Settling in Western Australia

Government, Service Provider, Community and Researcher Forum

Highlights of Proceedings

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This document summarises the proceedings of a workshop held at the Metropolitan Migrant Resource Centre on 25 September 2013. The workshop brought together policy makers, researchers and service providers to showcase research, policy and practice around migrant settlement. It is the third since the inaugural workshop held in 2006. The summaries here offer a snapshot of key programs and research being undertaken in WA, as well as the range of issues arising out of migrant settlement.

The sessions included academic research and analysis, discussion of challenges faced by service providers, and examples of new and successful outreach programs, as well as suggestions of areas that require further research or resourcing.

The diversity of presenters ensured a wide ranging and holistic approach to the issues faced in migrant settlement. Academic researchers Farida Fozdar, Lisa Hartley and Eduardo Farate offered insights based on qualitative research about refugees’ conceptions of belonging, the challenges asylum seekers face while living on restrictive bridging visas and the parenting experiences of Muslim families in WA. These presentations illuminated the human experiences behind the statistics and policies that often dominate public debate about refugee resettlement and immigration generally. Researcher Alicia Bauskis extended this discussion with a presentation on the Australian Housing and Urban Research Institute (AHURI) project examining refugees’ housing and neighbourhood experiences. Adding a longitudinal perspective, Emanuela Sala spoke of her research on relationships within one of WA’s most long standing communities, the Italians, particularly the assistance given by well-established members to newly arrived Italian immigrants.

These papers were complemented by presentations from service providers and government. Megan Levy from ASeTTS used a psycho-social framework to explore impacts of trauma on refugees. Caroline Speirs from the Department for Child Protection outlined the preventative role the department is initiating in its contact with newly settled families to counter negative perceptions of its work, facilitate positive interactions with communities and prevent children coming into care. Terese Micallef from the Metropolitan Migrant Resource Centre spoke about the successful Sharing Stories sexual health education program, which uses theatre and interactive learning to educate young people of migrant backgrounds on sexual health issues. Joe Moniodis from the Edmund Rice Centre and James Barrett from the Smith Family elaborated on their organisations’ work with young people, including the personal qualities required to be a successful youth mentor and the processes of engaging at-risk young people in tutoring and scholarship programs. Similarly, Chris Konrad from the Metropolitan Migrant Resource Centre highlighted the successes of their programs in mentoring newly arrived youth.

The papers may have covered a broad range of different communities and issues, but they shared the key themes of community engagement and resilience, demonstrating the ways in which the work of researchers, policy makers and practitioners can support communities in the settlement process. For those unable to attend, or those wanting a record of the discussion, we offer the following summary. Images are included courtesy of participants in the Lotterywest-funded Refugees in Western Australia: Settlement and Integration research project (MMRC and UWA).

Farida Fozdar and Amy Walters
Mobilities and Belonging Research Cluster
The University of Western Australia
Western Australian Muslim parents: 
Stories from the home front

Eduardo Farate (Centre for Muslim States and Societies, The University of Western Australia)

Muslims are a frequent target for criticisms around a lack of social integration. This paper examined the experiences of Muslim families who have settled in Western Australia, focussing on how settlement affects family dynamics and in particular some of the challenges identified by Muslim parents, the strategies they use to address them and where they turn for assistance. As part of PhD research, 32 participants were interviewed. They came from countries in Africa, the Middle East, South and Southeast Asia, as well as Australia, most lived in the metropolitan area and 10 had arrived as refugees within the past six years.

The research suggests that parents’ ability to handle challenges and negotiate the new social reality is influenced by the factors underpinning their decision to migrate and the traditions and experiences they bring from their countries of origin. Issues faced by families were similar to those faced by any parent, except that the imperative to impart to their children the need to live a moral and spiritual life appeared stronger. Issues raised included choice of education provider—for example, public, private or Islamic; negotiating unfamiliar expectations with regard to children’s social and romantic relationships (including sleep overs, use of alcohol); discipline; and the use of mobile phones and social media. These factors influenced the dynamics and practices of the family, particularly with regard to their following of the Islamic faith. An example of the ways in which Muslim parents are engaging with each other to deal with these issues is the creation of an Islamic Facebook site in Indonesia—SalamWorld—Launched earlier this year, which shows a global response to the challenges posed to Muslim families by social media.

The research suggests that parents who originated from more ‘westernised’ secular societies, or who were born in Australia, or raised in Australia from a very early age, appear to have a more relaxed parenting approach, while still in keeping with Muslim values and norms. Many were aware of the need for compromise in some areas, as part of the acculturation process. For example, one father stated:

“I mean we bring them to the society and then we tell them don’t behave like them. Now it’s just like saying to somebody go and, you know, swim in that pool, and don’t get wet. You know what I mean; so I said, it’s asking our children the impossible. So, but the thing is umm, some things you can’t compromise, but others you can.”

Strategies the parents used included: selectiveness, for example in relation to their children’s circle of friends; reiteration, for instance, in repeating religious principles and guidance; reinforcement of the importance of doing the right thing (including continuing education in the home regarding Arabic and the Quran); flexibility, in recognising that sometimes there has to be some compromise; and staying in touch with cultures of origin, for example through satellite television (where content does not need to be monitored for appropriateness for children) or music from home.

Summary of presentations
Where families found themselves in need of help, they tended to look inward rather than outward. As one parent said:

“If we were to get help I would, basically. I don’t think I’d base it on a religious ways. If I had issues with parenting, obviously, I would consider that as more of a family issue rather than externally trying to get help. Because realistically, I mean, from what I know and how I think government and organisations are really run by, it’s run by average public servants and I feel as though there’s set rules and regulations in place. Those set rules and regulations, what could that offer towards my problem that I have, whatever the problem might be?”

Thus family was seen to come first, with participants only considering other alternatives if problems or issues persisted or became unmanageable. Religious advice and guidance was seen as an appropriate source by some, but most reported concerns regarding quality of advice and independence. While some felt that Muslim-specific services would be of use, others questioned their independence and confidentiality. A preferred option was to have adequately trained cross-cultural professionals within government and non-government services. Some of these services are available in the Perth metropolitan area, for example, Ishar, Edmund Rice, and Metropolitan Migrant Resource Centre. Availability of similar services in regional areas is a problem, however. The fact that the majority of existing services (government and non-government) provide ‘universal’ services was seen as a problem.

Is there really a government department in Australia that steals children?

Caroline Speirs (Department for Child Protection and Family Support)

The Department for Child Protection and Family Support is sometimes seen by migrants as ‘stealing children’. Being aware of this perception, the Department has set out to change this misconception, and particularly to focus on the role it can play in relation to preventing children from coming into its care. The Department has had a history of high volume interactions with refugee families in their first few years of settlement in WA. By working through local service providers, elders and settlement service providers, and by developing community education and engagement programs, the Department is not only demonstrating that a role in prevention is possible but is also developing positive relationships with leaders of migrant communities.

The Department is aware of the parenting challenges new migrants face and is attempting to develop appropriate responses. Physical violence by parents towards children is a particular issue. Parents say: “They tell us not to hit our children but no one tells us what is good to do.” While the Department does not condone physical punishment, it is acknowledged that the removal of this form of discipline as an option for parents may lead to a sense of disempowerment, particularly if no alternatives are offered. Consequently, the Department has tried to support parents as they grapple with unfamiliar expectations in their new country.
Similarly, it has partnered with the Department for Communities and Local Government and the Edmund Rice Centre to provide programs supporting families to deal with conflict between parents and teenagers.

Another issue faced by newly settled families is accessing adequate childcare. Parents may find themselves in a situation where their children are left at home unsupervised while parents are at work, due to no longer being able to rely on extended family for assistance. This has caused some anxiety on the part of parents, who face misunderstanding from the broader community about their parenting choices. Consequently, the Department has worked with these families to provide support and flexibility in child care arrangements.

The Department is also engaging with community leaders to break down barriers of misunderstanding between it and the community, and has undertaken a range of educational activities such as a parent-teen conference, and partnering with a range of agencies for workshops, community events and outreach.

While the Department has engaged in preventative efforts with migrant communities, it is inevitable that some children may still come into care. To provide a suitable environment for such children, the Department has found foster carers of African descent. Interestingly, one of these carers now looks after a non-African child as there is a general carer shortage. The Department is continuing its approach of close partnerships with the communities to achieve positive outcomes for families.

Effects of migration and/or domestic violence (DV) on psycho-social developmental systems

Megan Levy (Association for Services to Torture and Trauma Survivors)

This two-year study demonstrated similarities in the impact of escaping domestic violence and surviving torture and war trauma on the psycho-social development of migrants. The results are relevant to both clinical practice and issues around developing cultural competency, and are applicable to a broad range of practitioners including mental health services, psychologists, social workers, counsellors, nurses, doctors, children’s service workers, teachers, welfare services generally, multicultural and domestic violence services.

Using Bronfenbrenner’s nested systems approach, this research presented two arguments: first, that the pre and post environments surrounding the person escaping violence or forced to migrate can have a significant impact on his/her psychosocial development and emotional stability, and second, the relevance of positive and empathic support on the part of those agencies and services which will eventually become the individual’s closest, and possibly only, social net.

Maslow’s and Erikson’s models have shown that the individual, devoid of identity, significant others, familiar surroundings, and meaning and purpose in life, can become highly fragile and unstable, and thus vulnerable to mental and physical illness. The result is often that the person becomes a social and economic burden.
on welfare agencies, health services, taxpayers, police and legal services, and so on.

Awareness of these developmental changes in the individual may encourage policy makers to promote more psychosocial and culturally aware services which may, in turn, support a quicker recovery and a smoother acculturation process. The ultimate goal would be to rebuild the self of a potentially dependent individual to become a well-adapted, active, and productive member of society.

**Civic and ethno belonging among recent refugees to Australia**

Farida Fozdar (Anthropology and Sociology, The University of Western Australia) and Lisa Hartley (Centre for Human Rights Education, Curtin University)

Australia offers some of the best government-funded settlement services in the world to refugees who arrive through its official resettlement program. These services cater to their material, medical and, to some extent, their social needs. However, services cannot provide a sense of belonging to people uprooted from their homelands and transplanted to a culturally and geographically distant place. Or can they?

This paper explored the facets of belonging identified in a corpus of data from qualitative interviews with 77 refugees living in Western Australia, which was part of a larger research project funded by Lotterywest through the MMRC, looking at a range of settlement issues including housing, health, employment and education.

Thematically, the ways in which belonging and un-belonging were expressed map clearly onto what theorists have conceptualised as civic and ethno belonging in the nation-state. It was found that refugees strongly assert their civic belonging in terms of access to services and rights available both as refugees and more broadly as individuals living in Australians. For example, one man interviewed stated:

“I belong here because the security here is good, I don’t have to worry about anything. I’m getting the services that are normally needed to have progress, such as education, health. I can grow to what I wanted, and my dreams can be true.”

Refugees’ sense of ethno belonging, however, is much more ambivalent, due to experiences of exclusion from the mainstream population. For instance the same refugee just quoted also stated:

“I don’t feel welcome here sometimes, even though I wanted to be one of the Australians. But I’m hoping one day, I will feel Australia is my home too.”

Almost universally, participants spoke of an expectation that a sense of emotional and social belonging would develop at some point in the future. Such ambivalence raises questions in relation to service provision, integration and social inclusion.

Indeed, responses to questions about how the government could improve integration also revolved around civic and ethno belonging. Responses were of two types: suggestions for programs designed to improve services or make them more accessible; and suggestions for programs designed to improve interaction between refugees and mainstream Australians.
Recommendations related to civic belonging had to do with education and training, health, employment, a liveable income, access to information, affordable housing, policing/justice issues, transport issues (obtaining driver’s licences), migration (family reunion), access to citizenship and providing social activities for youth.

To improve ethno-belonging participants recommended programs to encourage mutual trust and friendship and to reduce racial and cultural tensions in the wider Australian community. These included a family mentoring scheme and policy level initiatives to recognise and respect different cultures; wider community education about why the government accepts refugees and the value they bring to the country, as well as broader provision of cultural awareness and anti-racism training to the general population to improve attitudes towards refugees and cultural difference; and anti-racism education of students, teachers and potential employers specifically.

This paper drew on interviews with two cohorts of asylum seekers living in the community: those who arrived in 2010 and were detained between 15 and 25 months, and those who arrived after 13 August 2012. The interviews highlight the profound mental distress that results from lengthy periods of indefinite detention. They also suggest that being granted the right to work, having the capacity to find employment and the capacity to engage in meaningful activities are essential elements for mental wellbeing and self-worth. For asylum seekers who have arrived since August 2012, particular mental distress resulted from not knowing when (or whether) their refugee claims will be processed, and their lack of access to work and meaningful activities. A common theme was that they felt like animals:

“We are like animals. We wake up, we eat, we sleep. That is our life.”

Another was the mental strain caused by being unable to work:

“I worry too much about my family, how am I meant to keep my mind busy here if I cannot work?”;

and the general desire to work:

“I see the Australians working very hard. On the trains going to work. I feel bad I cannot help them.”; “We will make good Australians. We will work hard and pay taxes and make Australian friends. We need a chance.”

The strongest message was one of a lack of social inclusion and a sense of active exclusion.

Homelessness and secondary homelessness were two further issues identified in this research. Despite being barred from employment, these asylum seekers were only entitled to a portion of the Newstart allowance, which amounts to $440 per fortnight. This amount is inadequate to meet rental payments, and asylum seekers are liable to exploitation.
from landlords and often have cramped living arrangements. As a result of the low level of welfare allowance, they frequently find themselves unable to buy basic necessities.

Together, factors including lack of meaningful activities, poverty and uncertainty about their futures make the experience of trying to make a new life in Australia extremely challenging for asylum seekers, who already suffer emotional distress as a result of their previous life experiences. From the participants’ perspective, their experience is inconsistent with a life of dignity, as defined by the UNHCR (2001). A number of advocacy implications were identified, particularly the need to enhance dignity through provision of work rights, transport concessions, and access to study. It was noted this requires political will.

**The ‘Sharing Stories’ sexual health education evaluation**

Terese Micallef (Metropolitan Migrant Resource Centre)

This presentation showcased the effectiveness of using interactive theatre and drama-based strategies for sexual health promotion among CALD youth. The research was conducted by Meagan Roberts from the Metropolitan Migrant Resource Centre funded by Healthway through an Australian Health Promotion Association scholarship.

Sexual health is an area that is frequently overlooked by service providers and can be a taboo or shameful topic, particularly in some cultures. Interactive strategies for sexual health education provide an informal learning environment in which participants feel able to share their personal experiences. Issues covered include consent, sexual assault, sexually transmitted infections, contraception and ways of de-stigmatising sexual health issues. *Sharing Stories* allows such issues to be discussed openly while their implications on young peoples’ cultural practices are also addressed.

The project sought to improve the proportions of young people of refugee backgrounds who:

- report confidence in supporting friends with regards to safe sex
- feel less ashamed about using or carrying condoms
- are confident in seeking STI testing if they have unprotected sex
- know where to access accurate information regarding sexual health and where to go for STI testing
- feel more confident and less ashamed in discussing sexual health with family members.

The intervention focussed on increasing self-knowledge, increasing sexual health knowledge, raising peer educator skills, and acknowledging culture (both cultural conflict and the value of retaining aspects of one’s culture of origin). A collaborative approach was taken, with young people developing their own interactive theatre to create a safe and supportive space in which to share sexual health knowledge.

Successful outcomes suggest interactive strategies such as theatre and drama are useful for educating young people about sensitive and taboo topics; that drama and theatre is a culturally appropriate method of engagement for young people from a range of CaLD backgrounds; and that drama should be promoted for educating at-risk youth in other settings.
The diverse Italian communities in Australia: Settlement issues and intra-diaspora knowledge transfer

Emanuela Sala and Loretta Baldassar
(Anthropology and Sociology, The University of Western Australia)

Italians are one of the largest and oldest non-English speaking migrant groups in Australia. The 2011 Census tallied 3.8% of the total population of WA as having Italian ancestry. Currently, Italians and their descendants make up the largest group of non-English speaking background people in WA. This paper explained the motivations for, characteristics of, and interactions between, the different waves of Italian migrants to Western Australia.

Italian migration to Australia can be divided into distinct waves and dates back to the early 1800s. However, the post-World War II migration can be classified as the first major wave of Italian migration to Australia. These labour migrants arrived in Australia in the 1950s through chain-migration based on village and kinship ties, aiming to provide a better life for their children. During this time, Australia’s post-war ‘White Australia Policy’ cast Italian migrants as ‘non-white’, a threat to Australian ways of life and they were consequently initially met by racism and discrimination. The second wave are the ‘post-1970s’ skilled and professional migrants who migrated to Australia for lifestyle reasons. They are more likely to retain connections to Italy and are generally not connected to each other through kin and chain migration networks. The third wave are the ‘new migrants’ who have been arriving in growing numbers in the past few years primarily on working holiday visas, and are motivated by the difficult political and economic climate in Italy. They are considerably different from previous waves. Recently, the size of this group has risen dramatically. Such diverse waves of Italian migration to Australia call attention to the fact that Italians in Australia are a heterogeneous mix of generational, class and regional identities, who also differ in terms of age, identity and migration experience.

Settlement needs in these diverse communities have been met in different ways, particularly between the post-war cohort compared to the new Italian arrivals. Previous generations of migrants relied on ‘physical’ forms of support, such as forming and attending ethnic clubs set up in dedicated buildings across the metropolitan region. Difficulties with English and prejudice from the wider community encouraged migrants to bond together in these clubs which offered mutual support and understanding. In the late 1950s, The Italian Club offered family-oriented social activities, such as annual Christmas parties, dances, sports, as well as cultural activities like Italian language classes for children. Typically, the migrants would go to these clubs with their children on a weekly basis. More recent migrants use ‘virtual’ means to achieve similar forms of support, including finding accommodation and information about moving to Australia.

As intended by skilled migration policy, the ‘new’ arrivals are young, highly skilled and self-sufficient. However, they also call on links to older migrant communities for information and support, and develop relationships with second-generation Italians, who sometimes become “like a family” for the new migrants. ‘Intra-diaspora’ knowledge transfer, i.e. the exchange
of information between the waves, is another form of support which has the effect of absorbing the settlement needs of new migrants as well as enabling successful integration into the employment market. These forms of interaction include offering visa advice, technical advice and assistance in finding housing and employment, as well as friendship.

These forms of knowledge transfer should be considered in the planning of skilled migration. More specifically, policy makers should consider the value of offering more formal links between older migrant communities and new arrivals, for example through established ethno-specific/ Australian associations.

**Youth and community programs: Models of best practice**

**Joe Moniodis** (Edmund Rice Centre Mirrabooka)

This presentation illustrated the requirements and challenges of running a successful and innovative community organisation, based on a personal experience of growth and engagement. The experience of working for the Edmund Rice Centre to provide quality youth programs that guide young people through their formative years resulted in the speaker reflecting on the personal attributes required from ‘the community servant’, the strategies and principles that underpin a successful program, what should be done to make a program come to life, and how to generate an environment that inspires young people to want to work harder and achieve more. By using individual case studies while looking at the broader strategic picture, an overview of the keys to success was provided.

The Edmund Rice Centre’s programs are built on higher principles, which gives them an engaging and personalised feel, and helps create a sense of belonging, family and community. They aim to nurture individuals and support families by focusing on providing something for all levels of interaction participants have with the centre, up to the ideal leadership principle of ‘One Leader, One Community’. It was argued that the achievement of each individual and the attention they receive is dependent on the effort they put in.

Importantly, the Youth Leaders and volunteers are extremely passionate about the work they do, have a real sense of the change they can make to the lives of others, work many volunteer hours and sacrifice personal time to serve the community while pursuing full lives of education and activities.

**Housing and neighbourhood experiences of recently arrived humanitarian entrants: Perspectives from Perth and Melbourne**

**Alicia Bauskis** (Business School, The University of Western Australia)

This paper discussed the preliminary findings of The Australian Housing and Urban Research Institute (AHURI) research project ‘Refugees, Housing and Social Inclusion in Australia’, which investigates the housing and neighbourhood experiences of recently arrived refugees in Perth and Melbourne.

Housing is widely recognised as playing an essential role in resettling refugees, impacting on all other settlement factors. However, ensuring that refugees have access to long-term
sustainable housing has been identified as one of the greatest challenges facing countries of resettlement (UNHCR 2002). This project employed several methods of investigation, but presented here are the results of surveys completed in 2013 by 85 humanitarian entrants (44 from Melbourne, 41 from Perth).

The key differences in the housing and neighbourhood experiences of Perth and Melbourne were shown. Housing experiences, such as current tenure arrangement, housing circumstances in the previous year and housing size and quality issues were examined. This resulted in a discussion about the relationship between housing and connections to ethnic communities, the experiences of neighbourhood and Australian society generally and the feelings of safety experienced by humanitarian entrants in a variety of settings.

Around 85% of the sample (which was a snowball sample, and not representative) were in private rentals. None were living in precarious living situations such as on the streets, in tents or cars or in boarding houses, and none were living in institutional settings. However, close to one in 10 were either, at the time of the survey or in the past 12 months, living with family and friends as they had nowhere else to live. Housing was more crowded than the Australian average, at 4.5 people per dwelling, compared to 2.6. Participants were concentrated in the lower end of the housing market. Cost was a problem in finding rental accommodation for more than 80% of Perth participants, and 65% of Melbourne participants. The figures were higher in relation to buying a home—at 90% and 80% respectively. Majorities of both groups were relatively satisfied with the size and quality of their accommodation, although the figures were higher in Perth than Melbourne.

Personal social networks of people one could call on if in need of help were much stronger within ethnic communities than with the local neighbourhood. While 95% of Perth residents and 98% of Melbourne residents felt they had been made to feel welcome in Australia, much smaller proportions felt part of mainstream Australian social and cultural life, particularly in Perth (29% compared with 66% for Melbourne residents). The Melbourne participants were more trusting of a range of people than Perth participants, and were much more likely to feel safe in a range of situations such as when walking alone.

While the paper reported preliminary findings, should the results of poorer neighbourhood and social inclusion outcomes in the Perth sample when compared to the Melbourne sample be indicative of an environment in Perth which makes feeling at home more difficult than in other more ‘multicultural’ cities, then more support for community programs to foster greater engagement and improve public perceptions may be necessary.

CaLD youth engagement in education and training

James Barrett (The Smith Family)

This paper showcased aspects of the work of The Smith Family in the suburbs of Girrawheen, Koondoola, Westminster, Balga and Mirrabooka (the C4C ‘Mirrabooka area’), specifically recent efforts to tailor specific programs such as educational scholarships and after-school learning clubs at local high schools to cater to the needs of CaLD students and families. This included discussion of the complex special educational needs of young people of refugee background, and an overview of the author’s
current research in this area. The presentation included descriptions of a recent series of inter-agency meetings focusing on ‘CaLD Youth Engagement in Education and Training’. Organised by a new sub-committee of the Mirrabooka Social Inclusion Group, the aim of these meetings is to increase collaboration between local schools, non-government organisations and government agencies and encourage the development of strategies to address the educational and training needs of local CaLD young people.

The Smith Family programs were adapted for young people from refugee backgrounds. For example, The Smith Family after-school learning clubs extend the school day and offer an extension of skills and practice in English language which is seen as better than going home to native language environments. Additionally, financial scholarships are tailored for ESL and lack of familiarity with documents by using a school contact as the ‘care of’ postal address and offering support for communication.

Another initiative was the CaLD Youth Engagement Group, with over 60 members, many organisations servicing refugee communities, committed to developing and working on ‘strategies’ to assist young people. The Department of Education supports CaLD young people through:

- Education Participation Plans (e.g. Mercycare ‘Geared Up To Go’ - 25 places in 2013).
- EAL/D and limited schooling - see http://www.det.wa.edu.au/curriculumsupport/eald/detcms/portal/
- The analysis of relevant attendance data to inform future program planning.

School development and teacher professional development materials that educate teachers and school communities about the needs and best forms of engagement with CaLD young people have also been shared (for example, Curtin University ‘WHITS’ survey and the Victoria-based ‘Difference Differently’ website).

Collaborative strategies have been proposed by principals and deputy principals from three local high schools to improve service provision for CaLD young people including:

- a ‘directory’ of service providers and programs for CaLD young people
- the development of a WA guide for schools to improve their services to students with a refugee background, similar to those published in South Australia and Victoria
- the development of a ‘hub’ to coordinate programs and support from external agencies, such as mentoring, which schools find difficult to manage
- the delivery of after-school activities in local schools (sports, homework support, arts activities, etc) for CaLD young people.

This range of programs, interventions and research suggests that much is being done to ensure that young people of refugee backgrounds have the best support needed to successfully settle in WA.
The Mentoring Newly Arrived Youth project (MNAY)

Chris Konrad (Metropolitan Migrant Resource Centre)

The Mentoring Newly Arrived Youth project aimed to develop a good practice framework and policy recommendations for mentoring new arrival youth and to develop a DVD training resource.

Successes of the MNAY Project include:

- The development of a DVD that includes interviews with mentors and mentees and focusses on the ‘journey’ of one mentee, a young Liberian man, who has been working with the MMRC over the past six years and who is now running his own entertainment enterprise and who received the 2010 Youth of the Year Award.

- The development of a good practice framework and policy recommendations based on the four main criteria set down in the Australian National Youth Mentoring Benchmarks.

The materials developed continue to be utilised in the following ways:

- the two resources were posted on the Department for Local Government and Communities and MMRC websites (see http://www.mmrcwa.org.au/mentoring-newly-arrived-youth-menay)

- the links were distributed to the Multicultural Youth Advocacy Network WA (MYANWA) which consists of 169 organisations that work with CaLD/refugee youth, and resources shared with the MYANWA Advisory Committee which consists of several committed WA service providers who oversee MYANWA and provide policy advice and support to the national Multicultural Youth Advocacy Network

- the resources and model were showcased at a seminar delivered to the first National Conference on Refugee Youth held in Sydney in June 2013

- the resources were used in a ‘train the trainer’ package that was rolled out regionally and in the Perth metropolitan area via the Department for Local Government and Communities

- hard copies of the resources continue to be distributed by MMRC staff in a targeted way to agency partners and collegiate sector services.