The Centre

Title Image: Kazimir Malevich. *Landscape with Five Houses.* 1928 1932. Oil on canvas. 83 x 62 cm. The Russian Museum, St. Petersburg, Russia.
Last viewed 6/11/2005 at
http://www.abcgallery.com/M/malevich/malevich173.html

Introduction

Learning, for refugee[1] young people,[2] is experienced in an unfixed set of environments across their refugee journey. It contributes to their accumulation of knowledge, and also becomes part of their own story. Understanding of self, family, community and society, is being formed as each of these forms is being disrupted by crisis. In protracted refugee situations in camps, this disruption becomes suspended, and crises drawn out to a norm.[3] The need for education to introduce and prepare young people for their futures has been recognised in a range of settings; parents, community leaders, non government organisations, international organisations and young people themselves work to put programs in place that provide a range of learning outcomes from literacy to sexual health.

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[1] In this paper, refugee is used as defined in 1951 Convention relating to the Status of Refugees - *Any person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country.* The text of the 1951 convention and the 1967 protocol can be viewed at http://www.unhcr.ch/cgi-bin/texis/vtx/protect/opendoc.pdf?tbl=PROTECTION&id=3b66c2aa10
For a discussion of the use of 'refugee' and other terms in Australia see http://www.refugeecouncil.org.au/html/facts_and_stats/facts.html

[2] In this paper, young person is used very loosely to include any person between 12 and 25years old. In the sections that consider programs in NSW, the age gap narrows as the focus turns to young people enrolled, or eligible to enrol, in public high school in NSW

[3] In other places referred to as 'warehousing', Protracted Refugee Situation refers in this paper to 'refugees for whom the international community has failed to find a durable solution'(U.S. Committee for Refugees and Immigrants, 2005) - where refugees are denied the right to earn a living or experience freedom of movement, generally in camps and ultimately dependent on humanitarian aid. For more information see - www.refugees.org/warehousing
The US Committee on Refugees May 2005 Global Survey of refugees found that 7 million of 12 million refugees worldwide were living in a protracted refugee situation that they had been in for 10 or more years (Refugee Council USA, June 2005). This situation is worsening - UNHCR estimates that the average time spent increased from 9 years to 17 years between 199

The goals of each of these groups do not always coincide, and inevitably are charged with politics and power of a crisis situation, and of the very everyday factors of poverty, gender, ethnicity, sexuality and so on. Young people, and more g r o u p s

Entering school in a place of resettlement such as New South Wales (NSW) represents an end of journey for young people. The programs in place in NSW focus on preparing young people ‘entering the mainstream’, and this is consistent with studies that indicate that it is crucial to focus 1indicateand

and NSW government department documents, and several published and unpublished reports undertaken by service providers and teachers.
It was not within the scope of this project to interview refugee young people themselves. With limited time and resources, young people could not have been supported appropriately in sharing current struggles and trauma. Their own voices are related (in the text of this paper) to allow their stories to be heard in a limited manner, and come from a variety of previous projects that have collected the experiences of refugee young people in schools in Australia. Names have been changed to protect identities.

Additionally, it was not within the scope of this project to consider the opportunities for and provisions made for young people from refugee backgrounds in independent schools. Some families (with the inclination and resources) do chose to enrol their young people in schools outside the public system, and these schools make their own provisions for these students. The Catholic Education Centre reports significant increases in the number of enrolments of newly arrived[5] young people in their schools (Catholic Education Centre, 2005). Muslim schools in NSW are growing, who also absorb significant numbers of young people from refugee and refugee like backgrounds (Jo

Significantly informing this project has been the 18 months I spent in 2004/5 as the NESB[6] Youth Policy Officer for South West Sydney based at Fairfield Migrant Resource Centre in Cabramatta,

youth workers, and educators. These interviews were designed to enrich the desk based research and to enable me to highlight some of the key issues of concern among teachers, service providers, and refugee populations that inform this paper. Participant information statements and consent forms were provided to all those to be interviewed, and are contained at the end of this paper as Attachment 1 and 2. All interview participants were recruited with direct support from the Centre for Refugee Research and Australian National Committee on Refugee Women (ANCORW), and included contacts acquired in my own work in settlement service provision. Ethics clearance was obtained from the University of NSW Human Research Ethics Advisory Panel.

Recommendation 1: That future research into issues that impact young people from refugee backgrounds allow for consultation and discussion with

There are at least 1.5 million refugee children aged 12-17 in developing countries today. Only 3% of them have access to education. Yet their generation will be called on

to education other than elementary", and, significant in its specificity, article 4 "freedom to practice their religion and freedom as regards the religious education of their children" (UNHCR, 1967).

Where they discuss education for its own sake – not for the transferral of health and other messages the MDGs place

statement considers the linkages between development, peace and human rights and the role of education in conflict affected communities in achieving this: key survival messages for whole populations (from hygiene and sanitation, sexual health to landmines); structure and stability for traumatised children and

Recommendation 5: That programs and standards listen to young

In Camp Programs

School changed, too. Teachers disappeared and were replaced by ones from the North. We learnt politics all day and we were too frightened to say anything in class. Students who spoke out were reported and officials visited their parents. In 1976 when I was 14 my mother made me leave school. She was afraid they would take me away for the army.

(Quan 'Life in Vietnam' cited in ____, 1984, p 7)

The later children advance in their education, the more politicised the content becomes. As discussed earlier, access to primary education is a right guaranteed in the international declaration of human rights and protected in the Refugee Convention, but access to secondary education is not (UNHCR, 1967). Numeracy and literacy education is political, in the language of its the teaching, in who is excluded, in teaching methodologies; but as minimum, 'universal' standards are reached, and as students gain more 'agency' in their participation, the controversy increases (Waters and LeBlanc, 2005). Adolescence is a time of identity formation – sexuality and family roles are being redefined, young people are often income–earning for the first time, and, for young migrants and refugees, cultural identity is challenged at the same time. All schools "aim to create a common understanding of identity in terms of what is imagined as legitimate expressions of nationalism, patriotism, and economic activity…the nation and its schools define the 'we' that is the citizenship of a modern state…it also defines a 'them'" (Waters and LeBlanc, 2005).

The journey for a refugee young person from war and persecution varies. For some, flight is from the situation of crisis to a bordering nation to refugee camps, as in Chad, or settlement in the community. Others travel through country after

country seeking refuge, often covering great distances over several years. Acquisition of the label “refugee” facilitates access to supports and rights, but at the same time excludes members from a societal “we” that reaches its own consensus t h a t

teachers of adult literacy and preschool, so that some teachers have left their roles to earn money collecting firewood (ibid, p17).

Many young women are attending classes for the first time. Girls from Darfur experience many barriers to school attendance (ibid, p8). “Adolescence” is not a part of growing up (ibid, p 7). Girls, and in particular teenage girls, have household responsibilities of caring for children, cooking and collecting water and firewood (ibid, p 7). Additionally, young women between 14 and 18 years old go to live with husbands, and have children of their own (ibid, p7). Some young women are pregnant or have children as a result of rape (ibid, p 2). Without preschools to provide childcare, young women are therefore not available to attend classes (ibid, p 21). The loss of livestock and crops to attend to, and the recognition that girls will need different futures in their changed circumstances, has left girls with some time to attend classes (ibid, p 8). Attendance at classes continues to be limited both by responsibilities eg being sent to collect wood will mean missing a day of school (ibid, p 10).

Because young women haven’t attended school before, most are in lower primary classes. Other programs vary from camp to camp. Some psychosocial programs have been introduced to work with whole families (ibid, p11). The Women’s Commission places value on programs for providing young women for ‘cognitive development, overall well being and protection of girls and adolescent girls, as well as for the safety of a community’ (ibid, p 12). Providing structure and the care of a teacher offers immediate respite from the continued chaos and disruption of lives, and is a healing tool that does not disrupt traditional cultural norms of “not speaking” of traumas (ibid, p 16). However, it is very limited. There are no secondary classes in the camps, and no

vocational/livelihood projects for girls and young women (ibid, p 12). The curriculum taught is the Sudanese school curriculum and is in Arabic (ibid, p 17). Health and hygiene is also taught in some of the camps (ibid, p 18).

Education programs are not culturally neutral. Educating girls and young women will result in cultural change (ibid, p 20). The recommendations included in the report include introducing gender specialists to the camp, involving girls and young women in decision making, care for the survivors of violence, alternative methods of cooking (to protect firewood collectors from violence), semi permanent classrooms, school supplies and curriculum guides from Sudan, coordinating food distribution times away from class time, incentives for parents for their girls to attend school, and literacy classes for all (ibid, p 21 and p 25). The report makes provision for preparing families for the impact of such changes, and makes note of many parents desire for their girls to learn. However, it also notes the language of teaching is mostly is Arabic, but does not acknowledge that this is not the first language of many young people of Darfur nor is it likely to be the main language in potential countries of resettlement. The report makes mention of the presence of Koranic schools (teaching Islam and literacy) in camps, but many of refugees from the Darfur are not Muslim.

In Karen camps in Thailand, the program has been used since 1998 to teach intra and inter personal skills to refugee children and young people (Tillman, 2001). Annual training has followed (July 2005). Where refugee experience occurs concurrently to child and adolescent development, natural development of these is interrupted, with some children learning violent and aggressive behaviour (Tillman, 2001). The program was implemented and evaluated by LVEP and its partners in two Karen camps in Thailand. It was not one initiated by locals. The idea that peace should be taught in an educational program was not a cultural norm. However in discussion it was acknowledged by the community that children and adolescents were learning behaviours in the camps that equally were not culturally normal (Tillman, 2001).

Since the implementation of these programs in the camps, “values education” has gained currency in mainstream education and academic debate in Thailand, and the program has been introduced to 150 sites, both in government and Catholic schools across the country (July 2005).

Recommendation 9: That programs and standards recognise both the strength and resilience that an understanding of own culture and history grants to young people.

Case Study 3: A Vocational Skills Project

In 2000 UNHCR evaluated its vocational programs for Barundian refugees in Tanzania[13]. The current programs available for the 350000 refugees include limited access scholarships to Tanzanian colleges, and programs established by NGOs (Lyby, January 2002, p 217).

alternatives to joining armed groups (Barry Sesnan, Graham Wood, Marina Anselme and Ann Avery, May 2004). However, these programs are among the least regulated, monitored and planned (Lyby, January 2002, p 1).

In the case of Burundian[14] refugees in Tanzania, current purposes of programs move between 'occupying' young people reducing the incentive and opportunity for disruptive or criminal behaviours and providing employable skills (Lyby, January 2002, p 217). Trainers are skilled refugees, providing group based training (ibid, p 218). NGOs provide resources needed, in response to the situation and requests by the refugee community, targeting particular groups identified as vulnerable young people, women, people with disabilities (ibid, p 229). Trainers however are not payed or provided with incentives; the work is seen as a community service/duty, and so many discontinue in order to take up income generating activities(ibid, p 218). Some skilled workers take on apprenticeships; this is a more traditional method of skills acquisition, more mutually beneficial to the participant and the educator, and one identified as a potential for further expansion in the evaluation (ibid, p 229).

One component of UNHCR's evaluation was to inform decisions about expanding existing programs, for the purposes of providing "*education for repatriation*" skills development for use upon return to Burundi (ibid, p 217). Advise from the World Bank informs the report in terms of what skills will be needed for rebuilding Burundi upon peace being brokered to the country (ibid, p 216). Skills and program training, based both on this advice and outcomes from the evaluation, and recommended for future funding and development include:

[14] In the Tanzanian camps there are also small numbers of refugees from the Democratic Republic of Congo and Rwanda. Data available, focuses on the needs of the vast majority that come from Burundi (ibid, p 218)

shoemaking and repairs (an industry where refugees with disabilities are able to find employment); bicycle and radio repair; and textiles (tablecloths and curtains not clothing so as to protect from the risk of fashion trends) (ibid, p 243 244). The World Bank advice notes that the country does not have a plan nor the resources to absorb a large number (such as in the camps in Tanzania) of repatriated refugees (ibid, p 236).

Monitoring is particularly important for vocational programs. For this very vulnerable, and in many cases already injured, population group, vocational programs make young refugees available for economic exploitation. Where schools seek resources that are difficult to deny, even where they are not made available curriculum, textbooks, school walls vocational programs rely on the trades and willingness of tradespersons in the camp for transfer of knowledge. The trades taught vary in their practicality as to the usefulness for young peoples' future (whether their future lies in repatriation or resettlement), the availability of production materials, the commercial viability of the product and access to the market, and the access available for both young women and young men. The needs for young women in programs must take into account their existing household responsibilities and demands on refugee young women, childcare for young mothers, and traditional roles (Barry Sesnan, Graham Wood, Marina Anselme and Ann Avery, May 2004, p 33). For

female carpenter may be able to earn a living in Uganda but not in Afghanistan" (ibid, p 33).

Recommendation 10: That vocational prograprogr

the UNHCR as in need of protection and resettlement (refugee category), or sponsored by family or friends in Australia and identified as in need of protection (Special Humanitarian Program – SHP)[16]. The welfare of refugees in Australia is provided for through a range of formal and informal support mechanisms. A table is provided at Appendix 3 to detail some of the provisions, as well as the limits to access.

Settlement data and other information from DIMIA indicates that permanent arrivals to Australia over the next few years from refugee and refugee like backgrounds will come in the main from the Middle East, Sudan and Sub Saharan Africa (DIMIA, October 2004, p 5). The program does change in focus – during the 80s, former Indochina and Latin America, in the 90s the Middle East and the former Yugoslavia (ibid) –largely in response to humanitarian crises. As well as bringing to Australia new ideas, practices and culture, refugee arrivals bring their refugee experience.

In the current stream of arrivals, families from Sudan tend to have more children, more have1

Permanent arrivals to Australia with refugee and refugee like experiences arrive on a range of visa types that impact access to community services. Initial, intensive support is provided to Refugee Program arrivals – through Integrated Humanitarian Settlement Strategy (IHSS) services. Families and individuals are picked up from the airport, provided with initial (4 weeks) accommodation, assistance with finding permanent accommodation and furnishings, enrolling in school, health assessments, specialist counselling[17].

An increasing proportion of arrivals from Africa enter on the Special Humanitarian program (Russell, 2004 5). Sponsors undertake an agreement to provide the support that is otherwise provided for IHSS – airfares, orientation to housing, employment and education and so on. SHP visa class holders eligible for IHSS services *where their proposer is unable to provide* (see appendix 3). However, this requires knowledge of what is available, and a confidence in asking for assistance. Once airfares are saved and recipients have arrivals, proposers are already working and saving to pay for further family and friends, and do not have time, or knowledge to provide the orientation that they have agreed to. Many fear ramifications of admitting that they are unable to provide further assistance to government officials (and do not make distinctions between community workers and government officials) (Russell, 2004 5). Arrivals are often not provided with more than an introduction to Centrelink, and are under pressure to begin repaying the airfare amount and send money home themselves (ibid). New arrivals who are still themselves orientating to new systems are being given the responsibility of orientating very vulnerable new arrivals.

[17] More information about DIMIA funded programs is available at http://www.immi.gov.au/refu

All school age children and young people are entitled to enrol in NSW schools, except for a small number on some categories of Temporary Protection Visa

assistance

website also refers those interested to the *Community Relations Commissions Multiculturalism Act* (*2001)*[20]. In fact the Multiculturalism Act offers nothing particular to education. The NSW DET Multiculturalism Policy hasn't been updated since

Recommendation 13: That the role of culture in smooth settlement be further recognised in a current Multicultural Education policy for NSW

Arrival and Transition

Some students do very well. As with displaced refugee populations, refugee young people and their families generally have high expectations of school (Richmond, 1998, p 61). Last year a student became dux of a South western Sydney High School after only 3 years and a previous life of war and disruption (Educator 1, 18th October 2005). This kind of transition and achievement, as well as other more modest but similarly rewarding and healing, are possible for refugee young people, with appropriate

centres are for both refugees and migrant children, and life and school education experiences differ greatly across both these groups from children of skilled migrants from Hong Kong to Sudanese unaccompanied refugee minors that have been living in the

refugees, learning spoken English does not take long[22] but what Kalowski describes as ‘familiarity’, takes much longer (1987, p 13). This is story/songs/humour – where household stories are all of flight. Stories within the

co located with

students report that this demonstrates to them a level and interest in them as an individual in the classroom (Educator 2, 14th November 2005).

Rural and Regional NSW

Settlement in regional areas is encouraged by DIMIA and others through the "State Specific and Regional Migration Initiative" to address skill shortages, regional investment, and more balanced settlement (DIMIA, 31st August 2005). Many refugees settle in regional areas however to fill shortages in unskilled labour intensive areas such as harvest work (Settlement Services Workers, 9th November 2005). High Schools rural and regional areas are resourced to provide for these students through the Multicultural Programs Unit, Multicultural/ESL Consultants and Community Information Officers (Multicultural Programs Unit, 2004, p 16).

For students enrol in high schools outside of metropolitan centres, enrolment in IECs is not possible. The DET New Arrivals Program allows an allocation of three hours of Intensive ESL Support per week per newly arrived student (Multicultural Program Unit, 2004, p 16). At other times, the student is in mainstream classes, which can be very difficult. Where there are enough newly arrived students enrolled in a school, the hours accumulate for the allocation of a full time ESL teacher to support all the newly arrived students in an intensive cell (Multicultural Program Unit, 2004, p 16). Additionally, schools with consistently significant ESL (not only newly arrived) enrolments over several years, provision is made for ESL support (Educator 2, 14th November 2005). Some

schools have developed a ‘buddy’ system, where the newly arrived students is matched with another student from the same language background where available or a student that has been briefed to assist (Educator 2, 14th November 2005).

time to make suitable

ources available. Issues have arisen where have arrived for

The SHP visa class has had an impact on schools in regional areas. Where other humanitarian arrivals are linked with community services, schools are

enrolment,

prior notification of their

enrolment in schools with no prior notification, without access to an interpreter

there are only a very small number refugee arrivals; currently there are significant number however in the Illawarra, Newcastle/Hunter, and smaller concentrations in Coffs Harbour (Russell, 2004 5).

Community Information Officers work with Principals and executive to develop strategies to match the needs and resources of the school. There is much knowledge and resources available to schools within DET, available Ð# Â

teachers and others for their parents (Educator 1, 18th October 2005).. This alters fragile family dynamics young men may be frustrated by their role of protecting younger sisters experimenting with new found freedoms (Settlement Services Workers, 9th November 2005). Mothers may find work where they never have before, whilst a father may struggle to find employment in the industry he has always worked. Where family structures break down, some family members, sometimes young people, find themselves isolated and outside of the only support that fully knows and understands their life experiences (Russell, 2004 5).

Most families have great commitment for the achievement of their children in schools. Many factors in home life can impact a young person's achievement, and ability to engage, in school. Families are likely to be in various forms of temporary accommodation – for SHP visa holders in sponsors own home, for Refugee entrants, accommodation is provided for the first 4 weeks followed by assistance (see appendix 2). For many of the current stream of very large families with 6 12+ children, housing simply isn't built to accommodate these needs at a suitable cost – and never in public housing (Russell, 2004 5). Few private landlords are comfortable with families of this size living in investment properties. Families and the Department of Housing resort to finding two adjoining properties (Russell, 2004 5). Where families are sponsored by other newly arrived families on the SHP program, both families often live for a time in the one property (Russell, 2004 5).

While most refugee young people learn English fairly quickly, there are some that do not. Restricted recreation, or groups of friends of the same language group, will mean that the classroom is the only place where English is practiced (Richman, 1998, p 63, 71). Past traumatic experiences can cause poor

concentration, under achievement, non attendance, withdrawal and depression, and importantly frustration (p 47, 2002 Coventry, Guerra, Mackenzie and Pinkney).

Parents have expectations of the achievement of their children in schools, of the roles of schools and of teachers. Many parents have a cultural view of teachers – that children are 'handed over' to schools for education and moral development, to emerge at the end fully participating members of society (Educator 1, 18th October 2005, Settlement Services Workers, 9th November 2004 5). This 'handing over' and 'trust' is partly cultural, but can also be exacerbated, by parents' own confidence, language proficiency and familiarity with new systems, and own experience, or lack of, education (Youth Workers, 24th October 2005). Teacher's Aides (ethnic) and Community Information Officers employed by DET in areas of high concentration of NESB students have a role in working with families and communities, and have been put in place to overcome these barriers. Translated

meantime their attendance

known, but there is an absence where a current Multicultural Education policy could be. Such a document that could bring together the ESL policy and best practice protocols and strategies that are in place in some areas. This would allow a reference not only for teaching staff in daily contact with students, but

people and their carers, for a mix of needs that includes literacy and numeracy, but also culture and history, as well as vocational programs. Such a mix is necessary if young people are to imagine and plan for their futures away fromfrom

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Appendix 1

Recommendation 1: That future research into issues that impact young people from refugee backgrounds allow for consultation and discussion with refugee young people.

Recommendation 2: That further research is undertaken on the experiences of refugee young people in independent and faith based schools. Lessons learnt could be documented, and best practice learnt from and considered for implementation elsewhere.

Recommendation 3: That further research is undertaken on the experiences of refugee young people in non school programs. Lessons learnt could be documented, and best practice learnt from and considered for implementation in schools.

Recommendation 4: That there is greater opportunity for educators and to share experiences between states, and greater transparency and space for recognition and reform of poor programs and bad practice.

Recommendation 5: That programs and standards listen to young people and are not simply a preventative 'occupying' activity, that allow young people to grow towards their future.

Recommendation 6: That programs and standards listen to parents and carers, preserving their role and recognising their role in providing for young peoples future

Recommendation 7: That the impact of protracted refugee situations on all is recognised and halted, but particularly on children and young people.

Recommendation 8: That the needs of young women, which have been well documented, are recognised and made provision for in programs and guidelines.

Recommendation 9: That programs and standards recognise both the strength and resilience that an understanding of own culture and history grants to young people.

Recommendation 10: That vocational programs are included as part of the mix of education provisions made in refugee camps with a consideration of the futures that the skills are preparing the participants for.

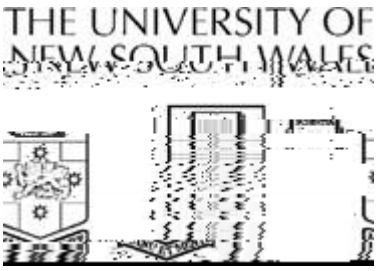
Recommendation 11: That service providers look beyond the ease with which may newly arrived young people acquire spoken English and consider their other needs when planning services for the newer and younger client group.

Recommendation 12: That the needs of SHP entrants are further tracked and recorded, and successful programs and initiatives are documented and adapted for implementation in other identified areas of need.

Recommendation 13: That the role of culture in smooth settlement be further recognised in a current Multicultural Education policy for NSW

Recommendation

Appendix 2



THE UNIVERSITY OF NEW SOUTH WALES
SUBJECT INFORMATION STATEMENT AND CONSENT FORM
Research Title: "Hopes Fulfilled or Dreams Shattered: Refugee Resettlement Conference with a focus on Education Provision and the Needs of Young People"

I am conducting research into education provision and the needs of refugee young people. I am conducting this research for two reasons; the first is to inform a background paper which will be published by the Centre for Refugee Research in the lead up to a major international conference entitled

South Wales, SYDNEY 2052 AUSTRALIA (phone 9385 4234, fax 9385 6648, email ethics.sec@unsw.edu.au). Your
decision whether or not to participate will not affect your relationship with the Centre for Refugee Research, the University of New South Wales or ANCORW. If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without prejudice.

If you have any questions, please feel free to ask me. If you have any additional questions later I can be contacted on Ph: 0421614641 or Email: tralalaa@tpg.com.au or Linda Bartolomei my supervisor can be contacted on Ph: 9385 1859 and we will be happy to answer them.
You will be given a copy of this form to keep.

THE UNIVERSITY OF NEW

Trigger Question Schedule

For refugee young people that you come into contact with, what

expectations they have for behaviour?
expectations they have for prior learning?

What are your impressions of mainstream teachers and their attitudes towards refugee young people in relation to
special allowances they make?
expectations they have for behaviour?
expectations they have for prior learning?

Is their anything else you would a.0 1 Tf 0 Tc 0.7605 0 Td <0231>Tj /TT0 1 Tf -0.0004 Tc 0.2515 0 Td (their)Tj /C2_0 1

Appendix 3: Service Access and Visa Class	Refugee	SHP(1)	PPV	TPV/THV
IHSS Initial Information	Y	Y	N	N
IHSS Accommodation Support (first 4 weeks to 6 months)	Y			

Source: DIMIA (11 November 2005) and Refugee Council of Australia (April 2004)

(4): PPV and TPV/THV holders are eligible for Short term Torture and Trauma Counselling when they access t4.84099TTT0(tET0a0210.020100.44383.82126Tm(Trau