social networks have in shaping care initiation and management, but also how poor health literacy and stigmatising attitudes flowing through such networks curtail care initiation emphasising the need to continue to efforts to raise mental health literacy in the general community, but also the pivotal importance of interventions tailored to South Asian migrant groups, targeting in particular parents and older generations to facilitate timely and appropriate care initiation and management of depression in young adults.

The findings further highlight that patients living with conditions such as depression would benefit from receiving interventions to address their symptoms, but also have strategies in place to either mobilise compatriots in existing networks, or alternatively facilitate engagement with compatriots creating a solid support base which in turn may improve service uptake, adherence and recovery. In particular, in the Sri Lankan diaspora where many patients rely on kinship ties for support, engaging and working with the community may provide a bottom-up approach to start addressing low levels mental health literacy and stigma which is a main deterrent to engage with mental health services.



With the support from Michael Camit, NSW Multicultural Health Communication Service, Charles Darwin University, Jesusa Helaratne, SESLHD NSW Multicultural Health Communication Service

In 2018, the NSW Multicultural Health Communication Service commissioned Dr Devaki Monani at Charles Darwin University to undertake a literature review on the topic of 'Enhancing Mental Health Literacy for Women from Indian backgrounds in NSW'. A follow up presentation was delivered at the FECCA conference. The presentation focused on developing good practice outcomes for a South Asian women health literacies project. This project was based on knowledge from current data showing how it is not possible to determine whether immigrant and refugee communities are benefiting from mental health system reforms. Most mental health research does not include migrant and refugee samples. Major barriers to increasing the understanding of mental health issues in migrant and refugee communities are community stigma, specific context and triggers and lack of CALD data.

For the purpose of wider FECCA readership of Mosaic, key considerations emerging from the literature review are shared here.

Migration of Indians to Australia began once the White Australia policy was lifted (Jakubowicz and Monani, 2010) but it was not until John Howard introduced the skill migration policy that the Indian population in Australia flourished. By 2007, the Indian international student population and the subsequent flow over of granting permanent residency meant that Indians were now calling Australia home (Jakubowicz and Monani, 2010).

It is important to consider diversities within Indian and South Asian communities. There are 22 states in India and each of the language groups speak distinct dialects, have their own traditions and understandings of both health and mental health which are brought with them to Australia. According to the Australian Bureau

Statistics (ABS), in June 2016 there were a total of 468, 800 (1.9% of the total Australian population) migrants settled across the big cities in Australia, out of this 159, 652 (0.7% spoke Hindi at home) whilst 132, 496 (0.6%) identified speaking Punjabi at home (ABS, 2016). There is anecdotal evidence especially from the rise and building of large temples such as the Swami Narayan Hindu Temple in Sydney that there is an escalation of Gujarati speakers in Australia which mirror the numbers in the United Kingdom. So, it is recommended that Hindi, Punjabi and Gujarati are the three groups that need to be considered from India.

The 2018 literature review contributed and built on Minas et al (2013, p.18) aspiration of developing research and practice responses on mental health using a culturally inclusive framework. In doing so, it responds to the call made by Minas et al (2013) on giving voice to individual communities in the mental health research realm rather than focusing on 'aggregate' research findings on ethnic communities as a 'whole' in Australia.

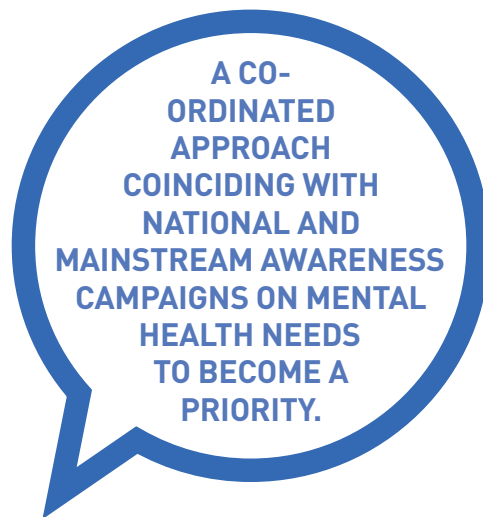
A second contribution that the literature review presented was the robust evidence of research stemming on South Asian, Indian women's mental health and migration from the UK, Canada and the US. The majority of Indian migrants in Australia arrive as skilled migrants and are generally economically and socially advantaged compared to refugees but the migration experience itself can trigger mental health concerns and challenges such as 'acculturation stress', 'economic distress', and 'loneliness'.

Australian and overseas findings suggest that cultural understandings and stigma stemming out of cultural expectations continue to be the greatest barriers for Indian women's articulation of mental health, mental illness or mental disorders. The proposition that mental illness can be cured through religious and spiritual healing dominates the preferred pathway of understanding about mental health and mental illness within the Indian community. Therefore, the literature review is of value and significant to this body of knowledge on Indian women's mental health literacy.

There needs to be planned policy agenda and co-ordinated campaigning around mental distress and the pressure of identifying the gender early in pregnancy for women of Indian backgrounds. Studies have revealed the increasing pressure for Indian women to give birth to male children, this is true for Indian migrants in Australia. Dr Christophe Guilimoto, an international gender expert for the United Nations on gender selection recently commented on SBS Hindi (2015) Australia that the Australian bureau of Statistics registered 1,395 missing female births during 2003-2013 among Chinese and Indian communities in Australia. Studies and awareness campaigns need to be developed around the mental health issues of Indian women accessing pre-natal health services particularly around depression and distress related to the pressure of giving birth to male child.

It is important to acknowledge that 'Indian migrant depressed' mothers are likely to get caught up the legal child protection system (Monani, 2015), where the lack of early identification of these issues may lead to the removal of Indian children.

Finally, media coverage on mental health issues in the Indian community in NSW and countrywide is selective and spear headed by



few community leaders. A co-ordinated approach coinciding with national and mainstream awareness campaigns on mental health needs to become a priority. For example, the mental health awareness month in Australia falls each year in October and there is great potential in thinking forward about campaigning during this month with the Indian community. Translations of mental health pamphlets is the first step; however, it is important to initiate, engage and sustain conversations that require a longer-term vision to respond to the mental health of women in the Indian community.

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Memoona Rafique, Relationships Australia South Australia



Memoona Rafique presented the work by Relationship Australia South Australia (RASA) and PEACE (Personal Education And Community Empowerment) Multicultural Services on peer support services for people affected by blood borne viruses (BBV) and gambling problems looking at the efforts, risks and benefits. Ms Rafique emphasized the how PEACE acknowledge the strengths, passion and positive influence people with lived experience have on others and wanted to use this in their work on gambling and people affected by blood borne viruses. There was also an understanding about the lack of data, information and clarity about the prevalence of BBV, gambling and gambling problems within multicultural communities.

What PEACE has learnt is that that for many multicultural communities BBV and gambling problems are associated with stigma. PEACE also find that effects from BBV and gambling problems include increased isolation and depression, substance abuse, physical health, family disputes and domestic violence. Barriers to seeking help were related to lack of information and awareness, shame and stigma, denial, pride, lack of trust and confidentiality issues. PEACE also learnt that service models are not always meaningful and relevant to people's circumstances. Further, there was limited knowledge and information of BBV, gambling help and mental health services. This meant that communities were suspicious of government owned and funded initiatives.

Over the last decade the RASA Consumer Voice Program have recruited several consumers from CALD background (male and female, young and older, from established communities and from newly emerging community). These were used to help educate the community that recovery is possible and to address stigma.

CALD people affected and/or at risk of gambling problems are often confronted with issues related to their migration and settlement experiences including:

- Language barrier
- Low health literacy and understanding the welfare system
- Experiences of trauma
- Financial issues
- Stigma and discrimination
- Isolation or low level of supportive network
- Chronic illness can be viewed as a disability

Meaningful services can only increase the opportunities for CALD people to participate in peer support. The quality of support and care can only be enhanced when we attempt to address issues as per the Maslow's hierarchy of needs (self-actualisation, esteem, love/belonging, safety, physiological). This can only be achieved when we work together with everyone involved such as service providers, family members and significant others.

To build sustainable CALD specific Peer Support Services one must consider what stigma actually means to the community, provide community education and build the capacity of the targeted community to address their own stigma, enhance the understanding and meaning of seeking help, and positively promote the role of people with lived experience.

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Dr Sundram Sivamalai, Ethnic Communities Council, Victoria

Dr Sivamalai spoke about the disparity between Indigenous and non-Indigenous Australian emotional well-being. Emotional well-being is the channeling of emotions in a positive way to move forward in life. For Indigenous Australians, this relates to their connections with land, culture, ancestry, family, community, spirituality and physical health.

Research by Australian Institute of Health and Welfare (AIHW) demonstrates how the emotional well-being of Indigenous health is much lower than for non-Indigenous; Indigenous Australians who are employed tend to be better in the emotional well-being state than the unemployed; Indigenous Australians with higher level of education tend to participate more in cultural events and celebrations and finally, Indigenous Australians who are victims of crime or threatened by violence tended to have lower levels emotional well-being.

At present (2014), our Indigenous Australians still suffer from poor emotional well-being in contrast to non-indigenous Australians. Poor emotional well-being relates to mental health concerns and can lead to experience of stress, anxiety, depression, etc. and subsequently to poor physical health as well.

Strategies to address the low emotional well-being of Indigenous Australians include (from Dudgeon et al 2012):

- community connectedness, strengthening the individual and rebuilding families with community-based programs with cultural sensitivity

- community healing activities program: e.g. men's healing projects, Stolen Generation healing projects
- community safety and support programs for emotional well-being of Indigenous people
- suicide prevention and workforce support programs
- mental health planning, social and emotional well-being programs
- traditional Healer's programs

Some examples of Indigenous Specific Programs include:

- cultural continually and healing program—improved wellbeing and reduced youth suicide
- culturally competent mutual health program—improved service usage
- Hip Hop program—improved self-esteem of young people
- Boomerang parenting program—improved interaction between of mother and child
- Marumali program—improved the stolen generation emotional and social wellbeing

An ongoing challenge in addressing emotional well-being among Aboriginal and Torres Strait Islanders people is the lack of well-evaluated Indigenous specific programs.



INCLUSION IN HEALTH AND WELLBEING

Access and equity for all Australians are essential factors to consider when it comes to inclusion in health and wellbeing. In this session, chaired by **Tina Karanastasis AM**, the presentations and discussions centered around ways to include CALD communities in the NDIS and the importance of language services and appropriate health literacy for CALD communities.

Karen Bevan, Settlement Services International (SSI)



In her presentation, prepared by Pascale Pias, Ms Bevan explored innovative approaches to NDIS access by CALD communities.

The latest available figures show that in 2015, 4.3m (18.3%) Australians reported living with some form of disability (ABS 2015). In 2016, 18% of the Australian population were people born in a non-English speaking country and have similar rates of disability and needs for formal assistance as other Australians. This indicates that people with disability born in non-English speaking countries are about half as likely to receive formal assistance as people born in Australia. (source: SSI's 'Still outside the tent' report).

These data demonstrate that around 20% (1 in 5) approved NDIS plans should be for people of CALD background. However, the latest NDIA / COAG Disability Reform Council Report Figures shows that only 8.4% (24k) of the approved plans are for people of CALD background.

Since May 2015, SSI's FutureAbility project (funded through a number of different grants) has gone beyond the regular ways of communicating and delivering information to CALD communities: it looks at alternative methods and channels that are a more suitable fit for specific CALD groups to inform and support them to better understand disability and how to access the NDIS, with the aim to enhance their economic and social participation. Some of the completed project activities looked at

providing support for the CALD sector to enter or transition to the NDIS, as well as provide training for mainstream service providers, Local Area Coordinators and NDIA staff on how to better engage with CALD communities.

The FutureAbility project has gone through several stages to involve all actors involved with NDIS such as stakeholders, the disability sector and the community through

- roundtables
- conferences
- workshops
- newsletters
- information sessions
- theatre plays
- radio

All activities implemented were evaluated by the participants and the results showed very positive responses. Based on the success of these activities, SSI secured funding for two more FutureAbility projects: Community Information Sessions and National Multilingual Disability Hub.

The recommendations highlighted throughout FutureAbility process include (and is set against the five priority areas of the NDIA 'Cultural and Linguistic Diversity Strategy 2018'):

1. Engage with communities
2. Make information about the NDIS accessible
3. Increase community capacity and broaden consumer choice
4. Improve our approach to monitoring and evaluation
5. Enhance cultural competency within the NDIA and our partners in the community.

A review of these recommendations could provide guidance in the development of the NDIA CALD Strategy Implementation Guide.

Tessa Hughes and Elizabeth Jeroboam, AMES Australia



The Australian government's All Abilities policy to refugee intake has resulted in a significant increase in the number of refugees arriving with disabilities and complex physical and mental health issues. Disabilities range from significant developmental delays in children to mobility and trauma-related permanent injury in adults. Data demonstrates low uptake by culturally and linguistically diverse (CALD) communities since NDIS commenced. While an estimated 21.9 percent of NDIS clients should come from CALD backgrounds, only 9.3% identify as CALD. This is despite CALD communities have equivalent amounts of disability as the wider population.

CALD people with disability face disadvantages gaining access to the NDIS for many reasons including low health and disability literacy especially as related to disability; low levels of English language; living in communities that are unfamiliar with concepts and practices of supporting people with disability and stigma. As well as being unaccustomed with disability rights, the process of choice and the right to complain without repercussions.

It is widely recognised that there are advocacy barriers for the CALD communities to communicate their needs and wants for themselves or someone they are caring for. This is especially true in refugee communities who have experienced trauma, making self-advocacy more difficult.

Like many of Australia's public services the NDIS is a complex system to navigate which compound the already existing barriers for CALD communities accessing the NDIS. There are numerous reports of people who were born in Australia with high level English skills struggling with the system. This has led to the increased needs of advocacy services to support people through the process of obtaining the NDIS not only for CALD communities but also for those whose first language is English.

The need for a formal diagnose put new arrivals at a disadvantage as a diagnosis might not have been made before arrival or in some cases it is not accepted. This delays access to the NDIS and disability supports forcing families to navigate an expensive health system with long waiting lists.

Both the barriers and the complex system have led to a low uptake of the NDIS in CALD communities. To compound the situation further the disability sector finds it difficult to address the necessities of working with CALD communities and there are too many opportunities where people can fall through the gaps or become disengaged with the system.

This results in CALD communities missing out of services they are entitled to, increasing vulnerability for both the person with the disability and their family or cares. Ultimately this can affect the integration of all family members as they take on greater duties of care. It was through this recognition that AMES put forward an application for the Information Linkages and Capacity Building grant.

The NDIS Awareness Project began in November 2018. The project was designed to provide CALD people with disability with information in the communities' first languages about how and where to find support from relevant services thereby building people's capacity to take control and make decisions and choices about their own lives and increasing the effectiveness of linkages and referrals to support services.

We have done this through the recruitment of Community Champions who deliver information sessions to their communities. We have 12 different champions from our 7 target communities (Iraqi, Afghan, Syrian, Somali, Afghan, Chin and Karen). Through their connections with their communities, the Champions to be able to arrange gatherings and provide information.

We have delivered 35 information sessions to over 600 community members. We have conducted surveys after the information sessions with all the community members. 97% agree that after the training I know more about the concept of disability in Australia and that after the training I have a greater understanding of the NDIS. 94% agree that after the training they have a greater understanding of disability services and how I can access them locally.

We have also received information through voluntary feedback on what new information they have learnt at the session. Over 50% stated they now understanding how to access the NDIS and

around 20% stated they will make an application to the NDIS. When necessary we have been making referrals to advocacy services to support people with the challenges accessing the NDIS.

An additional outcome of this project has been workforce development for the mainstream disability sector from the Champions. The training program the Champions have completed has equipped them to work in various organisations including Local Area Coordinators, disability service providers, advocacy organisation and so on. This will lead to creating better services for CALD communities and the disability sector to forge better connections with CALD groups.

Elizabeth's story:

My name is Elizabeth and I work for AMES as a Community Champion on the NDIS Awareness Project. I am from South Sudan and have been in Australia for 16 years. I speak 10 languages and have six grandkids and one on the way. I have been on the NDIS since July 2018. I have had a good experience with the NDIS and I found the changing services to be an OK process. I think this is because I was already receiving disability

support services and I have been in Australia for a long time, so I understand how the systems work. I have a good level of English; I know my rights and have become a self-advocate. My disability was diagnosed when I was in Australia, so I was already in the healthcare system and started to receive services right away. This is why I believe my move to the NDIS was smooth. I did not have that many barriers to overcome.

However, I know that this is not the case for many people in the CALD community particularly for people who are new arrivals in Australia. The NDIS system can be very confusing, people need a formal diagnose which can be hard to get and mean they miss out on services in the meantime. In my community, I know disability is a taboo and people don't like to talk about it. This can mean people miss out on getting services or the support they or their carers need.

Since I became a wheelchair user, I was unemployed until I found work on this project. I have learnt a lot about different types of disability, and this has helped me speak with my community. I commit myself so that every single training I am feeding my brain to build my knowledge.



ELIZABETH AT THE FECCA CONFERENCE WELCOME RECEPTION IN HOBART.

Carmel Carroll and Sorayya Rasouli Shemirani, Diversitat



Carmel Carroll and Sorayya Rasouli Shemirani introduced the Ways to Welcome project run by Diversitat in Geelong. This was a 12-month project across three states funded by the National Disability Insurance Agency (NDIA) to promote the inclusion of people from culturally diverse communities with disabilities in the broader Australian community. In Geelong, Diversitat worked with people with a disability and carers from refugee background. There were ten participants in total from countries such as Afghanistan, Iran, Syria, Congo and Myanmar.

Tools that were used during the project were storytelling, barrier mapping including with bilingual support workers, co design of audit tool, and the filming of stories.

The 'Ways to Welcome' website features the co designed tools and products that have been developed across the three states to assist community organisations wanting to enhance their disability and cultural accessibility.

TOOLS THAT WERE USED DURING THE PROJECT WERE STORYTELLING, BARRIER MAPPING INCLUDING WITH BILINGUAL SUPPORT WORKERS, CO DESIGN OF AUDIT TOOL, AND THE FILMING OF STORIES.

**3 ways to welcome:
Listen, Learn, Act
<https://waystowelcome.org/>**

Sorayya's Experience

- It is important to ask us what we need
- Learn from people with a disability how to improve your service for them – make them feel welcome
- The project gave us an opportunity to design something for services
- We learnt from each other
- We learnt about the disability standards, human rights and the importance of Story Telling



Partnering with patients in understanding the role professional interpreters play in hospitals and improving services.

In the final presentation of this session, Emiliano Zucchi explored a paper prepared by himself and Dr Jim Hlavac on improving language services and health literacy by partnering with consumers.

While the presence of professional interpreters has been shown to improve health outcomes, patients' perspective and understanding of the role professional interpreters play remains under-researched in the field of interpreting or medical studies.

Following two patient surveys conducted at a major public healthcare facility in Melbourne in 2016 and 2018, patients' views and experiences revealed a partial understanding of a professional interpreter's role. The surveys present data from 569 recipients of interpreter services from 17 different community languages: Arabic, Assyrian, Cantonese, Chaldean, Croatian, Greek, Hindi, Italian, Macedonian, Mandarin, Nepali, Persian, Punjabi, Serbian, Turkish, Urdu, and Vietnamese. The surveys were conducted by students and in-house interpreters directly in the patient's language.

The data reveals some misunderstanding amongst patients of their own rights, and of the notion that interpreters are bound by a Code of Ethics. The survey records very high rates of—and satisfaction with—interpreter engagement, but also points to family members acting as 'lay interpreters' and their reasons for this. Although patients appreciate the presence of an interpreter to better understand medical conditions and terminology, there is some lack of trust in interpreters which leads to the insistence on bringing family members to interpret.

We didn't notice any substantial difference between established communities (e.g. Italian, Greek, Turkish, Croatian) and emerging communities (e.g. Persian, Assyrian/Chaldean), and negative experiences involving interpreters are reduced to a wrong perception that having an interpreter means waiting longer for appointments, or the accents or dialects of some interpreters.

Only a few respondents seemed to be unaware that they have a right to access free, professional interpreters. However, many patients seem to underestimate the risks in not having an interpreter.

It is clear that the patients' reticence in engaging an interpreter stems from a lack of knowledge about professional interpreters being bound by a Code of Ethics which requires interpreters not only to be linguistically competent, but also to remain impartial, and maintain confidentiality.

In recent times considerable progress has been made at organisational level in recognising the role cultural competence and language services have in improving the health outcomes of patients with limited English proficiency. However, public health services and the language services industry ought to increase awareness amongst patients with limited English proficiency of the fundamental role played by professional interpreters in the health setting. Patients need to better understand that interpreters are an integral part of a multidisciplinary team looking after their health, and their role in reducing related risks.

There also needs to be a better synergy between GPs and hospital clinics, and, most importantly, patients need to be made aware via a campaign (which may include use of posters and/or patient brochures, and/or the ethnic media) that interpreters are bound by a strict Code of Ethics.

**PARTNERING
WITH PATIENTS IN
UNDERSTANDING THE
ROLE PROFESSIONAL
INTERPRETERS PLAY
IN HOSPITALS AND
IMPROVING SERVICES.**

THE CULTURE OF AGEING



In this session, chaired by FECCA staff **Mary Ann Geronimo**, we heard from **Agnieszka Chudecka** from Multicultural Aged Care Inc., **Dr Judy Tang** from Australian GLBTIQ Multicultural Council, **Margherita Coppolino** from Margherita Coppolino and Associates, **Dr Samantha Croy** from National Ageing Research Institute (NARI) and **Mary Karras** and **Terrie Leoleos** from the Ethnic Communities' Council of NSW.

Migrant communities are ageing at a much faster rate than the population at large. In 2020, 30 percent of the population aged 65 years and above will be from CALD backgrounds.

Older CALD Australians experience considerable disadvantage as they age because of language barriers, lack of awareness of available services, a mistrust of government institutions, limited access to the internet, and lack of both skills in, and access to, information technology. Additionally, the lack of understanding on the issues and impacts of intersectionality can further exclude, discriminate and stigmatise distinct groups such as LGBTI peoples from CALD communities.

Engagement and participation of older persons are critical for their well-being. A fundamental starting point is for society to have a better appreciation of ageing as a cultural and social construct.





Multicultural Aged Care Inc believes best practice care and service provision to older persons of CALD backgrounds applies the three Rs of ageing—Reminiscing, Reverting, Responding—in managing what is often interpreted as frustrating behaviours among older persons. That is, punctuating conversations with words, concepts and experiences from the past.

The National LGBTI Health Alliance developed practical tools on what inclusion looks like to help society move from 'but we treat everyone the same' to 'how can we meet each person's individual needs'. The Alliance is keen to work with multicultural organisations to identify gaps and address them from the perspectives of culture, faith, disability, gender and sexuality.

Digital technology also provides various possibilities to help older persons from CALD backgrounds access appropriate health and aged care services.

The Speak My Language Program of the Ethnic Communities Council of New South Wales is one platform where various digital approaches have facilitated better sharing of information on health and wellbeing. Compelling stories on digital media, video diaries and podcasts in-language on ageing well can now be heard across Australia helping minimise the complexity of aged care and building the confidence and knowledge of CALD seniors.

The scarcity of interpreters especially in rural and remote communities is a factor that contributes to older persons from CALD backgrounds being diagnosed with dementia later than other Australians. A study by the National Ageing Research Institute has found that e-interpreting for in-home cognitive assessments where an interpreter is present via videoconferencing is a suitable alternative. Having an interpreter face-to-face is recommended when this is possible however, e-interpreting contributes to more timely diagnosis for older persons with CALD backgrounds and facilitate greater access to suitable dementia care.

To appreciate ageing and provide person-centred care require understanding that no two people's lived experiences are the same. Older persons from CALD backgrounds will be better supported when practice tools such as those presented as well as future innovations will continue to receive adequate funding and resources.

BELONGING

What brings people together? How do new arrivals develop a sense of belonging and connection to their new place? These were questions that were discussed during sessions on art, sport digital inclusion.

CREATING UNDERSTANDING: ENGAGEMENT THROUGH ART

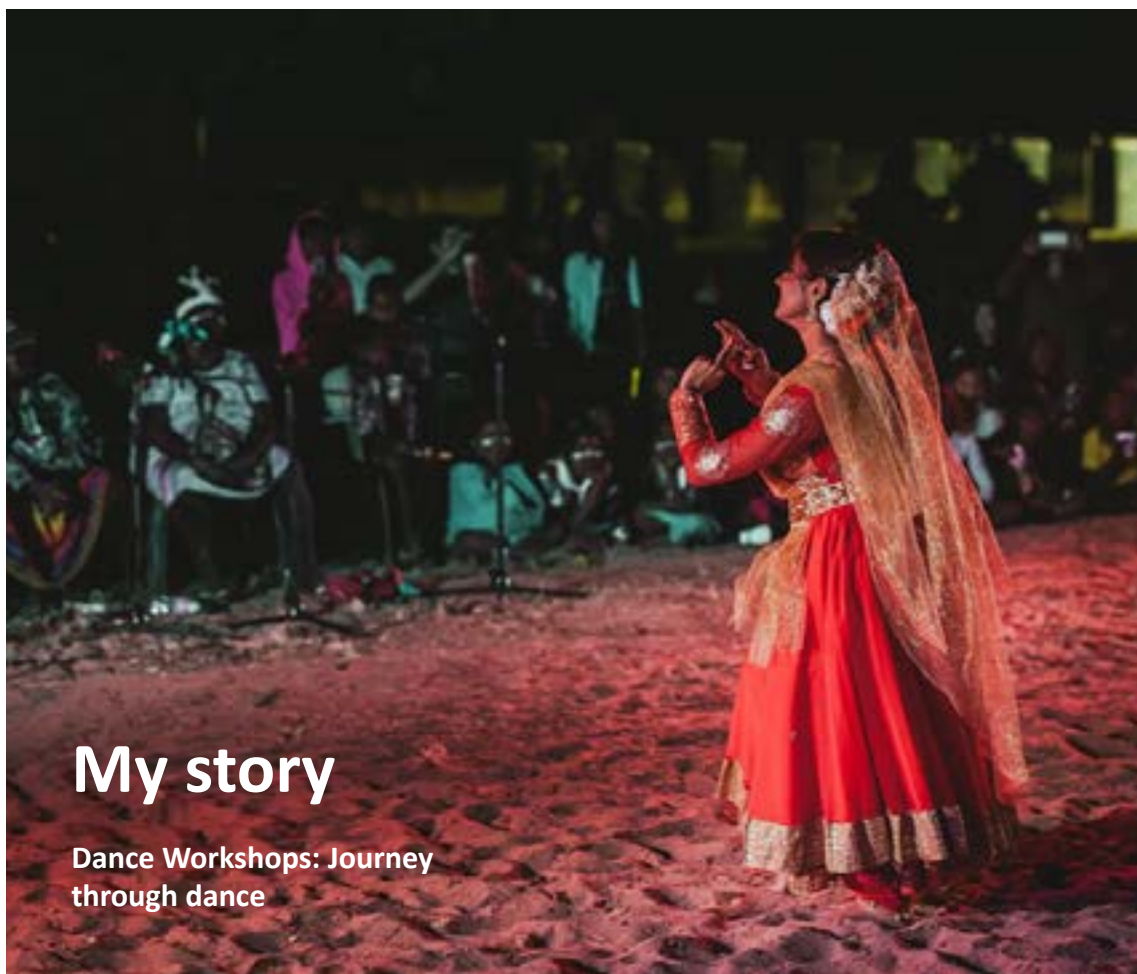
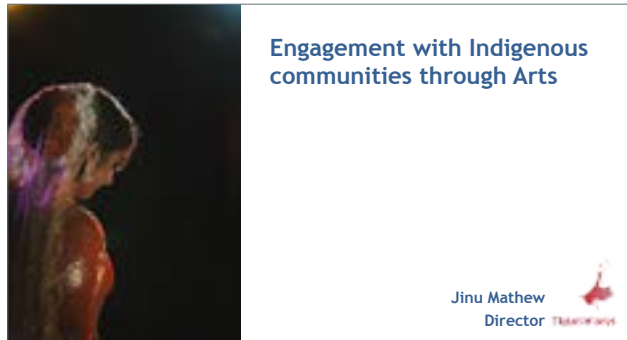
Arts and culture have a way of creating experiences of connection and belonging through sharing and collaborations. Through art people can learn from others while newcomers and established communities can tell their stories in an approachable and meaningful way. In this session, chaired by **Manal Younus**, the presenters spoke about successful art programs as well as the importance of art for CALD communities.

Lakshmi Jones and **Monica Kane** from Community Arts Network (CAN) spoke about community arts funding for culturally diverse communities. Dream Plan Do is a community arts mentoring and funding program for culturally and diverse communities aimed at empowering and develop skills through a uniquely designed mentoring process.



Jinu Kavungal Mathew, Director, Transwings Dance Studio, Artback NT Corrugated Iron

In her presentation, Jinu Mathew spoke about how she engages with Indigenous communities through arts. She has delivered 53 dance workshops in 40 remote communities and participated in 12 community festivals. She has also held 24 school workshops reaching more than 2500 students. The benefits of these workshops are the inter and intra cultural exchange, the acceptance of diversity, representation and learning experience of a living culture. Ms Mathew's work has led to employment opportunities. She is inspired by this work and recognises the importance of dance to the Indigenous culture. Dance is used a part of everyday life and to mark special occasions. Dance is also part of storytelling, passed on through generations. Also, song lines tell stories of the creation and dream time as Aboriginal and Torres Strait Islander people made their journey across the desert. Other sacred music is used in ceremonies.





Voice, Hope and Resilience

Why are Australia's settlement programs, that are based on the principles of early intervention, needs-based services and fostering social and economic participation, not embracing arts and culture?

Arts and culture can strengthen settlement outcomes for emerging communities in Australia. Arts and culture allow us to understand the historic, cultural, economic, and social context of a community. This is an essential foundation for valuing and building a sense of place both collectively and individually. Artistic forms can be used to translate this vision and investment into cultural, economic, and social activity that has a direct outcome through the increased capacity of individuals and communities for the benefit of the whole community.

Arts and culture can create a sense of place and belonging and assist in the successful settlement of emerging communities. It gives voice, hope and builds resilience within our communities.

Our shared culture is always changing and reflecting our diversity, it is what defines us as a people. Arts and culture can enrich our quality of life and can impact positively on individual wellbeing, social cohesion and our national identity.

A STRONG SENSE OF PLACE IS VITAL IN STRENGTHENING OUR SHARED CULTURAL VALUES AND THE ARTS GIVE VOICE TO OUR COMMUNITY.

BUILDING CONFIDENCE AND A SENSE OF CONNECTION FOR FORMER REFUGEES IN THEIR NEW HOMELAND IS A WIN FOR ALL US!

A creative community vision must continuously evolve and embrace new ideas while balancing the sometimes-conflicting nature of past, present, and future. Such a vision must reinforce and embrace change—changing ideas, cultures, migration patterns, community values and character of place. While new ideas can come from many different places, arts and culture are crucial to social innovation. Arts and culture encourage new ways of thinking and are a way of finding creative solutions in our rapidly changing world, contributing to a more sustainable world. The world of art and culture is a real source for defining important forms of cultural expression and ensuring our new communities feel welcome enhancing our social cohesion and a sense of belonging. A strong sense of place is vital in strengthening our shared cultural values and the arts give voice to our community.

At the FECCA 2019 conference former Burundi refugee Fabrice Manirakiza shared his story about finding freedom in the land down under. In the current climate of rising fear and racism, through the arts we can creatively give voice, sharing stories that inform, educate, create empathy and increase understanding. We can inspire and creatively inform our cultural narrative and positively shape settlement outcomes, revitalizing our voiceless or disinvested emerging communities through the arts. Building confidence and a sense of connection for former refugees in their new homeland is a win for all us!

Fablice Manirakiza, Come and See Burundi (CSBU)

Light of Peace

From the streets of Burundi to the streets
of Melbourne

Verse 1

I was just eleven, when I become a soldier.
Bullets in my hand, and the gun on my shoulder.
Being a schoolboy but being made to kill.
I didn't like my life, but I just had to deal.
Blood on my shoes and fighting all day.
Ducking all the bullets, the devil had his way.
Every morning my tears made my pillow get
dumped.
But I had no choice it was war or camp.
I believed in myself I hoped, and I prayed.
Wish to see a light, hoping for a better day.
But I'm laughing big time, and my life is a
wonder.
Because I find freedom in the land down under.

Verse 2

Light of peace, it gave me freedom.
I used to believe that I would never see the
kingdom.
But now I make a change, and I'll never stop
praying.
People had a dream that Obama would change
the US.
I had a big dream and it became my reality.
Fight to earn a better life but end up in a ghetto.
I've tried many ways hommie, even in hustling.
When genocide came, Red Cross was bustling.
There weren't many workers, so they were
struggling.
The leaders weren't strong, people find it
troubling.
Who could ever know, a five years old,
A story so bold, I thought it get told.

Chorus

Light of peace... give me freedom
I use to believe, that I would never see the
kingdom
Light of peace... give me freedom
I use to believe, that I would never see the
kingdom
Freedom is all we need
Love is what we all need
Australia hear us
Freedom is all we want
We are human beings too

I was just eleven, when I become a soldier.
Bullets in my hand, and the gun on my shoulder.





***Creating understanding:
Engagement through Art***

Diversitat's project, the Wathaurong Story, celebrates the relationship and partnership between the Karen and Karenni social support groups and the Wathaurong Aboriginal Cooperative. The aim was to create a water feature at Diversitat Healthy Living Centre Norlane Victoria. The project included a series of workshops to get to know each other, visits to important landmarks and places of meaning for the different groups and tours in the neighbouring areas. While the background of the two groups was different—stolen generation and refugee background—both the groups had experiences some sort of disconnect with their indigenous culture.

THE PROJECT INCLUDED A SERIES OF WORKSHOPS TO GET TO KNOW EACH OTHER, VISITS TO IMPORTANT LANDMARKS AND PLACES OF MEANING FOR THE DIFFERENT GROUPS AND TOURS IN THE NEIGHBOURING AREAS.



WATHAURONG TAKE THE KAREN AND KARENNI TO BIG ROCK AT THE YOU YANG'S

WATHAURONG AND BURMESE REFUGEES – CELEBRATE THEIR WATER FEATURE



THE AIM OF THE PROGRAM WAS TO CREATE UNDERSTANDING AND ENGAGEMENT THROUGH ART: CREATING A WATER FEATURE AT DIVERSITAT HEALTHY LIVING CENTRE NORLANE VICTORIA.

The aim of the program was to create understanding and engagement through art: creating a water feature at Diversitat Healthy Living Centre Norlane Victoria

While language could be a barrier for the two groups in communicating together, they resolved this by communicating with symbols: the Wathaurong group introduced a sheet of Aboriginal symbols and their meanings to the Karen group. This was fascinating to the Karen who had great fun drawing the symbols and understanding their meaning.

Phil from the Wathaurong group read the story of Tiddalick—the frog that caused a flood, and adaptation of an Aboriginal Dreamtime legend about a frog who drinks all

the water from all the billabongs and rivers. The other animals, who are denied water, devise a method to make the frog return the water. Finding Common Ground

The allegorical nature of the Tiddalick story had a familiarity to the Karen. The frog is especially significant in their culture, being linked with their traditional drum. In fact, their drums, cast in bronze, are known as frog drums.

The Karen men in the group were keen to explain that they are known as frog drums because of the sound the drum makes. The larger the drum, the louder the chorus can be made. Through story telling the two groups found a common ground.

DON'T DROP THE BALL: FINDING BELONGING THROUGH SPORT

Sport can be a driving force in connection people across cultural and linguistic barriers. This session, chaired by **Craig Foster**, discussed different community programs aimed at increasing a sense of belonging and connection for new arrivals.

Ross Wait and Alipate Carlile, Power Community Limited, Port Adelaide Football Club

Nelson Mandela described sport as a 'Universal language that has the power to speak with youth like nothing else can'.

Sport has the power to break down social barriers and promote inclusion, equality, not to mention all the physiological, emotional and psychological benefits. Sport also presents an opportunity for multicultural families to be engaged in their local communities outside of their cultural groups.

At the conference Ross and I spoke about using sport as a vehicle to deliver messages and how the Port Adelaide Football Club does this through its community arm (PCL), with the focus of our presentation being the Power Intercultural Program. Within the program, we have past and present Port Adelaide Football Club players as well as female role models delivering programs in 11 schools across metropolitan Adelaide.

This program is a blend of sport and education where the students gain 10 credit towards their South Australian Certificate of Education (SACE). This is a great example of two historically conflicting facets of life coming together to have a positive effect on students. By linking the program to education, it encourages the parents to show greater interest as education is often the top of their priority list, as a lot of the families wouldn't have come to Australia to try their hand at sport, let alone a sport they most likely have never heard of.

In 2019, PCL engaged the University of South Australia to do a research piece on the social impact the program is having on the students, their family dynamic and their school community. With only preliminary evidence available at this stage, some of the results that have been shared have really encouraged us that we are on the right path.



The research is being headed up by Professor Mohamad Abdalla and Dr. Mahmood Nathie and will be completed by the end of October.

Some of the preliminary findings of the research are that:

- 86% of participants are very appreciative of the diversity of other team members
- 73% feel a sense of inclusion through the program
- 76% appreciated other cultures during the program
- 72% identified that the program created acceptance of cultural differences
- 64% said the program helped them identify with an Australian identity

These statistics are encouraging to say the least but have also revealed areas for improvement that we will look to address. The research has led us to continue to develop and gain a better understanding of what the students need at this stage in their lives but also to always try to put them on a path of lifelong learning about their culture, other cultures and how they can have a positive impact on their communities.

Sport and education individually, can provide pathways for our youth. When both are used collaboratively & positively to explore individual differences and address a lack of knowledge about others, it has the power to change lives.



Catherine Dell'Aquila, Western Bulldogs Community Foundation



'Always be yourself and stand up for what you believe in'

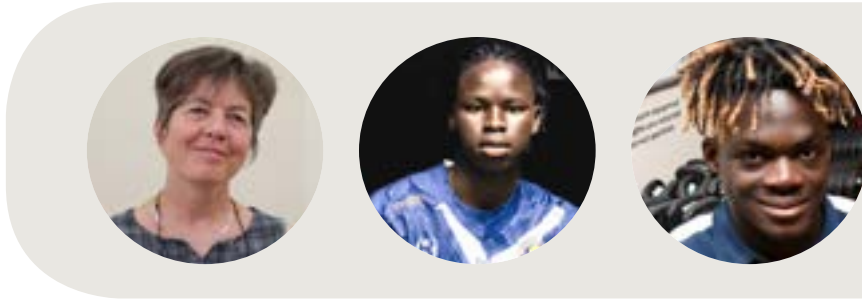
The Western Bulldog's GOAL mentoring program was born from the club's African Action plan developed in 2018. It is based on research emphasising how sport can contribute to community identity, be used to address social inequities and disadvantage, and reach a wide

cross-section of community members who may be hard to engage otherwise.

In an evaluation of the program, 30 participants spoke about how, through the GOAL program, they started to feel more welcomed and a sense of belonging, that the program had strengthened their sense of community and identity and was part of building relationships and friendships.



Ann Foley together with Chudier Ruben Tharjiath and Kodjo Lunorphare Folly, Ballarat Regional Multicultural Council



Ann Foley, CEO of Ballarat Regional Multicultural Council presented Interkultura—a Ballarat Football tournament and festival to welcome, include and connect communities in friendship through football. She introduced Chudier Ruben Tharjiath and Kodjo Lunorphare Folly, players and advocates for Interkultura. They spoke of very personal experiences with Football and emphasised that this loved world game speaks a language that overcomes barriers and conflict and connects people across the globe.

Interkultura is just beginning. It was piloted in February 2019 with eight teams including over 100 players from refugee backgrounds. In October 2019 the Tournament was launched with 12 teams and over 150 participants, over 50 volunteers and 200 community spectators, skills workshops for girls and young women.

The Tournament is supported by business, government and community sponsors and its Patron is Craig Foster, 419th Socceroo, 40th national team captain, Humanitarian, Author and Broadcaster Interkultura is a community celebration of human rights and football. A Gala dinner the night before the tournament brings together over 300 people with a panel discussion and community conversation led by Craig Foster.

Participants come from emerging ethnic communities in rural, regional and suburban satellite locations in Victoria. People from refugee backgrounds and emerging ethnic communities know football, love the game, want to participate but have limited opportunities and face financial barriers, especially in rural and regional communities. Interkultura enables communities to meet, play and celebrate together in a premier facility in a regional location.

I have left family behind at home and they would be very proud seeing me here as a voice for them.
- Chudier Ruben Tharjiath



PATRON



- Due to the successful pilot tournament in February 2019 we invited Human Rights Ambassador & SBS Chief Football Analyst, Craig Foster, to be Patron of Interkultura
- Craig will lead our pre-tournament community dialogue during the evening celebration of 18 October & open the tournament on 19 October 2019

"I'm delighted to lend my support and energy as Patron of the Interkultura Football Tournament. Football brings people of all cultural and faith backgrounds together through a shared love of the beautiful game, and this connection between us provides rich opportunities to enhance cooperation and understanding. I look forward to seeing the player's smiling faces this October"

#DIGITALINCLUSION

Access and equity form a big part of the work FECCA does. Inclusion in the digital world plays a major role in ensuring access to and equity in Government services, in particular for new and emerging communities, the older established communities where English may still be an issue, and in remote and rural areas of Australia. This session was chaired by **Peter Doukas** and explored issues of interpreting services, language and access to the NBN.

Rachael McIntyre from the National Broadband Network (NBN) explored CALD communities and involvement in the NBN roll-out. **Michael Camit** spoke of the importance of social media for community health and wellbeing in migrant and refugee communities. Challenges in introducing social media for these communities included motivation, material access and skills and an important question posed by Mr Camit was how best to encourage collaboration with diverse groups and address digital inequalities while promoting social cohesion.

Tamas Nyeste, Head of Interpreting, 2M Language Services



Tamas Nyeste from 2M Language Services spoke about interpreting services for Aboriginal and Torres Strait Islander people. 2M Language Services was, in 2018, awarded a contract to provide these interpreting services across the Queensland state—the first time ever that all government services in Queensland can request Indigenous language interpreters.

GREATEST CHALLENGE OF ALL

THE DIVERSITY OF ATSI LANGUAGES

- There are around 50 Aboriginal and Torres Strait Islander languages and dialects spoken in QLD today
- What language is needed
- Dialects may be particularly problematic to identify and find the right interpreters for
- Personal conflict / Avoidance relationship



#FECCA2019

we are fluent

This process involved different challenges on various levels:

- Logistics: with distances up to 2000km and many islands
- Providers: unaware of availability, additional administrative tasks, technology and a false belief in successful communication
- ATSI speakers: unaware of the service and embarrassment regarding asking for the service

2M language Services dealt with the challenges by engaging networks of community Elders, referrals and grassroots campaigns, they developed pilot projects and mentoring groups, provided training in technology and got engaged in Indigenous languages related events. 2M language Services also introduced an integrated booking and Video Remote Interpreting platform—2M lingo. 2M lingo is a unified interpreting platform brought to Australia by 2M Language Services that combines all aspects of interpreting management and communication types into a smooth interpretation experience (see here for more information: <https://www.2m.com.au/2mlingo/about/>).

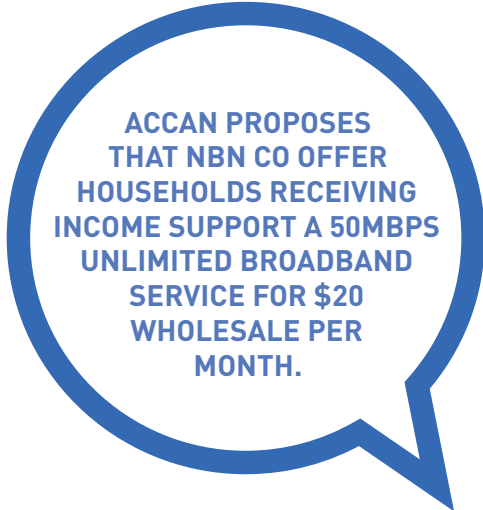


2M LANGUAGE SERVICES WAS, IN 2018, AWARDED A CONTRACT TO PROVIDE THESE INTERPRETING SERVICES ACROSS THE QUEENSLAND STATE.

Teresa Corbin, CEO, Australian Communications Consumer Action Network

Teresa Corbin reflected on how to ensure everyone, including recently arrived migrants and refugees, can be connected—via phone, internet and other digital services. Looking at the Australian Digital Inclusion Index, Ms Corbin explored the No Australian Left Offline statement where ACCAN proposes that NBN Co offer households receiving income support a 50Mbps unlimited broadband service for \$20 wholesale per month. This would ensure that:

- eligible consumers would pay approximately \$30 per months for the service and approximately halving their current average cost
- more Australians will make use of existing NBN infrastructure.



ACCAN PROPOSES THAT NBN CO OFFER HOUSEHOLDS RECEIVING INCOME SUPPORT A 50MBPS UNLIMITED BROADBAND SERVICE FOR \$20 WHOLESALE PER MONTH.

MULTICULTURALISM

It is often said that Australia is the most successful multicultural country in the world. Yet, presenters at the FECCA conference emphasised that this success must not be taken for granted. Multiculturalism needs constant work and attention to maintain the success and to improve. Maybe one of the main challenges today would be how to successfully and respectfully work with Australia's First Nations people in improving a multicultural Australia for all.

DISCOVERING SIMILARITIES AND ADMIRING DIFFERENCES: INDIGENOUS AND MULTICULTURALISM IN PRACTICE

This session, chaired by **Rodney Dillon**, explored the similarities but at the same time noted the need to respect and acknowledge the differences between indigenous communities and migrant communities in Australia. Rodney Dillon noted that migrants and First Nations people have shared experiences: both have been forced to leave their homes, face racism, exclusion, have trouble finding employment.

'This isn't about minimising the trauma and effects of colonisation that have been felt by First Nations. This isn't about the 'intensity' or the 'severity', it is about a shared understanding and empathy.'

Gaetano Greco from Darebin City Council, **Moreno Grison** from Spectrum Migrant Resource Centre and **Michael Cooke** discussed Australia's unfinished business.

It is important to acknowledge that migrants share many of the same experiences of displacement, racism, feeling alienated. But the difference still stands; we are on stolen land and it is our responsibility to stand behind First Nations people as they work for reconciliation.



Juliana Nkrumah AM and Nicole Laupepa, Settlement Services International (SSI)

Recognising Makarrata through Sankofa

Juliana Nkrumah AM and Nicole Laupepa shared their stories as 'two women from two ancient nations miles apart sharing uncanny similarities'. They recognised that many people who have moved to make Australia their home are First Nations peoples of their countries of origin share similar experiences of colonisation and dispossession which impacts their communities into perpetuity with the Aboriginal and Torres Strait Islanders. Similarities include exploitation, rape, slavery, stolen generation and dispossession.

Recognising MAKARRATA –or truth telling— is about:

1. acknowledgement of cultural grief and collective loss
2. accepting cultural trauma based in cultural memory
3. seeking healing for the individual and the collective
4. then rising in strengths which is reflected in returning ancient wisdom.

Makarrata is much more than just a synonym for treaty; it is a complex Yolngu word describing a process of conflict resolution, peacemaking and justice. It is about forging meaningful connections between Australia's First Nations and other First Nations experiencing modern day settlement in Australia.

In seeking to support refugees to achieve meaningful and effective settlement and build true community beyond lip serving around engaging with Australia's First Nations, SSI has initiated and funded the Aboriginal and Torres Strait Islander Project. Nicky is the Project Officer who is walking this new space creating new ground, bringing meaning to Reconciliation.

A process of linking hands between migrants/refugees and Australia's First Nations needs to be devoid of exploitation, needs to be on equal standing; the standing ground needs to be occupied as equal partners which means acknowledgement of other First nations expropriation of the stolen land. It requires turning Western wisdom on its head, watching out for the Australian First Nations as we strive for a place at the table in a sense.

The challenge given by Juliana Nkrumah AM and Nicole Laupepa was to support communities around intra, inter and cross cultural dialogue addressing cultural traumas and to design programs that speak to the physical, emotional and spiritual wholeness that is the essence of First Nations people no matter where they come from. As an essential start for new migrants, organisations responsible for resettling new arrivals must include information and activities that acknowledge and respect the place of Australia's First Nations.



Dr Maria Pallotta-Chiarolli presented her ongoing research on 'Wogariginees', a term often used by Aboriginal and Torres Strait Islander (ATSI) people with Southern European (SE: Greek, Italian, Maltese, Portuguese and Spanish) migrant heritages. In her research she looked at individual, interpersonal and family histories of ATSI individuals and families with SE heritages, and the resulting intersections, conflicts and connections. She explored how these relations were framed/constrained by colonial, racist and multicultural national and state policies, perspectives and practices. In her research Dr Pallotta-Chiarolli asked what it was like for 'Wogariginees' growing up in the community, at schools, workplaces, churches and the wider Australian society, and what is it like today.

What this research will not do is endorse or support racist and biologically determinist constructions of ATSI identity and belonging such as "encouraging scepticism about the authenticity of fair-skinned Aboriginal persons and judgment by non-Aboriginal persons about the legitimacy of Aboriginal identity according to skin colour" or according to the "quantum of Aboriginal ancestry" as is undertaken in the media from time to time (Gerber and McNamara, 2013).

Dr Pallotta-Chiarolli finished her presentation by emphasising how we must always seek out the traditional owners of the land when we come to this country. While migrants set up their own monuments and organisations, it is important that there is a recognition of who's land this is happening on.

Dr Pallotta-Chiarolli finished her presentation by emphasising how we must always seek out and respect the traditional owners of the land we live on when we come to this country. While migrants set up their own monuments and organisations, it is important that there is a recognition of whose land this is happening on, and how do we acknowledge what happened there as part of settler colonialism.

Please contact Maria if you are interested in participating in this project or would like further info: mariapc@deakin.edu.au

40 YEARS OF MULTICULTURALISM: WHERE TO FROM HERE?

What does the future of multiculturalism look like? And what have we learnt from the past 40 years of multiculturalism in Australia. This session was chaired by FECCA Chair, **Ms Mary Patetsos**, and started with a thorough review of the state of Australia's multiculturalism from the start of FECCA 40 years ago until today.

Professor Andrew Jakubowicz explored and explained the development of multicultural Australia while pointing out the importance for everyone to keep a close eye on the progress to avoid stagnation or even a step back from the success we have achieved so far.

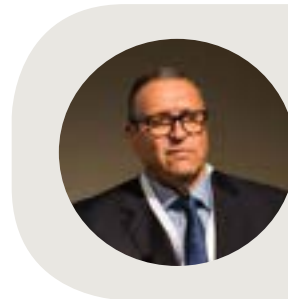
The session also discussed the need for engagement from everyone, such as government, industry and community and for each and single person in Australia to think of what we can do to develop and keep an inclusive society.

Professor Andrew Jakubowicz, UTS

Difference not Division: 40 Years of Multiculturalism in Australia: FECCA 2019

What have we learnt, in the years since the establishment of FECCA, about multiculturalism, its challenges, successes and failures, and where we stand today? Multiculturalism was never something to take for granted, remaining still today a controversial idea. When Al Grassby, Immigration Minister, and Jim Houston, his adviser, put the idea into circulation in 1973 as part of the Whitlam ALP government's initiatives on human rights, Australia was just coming to terms with the idea that the institutionalised racism of White Australia would not define our common future. So, multiculturalism's birth and White Australia's alleged death were closely aligned, finding expression in the Galbally report in the Fraser government in 1978.

Multiculturalism under all governments, despite the ideological spin given to it, has sought to facilitate outcomes of social cohesion and national stability through processes that address inequality, prejudice and marginalisation. Sociologists recognise that in a country like Australia that has built its non-Indigenous population through recruitment from many different societies, the creation and deepening of social capital remains a major social challenge. Diverse societies find that social trust, the 'cement' of social capital, is always more brittle than in more monocultural societies. Our social programs must look to how social capital can be created. Immigrant communities bring with them a tendency to focus on bonding social capital, that is the intensification of and reliance on interactions and resources within the group, sustaining diasporic networks. Yet a multicultural society needs to strengthen the bridging social capital, the networks inside the



society of settlement between different groups, that allows people to interact with and trust people different from themselves.

Speaking in 1988 at the FECCA Congress Malcolm Fraser, prime minister from 1975 to 1983, reflected on the decade since Galbally, noting 'I said then that: "multiculturalism is the most intelligent and appropriate response to the diversity which characterises our society"'. In hindsight, that judgment could perhaps have been expressed slightly more forcefully as: "multiculturalism is the only intelligent and appropriate response to our diversity ...". He ended thus: 'If ever we find discrimination against ethnic groups, if ever any of us see any element of race in policies of government or of political parties, then that must be opposed with all the force at our command'.

Fifteen years later and I was addressing the FECCA Congress of 2003. In that audit of multiculturalism, 25 years from its creation, crucial issues had emerged—a rhetoric of respect and recognition of diversity masking a sustained pattern of ethnic power residing in the Charter communities of White Anglo-Celtic Australia (WACA). In 2003 there were

no non-WACA in Cabinet, on the ABC Board or on the High Court. Religion was becoming an increasingly conflictual dimension of social difference, with a rapid intensification on one hand of anti-Muslim political discourses, while on the other anti-Asian rhetoric was declining though not disappearing.

Fast forward to today, the end of 2019. Australia has gone through tremendous population changes, with communities from a vast range of non-English speaking background societies now contributing to over half our population having immediate family links outside the country (born overseas or at least one parent born overseas). The largest single religious grouping is now 'no religion', strongly affected by the immigration of Chinese from the PRC, with fast growing non-Christian religions including Buddhism, Sikhism, Hinduism and Islam, along with Eastern Rite Christians.

Some things have barely changed; the Cabinet is still overwhelmingly WACA, though now it has Ken Wyatt as Minister for Indigenous Australians the only outlier. Here Sen. Cormann and Mr. Frydenberg can be counted as WACA for our purposes. Meanwhile the High Court has become more diverse, at least in terms of gender, though showing no signs of visible cultural diversity. The ABC Board now has a majority of women, though again all members are from the Charter ethnic groups.

The global factors that have driven Australia's population changes remain broadly as they have been—though in terms of local policy family reunion has shrunk, and skill and capital importation has grown. A much larger part of the population are longer term temporary residents, facing ever more difficult requirements to achieve citizenship. We are also witnessing the political impact of non-European immigrants on the direction of Australian public policy. Two critical examples of the complex relationship between multiculturalism and human rights are now evident, in retrospect.

Once the Coalition achieved government in 2013, it set about as a top priority the evisceration of the Racial Discrimination Act provisions in relation to racial harassment (Section 18C). It was a concern of the Charter elites, they drove Coalition public policy on such matters (as in the Institute for Public Affairs), that section 18C unfairly limited the rights of public actors to criticise people on the basis of racial characteristics. A number of significant contributors to the conservative rhetoric (especially Andrew Bolt of News Ltd and Sky) had been called out when their comments had caused grave offence and personal distress to their targets. Twice the Government attempted to remove or limit the extent to which 18C would affect these ostensible free speech rights. There was widespread public push back on this issue, with the Government failing to win its reforms. The opposition alliance was bi-partisan and

multicultural, even though the conservative chair of the Government's Multicultural Council supported the Government goals. This alliance, drawing together Jewish, European, African and Asian groups, mobilising the growing strength of Chinese and Indian networks, checkmated the forces in the government advocating for a return to pre-18C days. In the 2019 election the PM refused to resurrect the reforms, though they are not dead for all time. These campaigns proved the strength of the multicultural lobby, perhaps temporary, in defence of one of the few pieces of legislation that ultimately enshrined the values that Fraser had espoused in the 1980s.

While the conservatives were aiming for the right to vilify, progressives were aiming for the right of gay people to marry. This was also a human rights struggle, but it took a different turn. Ultimately successful, the strongest opposition to the same-sex campaign came from 'multicultural' working class areas of the cities, and the White rural zones. Interestingly the strongest support came from middle class WACA localities, especially those with higher incomes. So, the Charter communities also held the significant pockets of moral progressives who were also important in defeating the anti-18C push, though some of them had seen the anti-18C campaign for free speech in similar terms as they later saw the freedom to marry campaign.

Multicultural communities are therefore neither inherently progressive nor conservative—the highest 'diversity' communities supported protecting 18C but some of them could also be diametrically opposed on same sex marriage. However, the impact of a politics of morality on Australian public life has had profound effects on multicultural communities of faith.

By the 2019 election the sheer size and concentration of multicultural communities in both safe Labor and swinging seats meant that they constituted a new 'third force', one which no longer tied purely material interests to voting. A very high proportion of those communities



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now consisted of dual-citizenship voters, people who could not stand for Parliament but could vote (following the citizenship reforms of 2000). In their localities Labor members, before perceived as defenders of diverse communities from the threats posed to their well-being by diminution of 18C, were now seen as aligned with the pro-same sex marriage campaign, often identified by religious leaders as an anathema of atheistic modernism (true in many gatherings of Christian, Jewish, Buddhist, Sikh, Muslim, Hindu and Confucian faiths) . In marginal seats, where in effect the 18C fight recently had been won, non-WACA voters moved on, seeking to protect traditional moral beliefs (often presented as the antithesis of same sex relationships) by rejecting demands for change.

For proponents of multiculturalism, the importance of freedom of religious belief has been a given, though its consequences are now levering apart many of the key planks in that edifice. In the decade before the adoption of multiculturalism, the century old tension between British Protestantism and Irish Catholicism had been resolved through the introduction of Government support for Catholic schools. This principle was extended into the Howard period of multiculturalism, generating

a rapid expansion in faith education and the bolstering of faith lobbies in the public policy environment. Yet faith implies faithless, with some major tensions between religions seeking converts and those from which they were exiting. Prejudices against faiths among the faithless (now the largest religious bloc) have deepened, fed by perceptions that faith communities are opposed to human rights, worried only about protecting their beliefs and sanctifying their prejudices.

As the 2019 FECCA Congress convened, hundreds of submissions had been made on the Government's proposals for religious discrimination legislation. Speaking in 2017, Robin Banks, former anti-Discrimination commissioner in Tasmania, noted that 'if we're committed to multiculturalism, we must also be committed to freedom of religion—because a multicultural Australia is also a multi-faith Australia'. She made a passionate defence for the right to hold religious views while also pointing out their expression and imposition must be balanced by other rights in relation to gender, sexual identity, and race, for other people. Commenting earlier in 2019 she argued that the Government's religious discrimination bill was in fact 'an extraordinary



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foray into the culture wars', licensing offensive views about women, disability and sexual identity. It overrides state laws to protect religious speech, so long as any such hate speech does not 'harass, vilify or incite hatred'. It would permit speech that offends, insults, humiliates and intimidates, such as is outlawed under Section 18C. Importantly for one group, it would continue to exclude Muslim Australians from the protection of 18C while leaving them open to insult and humiliation by antagonists who defend their anti-Muslim rhetoric by pointing to their religious beliefs about Islam.

Despite reiterated claims that Australia is the most successful multicultural country in the world, there are many aspects of our multiculturalism that are far from successful. I would suggest that we remain a society where the Charter peoples retain their overarching power, and permit minorities to have restricted access to acceptable cultural behaviours.

We are failing dismally in ensuring that bi- and multi-lingualism remain appropriate aspirations for the society as a whole and a recognised resource for new generations of Australians. We are stuck on the question of how Indigenous Australians' rights should be recognised.

Patterns of inequality in terms of economic advancement and social status reveal that ethno-racial equality has not been achieved, and we see in places exactly the layering of ethnicity and economic marginalisation that Fraser warned us of so long ago—especially for former refugees.

We continue to refuse to adopt or even to discuss the legislative base necessary for the success of Australia as a multicultural

society to be realised, even if the Greens have circulated a draft bill for a national multicultural commission. We are reluctant to address the political discrimination that excludes dual citizens from the opportunity to represent their fellow citizens. We are unwilling to ensure a knowledge base for understanding Australian pluralism, the ways in which power and opportunity flow to the already privileged, and how such flows can be democratised.

Over recent years we have seen public hostility intensifying to particular groups, in addition to Aboriginal Australians. Global factors and the changing place of Australia have generated three main targets, black Africans, Muslims and Chinese, a reflection of major international transformations, played out in local unrest and concerns.

We live in a world where wealth and power are moving east from the Western hemisphere. We sit in the south and in the east—and our future is strongly tied economically to peoples to our north, while many of them choose to come to live in Australia, transforming us all in the process. Our political institutions are not well shaped to cope with or even take advantage of these processes, our charter elites reluctant to open doors to the wider society and its diversity or share their power with new players at the table.

The multicultural dream that was espoused by the founders of multiculturalism—Grassby, Houston, Galbally, Fraser and Georgiou, and the millions of women and men who rallied to its promise of a fairer and freer future for all Australians—remains alive. However, its commitment to social justice, its abhorrence of racism, and the centrality of mutual respect and trust and the sidelining of old hatreds, are now under fiercer pressure than we have seen for many years. The lesson of forty years of multiculturalism is perhaps best summarised by the late Mick Young, one of its early champions:

'... take the community with you when you want to do these things. Left to its own devices, progress is going to be very slow. You really do have to keep your finger on it. The government, particularly as a trend-setter in these areas, must keep its foot on the accelerator. Because as soon as it lifts its foot, people are quite happy for things to drop back, and we have seen illustration after illustration—lots of enthusiasm early, and then as soon as you blink, back it goes to the bad old ways.'

Let's not blink, lift our fingers or our feet. This remains, as it was at the outset, the central role of FECCA.

Warwick Agnew, Department of Local Government, Racing and Multicultural Affairs, Queensland

As the Director-General of the Department of Local Government, Racing and Multicultural Affairs, Mr Agnew explored and demonstrated how the Multicultural Queensland Charter can be brought to life in various ways through implementing the Queensland Multicultural Action Plans across government, working with corporates through the Multicultural Queensland Ambassador program and with community organisations through the Celebrating Multicultural Queensland grants program. The Multicultural Recognition Act 2016 sets a vision for an inclusive, harmonious and united Queensland through the Multicultural Queensland Charter. The Multicultural Queensland Charter is a strategic statement of principles and values that advance Queensland as a place where everyone belongs. This will require that the Queensland Government and the entire community work together.

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Multicultural Queensland Charter

Queensland's vision of an inclusive, harmonious and united State.

Preamble honours first peoples and forebears

Eight principles:

- democracy and laws
- working together
- freedom of expression
- equality and equity
- mutual respect and fair treatment
- participation
- communication and understanding
- belonging and resilience.



Gail Ker OAM, Access Community Services



**'OUR DIVERSITY
IS AN ASSET, NOT
A CHALLENGE.'**
GAIL KER OAM

In her presentation, Ms Ker asked: why, in crisis such as the Christchurch Mosque attack, can people rally together, join hands and do what must be done and yet, we struggle to do that in the day to day business and lives. What makes the difference? The reason that people stand together in crisis is because they see people for who they are, they see their core, they see their hurt, pain, potential, opportunities. They see a fellow community member, a fellow citizen, a fellow human being. In those situations, their gender, beliefs, race, background does not matter. They get to the core of that person and connect with them at the core.

So, apart from in crisis, how do we work together to develop action that is inclusive and a true reflection of our communities? The first thing to consider is that the change starts with you. Do you see multiculturalism as a challenge that needs to be changed, changed or influenced or do you see it as an asset that is to be harnessed? The way we see and look at multiculturalism will affect the way we deal with it and embrace it. Secondly, once you realise that multiculturalism is an asset that is to be harnessed, we must make the change. We all have areas of influence

that we can challenge and change, and we must be ambassadors for the assets that come with multiculturalism. Lastly, when there is change happening, we must get behind it. Sometimes taking the lead is not the challenge or the hard part but getting behind the change, supporting the leaders and getting involved is all that is needed. What is the change you are committed to make when you return to your work on Monday? Imagine the difference we can make if we don't look at the people in our community as ones that needs to change, that needs to become more Australian but rather as individuals with potential, talent, influence. Where do you need to make that change?

'For us to get the most out of our cultural diversity, we need to do more than just celebrate it. We need to harness its power to transform our thoughts and practices to help us win in this services century.' - John Denton



SOCIAL COHESION: WHAT DOES IT ACTUALLY LOOK LIKE LOCALLY?

Chaired by **Pino Migliorino AM**, this session looked at successes beyond individual projects. It noted how unintended benefits from community projects were the establishment of ongoing partnerships between community groups, services and businesses. Community projects on the ground are vital parts of social cohesion in the way they develop these partnerships and create links between people, communities and businesses.

The presenters in the session were **Shaheed Hughes** from the Museum of Freedom and Tolerance, **Alison Jones** from ADSS, **Nora Amath** from Islamic Women's Association of Australia (IWAA) and Griffith University, and **Jenny Grey** and **Safwan Aldod**, Gynea Community Aid and Information Services. An interesting point from this session related to multiculturalism: when we are talking about multiculturalism, who defines what that multiculturalism is? Official government position or are there other understandings of what it means.

Alison Jones, ADSi



Alison Jones presented a case study of a holistic learn to swim partnership program for newly arrived refugee youth. The program formed part of a Youth Transition Support Program where youth receive assistance in the areas of employment, education, training and sports.

Research has demonstrated how CALD people have a higher risk of drowning in Australia and many refugee youth have not participated in swimming lessons before. A lack of awareness and basic swimming skills is a risk factor for drowning and employing culturally diverse swim teachers can help engage multicultural communities. Program participants had the opportunity to complete free training and access employment opportunities after the Learn to Swim course.

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BEFORE.

Some of the outcomes from the program included:

- Over 100 young people have learnt how to swim
- 92 group swimming classes held
- 10 young people completed Austswim Training
- 9 young people completed Lifeguard Training
- 16 young people accessed work experience
- 13 young people employed by Belgravia leisure
- 100% of participants surveyed said that they were helped by the program, would like it to continue and would recommend it to their friends.

The success factors of the program included:

- Program based around client needs
- Program evolved based on client feedback
- Close relationships with local schools, large employer and partner organisations
- Multiple organisations working together towards the same goal
- Sustained commitment between clients and service providers
- Financial and in-kind support from multiple partner organisations
- Ongoing tangible outcomes
- Clients see benefits of the program

Meeting the needs of young people

- ▶ Cultural Sensitivity
- ▶ Language barriers
- ▶ Timing
- ▶ Location
- ▶ Interest
- ▶ Job-relevant skills
- ▶ Employment opportunities
- ▶ Safe space
- ▶ Workplace flexibility (for those studying etc)



Retrieved from: <https://www.auburnaquaticcentre.com.au/aquatics/swimming-pools-and-facilities/family-leisure-and-program-pool/>

Some of our amazing Swim Teachers!



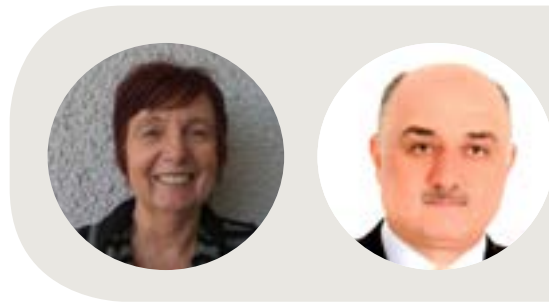
One of our first young people to complete Austswim training. She is now employed as a swim teacher.

Jenny Grey and Safwan Aldod, Gymea Community Aid and Information Services

Jenny Grey and Safwan Aldod spoke about how a Learner Driver Mentor Program (LDMP) at the Gymea Community Aid and Information Services is a way of improving employment and settlement outcomes for newly arrived refugees by being more than 'pushing a car around the suburbs'.

The mentoring program were conducted with newly arrived refugees from mainly Iraq and Syria and key points with the mentor program included:

- Obtaining driving licence improves community engagement and settlement outcomes for participants
- Coordination between driving school, learner and mentor ensures individualised learning for each participant
- Teaching of English for driving prior to commencement of lessons increases the knowledge, skills and confidence of participants
- Volunteer mentors are critical to success
- Safety of all involved is a priority, with ongoing assessment, training and supervision of participants and mentors
- Partnership driven model with local organisations and businesses for local solutions.



PASSING THE DRIVING TEST

Shaheen Hughes, Museum of Freedom and Tolerance

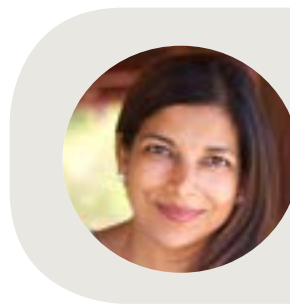
Museum of Freedom and Tolerance: In Visible Ink

Our history, cultural institutions and archives are dominated by our colonial past. We must revisit our past and challenge the 'official record' in order to reset our history.

My work has a broad focus and is about how we can encourage communities to interrogate, find new perspectives and contribute to the stories that are held in our public archives and form the record of Australian history.

It is important that when we acknowledge the land on which we meet that we pause to recognise the constant tension between the visible and invisible, the stories we see and the stories we don't see, particularly as non-indigenous people living in this country.

For me, one of the things a truly cohesive society needs to understand is its shared history, to acknowledge its past. I want to talk about the history contained in our cultural institutions—our museums, libraries, art galleries—which are very gatekept colonial places that aren't always welcoming, telling us one version of the story



of Australia, one that doesn't necessarily reflect many of us, doesn't reflect the fairly brutal way this country came into being, and some of the messy collisions between first nations, settler and migrant society.

For me, for our society to be truly cohesive, we need to understand the messy collisions, and we need to learn from them and heal from them. We need to understand them in order to tackle the ongoing systemic discrimination ingrained in our history of white Australia. Otherwise we remain on shaky foundations.

As Rodney Dillon has said, 'we need to talk about our history. Our history in this town is invisible.'

I migrated to Australia with my family quite young. I had no idea about the stories of this land that we had chosen as our home, that it had been taken from its rightful owners, resulting in the erasure of more than 60,000 years of knowledge and tradition Only to be replaced in the last years by a more recent history of colonial violence directed towards the whadjuk Nyoongar community of the land on which I live in Perth. That the local lake around which I walked was a massacre site, that the island on which Western Australians holiday is the largest deaths in custody site in Australia. That I, once colonised, was also a coloniser.

We of course suffered our fair share of casual racism during our first years here. Perth in the 80s was a very isolated place. I wish I'd had the chance to know a bit earlier the culture of our first nations hosts, the chance to connect more with histories that were not just white histories, to understand that there were many stories in this sunny country that didn't fit this prescribed narrative we were trying to live up to.

In my work today I am constantly trying to find the bridges, and platforms, through which we can see more of our stories authentically reflected in broader Australian history, to understand and heal from what happened on this land, and to form allyships between our cultures in the hope of a future more cohesive and also more compassionate than our past.

The Museum of Freedom and Tolerance (MFT) is a museum with no walls. We and we call ourselves MFT because of what I call the architecture of inclusion, the breaking down of the silos, walls and borders that divide + separate us, and the histories we carry with us.

I'm here to talk particularly about our In Visible Ink project, a new online platform that enables us to come together to engage with and make visible some of the difficult and lesser-known stories of the last 200 years of shared history, that to a large extent remain whitewashed from the common discourse of colonial settlement.

So many of the stories we are aiming to shine a spotlight on are held by our colonial institutions: in our libraries and archives and museums and galleries, unseen in our public records. We work and partner with collecting and cultural institutions like the Western Australia museum, state library and so on.

If we take the time to truly see into the history of our institutions, we see, in visible ink, another truth, of a country that still has to reckon with a dark past which laid the foundations for much of the ongoing racism we see today.

As Nathan Sentence, a Wiradjuri man who is the founder of a project called the Archival Decolonist writes:

Archives are meant to hold the memory of Australia, but whose memory? The history these official archives preserve and tell is funded, collected, configured, curated, and often created by the colonial settler state. As such, they reflect the state's values and ideology. This is the power that the archives wield: they can turn ideology into history, opinion into fact.

Archives are unreliable witnesses, especially here on these lands of invasion and occupation. As a collection of fragments of what actually happened, the archives of settler colonialism are full of misremembered histories, partial truths, and falsifications. They are also propaganda machines for the settler fantasy, selling a narrative of the state saving and civilising us First Nations people.

We believe that through our own museum project, we can use our cultural institutions as a safe space for these most difficult conversations, a place where we can negotiate our multiple and sometimes conflicting histories together and use them to heal us.

It is very much part of our vision, to use our hidden histories and stories, to look at the past in the context of how it can lead us to have more empathy with one another and to be part of a journey towards healing.

We aim to curate around three main themes:

- to present facts, what exists, albeit sometimes hidden in our public record
- how we talk about difficult history, in innovative, creative and empathy driven ways
- how we use these stories to change ourselves and our society, into one that is more compassionate to the differences between us.

In an increasingly polarized world, we need to find interesting ways to share our truest, darkest stories with others that create hope, not fear. I think the cultural sector has a big role in leading a more nuanced consideration of our multiple histories and social change designed to mitigate fragmentation. We must respond by being willing to see the unseen, what we don't necessarily want to see, and to translate information into action.

As we develop this project, we want to look more at this idea of creating our own tools of change, to empower us all to think more critically about the way we see and read the stories around us to change where the power lies. Around the world people are doing this in the most simple and effective ways—telling and reading against the grain. Using their voice, calling things out. History is not static. We have the power to retell the stories of our past and to set old records straight.

Please check our website for more information here: www.invisibleink.ink

ARE WE LOUD ENOUGH? GETTING THE RIGHT MESSAGE HEARD IN MEDIA

The session on media, chaired by **Clare O'Neil**, wanted to explore why is it important for people from culturally diverse backgrounds to be represented in media? The session also discussed what communities need to effectively communicate their messages in media, what can be done to ensure greater diversity in media and how CALD people are represented in the media in Australia today.

Mandi Wicks from SBS spoke about people, their stories and why their stories matter. Elaborating on the purpose of SBS as inspiring people to explore, respect and celebrate our diverse world as part of a cohesive society, Ms Wicks discussed how, in a world where we are all surrounded by social media, our stories matter. People's stories bring to life history, culture, faith, values and ideas. Stories drive deeper connections and understanding, and stories help us make sense of our world. We have a shared purpose to increase social cohesion and belonging.

Fiona Jolly from AdStandards explored cultural diversity in ads noting how there are two key issues around racial diversity in media. These are the lack of diverse faces and voices and the manner in which people are portrayed. Ms Jolly spoke about various examples of advertising where complaints were made on grounds of discrimination or vilification.

Charitha Dissanayake from 3MDR Radio spoke about news coverage by ethnic media often neglected by mainstream media. Mr Dissanayake also mentioned the trend in mainstream news to market a negative issue of an ethnic community rather than promoting their achievements. The benefits of ethnic media is that it can address a larger audience instantly with less barriers, it is most suitable for marginalised groups, can have programs in people's own languages and are often providing information for listeners who may be neglected by the mainstream media. While ethnic media presents news that is often neglected by mainstream media, it is still newsworthy.



Jesusa Helaratne, NSW Multicultural Health Communication Services

Jesusa Helaratne from the NSW Multicultural Health Communication Service (MHCS) discussed a multimedia campaign on Female Genital Mutilation (FGM) awareness entitled 'Dear Mum - Stop FGM In Your Generation'. The initiative was funded by the NSW Education Program on Female Genital Mutilation (FGM), a state-wide NSW Health program that was established in September 1997. FGM, which is also known as female circumcision refers to the practice of partial or complete removal or cutting of the external female genitalia. The procedure is most often performed on girls or young women. The aim was to prevent the practice of FGM in New South Wales and to minimise the health and psychological impact of the practice for women, girls and their families affected by, or at risk of, FGM.

The campaign objectives included raising awareness on the ongoing harmful effects of FGM in a girl and women's life and raise awareness to parents and community members on the serious implications of the NSW law—on them—if they have it done to their daughters. The campaign also aimed at influencing positive attitudes towards increasing support to stop FGM in this generation by producing innovative, inspiring and effective multilingual radio advertisements, YouTube scenarios and promotional branding to drive through the messages for the targeted communities.

Based on the best approach, a radio scenario 'Dear Mum' was written depicting two young women addressing their mothers. One woman was sad as she was suffering from the effects of FGM and one woman was grateful to her mother

for protecting her from FGM. A strong message was presented in the end, with the woman affected by FGM stating she would not harm her daughter by doing FGM for her. To ensure that the 'Dear Mum' radio scrip was culturally acceptable, the scrip was presented to the NSW Education Program bilingual community workers and community members for focus testing for them to provide their opinion on the wording of the message. The overall feedback from the consultations confirmed that the showcasing two daughters addressing their mothers was effective, moving and powerful.

The success of the campaign was measured through:

- a significant number of calls received from the public by the NSW Education Program on FGM during the radio campaign where callers asked about the message on the radio advertisements
- the NSW Education Program on FGM website received over 2000 hits during the radio campaign period.


For the very first time in Australia, a strategic media and communication plan has been developed and implemented by MHCS together with the NSW Education Program on FGM with the support of SBS and community ethnic media to raise awareness about FGM that spoke directly to the Arabic, Amharic, Kurdish, Indonesian and Somali language groups that used evidence based approach in the development and production of radio ads, social media promotion, radio editorials and community service announcement.






- Given the limited budget available for the campaign of \$20,000 it was useful to refer to data available about number of migrants from various countries where FGM is known to be prevalent with either women aged 15 to 45 or girls under 15.
- The literature review was able to highlight important data to help support the project.
- The data provided a summary representation of three aspects:
 - countries known to have the highest FGM prevalence for 15-45 years old women,
 - countries known to have the highest FGM prevalence for girls under 15 years old,
 - countries of origin with most migrants to NSW - based on ABS 2011 census.

NSW Multicultural Health Communication Service



BEST APPROACH



- With the recent changes in the NSW Legislation against FGM, it was agreed that there was a need to raise awareness among community groups that are known to practice FGM.
- MHCS proposed the best approach to reach communities is to run a radio campaign targeting the language groups but deliver a message that would not advise that FGM is against the law but to drive an inspired behavior for future change within the communities affected by the issue.
- The key strategy was to reframe the communication in discussing FGM from being punitive (that it is just the law) to looking at personal consequences and the cultural reality that mothers have the power to make the decision in their own families and protect their daughters from the pain and trauma of FGM.
- MHCS worked with Eardrum to develop the right radio message and execution utilizing all the existing results from the literature review as well recent reports on FGM cases in NSW.

NSW Multicultural Health Communication Service



PLEASE HELP SHARE THESE RESOURCES



Links to the 'Dear Mum' radio ads in English and targeted languages:

- [FGM Dear Mum - English](#)
- [FGM Dear Mum - Amharic](#)
- [FGM Dear Mum - Arabic](#)
- [FGM Dear Mum - Indonesian](#)
- [FGM Dear Mum - Kurdish](#)
- [FGM Dear Mum - Somali](#)

Stop FGM in Your Generation messages
Youtube videos of two scenarios for Arabic, Egyptian, Ethiopian, Kurdish, Krio, Indonesian, Sudanese and Somali

<http://www.mhcs.health.nsw.gov.au/services/campaign/stop-fgm-in-your-generation>

NSW Multicultural Health Communication Service



CONFERENCE DINNER AND CELEBRATIONS









SBS is once again proud to be a primary media partner of FECCA's National Conference, especially in FECCA's 40th year. SBS television turns 40 next year and it is pleasing that both FECCA and SBS, despite being middle aged, remain as vital and relevant as they were in their twenties.

I only wish I could say the same about myself. As a white, middle-aged, able-bodied man, I have enjoyed relative advantage in this country—because of those characteristics. I recognise that I've been able to open the many doors I've walked through in my personal and professional life with little more than a gentle push.

My efforts are no greater than many others, who because of the simple matter of who they are, how they look, where they were born, how they identify or what they believe, have faced barriers to their participation. My lived experience is not that of many Australians.

Let's be in no doubt and we've heard it many times, Australia is a tremendous multicultural nation. A nation with the foresight to establish a multicultural public broadcaster in SBS. However, I believe we still have a way to go to ensure there is equal opportunity for all. SBS is fully committed to pursuing this outcome.

My mother's experience in coming to this country was vastly different to my own growing up here. My mother arrived in Brisbane as a young child in the 1950s, migrating from her birthplace in Northern Italy with the surname Zanuttini. She didn't speak English, and to this day tells stories of the discomfort of separation and exclusion. But despite a rough start, her passion and love of Australia is palpable. It is perhaps my mother's experience that is one of the most influential in informing my own views about the power and importance of inclusion.


We are all wonderfully different in this nation. These differences are at the heart of who we are, and when we champion our differences, we realise their benefits. SBS has been doing this for many years—inspiring Australians to understand each other better, and respect each other more, with the goal of contributing to a more inclusive society.

We're proudly one of Australia's most trusted media organisations. The trust we enjoy is central to who we are, and the unrivalled connections we have with Australia's diverse communities that enable us to tell impactful stories unlike any other media organisation. We have always believed that a society in which we all belong, are all able to contribute, and that doesn't leave anyone behind is a good thing. It's a good thing because it feels good—but it also makes good economic sense.

SBS recently announced the findings of a report we commissioned from Deloitte Access Economics which quantifies, for the first time in this way, the clear economic imperative for improving social inclusion in Australia. Australia has a well-earned reputation as an inclusive society across a range of measures, but we can do better, and if we can emulate countries that do better than us, we all benefit. The report outlines that an annual 12.7 billion dollar economic dividend could be generated from areas including improved employment and health outcomes, increased workplace productivity, and reduced costs of social services. By this we mean better inclusion of Aboriginal and Torres Strait Islander peoples, of the almost seven million people from 270 ancestries who have migrated to Australia since 1945, the 50,000 households that have same sex couples and the one in five Australians with disability. We mean more women in senior leadership roles.

Greater inclusion not only avoids the costs incurred when people are excluded, it harnesses our diversity, providing fuel for innovation in our economy. Creativity, tenacity, vision and leadership are critical drivers of innovation and unsurprisingly these are not characteristics unique to any one community, they are not determined by where you were born, your family ancestry, the language you speak, your gender, sexual orientation or faith. The more we embrace difference—in our teams, workplaces, and in our communities—the greater the economic dividends for all, and not just those being included.

Over the last year, SBS has reached more Australians than ever before, including more



**ANY SOCIETY'S
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TRUTHS.**

than 12 million across our TV network each month. We've five free-to-air television channels, including the recently launched SBS World Movies, which features at least 50 per cent of titles in a language other than English. We commissioned around 450 hours of first-run programming in the last year, in addition to our extensive news, current affairs and sports offering. SBS is now the free-to-air home of basketball in Australia, with full coverage of the NBL and including both the NBA and WNBA leagues. Basketball is a great sport for connecting SBS with younger multicultural Australia and we are proud of that new relationship. Seventy per cent of content on SBS and SBS VICELAND is culturally and linguistically diverse.

We provide radio and digital services in 68 languages and continue to grow this offering to provide more news and information to multicultural communities and with a focus on digital delivery. We have more than seven million registered users across our digital platforms—a figure that has grown by 40 per cent in the last year alone.

SBS has evolved over the last 40 years to reflect the changing face of modern Australia. We are operating in a sector that continues to experience unprecedented change. New technologies are providing opportunities to create content and engage audiences in new and different ways. The media landscape is also welcoming a steady stream of new players, increasing competition for audiences and dramatically changing the way we consume content. Whilst international competition is undoubtedly good news for audiences, driving the whole local industry on to even greater ambitions, we need to ensure that global formats don't crowd out and make the production of local stories, for local audiences, untenable.

Any society's culture is enhanced and nurtured by its capacity to tell stories about itself; to describe local fears, aspirations and truths. To see itself reflected and for there to be a space for discussion and deliberation. We need a regulatory environment that values the local industry, local stories and that allows public broadcasting to thrive. In a social media facilitated world of increasingly polarised views, many of them unencumbered by fact, we need a regulatory construct which affords people access

to independent, trusted and impartial news and current affairs, such as that provided by SBS.

Storytelling is a powerful vehicle with which to make people feel included, connected and empowered. Australia is not homogenous, and neither are the many communities that make up our rich diversity. Too often, when it comes to reporting and representation in the media, the nuances of communities are not reflected, and stereotypes prevail. Every community is made up of individual experiences. Using human stories as a way of approaching big and often confronting subjects, sometimes from outside your world, helps to create empathy and understanding.

We're particularly proud of NITV's award-winning, Little J and Big Cuz, a contemporary children's animation series which provides Indigenous children the far too seldom opportunity to see themselves portrayed positively in mainstream media and engages non-Indigenous children with positive First Nations storytelling.

As a media industry, we need to move away from a tick-box approach of inserting diversity into stories, and instead focus on sharing more nuanced stories that simply reflect the diversity we experience in our lives every day. It will naturally lead to more authentic storytelling and provide role models for future generations. As the old saying goes, 'If you can't see it, you can't be it'.

This requires greater commitment from many in the media industry.

For SBS diversity has long been a given. It is simply the way we operate. Our staff makeup has long reflected the society from which it is drawn. Yet, our focus at SBS goes beyond diversity. Diversity unharnessed is just a bunch of people who are different. But, diversity harnessed delivers inclusion. And inclusion can—and should be—the spark that fires Australia to greater heights.

Language is intertwined and deeply connected to culture. We are seeing a growing understanding of the power of communicating with people in their first language. This is not just about helping new migrants settle into a new life in a new country, it's also about helping people to maintain their culture through their language and pass it on to future generations. That's why we are investing more than ever before in our multilingual services.

This year, SBS will launch in-language login and navigation for SBS On Demand. A first for any media operator in Australia, this new feature will significantly extend the utility of our in-language capabilities beyond our traditional radio offering. For the first time, audiences will be able to create an SBS On Demand user account in a language other than English and enjoy video content in that language in one spot.

Our hope is for our country to have a deeper understanding of Indigenous and multicultural Australia, and a greater, more nuanced reckoning with the complexity, joy and opportunity of a more inclusive Australia.

Huss Mustafa OAM Commonwealth Bank of Australia

I strongly believe that Australia's most valuable asset is the successful Multicultural Society that we have established.

It is all about Unity through Diversity.

Australia in my opinion is one of the most successful Multicultural nations in the world and I have a real passion for supporting and celebrating events and activities that promote our rich and diverse cultures that make up Multicultural Australia. Australia is still the country of opportunity for people of all ethnic backgrounds and I am living proof of this. As an Australian Muslim with a Turkish Cypriot heritage I am truly very proud to call Australia my home.

Commonwealth Bank Australia is committed to supporting the multicultural community that makes up the fabric of Australia and we are striving to be a Corporate Leader in this space. I truly believe we are making great progress to achieve this aspiration. At the Commonwealth Bank we are committed to supporting multiculturalism and creating an inclusive workforce that is truly reflective of the diverse community that we live in and serve. I believe Australia's multiculturalism—where we celebrate our cultural differences and respect common values—has become a role model for other nations.



I STRONGLY BELIEVE THAT AUSTRALIA'S MOST VALUABLE ASSET IS THE SUCCESSFUL MULTICULTURAL SOCIETY THAT WE HAVE ESTABLISHED.

A photograph showing a group of women in vibrant, traditional Indian clothing (sarees) performing outdoors. One woman in the center is smiling and holding a microphone, suggesting a cultural performance or event.

 **Can**

Multicultural community engagement

Commonwealth Bank aspires to be the leader in creating an inclusive workplace where everyone has a sense of belonging by:

- Deepening engagement and relationships
- Increasing awareness
- Building trust and reputation within the community
- Ensuring our workforce is reflective of the communities that we serve

to promote a socially cohesive and financially inclusive society

Mirta Gonzalez AMES

AMES Australia, for those of you who don't know us, is a migrant and refugee settlement agency. We support people who are newly arrived to this country to settle and orient themselves to a new society; we help them to learn English and vocational skills; and we help them to find jobs.

We do this work through the lens of fostering social cohesion and building community capacity in a holistic way that we think helps to maximise the benefits to this country of migration and multiculturalism.

We deliver services in Victoria, NSW, South Australia and here in Tasmania—in partnership with the Migrant Resource Centre Tasmania.

I came across an interesting piece of data this week. For the first time in history, numbers of international migrants are now growing faster than the world's population generally. So that means migration and diversity is becoming a global norm.

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But at the same time—with the rise of populist and nationalist political movements—more and more countries are becoming less welcoming to migrants; and, especially less welcoming to refugees and people seeking sanctuary from conflict, violence or oppression. In Europe, there is a trend toward closing borders to migrants—and the US’ refugee intake has plummeted in recent years and may well be headed towards zero.

As you all will know we are currently witnessing one of the largest migration crises in history with than 70 million people displaced around the globe. That’s why it’s important we continue to advocate for, and to champion, Australia’s refugee settlement and migration programs.

It’s important that community groups and individuals get involved in welcoming newcomers to this country. I know there are many community groups represented here tonight, so I’d like to acknowledge the work you do in welcoming newly arrived refugees and migrants. It’s important that business and industry recognise and harness the skills and experience migrants and refugees bring with them.

We know that it can be difficult, especially for refugees, to find work in Australia. Therefore, we have more work to do to help them overcome the significant barriers that exist. But it’s also important to remember that the reason refugees come to Australia is not primarily to work and contribute to our economy—although they generally do—it is also because they are in need of protection. For them to remain in their homelands means being subjected to violence, persecution or worse. Many refugees who have found their way to Australia have suffered torture or trauma, some have lost everything they owned or held dear and others have lost family members.

We at AMES Australia never cease to be inspired by the resilience, determination and ingenuity many of our migrant, refugee and asylum seekers clients show. We are very aware of the contributions they make and of the skills, creativity and rich social capital they bring with them.

Maybe our most important challenge is to make the rest of Australia understand the value to this nation that migrants and refugees represent.



Together we Can.

At CommBank, communities are at the core of our purpose and we take great pride in our commitment to support multicultural communities, celebrating and honouring their vibrant heritages alongside them.

We recognise the importance of creating better experiences for our customers through understanding their needs. In recognition of this, a dedicated Multicultural Community Banking division has been created to foster empathy and understanding by deepening relationships, enhancing financial inclusion and promoting social cohesion so our customers feel supported.

The team brings to life the Bank’s commitment by ensuring strong grassroots and authentic engagement, developing strong networks and relationships, forming strategic partnerships with government, multicultural bodies and communities and delivering meaningful and relevant community programs.

For further information, contact multiculturalcommunitybanking@cba.com.au



CONFERENCE PARTNERS AND EXHIBITORS

We thank our Partners for their generous support of the FECCA 2019 Conference



MEDIA PARTNER

As Australia's most diverse broadcaster, SBS holds a unique place in the Australian media landscape, inspiring all Australians to explore, respect and celebrate our diverse world and in doing so, contributes to an inclusive and cohesive society. Today, SBS is a modern, multiplatform media organisation with a free-to-air TV portfolio spanning five distinctive channels in SBS, NITV, SBS VICELAND, SBS Food and SBS World Movies; an extensive radio network providing 68 communities with services in their own language; and an innovative digital offering, including SBS On Demand, available to audiences anytime and anywhere. Visit us at sbs.com.au.



MAJOR PARTNER

NBN Co is the company building and operating the nation's wholesale, local access broadband network. NBN Co's purpose is to lift the digital capability of Australia. By providing access to fast, reliable, affordable broadband services, NBN Co is helping Australians to realise the social and economic benefits that high-speed broadband can unlock. Building and operating Australia's new high-speed, wholesale, local access broadband network remains one of the largest and most complex infrastructure initiatives in Australia's history. It is one of the most ambitious in any telecommunications market around the world, and we're nearing completion; more than 10 million businesses and homes are able to connect; and already more than 5.5 million are realising the benefits.



PLATINUM PARTNER

The Commonwealth Bank of Australia was established in 1911, as a bank for all Australians and all businesses, a bank that would help the economy flourish and people prosper. It was to be a bank of which the nation could be proud. This has always been our purpose: to improve the financial wellbeing of the customers and communities we serve. We also take great pride in our commitment to support multicultural communities, celebrating and honouring their vibrant heritages alongside them.



GOLD & STUDENT SCHOLARSHIP TRAVEL PARTNER

Settlement Services International (SSI) is a community organisation and social business that supports newcomers and other Australians to achieve their full potential. Through collaboration and innovation, our services wrap around individuals and families to capitalise on their strengths, identify their priorities and meet their current and future requirements.



SILVER PARTNERS

The Australian Multicultural Foundation was established in 1988, to cultivate in all Australians a strong commitment to Australia as one people drawn from many cultures



Meaningful Ageing Australia is the national peak body for spiritual care and ageing. We are a membership based not-for-profit association. Our focus is quality of life and quality of care for elders. We do this by creating high quality, easy to use resources for organisations, education services, advocacy with government and key agencies for spiritual care to be included in care and funding models.



NAATI is the national standards and credentialing authority for translators and interpreters in Australia. Their vision is for a connected community without any language barriers.



BRONZE PARTNERS

Australian Football is becoming the sport of choice for diverse communities. The AFL's multicultural strategy focuses on developing programs to increase engagement and social outcomes.



Diversity Atlas is an innovative diversity mapping tool developed by Cultural Infusion. We develop digital products and services that foster intercultural understanding for schools & organisations.



EveryAGE Counts is a campaign to tackle ageism faced by older Australians. Our vision is "a society where every person is valued, connected and respected regardless of age and health".



For 20-years, MDA (Multicultural Development Australia) has fostered a welcoming and inclusive community where new Queenslanders thrive and prosper. We are passionate about promoting conversations that affect real change.



TIS National is the Department of Home Affairs' interpreting service connecting government, business and the Australian community through the provision of credentialed and secure language services. Every day of the year.



CONFERENCE DINNER SUPPORTER

AMES Australia works with newly arrived people to achieve their full social and economic participation, contributing to a cohesive and diverse society.
Connecting People, Building Communities



DELEGATE LANYARD/NAME BADGE SUPPORTER & LANGUAGE SERVICES PARTNER

2M Language Services works towards the inclusion of migrant and indigenous communities by providing translations, onsite/phone & remote-video-interpreting as well as voice-over/subtitling into 250+ languages.

CONFERENCE EXHIBITORS



FECCA STATE, TERRITORY AND REGIONAL MEMBERS

AUSTRALIAN CAPITAL TERRITORY

ACT Multicultural Council

PO Box 5026 Chisolm ACT 2905

P: 0412 481 607

E: ngdavid001@gmail.com

NEW SOUTH WALES

Ethnic Communities' Council of NSW

221 Cope St Waterloo NSW 2017

P: 02 9319 0288

F: 02 9319 4229

E: admin@eccnsw.org.au

W: www.eccnsw.org.au

Multicultural Communities' Council of Illawarra

117 Corrimal Street Wollongong NSW 2500

PO Box 238 Wollongong NSW 2520

P: 02 4229 7566

F: 02 4226 3146

E: admin@mcci.org.au

W: www.mcci.org.au

Multicultural Council of Griffith

81 Koyoo Street Griffith NSW 2680

PO Box 2327 Griffith NSW 2680

P: 02 6964 4366

F: 02 6964 6364

E: multiculturalcouncilofgriffith@gmail.com

Multicultural Council Wagga Wagga

18 Station Place Wagga Wagga NSW 2650

P: 02 6921 6666

F: 02 6921 6669

E: multicultural@mcww.org.au

W: www.mcww.org.au

Young & District Multicultural Association

111 Nasmyth Street, Young, NSW 2594

PO Box 92 Young NSW 2594

P: 02 6382 4829

F: 02 6382 3575

E: josie_johnson53@yahoo.com.au

Hunter Multicultural Communities

2a Platt Street, Waratah NSW 2298

P: 02 4960 8248

E: office@eccnewcastle.org.au

W: www.eccnewcastle.org.au

NORTHERN TERRITORY

Multicultural Council of the Northern Territory

Malak Shopping Centre

Shop 15, Malak Place Malak NT 0812

PO Box 299 Karama NT 0813

P: 08 8945 9122

F: 08 8945 9155

E: admin@mcnt.org.au

W: www.mcnt.org.au

QUEENSLAND

Ethnic Communities Council of Qld

253 Boundary Street West End QLD 4101

PO Box 5916 West End QLD 4101

P: 07 3844 9166

F: 07 3846 4453

E: administration@eccq.com.au

W: www.eccq.com.au

Ethnic Communities Council of Logan

PO Box 572 Woodridge QLD 4114

P: 07 3299 3377

F: 07 3402 3084

E: admin@eccl.org.au

W: www.eccl.org.au

Multicultural Communities Council Gold Coast

1 Dominions Road Ashmore QLD 4214

PO Box 345 Ashmore City QLD 4214

P: 07 5527 8011

F: 07 5527 8531

E: info@mccgc.org.au

W: www.mccgc.com.au

SOUTH AUSTRALIA

Multicultural Communities' Council of South Australia

113 Gilbert St Adelaide SA 5000

P: 08 8345 5266

F: 08 8221 7196

E: mccsa@mccsa.org.au

W: www.mccsa.org.au

TASMANIA

Multicultural Council of Tasmania

40 Melville Street, Hobart, TAS 7000
PO Box 798 Hobart TAS 7001
P: 03 6285 9907
E: office@mcot.org.au
W: www.mcot.org.au

VICTORIA

Ethnic Communities' Council of Victoria

Suite 101, 398 Sydney Road, Coburg VIC 3058
P: 03 9354 9555
F: 03 9350 2694
E: eccv@eccv.org.au
W: www.eccv.org.au

Albury-Wodonga Ethnic Communities Council

151-153 High Street Wodonga VIC 3690
PO Box 920 Wodonga VIC 3689
P: 02 6024 6895
E: contact@awecc.org.au
W: www.awecc.org.au

Diversitat (Geelong Ethnic Communities' Council)

153 Pakington Street, Geelong West VIC 3218
P: 03 5221 6044
F: 03 5223 2848
E: diversitat@diversitat.org.au
W: www.diversitat.org.au

Ballarat Regional Multicultural Council

145 Victoria St Ballarat East 3350
PO Box 1418 Bakery Hill VIC 3354
P: 03 5383 0613
E: admin@brmc.org.au
W: www.brmc.org.au

Ethnic Council of Shepparton & District

158 Welsford St Shepparton VIC 3630
PO Box 585 Shepparton VIC 3632
P: 03 5831 2395
F: 03 5831 3764
E: info@ethniccouncil.com.au
W: www.ethniccouncilshepparton.com.au

North East Multicultural Association

3 The Close Wangaratta, VIC 3677
PO Box 417 Wangaratta VIC 3676
P: 03 5721 2090
E: nema@nema.org.au
W: www.nema.org.au

Gippsland Ethnic Communities' Council

PO Box 314 Moe VIC 3825
P: 03 5122 6714
E: GippslandECC@gmail.com
W: gippslandethniccommunitiescouncil.websyte.com.au

Sunraysia Mallee Ethnic Communities' Council

107-111 Twelfth Street Mildura VIC 3500
PO Box 1213 Mildura VIC 3502
P: 03 5022 1006
E: reception@smecc.org.au
W: www.smeccinc.org

WESTERN AUSTRALIA

Ethnic Communities Council of Western Australia

20 View Street, North Perth, WA 6006
P: 08 9227 5322
F: 08 9227 5460
E: admin@eccwa.org.au
W: www.eccwa.org.au

ASSOCIATE MEMBERS

National Ethnic Disability Alliance

PO Box 971 Civic Square ACT 2608
P: 02 6262 6867
W: www.neda.org.au

NON-MEMBER PARTNER

Canberra Multicultural Community Forum

Theo Notaras Multicultural Centre
2nd Floor, North Building
180 London Circuit
Canberra Civic ACT 2601
P: 02 6262 7060
E: chair.cmcf@gmail.com
secretary.cmcf@gmail.com
W: http://www.cmcf.org.au

FECCA NATIONAL EXECUTIVE MEMBERS

Mary Patetsos

Chairperson

Cr Kris Pavlidis

Senior Deputy Chairperson

Hina Durrani

Senior Deputy Chairperson – Women

Kevin Kadirgamar

Hon Secretary

Waqas Durrani

Hon Treasurer

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Rida Aleem Khan

Youth Chair

Suresh Rajan

Disabilities Chair

Mary Angela Ljubic

Regional Chair

LIST OF FECCA CHAIRPERSONS

Mr Wadim (Bill) Jegorow AM MBE

(Inaugural Chairperson 1979–1983)

Mr W. Georg Wojak AO MBA

(1984–1988)

Mr Carl Harbaum MBE

(1988–1992)

Mr Victor Rebikoff OAM

(1992–1996)

Mr Randolph Alwish AM

(1996–2000)

Professor Nick Xynias AO BEM

(2000–2002)

Mr Abd-Elmasih Malak AM

(2002–2005)

Ms Youla Messimeri AM

(2005–2009)

Mr Pino Migliorino AM

(2010–2013)

Mr Joe Caputo OAM

(2014–2017)

Ms Mary Patetsos

(2017–Present)

ABOUT FECCA

FECCA is the national peak body representing Australians from culturally and linguistically diverse (CALD) backgrounds. We provide advocacy, develop policy and promote issues on behalf of our constituency to government and the broader community. FECCA supports multiculturalism, community harmony, social justice and the rejection of all forms of discrimination and racism. FECCA's membership comprises state, territory and regional multicultural and ethnic councils. FECCA has an elected executive committee and a professional national secretariat implementing policies and work programs on behalf of its membership and stakeholders. For more information and to read more about FECCA's policies and program, please visit our website: www.fecca.org.au. Alternatively, please contact the FECCA office on (02) 6282 5755, or email: admin@fecca.org.au.

BECOME INVOLVED



VISIT OUR WEBSITE
WWW.FECCA.ORG.AU



COMMENT ON OUR POLICY
RECOMMENDATIONS



FIND OUT WHAT WE DO, READ OUR
SUBMISSIONS, LET US KNOW ABOUT
ISSUES THAT CONCERN YOU



SUBSCRIBE TO
AUSTRALIAN MOSAIC MAGAZINE



SUBSCRIBE TO
FECCA E-NEWS



SHARE INFORMATION ON YOUR OWN
ORGANISATION'S WORK RELEVANT TO
CALD COMMUNITIES



FIND US ON TWITTER AND FACEBOOK AND KNOW MORE
ABOUT OUR ACTIVITIES, TOPICAL ISSUES, COMMUNITY INITIATIVES,
CURRENT GOVERNMENT INQUIRIES, LEARN ABOUT THE WORK OF
OUR POLICY COMMITTEES, FIND OUT ABOUT CONFERENCES
THAT ARE COMING AND SHARE TO THE COMMUNITY!

ADVERTISING IN

AUSTRALIAN *Mosaic*

Advertising in *Australian Mosaic* enables broad reach to an influential audience and the ability to effectively spread the message about your organisation's work with CALD communities. Advertising costs as little as \$350 + GST for a quarter page full colour placement or up to \$1000 + GST for a full page colour placement.

Advertising in *Australian Mosaic* supports the work of FECCA in promoting the interests of CALD communities, strengthening Australian society as a whole.

Size	Full colour advertisement
Full page (A4)	\$1000 +GST
Half page (A5)	\$650 +GST
Quarter page	\$350 +GST

