THE NON-ENGLISH SPEAKING-BACKGROUND LEARNER IN TAFE

A TRAINING HANDBOOK

WRITTEN AND COMPILED BY ROBYN MITCHELL
Adelaide College of TAFE Cataloguing-in-Publication Entry

371.9700994   MITCHELL, Robyn
M682           The non-English speaking background
               learner in TAFE: a training handbook /
               written and compiled by Robyn Mitchell.
               — Adelaide, S. Aust.: Adelaide College of

ISBN 0 7308 0803 3

1. STUDENTS, FOREIGN—AUSTRALIA—
   HANDBOOKS, MANUALS, ETC.
2. ADULT EDUCATION—AUSTRALIA—
   STUDY AND TEACHING
3. TEACHING—HANDBOOKS, MANUALS
   I. Adelaide College of TAFE
   II. Title

Printed by
D.J. Woolman
GOVERNMENT PRINTER
South Australia
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Module</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Introduction.</strong></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><strong>The Staff Development Package.</strong></td>
<td>6</td>
</tr>
<tr>
<td></td>
<td><strong>The Uses of the Handbook.</strong></td>
<td>9</td>
</tr>
<tr>
<td></td>
<td><strong>The Modules - In Summary.</strong></td>
<td>12</td>
</tr>
<tr>
<td><strong>Module 1</strong></td>
<td><strong>Historical Perspectives on. Multicultural Australia.</strong></td>
<td>19</td>
</tr>
<tr>
<td><strong>Module 11</strong></td>
<td><strong>The Experience of Migration.</strong></td>
<td>27</td>
</tr>
<tr>
<td><strong>Module 111</strong></td>
<td><strong>A Simulation Exercise.</strong></td>
<td>35</td>
</tr>
<tr>
<td><strong>Module 1111</strong></td>
<td><strong>Cross-cultural Communication.</strong></td>
<td>45</td>
</tr>
<tr>
<td><strong>Module V</strong></td>
<td><strong>Meeting the Needs of the N.E.S.B. Student.</strong></td>
<td>59</td>
</tr>
<tr>
<td><strong>Module VI</strong></td>
<td><strong>Policy Matters.</strong></td>
<td>67</td>
</tr>
<tr>
<td><strong>Module VII</strong></td>
<td><strong>Writing Plain English for the Multicultural Classroom.</strong></td>
<td>73</td>
</tr>
<tr>
<td><strong>Module VII1</strong></td>
<td><strong>Speaking Plain English for the Multicultural Classroom.</strong></td>
<td>83</td>
</tr>
<tr>
<td><strong>Module IX</strong></td>
<td><strong>Cultural and Linguistic Bias in Testing.</strong></td>
<td>91</td>
</tr>
<tr>
<td><strong>Module X</strong></td>
<td><strong>Support Services for the N.E.S.B. Learner</strong></td>
<td>101</td>
</tr>
<tr>
<td><strong>Module XI</strong></td>
<td><strong>Follow-up and Evaluation</strong></td>
<td>107</td>
</tr>
</tbody>
</table>
ACKNOWLEDGEMENTS

This training manual was funded as a special project through a grant from the Tertiary Multicultural Education Committee.

As the Project Officer responsible for writing and compiling the material, I would like to thank the large number of people who contributed to, and supported the project.

Firstly I would like to thank those colleagues working in related fields interstate who were prepared to share their expertise, ideas and materials.

Ilona Lee Multicultural Centre, Sydney CAE
Tze Ay Chuah Multicultural Unit of TAFE (NSW)
Trees McCormick Multicultural Unit of TAFE (NSW)
Chris Hughes TAFE Staff Development Centre (NSW)
Christine Gillespie TAFE Board, Victoria
Margaret Holding Hawthorn College of TAFE
Salva Kruska Migrant Resource Centre, Melbourne
Frank Bassini Multicultural Education Services, Victoria
John Hughes Sydney University (NSW)

I would also like to thank contributors who gave permission for their articles to be reproduced.

Ma:k Deasy C.H.O.M.I. (VIC)
Janice McLeod Wollongong College of TAFE (NSW)
John Santa-Isobel Migrant Services, D.S.S. (VIC)
Alan Hodge Multicultural Centre, Sydney CAE (NSW)
Gabe Lomas Institute of Technical and Adult Teacher Education (NSW)
Dr June Huntington King’s Fund College, London
Esmond Way Indo-China Refugee Association (NSW)
Andrew Jakubowicz University of NSW
Jenny Jauncey Sydney College of Advanced Education
Erik Lloga Vocational Orientation Centre, Melbourne
Dr Stephen Castles Centre for Multicultural Studies, University of Wollongong (NSW)
Robert Mealyea Hawthorn Institute of Education (VIC)

A reference group made up of lecturers working in various subject areas in TAFE (SA) as well as College-based ESL lecturers provided advice and on-going feedback on the materials. My thanks to:

Meryl Thompson Sue Sachs
Guillana Otmarich Dolly Dean
Prue Hemming Lyn Sealy
Dick Fishlock Michael Weaver
Jan Willumore Brian Van Wageningen
Milton Anderson
Support for the project was also offered by teaching staff at the Staff Development Centre of TAFE, who contributed ideas for methodology and practical assistance. In particular I would like to thank:

Stewart Mitchell  
Chris Smith  
Carole Watson

My thanks also to John Wolfensberger, Vice Principal of Adelaide College of TAFE, for his interest in and oversight of the Project—from his initial submission for funding through TMEC to the final production stage.

Assistance for the Project was also offered in a number of ways by:

Rae Blesing  Head, Adult Migrant Education Service  
Nicole Gilding  Superintendent, Special Services  
Don Drew  Director, Staff Development TAFE  
John Gelsthorpe  Acting Superintendent, Staff Development

Recognition must also be given to the clerical support staff at the Staff Development Centre who took on an additional work load in typing the Project.

Julie Gillman  
Eva Barone  
Susanna Barone  
Lyn Harvey

Finally, I would like to thank all those students, past and present, at AMES who, over the years, have given me insights into, and an appreciation of, the situations of people from non-English speaking backgrounds entering and succeeding in mainstream study.

ROBYN MITCHELL
THE NON-ENGLISH-SPEAKING-BACKGROUND LEARNER IN TAFE

INTRODUCTION

1. Background to the Project

In September 1986 the Department of TAFE applied for a grant from the Tertiary Multicultural Education Committee. This grant was to employ a Project Officer for 3 months to design a staff development module which would address "factors relevant to providing education to students of diverse cultural background".

The rationale behind this project was based on the philosophy that people from non-English speaking backgrounds have a right to equality of access to and participation in mainstream TAFE programs. Whilst TAFE has successfully run courses geared to the needs of second language learners for some time, these courses have been mainly bridging into mainstream courses - therefore keeping non-English-speaking-background students on the fringe until they have been able to cope with mainstream study. To ensure equity for all Australians, provision for the needs of non-English-speaking-background students has to go beyond bridging courses and special 'migrant' programs.

In the light of South Australia's Equal Opportunity legislation which makes it mandatory that there is no discrimination on the grounds of race, sex, sexuality, marital status, pregnancy or physical impairment, the Department of TAFE, through its representative on T.M.E.C. felt that one of the first steps in adjusting mainstream courses was to raise the awareness of lecturers in TAFE to the factors relevant to the educational needs of non-English-speaking-background students.

A Project Officer was appointed in March 1987 to undertake the design of a staff development module.

2. Project Development

The framework of the Project was developed through a great number of discussions and consultations with TAFE lecturers, ESL lecturers, Staff Development officers in TAFE, non-English speaking-background students, and staff trainers in both Sydney and Melbourne. From these discussions and a reading of the literature, a number of major themes emerged which provided guidelines for Project development.

2.1 One in every four Australians come from a home where English is not the only language spoken. Therefore any staff development module which addresses the educational needs of such a significant proportion of TAFE's potential clientele cannot be confined to a unit within an induction course for new lecturers (NELMIC). The potential target group(s) for such a staff development program needs to include all those staff who are in student contact, as well as middle and senior managers who are responsible for policy and resource allocation. This means redefining the target group to
include College support staff, (Receptionists, Librarians, Counsellors, Student Service Officers) experienced Lecturers in mainstream programs, Senior Lecturers, Deputy Heads, Heads and Principals, as well as NELMIC participants. Such a redefinition has implications for the content and methodology of the module.

2.2 For a staff development module to have a long term effect on the behaviour of staff in the work situation, it needs to contain a skills component. Staff development programs which train staff in 'cultural awareness' i.e. making participants more aware of cultural factors and developing more sensitivity to the needs of migrant clients, assume that attitude change is possible within a half or one day session. Research indicates that attitudes are difficult to change and the desired outcome of staff development is more likely to be behaviour change.

"Research has shown that...attitudinal change is more likely to follow behaviour change than the other way around" ("Skills Development for a Multicultural Society", C.H.O.M.I., page 7.)

2.3 If the staff development module is to meet the diverse needs of the re-defined target groups, and also provide the opportunity for skills development, then it has to:

- be flexible - that is, consist of not one, but a series of modules which can be put together in different 'packages' to meet the needs of each target group and within varied time allocations.
- be of sufficient duration to allow for skills practice (as well as factual input and awareness raising)
- be varied in its methodology - using different means of presentation of information, (video, case studies, guest speakers, pre-reading, etc) a variety of methods for discussion of material, opportunities for experiential learning (role plays, simulations, exercises) and opportunities for skills practice and feedback
- be sufficiently structured within each module to provide clear guidelines to trainers who will be using this material
- be open-ended so that modules can be added or modified in response to feedback from participants and to developments in the implementation of multi-cultural policy.

2.4 In order to address the main issues which are relevant to TAFE staff and their understanding of the educational needs of non-English-speaking-background students, a staff development program would need to include at least 3 core components. These could broadly be defined as:
2.4.1 Background information on migrants in Australia

For example:

- the history of immigration, reasons for immigration, the effect on Australian society, and the implications for TAFE
- an understanding of the experience of resettlement, and the language and cultural difficulties of people from non-English-speaking backgrounds.

2.4.2 Communication skills and the multicultural classroom

For example:

- cross-cultural communication skills: in the language of interaction, in writing plain English, in interpreting student's verbal and non-verbal behaviour
- classroom teaching practice which meets the varied needs of students from different cultural and language backgrounds
- awareness of personal values, biases and tendencies to stereotype/generalize
- identification of possible cultural and linguistic bias in assessment, curricula and materials.

2.4.3 Policy and the broader issues of multiculturalism in TAFE

For example:

- access
- selection procedures
- assessment
- publicity
- community involvement
- ESL support services
- bi-lingual programs, etc.

The examples of content for these three core areas are not definitive, nor do the core areas reflect exactly the structure of the modules. Rather, they represent themes which recurred in many discussions with TAFE staff and trainers, and therefore cannot be omitted from a comprehensive staff development program.

3. Further Considerations

3.1 Definition

What is a 'migrant'? The common usage of the term 'migrant' to refer only to an immigrant of non-English speaking background is, in fact, incorrect. Broadly speaking, all Australians, with the exception of Aboriginal Australians,
can be considered as immigrants -- or the descendants of immigrants. In the more literal sense, that is, of an immigrant being a person who has been born overseas and has settled in Australia as a permanent resident, almost half of Australia's immigrants since 1945 have been from English-speaking countries. (Immigrants from Britain and Ireland constitute 42.5% of all immigrants to Australia). Therefore, the term 'migrant' as it is used in common speech has been avoided and replaced with the more cumbersome but more appropriate wording 'person of non-English speaking background' or N.E.S.B. By using this terminology, a person may or may not have been born overseas - the main criterion for inclusion is that English is not the person's first language.

However, in the staff development program it was considered that the emphasis should be placed on the educational needs of the more recently arrived N.E.S.B. person, who is facing linguistic and cultural barriers to learning as well as the immediate concerns of resettlement.

### 3.2 Multiculturalism

The term 'Multiculturalism' is used in two distinct ways:

1. as a description of present Australian society; and

2. as a goal for our society. (J. Hughes, "Communication in the Multicultural Classroom", 1985, page 2).

The N.S.W. Multicultural Policy (1983) reflects both the descriptive sense of the term, in that its principles are based on a recognition of the diverse nature of the Australian community, and the ideological concept that accepts and promotes the value of such diversity which 'enriches and enhances the life options available to all people'. When this is translated into educational practice, it means the provision of a range of educational opportunities 'devised or modified to meet the needs of men and women living in a multicultural society' (TAFE Multicultural Education Policy NSW, 1983).

The TAFE Multicultural Policy in Victoria extends the definition of multiculturalism to highlight a third dimension - i.e. "as a dynamic process of interaction of a complex range of cultures including ethnicity, class, gender and occupation". By this definition, the policy acknowledges that disadvantage can be double or triple when factors of ethnicity, class, gender and occupation interact. However, by implication, such a broad definition faces the risk of not establishing strongly enough the legitimacy of ethnic minority concerns per se.

Whilst it is not within the brief of this Project to state a position on the definition of multiculturalism in SA TAFE, it is necessary to define the key elements which will be the focus for training. If the aim of this Project is to promote practices in the delivery of TAFE which meet the needs of people from a range of language and cultural backgrounds in an appropriate and sensitive way, then the main
considerations in the program need to be related to issues of ethnicity and language. Issues of gender and class, though relevant to participation and disadvantage, are considered, but in this context, in relation to ethnicity and not separate from it.

3.3 Culture-specific versus Culture-general Approach

A further consideration in the design of this Project was the extent to which culture-specific information should be included. Participants often express a need for information about a particular culture to relieve their own discomfort or unease created by ignorance. Providing culture-specific information is an 'easy' training option. However, any critical analysis of this approach will reveal that there are unavoidable tendencies to over generalize and stereotype which can only encourage formulaic thinking and be counterproductive to the development of a 'sensitivity to the individual'.

This program has been designed with the philosophy that because culture is so significant in shaping our thinking, perceptions, behaviours, values, etc. the first step towards cultural awareness is self-awareness - i.e. being aware of our own ethnocentrictiy. This replaces the focus of enquiry from "Tell us about them" to "Let's examine what's happening between us and them". This emphasis also places the responsibility for change with the participants.

3.4 The Rights Model

A final consideration was that the staff development module should reflect a rights model and not a deficit or welfare model in the provisions for NESB migrants in TAFE. The deficit model pre-supposes that the NESB migrant has a 'problem' and that with the help of the beneficent professional he/she will be assisted to overcome the problem in order to 'fit in' to mainstream programs. That is, it is the NESB migrant who is required to make the necessary adjustments in order to enter educational programs "which are set 'apriori' and viewed as neutral and free of bias" ("Mainstreaming Multicultural Education", E. Lloga V.O.C. Bulletin September, 1986).

The rights model posits that everyone, that is young people, women, NESB migrants, the disabled, etc. has the right to equal access to services and the same quality of service. Fundamental to this operating in practice, is the recognition that the organisation has to make some adjustments in order to target and meet the needs of NESB migrants - along with every other group in the community. This places the responsibility for NESB migrants with every individual within TAFE - not only specialist 'migrant' personnel. This staff development module aims to provide staff with some of the knowledge and skills required to initiate changes which will promote the rights of all members of our multicultural society.
THE STAFF DEVELOPMENT PACKAGE

1. **A Handbook Format**

The "The N.E.S.B. Learner in TAFE" staff development package is presented in the form of a handbook for trainers. This format fills a current gap in published materials particularly in the area of training materials for educators in an adult learning situation. Although the handbook is not primarily intended for use by individual lecturers, the inclusion of background reading material and references could provide a useful starting point to those lecturers who are interested in following up key issues in this field.

The handbook consists of eleven modules which are sequentially arranged. However, each is presented as a stand-alone unit, such that it can be used separately (as part of another training program) or in conjunction with selected other modules arranged according to the needs of the trainees.

2. **The Modules - An Overview**

The content for the modules has been selected in accordance with the aims of the overall program, and the considerations previously discussed.

Modules I, II and III examine the background of N.E.S. migrants in Australia. This includes the history of immigration to Australia, the experience of re-settlement, and the Australian Government's policies towards NES migrants over the years.

Modules IV and V examine classroom teaching practices and the ways in which they can be modified to meet the various needs of NESB students. A major component of these modules is the development of cross-cultural communication skills.

Module VI looks at the role of policy in TAFE in helping lecturers gain support for their work with NESB students and at the strategies which can be implemented at all levels of College operations to enable NESB students and potential students to gain equity of access and participation.

Modules VII and VIII focus on skills practice. This includes developing strategies for improving reading comprehension, understanding the principles of writing plain English, practicing writing 'technical' language in plain English, and practising speaking plain English in the simulated teaching situation.

Module IX extends this analysis of language use to examine language and cultural bias in assessment and materials, and to explore possible alternatives to current practices in assessment.

Module X provides trainees with information about special "migrant" services and support services within TAFE and educational provision for NESB students outside TAFE.
Module XI requires participants to outline action which they will follow up in their work situations as an outcome of this staff development training. The module also includes an evaluation of the training sessions.

3. The Module Format

Each module consists of:

a. Aims and Objectives
b. Background Reading
c. Suggested Activities
d. Options for Training
e. Resources and Materials
f. References

3.1 Aims and Objectives

These state the main outcomes for each module, both in a general way and in specific behavioural terms.

3.2 Background Reading

These articles contain the main content for the module or provide background information on the issues raised in module. They are intended for the trainer as an easy reference guide or as professional update. Where appropriate, articles can be distributed to participants before-hand as pre-reading.

3.3 Suggested Activities

This section of the module is highly structured, setting out the procedure for conducting the activities and the key issues to be raised or questions to be asked. It also contains "Remarks to Trainers" where there are additional points to be considered.

3.4 Options for Training

As an alternative to the activities suggested the trainer may wish to choose other activities which also meet the stated objectives. For this reason, some options for training are included, but these should be regarded as samples only of any number of possible options.

3.5 Resources and Materials

Each module contains masters of the handouts for the suggested activities (where this is appropriate) and overhead projector masters. Where a video is used, its availability and source is stated. Trainers will need to make their required number of multiple copies of the handouts.
3.6 References

References are provided for participants and trainers. In the main, the material is recent and local. References are available through State libraries or through the Clearing House on Migrant Issues (133 Church Street, Richmond, Victoria).

4. The Time Allocation

There is no time allocated to each module. However, there is an assumption that Modules I to V would constitute a full day session and Module VII to IX a second full day session. This assumption places strict time constraints on the delivery of the material and alternative programming may be necessary (see Uses of Handbook). However, two full day sessions are seen as a minimum training time if lecturers are to have skills practice as well as information exchange.
THE USES OF THE HANDBOOK

1. The Modules In Use

1.1 The modules have been written as separate units in order to give the program greater flexibility. Whilst it is desirable that all TAFE teaching staff complete the two full days of training, it is also desirable that training be provided for the student contact staff and program managers as well. For the latter two groups, the modules on methodology (particularly Modules V, VII and VIII) would have little relevance. Therefore, in order to tailor a staff development program to meet the needs of particular trainee groups, the modules can be used alone or in a variety of combinations. Trainers may wish to be more eclectic, putting together 'bits' of the modules to form new training packages. The selection and arrangement of the modules for any training session needs to take into account:

- the needs of the trainees
- the needs of the NESB client group
- the time available
- the agreed desired outcomes.

1.2 The design of the modules as separate units also means that they are open-ended. It will be the responsibility of trainers and participants alike to contribute information to and feedback on the modules so that they do not become static or out-dated.

2. Sample Training Packages

2.1 The following examples are two of the ways in which the program could be adapted for use with different trainee groups.

1) Trainee Group: Middle and Senior Managers

   Time Available: Half day

   Package:
   Module I - Historical Perspectives on Multiculturalism
   Module VI - Policy Matters

2) Trainee Group: Receptionists, Library support staff, Student Services Officers

   Time available: Half day

   Package:
   Module II - the Experience of Migration
   Module IV - Cross Cultural Communication
   Module X - Support services for NESB migrants
3. **The Role of the Trainer**

It is anticipated that the trainer will have a thorough understanding of the issues addressed in this program, and have some experience teaching N.E.S.B. students. It is also assumed that the trainer will be an experienced group facilitator, able to assess the training needs of a group and adapt the material accordingly.

In the first instance the trainer will need to be familiar with the content of all the modules. When planning a training session, he/she will be able to select from the modules those which will best meet the aims of the group, or the desired outcomes of the training.

The trainer will then need to prepare the outline for the session by placing the selected modules in sequence and assigning a time limit to each activity. Where the estimated time for some modules will be too long, the trainer can select those parts of the module which best meet the training objective(s). The trainer must also consider the 'Options for Training' and make decisions about preferred activities. A potential danger with prepared material is that training sessions become "content-loaded" and the trainer feels a pressure to cover all the material. Sufficient time should be built into the program for discussion, follow-up and evaluation, so that participants are able to be self-directed in their own learning to some extent.

In preparing for the session, the trainer will also need to book the videos or equipment (from the sources listed) or arrange guest speakers, and make multiple copies of the required handouts.

All training sessions should have some form of evaluation built into the program - either verbal or written.

4. **Example of a one-day training session**

<table>
<thead>
<tr>
<th>Target group</th>
<th>Lecturers in TAFE in mainstream programs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A one-day seminar designed to address the main issues relevant to the education of learners from a non-English speaking background, particularly those related to delivery in mainstream programs.</td>
</tr>
<tr>
<td>Aims</td>
<td>The seminar will enable participants to:</td>
</tr>
<tr>
<td></td>
<td>* develop an awareness of the significance of migration in contemporary Australian society,</td>
</tr>
<tr>
<td></td>
<td>* become familiar with the educational needs of students of non-English speaking background (N.E.S.B.),</td>
</tr>
<tr>
<td></td>
<td>* identify appropriate strategies for meeting the needs of N.E.S.B students in a classroom situation, and</td>
</tr>
</tbody>
</table>
identify strategies for assisting migrants into mainstream study.

Methodology The seminar will include theoretical input, group discussion and various small group activities.

Where, When

Follow-up This awareness seminar will be followed by skills development workshops at a date to be arranged.

THE NON-ENGLISH SPEAKING BACKGROUND LEARNER IN TAFE
A ONE DAY SEMINAR

PROGRAM

9.00 am Welcome and Aims
9.15 am An Historical Perspective on Multicultural Australia Module I
9.45 am The Experience of Migration - video and group exercise Module II
10.30 am COFFEE
10.45 am Debrief
11.15 am Simulation Exercise Module III

12.15 pm LUNCH
1.15 pm Cross Cultural Communication - discussion and small group activities Module IV
3.00 pm COFFEE
3.15 pm Meeting the Needs of N.E.S.B. Students Module V
4.15 pm Review and Evaluation Module XI
4.45 pm CLOSING
<table>
<thead>
<tr>
<th>MODULE</th>
<th>QUESTIONS ADDRESSED</th>
<th>KEY ELEMENTS</th>
<th>SUGGESTED ACTIVITIES /OPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>MODULE I</td>
<td>Why talk about NESB migrants?</td>
<td>The composition of Australian society today.</td>
<td>Lecture presentation format with handouts.</td>
</tr>
<tr>
<td>Historical Perspectives on Multicultural Australia</td>
<td>Why so many migrants in Australia?</td>
<td>A brief history of immigration to Australia.</td>
<td>Questions for discussion.</td>
</tr>
<tr>
<td></td>
<td>Who are Australia's immigrants and where have they come from?</td>
<td>Australian Government policies towards immigration.</td>
<td>Group activity on implications for TAFE.</td>
</tr>
<tr>
<td></td>
<td>Who is coming now?</td>
<td>Definition-assimilation, integration, multiculturalism.</td>
<td>OPTION: Material presented as pre-reading. Discussion format.</td>
</tr>
<tr>
<td></td>
<td>What is the situation in S.A.?</td>
<td>The countries of origin of immigrants.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What does this mean for TAFE?</td>
<td>The present categories of immigration.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What does it mean to be a NES migrant in Australia?</td>
<td>The major immigrant groups in S.A.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What are the difficulties facing the recently arrived?</td>
<td>The predictions for the future.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What are the long term effects of re-settlement?</td>
<td>The responsibilities of TAFE.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What factors affect the settlement process?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Why is this important to the College lecturer?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Video: “Immigration in the 80's - it's harder than you think” Small group discussion.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>OPTION: Panel members from different NES backgrounds talk about personal experiences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MODULE</td>
<td>QUESTIONS ADDRESSED</td>
<td>KEY ELEMENTS</td>
<td>SUGGESTED ACTIVITIES/OPTIONS</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------</td>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>MODULE III</td>
<td>What does it feel like to be a NES migrant?</td>
<td>The feeling of powerlessness and frustration resulting from an inability to communicate.</td>
<td>Simulation Game &quot;The Outside Expert&quot;. OPTIONS: &quot;Monoleng&quot; (Kit available). OR: Form filling exercise in languages other than English. Sample forms in Khmer, Vietnamese, Spanish.</td>
</tr>
<tr>
<td>What does it feel like not to know the rules/language of a culture?</td>
<td>The miscommunication resulting from false assumptions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What assumptions do I make in communicating?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What has this exercise taught me about myself.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MODULE IV</td>
<td>What does cross-cultural communication involve?</td>
<td>Language difficulties for NESB students: e.g. sounds, structure, stress and intonation, idiom.</td>
<td>Trainer presentation with handouts CASE STUDIES: - to illustrate differences in communication style and non-verbal behaviour.</td>
</tr>
<tr>
<td>What are some of the barriers to effective cross-cultural communication?</td>
<td>Understanding non-verbal communication. Recognizing our own preconceptions/stereotypes/tendencies to evaluate.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What skills do I need to be more effective?</td>
<td>Understanding different styles of communication - oral and written.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cross-cultural Communication</td>
<td></td>
<td></td>
<td>EXERCISE: Intelligent Behaviour - Ours and Others. (optional) OPTIONS - Videos &quot;Crosstalk&quot; or &quot;Cross-cultural Encounters&quot;</td>
</tr>
<tr>
<td>MODULE</td>
<td>QUESTIONS ADDRESSED</td>
<td>KEY ELEMENTS</td>
<td>SUGGESTED ACTIVITIES /OPTIONS</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>MODULE V</strong></td>
<td>How can classroom teaching practice be changed so as to be more appropriate to the needs of the NESB student?</td>
<td>The subject teacher as a language teacher and a cultural broker. Teacher Skills I, II, III: - Teacher Language - Classroom Practice - Teaching and Cultural Rules.</td>
<td>VIDEO: &quot;Solol Dilrate&quot; Workshop discussion and handouts.OPTION - Exercise &quot;Checklist for Teachers&quot;</td>
</tr>
<tr>
<td>Meeting the Needs of the NESB Student</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MODULE VI</strong></td>
<td>What changes, beyond the classroom, need to be made in order to promote the participation of NESB migrants in TAFE? What guidelines does policy provide? How can policy support lecturers? What strategies can lecturers implement to promote access and participation in mainstream courses? What can I do about this in my College?</td>
<td>Equal Opportunities Legislative framework Policy guidelines. and Three Objectives for TAFE. Barriers which currently exist. Strategies to remove barriers and work towards meeting TAFE's Objectives.</td>
<td>Input on TAFE's guidelines and objectives. EXERCISE: - Group work to devise strategies for change. Follow-up discussion.</td>
</tr>
<tr>
<td>MODULE VII</td>
<td>QUESTIONS ADDRESSED</td>
<td>KEY ELEMENTS</td>
<td>SUGGESTED ACTIVITIES / OPTIONS</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------</td>
<td>--------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td><strong>Writing Plain English for the Multicultural Classroom.</strong></td>
<td>Why include the skills practice of writing plain English?</td>
<td>The value of clear, plain English: for all students, not only NESB learners.</td>
<td>Presentation of rationale and guidelines.</td>
</tr>
<tr>
<td></td>
<td>How is clear English different from the English found in many technical texts?</td>
<td>The nine guidelines for writing plain English.</td>
<td>EXERCISES - Writing plain English words and sentences.</td>
</tr>
<tr>
<td></td>
<td>What are the guidelines for writing plain English materials?</td>
<td>Practice in writing plain English sentences following the guidelines.</td>
<td>Discussion.</td>
</tr>
<tr>
<td></td>
<td>What are the implications of writing in plain English - for course standards? - for student’s learning? - for the teacher’s time?</td>
<td>The implications of writing plain English for students and teachers.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MODULE VIII</th>
<th>QUESTIONS ADDRESSED</th>
<th>KEY ELEMENTS</th>
<th>SUGGESTED ACTIVITIES / OPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Speaking Plain English in the Multicultural Classroom.</strong></td>
<td>What are the skills involved in speaking plain English?</td>
<td>Practice in speaking plain English by teaching technical text in clear, meaningful language.</td>
<td>Small group activity and practice in teaching a passage of text in plain English. Receiving feedback on teaching.</td>
</tr>
<tr>
<td></td>
<td>How effectively am I teaching in plain English?</td>
<td>Practice in focussing on the language of instruction when giving feedback.</td>
<td>Taping the recounting of the lesson.</td>
</tr>
<tr>
<td></td>
<td>What are the major differences between spoken English and the language of written text?</td>
<td>Comparing and contrasting spoken English to the written form.</td>
<td>Comparing the taped version to the written version of the text.</td>
</tr>
<tr>
<td>MODULE</td>
<td>QUESTIONS ADDRESSED</td>
<td>KEY ELEMENTS</td>
<td>SUGGESTED ACTIVITIES /OPTIONS</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>MODULE IX</td>
<td>Does examining testing practices mean lowering of course standards?</td>
<td>Rationale for examining bias in testing.</td>
<td>Trainer input</td>
</tr>
<tr>
<td></td>
<td>How does cultural bias exist in tests?</td>
<td>Cultural bias in testing.</td>
<td>Exercise - Comprehension</td>
</tr>
<tr>
<td></td>
<td>What factors create readability difficulties for NESB students?</td>
<td>- mismatch in cultural scheme between examiner and student.</td>
<td>Discussion of assumptions</td>
</tr>
<tr>
<td></td>
<td>How can bias be removed without changing the difficulty level of a test?</td>
<td>Language bias in testing.</td>
<td>Small group work - Discussion</td>
</tr>
<tr>
<td></td>
<td>What other considerations are involved in testing students of NES backgrounds?</td>
<td>- factors which contribute.</td>
<td>- sample tests 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Issues to be considered in order to remove bias.</td>
<td>- sample tests 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Whole group - Discussion of</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Issues in Testing</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>OPTION: Workshop</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Problem Solving</td>
</tr>
<tr>
<td>MODULE X</td>
<td>Where can the classroom teacher go for support for NESB students?</td>
<td>Information on services and programs available for NESB students;</td>
<td>Panel of speakers f. ex:</td>
</tr>
<tr>
<td></td>
<td>What kind of support can be offered?</td>
<td>- at the College level</td>
<td>- Advanced English Program</td>
</tr>
<tr>
<td></td>
<td>When should the teacher refer NESB students elsewhere?</td>
<td>- within TAFE</td>
<td>- A.M.E.S.</td>
</tr>
<tr>
<td></td>
<td>What services/programs exist within TAFE for NESB students?</td>
<td>- and reference to some services outside TAFE</td>
<td>- Access Programs - eg Adult Literacy</td>
</tr>
<tr>
<td></td>
<td>What are the referral procedures?</td>
<td>Referral and assessment procedures.</td>
<td>- Student Services (or Counselling)</td>
</tr>
<tr>
<td></td>
<td>How is a student's language level assessed?</td>
<td>Discussion of prepared questions.</td>
<td>Questions and discussion</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Handouts.</td>
</tr>
<tr>
<td>MODULE</td>
<td>QUESTIONS ADDRESSED</td>
<td>KEY ELEMENTS</td>
<td>SUGGESTED ACTIVITIES /OPTIONS</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------</td>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>MODULE XI</td>
<td>Follow up and Evaluation</td>
<td>What have I learned from this staff development?</td>
<td>The most effective part of the training for participants.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What changes do I want to make in future in order to be more effective with NESB students?</td>
<td>The implications of the training for behaviour change.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What do I think about the training session itself – how could it be improved?</td>
<td>An evaluation of the staff development program;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- its content</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- its process</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Suggestions for follow-up</td>
</tr>
</tbody>
</table>
MODUL E I

HISTORICAL PERSPECTIVES ON MULTICULTURAL AUSTRALIA

This module contains:

1. Aims and Objectives

2. Background Reading:

   Migrant Services Unit, Department of Social Securities
   "A Short History of Australian Immigration" from 'Communicating with Migrant Clients - A Training Kit and Resource Guide'.

   Deasy, M.
   "Background to Multiculturalism" (draft) Eastern Migration Council

   Jakubowicz, A.
   "Background to Australian Immigration - or They Came, They Were Conquered"

   Castles, S.
   Kalantzis, M.
   & Cope, B.
   "The End of Multiculturalism?" 1986

3. Suggested Activities

4. Options for Training

5. Resources -

   Handouts (13 pages - collated as follows):
   . Multiculturalism - Definition
   . Multicultural Australia
   . Them and Us - Changes in Australian Identity - pages 1 and 2
   . Immigration in Australia - pages 1 and 2
   . Map - Migration to Australia
   . Settlers 1983 - 1984
   . 1985-86 Migration Program
     - Pie Chart
     - Categories of Immigration
I. Immigration 1987/88

Major Migrant Groups in SA - By Country of Birth

Cultural Diversity in the Classroom - a Quote.

Overhead projector masters (6):

- Multicultural Australia
- Definition of Terms
- Changes in Australian Identity
- Australia's Immigrants - Where do they come from?
- 1985 - 86 Migration Program
  Pie Chart
- Cultural Diversity in the Classroom - a quote.

6. References.
1. **AIMS AND OBJECTIVES**

Module I aims to provide participants with information which describes the multi-cultural nature of Australia's current population and how this situation came about. This demographic information shows that a significant proportion of the Australian population comes from a non-English speaking background. In an educational climate which is promoting equality of opportunity and social justice for all Australians, the module poses the question "What implications does this have for TAFE and to what extent is TAFE fulfilling its responsibility to a multicultural clientele?"

By the end of the module participants will:-

- Be aware of the significant proportion of the population who came from NES backgrounds.
- Understand how this situation has come about, through information on Australia's history of immigration.
- Realise that immigration is not only a post World War II phenomenon, although significant changes in the composition of Australia's population have occurred since 1947.
- Be aware that immigration is meeting Australia's needs (at times at the expense of the immigrants themselves?).
- Understand the policy towards immigrants over the years, and how expectations have changed from the assimilationist view to one of multiculturalism.
- Understand the definition of multiculturalism (as expressed in "Education for a Multicultural Society", Theme 1.)
- Understand the major groups by nationality who are migrating to Australia now, and under what categories of immigration.
- Discuss the figures for recently arrived migrants by country of birth in South Australia.
- Discuss the implications for TAFE of this information.
3. **SUGGESTED ACTIVITIES**

3.1 **Procedure**

3.1.1 **Introductory Activity**

Introduce yourself to the group and briefly outline the plan for the day. State your objectives for the seminar/workshop.

Ask the participants to introduce themselves to the group and briefly describe the ethnic composition of students in their classes (or alternatively, their interest in promoting multiculturalism in TAFE).

Divide the whole group into smaller groups of 3-5 participants. Ask the participants to talk about when their family migrated to Australia and from where.

Report back. Record all the countries represented on the whiteboard.

3.1.2 Ask participants how typical they feel this group is in terms of the composition of the Australian community.

Show overhead transparency "Multicultural Australia".

**Points to be made**

- Australia is a land of migrants. Since the Second World War we have the second highest proportion of overseas born residents in our population - behind Israel - of any other country.

- 40% of Australia’s population was born overseas or has at least 1 parent born overseas.

- Of these about half come from non-English speaking countries.

3.1.3 **How has this situation come about?**

Present a brief history of immigration to Australia and the Australian Government’s policies towards immigrants.

Use overhead "Changes in Australian Identity".

**Points to be made**

- Immigration from non-English-speaking countries is not only a recent phenomenon. In 1891, 15% of Australia’s population was non-Anglo-Celtic, mostly Chinese, German and Aboriginal and Islander. (25% were Irish in 1891).

- The term 'migrant' when used to describe only non-English speaking immigrants is misleading - 42.5% all Australia's immigrants since 1945 have come from Britain and Ireland. The preferred term is M.E.S.B. migrant.
Define terms - assimilation, integration, multiculturalism.

Enormous changes have occurred since 1947 - from 88% of the population being of Anglo-Celtic origin in 1947, to 76% in 1981.

Australia's waves of immigration have reflected the country's need for:
- a labour force
- an increased population
- a defence force
- specialist skills.

Remarks to Trainers

The detailed notes on Australia's Change of Identify contained in the handouts can be given out prior to this input or subsequently as a record of it.

3.1.4 Who are Australia's immigrants and where have they come from?

Show the overhead "Waves of Migration Since 1947".

Points to be made

- When we refer to NESB migrants we must remember that this includes people from South America, the Middle East, Eastern Europe etc. and not only focus on the more physically obvious groups such as the Indo-Chinese.

- Any consideration of the needs of NESB migrants should include long-term residents as well as the more recently arrived.

Ask participants to write down what they think are the five largest groups of immigrants in Australia after the British and Irish.

Hand out the map "Migration to Australia." Ask participants to check their ideas against the statistics.

3.1.5 Who is coming to Australia now?

- Show the overhead "1985-86 Migration Program".

- Hand out the same pie chart with the accompanying page "Categories of Immigration".

Points for discussion

- Half of the immigrants each year come to Australia for family reunion. Many Indo-Chinese are now coming as migrants, rather than refugees, under this category of migration.

- Business migrants are being attracted to Australia. They must bring $500,000 to set up business in this country. NES business migrants
are coming particularly from Taiwan, Korea, and Hong Kong.

3.1.6 What is this situation in South Australia?

- Handout the page "Major Migrant Groups in South Australia by Country of Birth".
- Discuss the number of arrivals since 1981 by country of birth.

3.1.7 What are the implications of Australia's Immigration Program for the TAFE System?

- Ask the whole group to consider the relevance of this information to TAFE and to them as teachers (or administrators).
- Note the main points of the discussion on the white board.

Points to be considered

- Sooner or later all classes will have a percentage of students from N.E.S. backgrounds

- The needs of students from a N.E.S will vary considerably, according to a range of interesting factors such as:
  - previous educational level
  - length of time in Australia
  - previous employment/current occupation
  - age
  - gender/perceived and expected roles
  - family circumstances
  - settlement factors - e.g. degree of community support
  - proficiency in English - spoken and written.

- What information does TAFE have now about the percentage of students who come from N.E.S backgrounds?

- What might a 'typical' class look like?

3.1.8 Conclusion

Reinforce the aims of this session show overhead "Cultural Diversity in the Classroom" - a quote.

4. Options For Training

It may be appropriate to give the 12 pages of handouts to the participants as pre-reading. This session could then be used for discussion of the questions raised rather than as a presentation of material. This would allow more time for a discussion of the implications for TAFE.
MULTICULTURALISM

"... THE PRESERVATION AND DEVELOPMENT OF A CULTURALLY DIVERSIFIED BUT SOCIALY COHESIVE AUSTRALIAN SOCIETY, FREE OF RACIAL TENSIONS AND OFFERING SECURITY, WELL-BEING AND EQUALITY OF OPPORTUNITY TO ALL THOSE LIVING HERE."

- THEMUL U, "EDUCATION FOR A MULTICULTURAL SOCIETY" IN FALK B & HARRIS J, UNITY IN DIVERSITY, ACE VICTORIA 1983 P69.

'Australia has never been a homogeneous country in the strict sense. The strongest ethnic group is the English. In 1788 there were only the English, and the Dutch. In 1850 the English were in the majority. In 1880 the English were in the minority. In 1981 the English were in the majority. In 2011 the English were in the minority. In 2041 the English will be in the majority. In 2101 the English will be in the minority."

multicultural australia

A. AUSTRALIA'S POPULATION AT 31.12.84 WAS 15.6 MILLION, OF WHICH:

- 1 in 5 people were overseas born (i.e. 3.2 million)
- 2 in 5 were either overseas born or have at least one parent who is a migrant
- 1 in 5 come from a non-English speaking background
- 1 in 10 cannot speak English

B. SINCE 1945 OVER 4 MILLION MIGRANTS AND REFUGEES HAVE COME TO AUSTRALIA FROM OVER 100 COUNTRIES.

C. IN DECEMBER 1984, MORE THAN ONE THIRD OF THE OVERSEAS-BORN WERE FROM BRITAIN AND THE REPUBLIC OF IRELAND.

D. SINCE 1946, 40% OF GROWTH IN POPULATION HAS BEEN DUE TO OVERSEAS MIGRATION AND 60% TO NATURAL INCREASE. IN 1984, 32% OF GROWTH (58,400 PEOPLE) WAS DUE TO MIGRATION.
### Changes in Australian Identity

<table>
<thead>
<tr>
<th>PERIOD</th>
<th>KEY WORDS</th>
<th>TO BE &quot;DINKUM&quot;</th>
<th>EXPECTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 000</td>
<td>The Dreaming  &quot;Skin&quot; = Sections and Sub-sections Father's country, Mother's country</td>
<td>Respect for laws Resistance to change</td>
<td>Survival and development of the social group has last priority Intelligence = equilibrium, maintenance of status quo.</td>
</tr>
<tr>
<td>1788-</td>
<td>British vs &quot;natives&quot; Settlers, convicts, emancipists &quot;currency leds and lessee&quot; &quot;new chums&quot; &quot;fitting in&quot; &quot;assimilation&quot; coloured vs British &quot;aliens&quot; &quot;naturalisation&quot; acculturation ANGLO-CELTIC CONFORMISM</td>
<td>British, not Irish Free, not freed Protestant not Catholic native-born, but not Aboriginal Adopt local ways Different = marginal Suspicion of foreigners Racist attitudes to others Indistinguishable from other &quot;dinkum Aussies&quot;</td>
<td>Christian obligation to exploit the land &quot;A New Land&quot; = leave old ways behind BUT nostalgia for &quot;home (England) is OK &quot;When in Rome, do as the Romans do.&quot; Advisable to &quot;become Australian&quot;, i.e. forsake &quot;foreign&quot; ways Conform to new values, new ideals Speak English in public and at home Ideal of a homogeneous society widely believed Successful migrant = invisible</td>
</tr>
<tr>
<td>1960s</td>
<td>Assimilation Adapt to new surroundings Acculturation</td>
<td>Be dissatisfied with new surroundings Overcome old loyalties Take up Australian citizenship Use English</td>
<td>Migrants are expected to stay They should expect things to be hard at first Pressure on children to be &quot;good Australians&quot; i.e. conform to Anglo-Celtic values and ideals &quot;Living in two worlds&quot; Retention of superficial dance, food, folklore, but no retention of the fundamental aspects of culture &quot;Australisation&quot; of the second generation</td>
</tr>
<tr>
<td>PERIOD</td>
<td>KEY WORDS</td>
<td>TO BE &quot;DINKUM&quot;</td>
<td>EXPECTATIONS</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------------------------</td>
<td>-------------------------------------------------</td>
<td>------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| Early 1970s | pluralism  
cultural mosaic  
"family of the nation" - Grassby  
cultural deprivation  
compensation | Learn English  
Be tolerant of other Australians  
Recognise Aborigines as Australians  
Enjoy "ethnic" foods, song and dance | Teach "migrant children" English  
Teach them to be proud of their ethnicity  
Tolerance and acceptance ("They are here, let's make the best of it")  
Successful migrants can "pass" with acceptance in the immigrant community and the wider community |
| Mid 1970s | CULTURAL DIVERSITY                  | Think and act  
"Australian"  
Respect human right to be different  
Help migrants settle | Rights to full participation in society for all  
- bilingual services, interpreter, telephone interpreter service.  
Funding for language and culture maintenance  
- ethnic schools, cultural support, community Languages in schools  
Migrant settlement programs (post Calbally)  
Fear about divisiveness  
Land rights debate. |
| Mid 1970s | MULTICULTURALISM                    | anti - racism  
- discrimination  
- prejudice  
- class divisions  
- sexism | Redress institutionalised discrimination based on gender, age, class, race or ethnicity  
Change services, so as to make them available to all.  
Promote affirmative action to redress injustice  
- youth unemployment, Aborigines, women, immigrants  
Humanitarian responses to refugees  
Reactions to reactionary backlash |
| Early 1980s | EQUITY AND ACCESS                   | anti-discrimination  
- equality  
- opportunity  
mainstreaming | Redress institutionalised discrimination based on gender, age, class, race or ethnicity  
Change services, so as to make them available to all.  
Promote affirmative action to redress injustice  
- youth unemployment, Aborigines, women, immigrants  
Humanitarian responses to refugees  
Reactions to reactionary backlash |
<table>
<thead>
<tr>
<th>PERIOD</th>
<th>SOURCE COUNTRIES</th>
<th>PUSH FACTORS</th>
<th>PULL FACTORS</th>
<th>ECONOMIC CLIMATE</th>
<th>OFFICIAL POLICY</th>
<th>SETTLEMENT PROBLEMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920s</td>
<td>UK, Italy, Greece</td>
<td>Unemployment at home, 1923 - USA closes its doors</td>
<td>Post World War I recovery, High UK investment, Rural development - Queensland canefields, Riverina irrigation</td>
<td>Optimistic, buoyant</td>
<td>Britons welcome, suspicion of aliens</td>
<td>Enforced rural settlement, &quot;Baggage work too hard&quot;</td>
</tr>
<tr>
<td>Early 1930s</td>
<td>Yugoslavia</td>
<td>Political instability at home, Belgrade dispossessions</td>
<td>Migration chain</td>
<td>Depressed, high unemployment</td>
<td>Immigration discouraged</td>
<td>Itinerant work, hostility to &quot;Kalgoorlie loneliness of single men&quot;</td>
</tr>
<tr>
<td>1937 - 1939</td>
<td>Central Europe</td>
<td>Anti-Semitism, Repression, Persecution by Nazis</td>
<td>As far from Europe as possible</td>
<td>Depressed, unemployment persisting</td>
<td>Grudging humanitarian response</td>
<td>Local hostility, distrust of foreigners</td>
</tr>
<tr>
<td>1947 - 1951</td>
<td>Refugee camps (Baltic states, S. Europe, Yugoslavia, Average annual 116,000)</td>
<td>Escape from the horrors of war, Persecution by Nazis</td>
<td>Need for &quot;muscle&quot; for post-war reconstruction, Chance to start a new life</td>
<td>Expanding &quot;Populate or Perish&quot;, Monolingual, Monocultural</td>
<td>English language teaching, was poorly developed</td>
<td>Overseas qualifications not recognized, two-year contract to do unskilled work</td>
</tr>
<tr>
<td>1951 - 1961</td>
<td>UK, Germany, Netherlands, then later Italy, Greece, Malta (Average annual 83,000)</td>
<td>European austerity, high unemployment, shortages, &quot;Civil war in Greece&quot;, Rural Exodus in Italy</td>
<td>Plenty of work, Good food, sunshine, &quot;the good life&quot;, Family reunion as part of a migration chain</td>
<td>Rapid expansion, development of new secondary industry, shortage of skilled manpower</td>
<td>Assimilation: &quot;Bring out a Briton&quot; = welcome for UK migrants, &quot;homogeneous&quot; for others, inadequate welfare, language, health, settlement support</td>
<td>Few Mediterranean assisted passages, mainly single men first, then wives, families, fiancées</td>
</tr>
</tbody>
</table>

Reproduced with permission of the Centre for Social Research and Development, Centre Sydney, CAE.
<table>
<thead>
<tr>
<th>PERIOD</th>
<th>SOURCE COUNTRIES</th>
<th>PUSH FACTORS</th>
<th>FULL FACTORS</th>
<th>ECONOMIC CLIMATE</th>
<th>OFFICIAL POLICY</th>
<th>SETTLEMENT PROBLEMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961-1972</td>
<td>UK</td>
<td>Ukrest at home (eg. UK entry to Common Market)</td>
<td>Inatiable demand for unskilled manpower. Family reunion with established chains. Agreements with new source countries (1968). Growing public acceptance of non-European settlers.</td>
<td>boom! full employment</td>
<td>end of White Australia Policy</td>
<td>growth of immigrant enclaves in large cities, increasing division of the Amer. labour forces into skilled native born and unskilled immigrant workforce, assimilation, growing exploitation, esp. of women in industry</td>
</tr>
<tr>
<td></td>
<td>Southern Europe, (decreasing)</td>
<td>Migration chains</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yugoslavia</td>
<td>European guestworker requirements open new sources and close others</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Turkey</td>
<td>Expectations of higher affluence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>AVERAGE ANNUAL 107,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973-1976</td>
<td>UK</td>
<td>Migration chains</td>
<td>Removal of race as a basis for admission. Political stability. Despite unemployment, relatively high material wealth to be achieved by hard work</td>
<td>economic downturn, growing unemployment</td>
<td>&quot;Family of the Nation&quot; multicultural society</td>
<td>increased rate of re-migration due to unemployment, immigrants from &quot;different&quot; sources, esp. Middle East and S.E. Asia, higher rates of intake from non-English-speaking sources.</td>
</tr>
<tr>
<td></td>
<td>Lebanon</td>
<td>Civil unrest (eg Chile)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Turkey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yugoslavia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S.E. Asia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>South America</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>AVERAGE ANNUAL 65,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1977-1982</td>
<td>UK</td>
<td>High unemployment in UK</td>
<td>Stability. Opportunities despite high unemployment. Gove response to humanitarian pressures for refugee admission</td>
<td>depressed</td>
<td>re-examination of settlement programs provision of bilingual services reduced access to welfare &quot;ethnicity&quot; vs &quot;fitting-in&quot; tokens</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lebanon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vietnam</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hong Kong</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Poland</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>AVERAGE ANNUAL 36,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1982-</td>
<td>Vietnam</td>
<td>Refugee settlement</td>
<td>Family reunion.</td>
<td>depressed</td>
<td>multicultural society as a positive benefit</td>
<td>institutionalised disadvantage, incipient racism directed at newcomers, resurgence of Anti-Asian sentiment.</td>
</tr>
<tr>
<td></td>
<td>Thailand</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Central America</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>AVERAGE ANNUAL 36,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
MIGRATION TO AUSTRALIA—
Top 30 source countries, October 1945—December 1984

<table>
<thead>
<tr>
<th>Country of citizenship</th>
<th>Estimated No.</th>
<th>Country</th>
<th>Estimated Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Britain and Ireland</td>
<td>1813400</td>
<td>Turkey</td>
<td>29700</td>
</tr>
<tr>
<td>Italy</td>
<td>360100</td>
<td>India (a)</td>
<td>23800</td>
</tr>
<tr>
<td>Greece</td>
<td>235600</td>
<td>Canada (a)</td>
<td>23700</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>132700</td>
<td>France</td>
<td>25800</td>
</tr>
<tr>
<td>The Netherlands</td>
<td>165400</td>
<td>Malta (a)</td>
<td>24100</td>
</tr>
<tr>
<td>New Zealand (a)</td>
<td>144690</td>
<td>The Philippines</td>
<td>21900</td>
</tr>
<tr>
<td>Portugal</td>
<td>142200</td>
<td>Czechoslovakia</td>
<td>27400</td>
</tr>
<tr>
<td>Germany (a)</td>
<td>102800</td>
<td>Malaysia (a)</td>
<td>20300</td>
</tr>
<tr>
<td>Poland</td>
<td>76000</td>
<td>Union of Soviet Socialist Republics</td>
<td>19400</td>
</tr>
<tr>
<td>United States of America</td>
<td>72400</td>
<td>Sri Lanka</td>
<td>18700</td>
</tr>
<tr>
<td>Lebanon</td>
<td>60100</td>
<td>Finland</td>
<td>17500</td>
</tr>
<tr>
<td>Hungary</td>
<td>32800</td>
<td>Cyprus (a)</td>
<td>17200</td>
</tr>
<tr>
<td>Austria</td>
<td>31200</td>
<td>Switzerland</td>
<td>16800</td>
</tr>
<tr>
<td>South Africa (a)</td>
<td>30700</td>
<td>Denmark</td>
<td>15700</td>
</tr>
</tbody>
</table>

Total all countries 4287200 100.0

Source: Department of Immigration and Ethnic Affairs.

Notes:
(a) British citizenship was not subdivided between Commonwealth countries before 1973. Hence the figures for Britain and Ireland include all Commonwealth countries.
(b) Excludes all Soviet countries from October 1945 to December 1984.
(c) The Federal Republic of Germany, the German Democratic Republic and Germany in total.
(d) From 1985, Lieutenant with British and colonies for service in Vietnam.
(e) All figures have been rounded to the nearest 100.
(f) Source: Australian Bureau of Statistics.
Settlers 1983-84.

top 10 source countries (country of birth)

Number of settlers

Source: Department of Immigration and Ethnic Affairs
<table>
<thead>
<tr>
<th>Category</th>
<th>Approval Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. FAMILY</td>
<td>42,000</td>
</tr>
<tr>
<td>B. SKILLED AND BUSINESS</td>
<td>18,500</td>
</tr>
<tr>
<td>C. INDEPENDENT AND SPECIAL</td>
<td>1,500</td>
</tr>
<tr>
<td>D. REFUGEES AND HUMANITARIAN</td>
<td>12,000</td>
</tr>
<tr>
<td>E. CONTINGENCY RESERVE</td>
<td>2,000</td>
</tr>
<tr>
<td>F. CHANGE OF STATUS APPROVALS*</td>
<td>8,000 estimated</td>
</tr>
</tbody>
</table>

* THIS CATEGORY IS FOR CERTAIN PERSONS WHO ARE TEMPORARILY IN AUSTRALIA AND MAY SEEK RESIDENT STATUS.

TOTAL PERMANENT RESIDENCE OUTCOME = 92,84,000
Categories of Immigration

To enter Australia at present, it is necessary to fit into one of 4 categories.

Category One - Refugee and Special Humanitarian

The United Nations Convention Relating to the Status of Refugees defines a refugee as a 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 nationality, and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country: or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, is unwilling to return to it."

The Australian Government accepts this definition, and a substantial percentage of the immigration figure is allocated to the refugee program. At the same time the Government recognises that there are people in similar situations suffering substantial discrimination or gross violation of human rights who do not come within the Convention but nevertheless need assistance. These people may be accepted under the Special Humanitarian Program.

Category Two - Family Migration

This means that the intending migrant is a close relative (husband, wife, child or parent) or fiancee of someone in Australia. Brothers and sisters can only enter under this scheme if they are the last remaining relative overseas.

Category Three - Skilled Labour and Business Migration

This covers people who can fill occupations in demand (very few at this time) or who are nominated by employers who cannot find someone in this country to fill a particular position.

Business migrants must be experienced business people with $500,000 and plans to set up a business in this country.

Category Four - Independent and Special (small numbers only)

a) People who wish to and have assets to retire in Australia
b) People who have achieved in certain creative or sporting fields.
c) Former citizens and residents who spent most of their formative years in Australia.
Plan to boost migrant intake

CANBERRA — Australia would accept 120,000 migrants in 1987-88 under a plan announced by the Government yesterday.

The total is 5000 more than the 115,000 people expected to settle in Australia from overseas this financial year.

It will include 33,000 people accepted under a family migration program and 26,500 entering Australia under skilled labor and business migration.

The figures represent an increase of 3000 people under the family program, but a fall of 2500 skilled labor and business migrants.

The Minister for Immigration and Ethnic Affairs, Mr. Young, said 1987-88 would be a year of consolidation following two years of rapid growth.

He said the Government supported an expansive immigration program, but the most appropriate and responsible strategy was to plan for steady and moderate annual increases in line with the economic and social climate.

But the Opposition spokesman on immigration, Mr. Cadman, criticised the increased intake as "more of the same".

"The Liberal Party would expand the program by 25,000 places with skilled, knowledgeable, employable and entrepreneurial migrants, as well as maintain the family reunion and extended family programs," he said.

Mr. Cadman said the Government had offered no new initiatives to reduce the "massive" delays of up to 22 months in the processing of migrants.

— Paul Willoughby
<table>
<thead>
<tr>
<th>Country</th>
<th>1981 Census</th>
<th>Arrivals July 81 - June 86</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>UK/Ireland</td>
<td>152,087</td>
<td>8,864</td>
<td>160,951</td>
</tr>
<tr>
<td>Italy</td>
<td>31,323</td>
<td>289</td>
<td>31,612</td>
</tr>
<tr>
<td>Germany</td>
<td>14,755</td>
<td>876</td>
<td>15,631</td>
</tr>
<tr>
<td>Greece</td>
<td>14,206</td>
<td>234</td>
<td>14,440</td>
</tr>
<tr>
<td>Netherlands</td>
<td>10,646</td>
<td>423</td>
<td>11,069</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>9,066</td>
<td>314</td>
<td>9,380</td>
</tr>
<tr>
<td>Poland</td>
<td>6,786</td>
<td>1,952</td>
<td>8,738</td>
</tr>
<tr>
<td>Vietnam</td>
<td>3,845</td>
<td>4,773</td>
<td>8,618</td>
</tr>
<tr>
<td>New Zealand</td>
<td>6,618</td>
<td>1,529</td>
<td>8,147</td>
</tr>
<tr>
<td>USA</td>
<td>2,378</td>
<td>556</td>
<td>2,934</td>
</tr>
<tr>
<td>India</td>
<td>2,485</td>
<td>365</td>
<td>2,850</td>
</tr>
<tr>
<td>Hungary</td>
<td>2,479</td>
<td>120</td>
<td>2,599</td>
</tr>
<tr>
<td>Kampuchea</td>
<td>317</td>
<td>2,111</td>
<td>2,428</td>
</tr>
<tr>
<td>Malta</td>
<td>2,184</td>
<td>67</td>
<td>2,251</td>
</tr>
<tr>
<td>Austria</td>
<td>2,149</td>
<td>85</td>
<td>2,234</td>
</tr>
</tbody>
</table>

NB These figures take no account of deaths, interstate movements or permanent departures since the Census. Nor, as COB figures, do they take into account ethnicity, eg the Greek figures are understated as there are thousands of Greeks from Cyprus, Turkey and Egypt not included. Similarly there are many Indians from Malaysia.

Source - Department of Immigration & Ethnic Affairs S.A.
The whole reality, which nobody ever sees in their classroom is that one in every four Australian students, from kindergarten to final year of further or higher education, comes from a home where English is not the only language spoken, a home where the multilingual and multicultural diversity of life in Australia is a daily reality.

It is absolutely certain that in the foreseeable future no teacher will be left untouched by the need to communicate with students in their classroom of whom some will be learning in a language that is not their first language, and in a cultural setting that is different from the one that to them seems normal, right, familiar and comfortable. No teacher in Australia, at any level, in any region, or in any program can say: "This is irrelevant to my work". Perhaps in a few rare instances it may be so today, but this year, next year, some time soon, it will certainly be of vital concern. The nature of our population will guarantee it.

from

Teacher NEWSPEAK in Australian Classrooms

Alan Hodge
multicultural australia

A. AUSTRALIA'S POPULATION AT 31.12.84 WAS 15.6 MILLION, OF WHICH:

- 1 in 5 people were overseas born (i.e. 3.2 million)
- 2 in 5 were either overseas born or have at least one parent who is a migrant
- 1 in 5 come from a non-English speaking background
- 1 in 10 cannot speak English

B. SINCE 1945 OVER 4 MILLION MIGRANTS AND REFUGEES HAVE COME TO AUSTRALIA FROM OVER 100 COUNTRIES.

C. IN DECEMBER 1984, MORE THAN ONE THIRD OF THE OVERSEAS-BORN WERE FROM BRITAIN AND THE REPUBLIC OF IRELAND.

D. SINCE 1946, 40% OF GROWTH IN POPULATION HAS BEEN DUE TO OVERSEAS MIGRATION AND 60% TO NATURAL INCREASE. IN 1984, 32% OF GROWTH (58,400 PEOPLE) WAS DUE TO MIGRATION.
DEFINITION OF TERMS

ASSIMILATION

YOU CAN JOIN OUR SOCIETY AND BECOME EXACTLY LIKE US

INTEGRATION

YOU CAN BRING YOUR ETHNIC IDENTITY OR CULTURE TO OUR SOCIETY AND WE WILL ADOPT FEATURES OF IT (i.e. YOU LOSE YOUR SEPARATE IDENTITY).

MULTICULTURALISM

YOU BECOME PART OF OUR SOCIETY BUT RETAIN YOUR OWN ETHNIC IDENTITY (i.e. WE WILL BOTH CONTRIBUTE TO SHAPING THE BROADER AUSTRALIAN SOCIETY.)
### Changes in Australian Identity

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Key Word</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>40,000</td>
<td>THE DREAMING</td>
<td>RESPECT FOR LAWS</td>
</tr>
<tr>
<td>1788</td>
<td>ASSIMILATION</td>
<td>RESISTANCE TO CHANGE</td>
</tr>
<tr>
<td>1788</td>
<td>ANGLO-CELTIC CONFORMISM</td>
<td>BRITISH PROTESTANT RACIST CONFORMIST</td>
</tr>
<tr>
<td>mid 60's</td>
<td>INTEGRATION</td>
<td>RECOGNITION OF CULTURAL DIFFERENCE BUT PRESSURE TO CONFORM TO ANGLO-CELTIC VALUES/IDEALS</td>
</tr>
<tr>
<td>late 60's</td>
<td>ACCULTURATION</td>
<td>[FROM THE HANDBOOK: THEIR ROLE]</td>
</tr>
<tr>
<td>early 70's</td>
<td>ADAPTATION</td>
<td>[FROM THE HANDBOOK: THEIR ROLE]</td>
</tr>
<tr>
<td>Time Period</td>
<td>Concept</td>
<td>Values</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>early 70's</td>
<td>Pluralism</td>
<td>Tolerance for difference</td>
</tr>
<tr>
<td>mid 70's</td>
<td>Cultural diversity</td>
<td>Acceptance</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Recognition of Aborigines as Australians</td>
</tr>
<tr>
<td>mid 70's</td>
<td>Multiculturalism</td>
<td>Respect for Human Rights</td>
</tr>
<tr>
<td>early 80's</td>
<td>Participation</td>
<td>Special Migrant Services</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Assistance for Participation</td>
</tr>
<tr>
<td>1980's</td>
<td>Equity and Access</td>
<td>Anti</td>
</tr>
<tr>
<td></td>
<td>Social Justice</td>
<td>- Racism</td>
</tr>
<tr>
<td></td>
<td>Equal Opportunity</td>
<td>- Discrimination</td>
</tr>
<tr>
<td></td>
<td>Mainstreaming</td>
<td>- Sexism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Prejudice</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Equal Employment</td>
</tr>
</tbody>
</table>
1947-51  EASTERN EUROPEAN
         REFUGEES, U.K.

1950's  ITALY, GREECE, SPAIN,
         MALTA, GERMANY, HOLLAND,
         BRITAIN, EIRE.

1960's  YUGOSLAVIA, MIDDLE EAST,
         TURKEY, EAST ASIA, U.K.

1970's  SOUTH AMERICA, YUGOSLAVIA,
         VIETNAM, KAMPUCHEA, LAOS,
         LEBANON, NEW ZEALAND, U.K.

1980's  EASTERN EUROPE, INDO-CHINA,
         SOUTH AMERICA, CENTRAL
         AMERICA, NEW ZEALAND, U.K.
1985-86 Migration Program

A. Family 42,000
B. Skilled and Business 18,500
C. Independent and Special 1,500
D. Refugees and Humanitarian 12,000
E. Contingency Reserve 2,000
F. Change of Status Approvals* 8,000 estimated

* This category is for certain persons who are temporarily in Australia and may seek resident status.

Total Permanent Residence Outcome = 82,840,000
THE WHOLE REALITY, WHICH NOBODY EVER SEES IN THEIR CLASSROOM IS THAT ONE IN EVERY FOUR AUSTRALIAN STUDENTS, FROM KINDERGARTEN TO FINAL YEAR OF FURTHER OR HIGHER EDUCATION, COMES FROM A HOME WHERE ENGLISH IS NOT THE ONLY LANGUAGE SPOKEN, A HOME WHERE THE MULTILINGUAL AND MULTICULTURAL DIVERSITY OF LIFE IN AUSTRALIA IS A DAILY REALITY.

IT IS ABSOLUTELY CERTAIN THAT IN THE FORESEEABLE FUTURE NO TEACHER WILL BE LEFT UNTouched BY THE NEED TO COMMUNICATE WITH STUDENTS IN THEIR CLASSROOM OF WHOM SOME WILL BE LEARNING IN A LANGUAGE THAT IS NOT THEIR FIRST LANGUAGE, AND IN A CULTURAL SETTING THAT IS DIFFERENT FROM THE ONE THAT TO THEM SEEMS NORMAL, RIGHT, FAMILIAR AND COMFORTABLE. NO TEACHER IN AUSTRALIA, AT ANY LEVEL, IN ANY REGION, OR IN ANY PROGRAM CAN SAY: "THIS IS IRRELEVANT TO MY WORK". PERHAPS IN A FEW RARE INSTANCES IT MAY BE SO TODAY, BUT THIS YEAR, NEXT YEAR, SOME TIME SOON, IT WILL CERTAINLY BE OF VITAL CONCERN. THE NATURE OF OUR POPULATION WILL GUARANTEE IT.

from
TEACHER NEWSPEAK IN AUSTRALIAN CLASSROOMS
ALAN HODGE
6. References


LOWENSTEIN, W. & LOH, M. "The Immigrants". Hyland House, 1977


A Short History of Australian Immigration

The history of immigration in Australia can be divided into two separate sections: pre-second World War immigration and post-war immigration including the intake of refugees.

Pre Second World War

European immigration began in 1788 when the British colonised Australia and declared it a penal settlement. It is to be noted that the whole white population in Australia is of immigrant origin.

The first voluntary immigration program started in 1821 when assisted passages were offered to free settlers. This was followed in 1835 by the introduction of the "bounty" system, which allowed private employers to select migrants and to receive a government bounty for each person brought to Australia.

The first non-British immigration dates from the arrival of German settlers (most were members of the old Lutheran Church of Prussia) in South Australia in 1838.

With the discovery of gold in Victoria in 1850, the pattern of immigration changed dramatically. The new immigrants included Germans, Hungarians, Chinese, Poles, Americans and Scandinavians.

Between 1850 and 1860 the population grew from 405,000 to 1,145,000. This voluntary flow of free labour hastened the end of convict transportation in 1867.

By the end of the 19th century there was a ground-swell of opposition to immigration due mainly to the bitter resentment among white miners to the rapid increase of the Chinese population and the opposition to recruitment of Pacific Islanders as indentured labour in Queensland.

At the time of Federation in 1901 the Immigration Restriction Act was passed. It became known as the "White Australia Policy" and virtually excluded non-European immigrants. This policy remained unchanged until after the Second World War.

Assistance was offered to settlers between 1905 and 1914 by provision of free or subsidised passage to Australia and free land grants were also offered.

Between 1921 and 1930, 300,000 migrants were assisted under the Empire Settlement Scheme whose objective was the effective redistribution of the white population of the Empire.

There were practically no assisted arrivals between 1931 and 1937 due to the world wide depression.

Although the Empire Settlement Act was renewed in 1938, immigration was halted by the Second World War.
A significant development in migration prior to the war was the arrival of 7,500 Jewish refugees fleeing Nazi domination in 1939.

Post Second World War

New patterns of immigration emerged in the post-war period. In 19 due to fears for the nation's security and the severe shortage of manpower, the Federal Government decided to launch a formal program of population expansion through immigration at an annual rate of 1%. The intake of new settlers was to be ten British migrants to one "foreign" migrant. This ratio, however, could not be maintained due to the pressing needs of east-European refugees.

In 1947, the first post-war British assisted migrants arrived in Australia. This led to a rapid rise in the tide of immigration.

By 1952 the government was examining the possibility of recruiting migrants from other European sources. Formal immigration agreements were reached with Italy, Greece, Malta, Australia, Belgium, France, Germany, Switzerland, Spain and Holland. German and Dutch migrants were prominent in the 50's.

After the Treaty of Rome and the establishment of the European Economic Community (EEC) the freedom of movement within the EEC had far reaching implications for Australia. As the number of migrant from Northern and Southern Europe declined, during the 1960's immigration agreements were signed with Yugoslavia, Lebanon, Egypt, Portugal, Uruguay, Chile, Peru, Argentina and Turkey.

Following a review of the "White Australia Policy" in 1966 the government announced that all applications for entry for "well qualified" people would be considered on the basis of their suitability as settlers. This policy was further altered in 1973 and became non-discriminatory on the grounds of race, colour or nationality. Entry was granted to persons on the basis of Australia's national needs and for humanitarian reasons. Priority was granted to persons immigrating to be reunited with their families.

Refugee Policy

Prior to the Second World War, Australia had no refugee policy. Colonies, and then the Commonwealth, simply admitted refugees if they met the ordinary migration requirements and rejected them if they did not: the German immigrants in the 1830-1840, the liberal (Italians and others) after the failure of the Liberal Revolution 1848, Baltic, Polish and Rumanian Jews fleeing the Czarist persecutions in the 1880-1890's.
After the war, however, Australia made an agreement with the International Refugee Office (IRO), whereby 170,000 displaced persons came to Australia between 1945 and 1949, the IRO bearing cost of transport and Australia carrying most of the cost of camping accommodation and maintenance. Welfare associations were allowed to bring in refugees outside the government selection criteria, provided they bore the cost and responsibility of travel, settlement and welfare.

After the IRO scheme ended in 1952 the same system applied for Hungarian refugees (1956-7), Czech refugees (1968).

Since 1975 a new tide of refugees from Vietnam, Laos and Kampuchea has come here to settle. The Civil War in Lebanon has resulted in quasi-refugees entering Australia to be reunited with their families. Unsettled economic conditions in Cuba in 1980 also created a movement of Cuban refugees. Unrest in Poland and other eastern European countries at the time of writing has already produced a significant increase in refugees from these countries. From about 1973 Chilean quasi-refugees and Ethiopian quasi-refugees have also been admitted.

Whereas in 1939 foreign-born persons made up 11% of the total population, the 1976 census showed that 40% of Australians were either born overseas or have a parent who was born overseas.

The newly arrived settlers are to be found in all parts of Australia, but 80.5% settled in the major urban areas, particularly Sydney and Melbourne.

The Need for Immigration

Perhaps the most notable aspect of Australian immigration is that Australia, throughout its short history, has almost always recognised a need for immigrants – to populate the country, to defend it, to expand its manufacturing industry and so on – and has explicitly invited people from other countries to settle here. There have been many, sometimes bitter debates about the number and source of immigrants but the central fact of Australia’s dependence on immigration for its development has been recognised by successive Governments of both major political parties.

(Acknowledgements: Communicating with Migrant Clients - A Training Kit and Resource Guide. Migrant Services Unit, Department of Social Security).
Australia is a land of immigrants', this is a statement which is now commonly heard, as nearly all Australians now realize that with the exception of the Aborigines, who have been here over 40 thousand years, none of us have roots in this country which go back further than 1788. For most people now here, settlement as been much shorter than that - their families have arrived since the turn of the century. Forty per cent of Australia's population was born overseas, or has at least one parent born overseas. Of these, about half have come from predominantly English-speaking countries, Great Britain, the Republic of Ireland, New Zealand, the U.S.A., Canada, South Africa - and half from non-English speaking countries.

Probably the most common misconception about immigrants is that the Australian government brought them here as a favour, offering jobs, housing and a high standard of living to people from less privileged countries and situations. For many migrants, coming to Australia has meant a chance of economic success and security. However, the real reason for immigration policies of successive governments has been the need to import labour and skills. This has been especially so since the Second World War, the period in which Australia has become industrialized. Without massive numbers of immigrants to build the new suburbs, work in factories, dig the sewers and build the power stations, Australia could never have reached its current standard of living. In bringing in adult migrants, a government skips over the expenses in raising its own labour force. The immigrant steps off the boat or plane and into the factory, and is soon paying tax. An Australian-born worker has needed a hospital to be born in, an Infant Welfare Centre to be brought to, at least nine years of state-funded schooling, and all the other bits and pieces for which the state has to pay. An obvious case in point is that of the displaced persons from Eastern Europe who were accepted into Australia immediately after the Second World War. On arrival, whatever their qualifications, they were designated as unskilled workers, and were obliged to go and work wherever the government sent them. These were largely the people who built the Snowy River Dams, as well as working on roads and in factories. Immigrants who came later had been actively enticed by the Australian Government. Film and printed advertisements painted a glowing picture of life in Australia, giving many the impression they could easily attain a standard of living in fact only enjoyed by the upper segments of the middle class. The government first sought immigrants from English-speaking countries, especially Great Britain, but when it became obvious that Britain could not supply all of Australia's labour needs, began to recruit immigrants from Italy, Greece, Malta, Holland, Germany and several other countries.

Australia is not at all unique in this. With the exception of Japan, all modern industrialized countries have imported
a large part of their labour force. In Great Britain, much of the manual work is done by Irish, Caribbean, Indian and Pakistani immigrants, in France, by Algerians, Moroccans and Portuguese, Swiss, West German, and Swedish industry is kept running by Italian, Yugoslav and Turkish immigrants or guest-workers, and in the industrial north of Italy, many of the workers have migrated from the rural south.

The expectation of all new immigrants in the post-war wave was that they could rapidly assimilate, i.e. learn good English, take on all the customs of the society around them, and within a generation become completely indistinguishable from Anglo-Australians. Quite apart from the ethics of this, it was totally unrealistic. Provision was not made for newly arriving migrants to study English. Only a minority could get to some classes. It is normally calculated that an adult student needs 1000 class hours to learn a new language fluently. The English as a second language programmes which have been available for the last few years offer between 30 and 400 hours, and even this was not available for migrants in the 1950's and 60's. Add this to the fact that many women were isolated in the house and unable to attend classes, that in many factories very little English was (or is) spoken, and that at the end of a working day few people have the energy to make much use of a language class, and it is not surprising that few non-English speaking background migrants at the time acquired English fluency.

Besides the issue of language, it should be pointed out that preventing migrants from forming their own community structures would not have worked at all in Australia's interests. Immigration from Southern European countries especially has been largely chain migration - i.e. one or more family members come out, find work and establish themselves, preparing the way for relatives and friends from the same village or region, who in turn brought out their friends and relations. This sometimes resulted in nearly a whole village settling in a particular part of Australia. These networks were usually the means through which new arrivals found jobs and housing, and orientation in the new environment. They also provided support in financial, legal or emotional difficulties, supplying services which the Australian government and voluntary agencies would otherwise have had to provide. Countries such as West Germany, where chain migration has not been the rule, have had significantly greater social problems as a result.

The idea of assimilation, as it stood in the 1950's and as certain interests in our society still advocate, is based on the concept of one single unified Australian culture, virtually unchanged since the mid nineteenth century, to which all newcomers could conform. It is fair to say that such a thing has never existed, even in the days when 90% or more of Australians were of English-speaking background. At the beginning of European settlement in Australia, there wore several hundred Aboriginal languages spoken, of which some 50 are still very much in use today. There have been Italians and Jews in Australia since the first fleet; Greeks, and people from what is now Yugoslavia, since the
early nineteenth century, and since the gold-rush at the latest, Germans, Afghans, Scandinavians, Chinese, Poles, Malays and Hungarians, to name but a few. Within each of the groups were people of differing religions, customs, outlook and behaviour. (No culture is static; people adapt and change according to the environment in which they live, and the people amongst whom they live). One factor which is often ignored is that of the many settlers from Celtic countries - Ireland, Scotland and Wales - only spoke English as their second language, if at all. It was the refusal of many of the Irish in particular to conform to English norms of behaviour that gave shape to the Australian culture of the time, in music, politics, education, literature and a host of other areas, and each arriving group had its own particular influence on the larger society, many of which have visibly carried over into what we accept as normal today. Food, drink, celebrations and dancing are the obvious marks of ethnicity, but more important are the thousand-and-one different ways of doing and perceiving a host of small day-to-day things.

Nearly every incoming group has had its opponents - the kinds of arguments which have been trotted out in the last few years with regard to Asian immigration are nothing new, and 'Asians' are not the only group against whom they have been directed. Incidentally, the widespread use of the generic term 'Asians' is revealing in itself, as it can encompass countries from Japan to Turkey and Lebanon. Even the part of South East Asia which is most commonly target of anti-'Asian' sentiments contains people languages and cultures as different from each other as say, Danes are different from Spaniards.

The anti-Chinese sentiments which arose at the time of the gold-rush have been commented on a lot recently, as it was largely the events and prejudices of that time which gave rise to the Immigration Restriction Act of effectively preventing 'non-white' immigration. What is less widely known is that at the same time there was considerable pressure from some quarters to limit or halt immigration from another country, whose people were said to be dirty, untrustworthy, followers of an idolatrous religion, often speaking a strange language, and threatened to swamp civilized British society, into which they could never be integrated. The people concerned were in fact the Irish, from whom about a quarter of present-day Australians are descended.

In other countries at other times the same arguments have been trotted out, often by people claiming to be free of prejudice themselves: immigrants, while having nothing intrinsically wrong with them are simply too different in their culture and present in numbers too large to be accommodated in the wider society. This is the line currently taken by reactionary parties in France, calling for the repatriation of North African immigrants. Fifty years previously, the same kind of people were calling for a halt to Polish immigration for the same reason, that the Poles (now completely integrated into French society) were too dissimilar, and too numerous. Before that, the same
was said about Italians, and before that, most probably, about those who migrated from southern France looking for jobs in the industrial north.

Whether or not an immigrant group can be successfully integrated into the receiving society is not so much a question of their 'cultural similarity', or even their numbers, as much as of the opportunities available to them for reasonable economic success, and the preparedness of the host society to provide equal access to the same essential services of education, health and welfare enjoyed by the rest of the community.

Australian society has always accommodated a great diversity of cultures, whether willingly or not, and multiculturalism is no more than a recognition of that fact, and of the contribution which people of diverse backgrounds can make.

Since the Second World War, Australia has settled a large number of refugees; in proportion to the population of the country, probably more than any other western nation. After the displaced people at the end of of World War II were the Hungarians in 1956, and a steady trickle of other Eastern Europeans, Chileans and other South Americans in the early 1970's, and since the fall of Saigon in 1975, approximately 100,000 refugees from Vietnam, Kampuchea and Laos. Small numbers of refugees have also been arriving from other 'hot spots' around the world - the Horn of Africa, Afghanistan, Central America and Lebanon. People from the latter two are not recognised officially as refugees, for technical and political reasons, but are brought in under the Special Humanitarian programme.

There has been obvious humanitarian concern in accepting refugees for settlement, but like other migration programmes, it has usually worked in Australia's interest as well, as like other migrants, refugees are prepared to work at low paid manual jobs, which are often also dirty and dangerous. They are less likely to demand services which other Australians consider as a right. Besides, many refugees in nearly all intakes have been highly skilled and educated people who have contributed considerably to the Australian economy. This is not to say that the refugees are not extremely glad to have escaped oppressive conditions and the risk of death in their country of origin, and the squalid monotony of refugee camps; but the expectation of some Australians that they should be totally grateful and uncomplaining is unfair and unrealistic.

'Culture' can be a misleading term, used to explain every imaginable aspect of behaviour of a person with a different background to ourselves. As with the term 'accent', people rarely apply it to themselves. In fact, all of us have our behaviour to some degree determined by our culture, though this is infinitely differentiated by factors of age, gender, class, level of education, urban or rural background, etc. Blanket generalizations are often made about the 'culture' of various non-English speaking background groups, ignoring the obvious differences in
values, customs, and social relations between regions, families and individuals.

While it can be fascinating to delve into the cultural backgrounds of all the different non-English speaking background groups in Australia - and it is unarguable that they have greatly enriched, and are still enriching, Australian life and culture - it is not necessarily the most productive means of understanding the needs of non-English speaking background clients or providing appropriate services to them. We could give a thumb-nail sketch of the culture of the inhabitants of a southern Italian village, a northern European city, or a minority community in south-east Asia, but it would not necessarily apply to other individuals from that background any more than the beer-and-prawns model applies to any given Anglo-Australian. It is at least as important to understand the effects of resettlement, undergone by all immigrants.

Migration, in nearly all cases, means being plunged into a totally new and unfamiliar environment, where one is left without the usual familiar landmarks, support and information networks, and day-to-day routine. This can be the case even for those moving from a rural town to a large city within the same country. The effects are obviously intensified for those moving from a completely different language background and social system. The feelings of disorientation and inadequacy will often cause immigrants to cling more strongly to some homeland customs, as reinforcing their identity and personal validity, with the effect that these customs, with regard to family relations, sex roles, and other beliefs and practices, may be preserved intact in the country of settlement while in the country of origin they have been altered by economic circumstance, wider education, the shift from villages to the city, and exposure to mass telecommunications. Parents will often seek to maintain greater control over their children's lives, fearing the influences of the unknown Australian environment than they would in the country of origin. Traditional sex roles may be reinforced as both father and mother feel their positions challenged.

A person's ethnic background as such is not necessarily the most important factor in his or her adjustment to Australian society. The following factors are probably the most significant:

- urban or rural background
- level of education in country of origin
- age
- previous exposure to highly structured, bureaucratic systems.

To put up a couple of stereotypes, a middle-aged Scottish farm labourer might have greater difficulty in adjusting to Australian city life than a young Malaysian businessperson.

In the immediate post-war period and up until the 1960's immigrants were most commonly referred to as 'New Australians', which was accurate enough in one sense, but reflected government policy and general public attitude,
that these people would and should rapidly assimilate to
become indistinguishable in language, manners and custom to
'old Australians', that is, the Anglo-Celtic majority. As
time went by and groups of immigrants organised and gained
the collective power to protest against the assimilationist
strategy, the byword became 'integration', that is the
understanding was that people of non-English speaking
background would retain some external distinctions and
superficial manifestations of their home countries' culture, but would be absorbed into the structure of
Australian society as it stood at the time. It is
important to point out that none of the successive
governments putting forward these views ever provided
anything like sufficient resources in the way of English
Language courses, or general information and orientation to
allow all migrants to assimilate or integrate, had they
wanted to.

More recently, the policies commonly held have been of
'multiculturalism'. This term seems to mean quite widely
differing things to different people, but probably a common
element to the majority would be a recognition that the
cultures of all incoming immigrant groups have a unique
value, and rather than some vestigial elements being
tolerated, all should be allowed to contribute to and shape
the broader Australian society. As pointed out before,
this has been a process continuing covertly since European
settlement in Australia began. Multiculturalism is a
formal recognition of this and an effort to encourage and
enhance the process.

Intrinsic to this understanding of multiculturalism is the
right of all to equal access to social services and
amenities and to adequate language instruction to gain
fluency in English. Otherwise there is a danger of an
apartheid-like situation being allowed to develop, in which
certain groups are kept in a permanently inferior position
in the name of protecting cultural identity. Respecting
other cultures and their potential contributions does not
mean preserving them in the deep-freeze.
Multiculturalism surrounds us. Government programmes insist health service workers become "culturally sensitised". Government intellectuals talk meaningfully of ethnicity as the basis for social identity in an increasingly chaotic and hostile world.

Yet the migration and ethnicity are not "new" phenomena. Post-aboriginal settlement in Australia, the basis of "our" history is the history of migration though it be predicated on genocide and mass theft of land. For instance, in 1861 the "ethnic" origins of Australia's population were, in rank order, English (423); Irish (228); Aborigine and Torres Strait Islanders (138); Scots (128); German (48); Chinese (38); and Welsh (18). By 1891, there were as many Afghans as Lithuanians, as many Indians as Poles, twice as many Danes as Italians.

Even then there were problems of our rulers. The English were a minority, though a powerful one. Somehow they have to ensure their continuing dominance as a cultural group, particularly under threat from the religiously different Catholic Irish. By 1891, the Irish made up one quarter of the Australian population, and it was during the decades around the turn of the century that the "ethnic" struggles took on the institutional form that we still experience. Thus an ideological accommodation was reached, with the acceptance of a Catholic education system. A political resolution emerged when the Irish, due in part to their "ethnic" concentration in lower income occupations and their geographic segregation in associated areas of cheaper housing, provided a base for the establishment of the Australian Labor Party. This "ethnic" dimension to early 20th Century mainstream Australian politics is further exemplified in the nationwide conflict in 1917 over conscription, a conflict based in part on the relationship between Britain and Ireland.

This important value system of Anglo-superiority, rooted as it was in the ideological reinforcement and legitimation of British imperialism, can be seen in other areas. The recruitment of Kanaka indentured labourers to the Queensland cane fields triggered strong opposition from white workers. While the semi-slave conditions of the Kanakas quite clearly presented a real wage threat to "free" workers, the response was framed by attacks on their colour. Similar patterns of response existed with the Chinese who were condemned on moral and racial grounds, and barred from entry after Federation. At times of economic crisis it was easier to identity "race" as the issue, and attach the workers involved as "the problem". This race came to be seen as central, rather than the working situation and the employers' use of non-English speaking and economically and socially insecure workers, who could not defend themselves.

This assumption of Anglo-superiority and the demand that "strangers" conform, or get out, has infused Australian cultural attitudes to those of non-Anglo background. (The accommodation to the Irish has
rendered this now as Anglo-Celtic, though the Celtic components of Australian culture have been leavened by a century of English domination). The social policies and general ideology associated with this tradition have been labelled as "Angloconformity". In Australian cultural, political and social history, this general label has taken a variety of specific forms - the White Australia Policy is the most obvious, though the official policy of assimilationism, current until the late 1960's, is one more intensive model.

A transitional "model" which emerged in the U.S.A. from the 1920's on, labelled "the melting pot", argued that the hothouse of American society would create a new American, incorporating features from the many "ethnic" groups or national minorities who had flowed into America in the migration waves of the late 1800's and early 1900's. There is no clear Australian equivalent to this theory, though the Bulletin magazine argued a version of it.

The Bulletin, while strongly opposing non-white migration, also argued the case for the emergence of an "Australian identity". This "Australianism", presented in the work of authors such as Henry Lawson, indicated that theirs was a cultural "reality" not dissimilar from the melting pot, but without the pot pourri of cultures evident in the American context. Thus in "Eureka" Lawson notes:

I hear the broken English from the
month of many a one
From every state and nation that is
known beneath the sun; ...
The mean from all the nations in the
New World and the Old,
All side by side, like brethren here,
are delving after gold ... 'Twas of such stuff the men were made
who saw our nation born ... In "Dogs of War", having caricatured the British, French, Belgian, Serbian, and Canadian soldiers, he describes the Australian as:

Lean and yellow, sharp of nose, long of leg
and light,
Silent and blood thirsty, too;
Distance in his eyes ...

Yet while there had been a developing stereotype of the "Australian", towards which all newcomers were expected to assimilate, there were also cultural, economic and social pressures on the newcomers themselves.

at this point it is worth identifying some of the key terms which dominate us all by their imprecision.

Personal identity, the individual's sense of self and place within society, is a function of many complex factors and experiences. "Ethnicity" is one element in identity, if now always a conscious one.
"Ethnic" is derived from a Greek word, meaning "a people", and carries two connotations - one of group membership and identity within the group; the other, the external definition, usually be the dominant community, of the "ethnic group" as being culturally different, and to an extent socially excluded. "Culture" refers to the package of values, behaviours, symbols and understandings shared by a society to the exclusion of others. It is the baggage required by others in order for the individual to "pass" in a group. It is historically and socially rooted and specific, and cannot be divorced from the particular society of which it is a part. "Migration" is a process, with associated trauma, in which an individual moves from one place to another. It usually involves leaving one society and its culture, and moving to another in which the dominant culture is different.

Thus for any particular ethnic group, the cultural baggage carried in migration may be very different. English ethnicity is not very different from Australian - the major cultural forms, language, religion, government, sex roles, family and so on create no major disjunctions for the individual. The immediate needs for survival in a new society, particularly language, social skills and social knowledge are normally already part of the English migrant's experience, or are close enough to be interpreted. There may well be problems, particularly those associated with losing friends and family, and loneliness, but these are general factors associated with migration, rather than peculiar to the ethnicity or the immigrant.

As the disjunction between cultures in areas, so the problems associated with ethnicity increase. As the most culturally different immigrants are channelled into particular occupational locations, so the problems are exacerbated. This is not an argument in favour of a "culture-shock" theory of social problems however. Rather it requires an examination of the socio-economic context in which a large proportion of migrants find themselves, and in which they have to survive.

The implication of this channeling are quite clear. The further one's cultural background is from the Australian "ideal", the less likely it is that one will have one's qualifications recognised, and the more likely it is that one's job after migration will be at a lower level than before migration. Thus an Immigration Department study found that for immigrants arriving in the ten years to 1973, 63% of immigrants in unskilled work and 31% of those in semi-skilled occupations had higher level jobs before migration. In addition, while nearly seven in ten British migrants has their qualifications recognised, this was true for only four in ten Italians and three in ten Greeks. In addition, the more "foreign" a culture, the less likely will Australian "gatekeepers" - doctors, nurses, public servants, welfare workers etc. - be able to empathise with and understand those with whom they deal. The "ethnicty" of the olient intrudes, not simply their English language competence. the Anglo-Australian professional, secure in his own ethnicity and unconscious of the framework his own culture places on his olient, interprets the behaviour of the olient in terms of his, the professional's reality.
The client, most likely working class, in a boring, hard, dirty and increasingly insecure economic situation, attempts to explain his situation within his own reality. He, or she, is often attempting to negotiate a survival against a dominant and extremely powerful reality of which he or she is not a part. This is, the client's individuality and reality is transmuted through a reality which overlaps the individual with a stereotypical amalgam of myth, generalised prior experience, and cultural supposition. The individual is no longer a person in selectively distorted by generations of ideology and belief.

Thus there are constant demands for the definitive statement about the Greek Family, or the Vietnamese child, or childbirth amongst Macedonians. While there are obvious cultural factors which are part of ethnicity, the individual factors are still critical. But more than this, is the myth that ethnic cultures are somehow fixed and defined. I suggested before that culture is a term which cannot be divorced from the time and place of which it is a part. So to, the process of migration changes culture, as a new society and new contexts demand changing responses. Traditional values become precious, and are often exaggerated by immigrants as a means of making claim to some part of a universe over which in other ways they have very little control. This exaggeration most likely would not occur in the country of origin, where industrialisation and urbanisation, the cause of many cultural changes, are part of a manageable and comprehensible universe.

For instance, the rigid attitudes to the behaviour of a daughter amongst some ethnic parents in Australia, is not simply a cultural condemnation of lax Australian morality. Such rigidity has lessened appreciably in urban societies in countries of origin, so that in part parents here are attempting to recreate an idealised moral code of perhaps two decades past. More particularly, the insistence on such idealised codes in family behaviour represents quite often the only realm over which parents feel they have any control.

Effectively excluded from political life, worn out by long hours at work, restricted from participation in trade union activities due to poor English, alienated from an educational system that pays their interest scant regard, parents find emotional strength in those remaining elements of their past which the new society cannot directly control. In community life, in language, recreation and rituals, in religion, in these an identity still exists and is still allowed.

In relating to the service institutions of the dominant ethnic group, in the use of which the dominant culture is assumed, any personal or familiar crisis sharpens these contradictions and conflicts. For the working class ethnic man or woman, these contradictions additionally involve the traditional Anglo-power relationships between professional institutions and the working class.

The concentration of ethnic groups, the outcome of migration, in particular areas, is no accident. I have indicated above that there has been a process of concentration of immigrants from cultures and linguistic groups distant from the dominant Anglo-celtic norm, into
key industrial and occupational areas. In part this has occurred through an initial filtering, which assigns English language skill as the key determinant of job ability. In part, it is the result of recruitment of workers for hazardous or tedious work, by companies and government. As immigrants filled the bottom range of the occupational status ladders, with low wages, they sought cheap housing. This housing was available in areas from which the increasingly affluent Anglo-Australians were leaving. These areas soon became settlement areas which provided an entry point, a structured cultural link to the homeland, through which the new culture could be meditated, and identity defended. They provide areas in which new immigrants could adjust to the sudden fact of their ethnicity (no one is an ethnic in his own land) and construct a means of overcoming the trauma of the migration process. Within these areas constant strains occurred. Strains in the relationship between men and women, parents and children, dominant and subordinate cultural styles.

Thus minority cultural forms, which would have been submerged in the homeland, took on much greater a part. The absence of government of which they had a part focused political energy inward. Economic success became extremely important, and church and religious bodies took on quasi-political roles. Yet the constant insistence by Anglo-Australian social institutions on the ethnicity of these people above all else, either to celebrate it or demean it, reinforced the difficulties of survival.

What does this mean for the concept of a multicultural society. It should be clear that meaning of "multicultural" depends on the idea one has of culture. Australia is a ethnically diverse society. This is, some 60% of the population are of British background, 18% of Irish decent. Just under one quarter of the population have forebears who came from non-British countries. One person in twenty five is of Italian descent; one person is fifty of Greek descent. One person in sixty five is of Yugoslav descent, and one person in twenty five of German origin. Yet this in itself tells us little of their "culture", or of the cultures which exist in Australia. However sympathetic one may be to the right to retain elements of ethnicity as part of the culture of a group within Australian society, the reality still is that Anglo forms of law, language and politics are dominant and are likely to remain so.

Rather than "multiculturalism", I would suggest the concept of ethnic rights. That is, all Australians whatever their origin, are ethnic to other Australians. For some more than others, a particular ethnicity and the assertion of elements of that ethnicity is crucial to the identity and survival. Thus it is crucial for professionals who are working with people with different ethnic components in their culture, to be aware of and respect these elements. This is not to see these ethnic elements as somehow precious and sacrosanct. Over and above ethnic rights, there are the rights of the individual. For example, if circumcision is an approved cultural form of sexism in some societies, that does not mean it should be automatically accepted in Australia. Similarly, while parents may well desire to constrain their teenage children, those children too have rights which the dominant culture in Australia recognises are available to all, irrespective of ethnicity.
In conclusion, it is vital that the mythological overlays which mystify migrants be removed. That can only be done by a sympathetic awareness of the way in which culture is used by an individual, within the framework of ethnicity as it exists within Australian society. As agents of the dominant society we have a responsibility to ensure that we do not perpetuate the oppression of our brothers and sisters.

The data in this paper is drawn from work by Charles Price and Patricia Pyne of the Department of Demography, Australian National University, and Constance Lever, Department of Sociology, Flinders University.

22/4/87
THE END OF MULTICULTURALISM?

Stephen Castles
Professor, Head Centre for Multicultural Studies
University of Wollongong

Mary Kalantzis
Research Fellow, Centre for Multicultural Studies
University of Wollongong

Bill Cope
Research Fellow, Centre for Multicultural Studies
University of Wollongong

MAINSTREAMING: The Fourth Phase?

Australia's non-English speaking background communities did not emerge from the Budget unscathed. The merger of the Special Broadcasting Service with the ABC, the abolition of the Australian Institute of Multicultural Affairs, cuts in the English as a Second Language Program, the discontinuation of the Multicultural Education and Professional Development Programs and the closing of some regional offices of the Department of Immigration and Ethnic Affairs - all cut at the heart of the system of special services and institutions which have been set up under the general heading 'multiculturalism'. And these well publicised cuts, which have brought strident protests from the 'ethnic' communities, are just the tip of the iceberg: throughout State and Federal bureaucracies, multicultural and migrant services are being pruned back.

A typical example is the abolition of the Ethnic Affairs Unit of the NSW State Compensation Board, set up to improve the access of non-English speaking background migrants to the workers compensation system. Now it is seen as superfluous. At first, the powers that be argued this was simply a cost-cutting measure. But then they discovered a nicer word. They realised they were 'mainstreaming' what previously had been an ethnic-specific service. 'Mainstreaming' is a term that has an idealistic ring to it, but it is proving to be a two-edged sword. On paper, the new policy of mainstreaming strengthens multiculturalism where it is weakest. In practice, it is spelling doom for many of its positive achievements. It could become the key word of a fourth phase in Australia's post war immigration policy.

Australia's immigrants have had to contend with periodic redefinitions of what society wanted of them. When the postwar migration program started in 1947, migrants were seen as 'New Australians' - expected to assimilate completely, hopefully even in the first generation, but by the second at the latest. By the sixties, the facts of persistent ethnic segregation in the workplace and outside were too obvious to deny.
Assimilationism (phase one) therefore gave way to a policy of integration (phase two) – the recognition of immigrants' group identities as a continuing factor, which was acceptable within Australian society. But research on poverty, education and labour market stratification in the seventies showed that paying lip-service to cultural diversity was doing nothing to secure migrant participation in social, economic and political life. The policy of multiculturalism (phase three), first enunciated by Al Grassby in the Whitlam period, developed as an all-embracing policy under the Fraser administration, and carried on for a while by the Hawke Government, was an attempt to secure 'access and equity' for non-English speaking background immigrants. There was always some confusion about the aims and the methods for achieving them, yet multiculturalism and the ethnic affairs industry it created did seem to be becoming part of the Australian core consensus.

This is not to say that the sort of multiculturalism that followed from the recommendations of the Galbally Report in 1978 was without serious limitations. It was constructed as a specialised welfare issue, and, as such, was relegated to the margins: a special Broadcasting Service; a Multicultural Education Program; Specialist ESL - all of which might absolve mainstream institutions of their particular obligation to people of non-English speaking backgrounds. It used homogenising group labels around a very problematic concept of ethnicity, as if a category such as 'Greek' or 'Vietnamese' could represent a whole group also divided by socio-economic, generational and gender factors. This was not only unhelpful in failing to connect issues that cut across different ethnic groups. It also, somewhat ironically, used the liberal rationale of cultural difference for the conservative task of staying the same. Maintaining heritage and tradition also meant maintaining cultural differences which as often as not included racism to reproduce the in-group and sexism in the domestic arena. It was a multiculturalism for a new class of middle-aged, first generation ethnic patriarchs. Finally, this multiculturalism often trivialised culture to the level of cultural phenomena such as food, song and dance, neglecting structural issues of access and equity to the mainstream. The move away from the inherent racism of assimilationism also involved covering real issues with a facade of colourful difference.

We are now moving into a quite new fourth phase: mainstreaming. On paper, the advocates of mainstreaming very rightly set out to strengthen multiculturalism by bringing welfare, educational and government servicing needs from the margins into the central concerns of core social institutions. But, on the other hand, might it not also mean in practice that special services and institutions, designed to meet the particular needs of non-English speaking background people, are no longer required? Are the cuts just a short-term reaction to fiscal difficulties?
Or are they testing the political water to see how much of a retreat on ethnic welfare issues is electorally possible? Arguably, if Keating's comments to the Press Club on the day after the Budget ('What backlash?') are to be heeded, we have just witnessed more of a symbolic first move than a real exercise in fiscal stringency. At the bottom of this move is a new and growing conventional wisdom that people of non-English speaking background suffer from no special social disadvantages.

WHAT NEEDS

In many areas of social life, however, this 'wisdom' is clearly fallacious. The Australian market, for example, remains strongly segmented by birthplace and gender. Unemployment rates for male and female migrants are consistently higher than those of the Australian-born, and this applies particularly to Vietnamese, Lebanese and Turks. In the 1982-84 recession, migrant unemployment rose far faster than that of the Australian-born, indicating that migrants bear the brunt of restructuring. Recently-arrived persons were particularly hard hit: 21% of those resident less than 20 months were out of work in 1985 - nearly three times the rate for the Australian-born. Workers from Southern Europe, the Middle East and Indo-China show employment patterns very different to those of people born in Australia or in English-speaking countries. They are heavily concentrated in manual jobs in the manufacturing sector. To give an example: 52% of Yugoslav-born males and 57% of Yugoslav-born females would have to change their jobs to have the same occupational distribution as the native-born.

AIMA's study Reducing the risk (1985), shows extremely high rates of youth unemployment for migrants: In 1984, 27% of overseas-born 15-19 year olds were out of work (compared with 22% of the Australian-born). Analysis of 1981 Census data shows that the second generation (Australian-born children of migrants) often have higher unemployment rates than their parents, as well as their contemporaries of Australian descent. On the other hand, there is a lot of positive evidence of educational and occupational mobility of the second generation. This indicates that some migrant children are doing very well while others are doing very badly - this 'bimodal distribution' is often inadvertently concealed by the use of averages in statistical comparisons. The higher school retention rates of migrants' children may therefore simply mean that they stay at school because they know they won't find a decent job anyway.

The fact is that many ethnic groups do remain distinct over long periods, and this puts them at a disadvantage in highly competitive and shrinking labour markets. 80% of the overseas-born are concentrated in major urban areas, compared with 59% of the Australian-born.
Again this applies particularly to Southern Europeans, to people from the Middle East and from Indo-China. Often this means concentration in inner suburbs, with relatively poor educational and other amenities, and high levels of urban stress. A report by the NSW Ethnic Affairs Commission on violent incidents involving Vietnamese and Lebanese youths at Bankstown and Marrickville in July 1986 showed how urban stress and neglect of inner-city areas could create explosive situations (Ethnos, August 1986).

To say that migrants and their children are doing well on average simply misses the point: there are significant groups that are not, and these tend to be the least vocal and least powerful ones. All the indicators show that particular nationalities (Southern Europeans, Indo-Chinese and people from the Middle East), and among them the aged, youth, manual workers, and in particular women workers, are most at risk. Are existing services accessible to these people; do these services match their needs?

There is a lot of evidence that they do not. For example, a recent AIMA study showed that, for many aged persons of NESB background, retirement means social isolation and financial deprivation, and that this is compounded by lack of English proficiency, and by the breakup of family support networks (Ageing in a Multicultural Society, 1985). AIMA pointed to the need for culturally appropriate residential care facilities, and to the need for special counselling. The NSW Home Care Service has found that their services do not provide adequate coverage of aged persons of non-English speaking background, and that there is a strong need for special measures in this area (Ethnos, April 1986).

The Campbell Report on ESL teaching showed the crucial role of special language learning facilities in securing migrant children's educational participation. The Report warned that ESL must be seen as an integral part of the curriculum, and not just 'a temporary appendage... ready to be lopped off in certain circumstances' - just what the Budget has now done. Research by Dr Barbara Horvath shows that some children of non-English speaking background are placed in low streams in NSW schools, more often than their counterparts of English-speaking background. Low streaming is an easy way out for teachers confronted with children lacking English proficiency or of recent arrival. Even before the Budget cuts, ESL teaching was characterised by a shortage of adequately-trained teachers, a lack of resource materials and diagnostic tools, and a shortage of suitable accommodation (Ethnos, August 1986). In Britain in the sixties, there was a widespread practice of dealing with black working-class children who presented a problem to schools orientated to white middle-class norms, by sending them to schools for the educationally sub-normal. Is that what the dismantling of special education programs will lead to in Australia?
What have the policy re-directions of 1986 done to the social situation of non-English speaking background people? The most obvious general observation is that the cuts have been small in absolute terms, hence our arguments about their symbolism being of greater importance than their substance. There simply is not that much money for the specific needs of non-English speaking background people. But this also means cuts have been very large in relative terms; asking a poorly nourished body to tighten its belt much further.

AIMA has gone. Recommendations that the Office of Multicultural and Ethnic Affairs replacing AIMA be in the Prime Minister's Department have obviously been ignored. SBS has lost its independence. Regional Immigration offices are closing. The general welfare cuts will hit the most disadvantaged groups hardest.

But most damaging and provocative of all have been the cuts in education. Despite the three Campbell reports pointing to serious under-resourcing of English as a Second Language and the relatively limited impact to date of ESL methodologies on mainstream subject teachers in contact with non-English speaking background students, the ESL funding has been halved. Given the enormity of the need, it might almost as well have been scrapped altogether. Spreading the service so thinly can only mean gross inefficiency and ineffectiveness. Half the specialist teaching service trained at great expense in the past decade will be sacked, also a false economy. The Multicultural Education Program, hopelessly under-resourced in relation to need (community languages and socio-cultural education) has been scrapped, against the recommendation of the Schools Commission. And cuts to other areas of education will hit students of non-English speaking background hardest. The Professional Development Program (also discontinued) was obviously of much greater importance of up-dating teachers into the social issues and educational methodologies of the new areas of social policy than it was for the teaching of maths, for example, with its established textbooks and disciplinary traditions. The axeing of education centres is also far from random, closing centres such as the Inner City Education centre in Sydney, the vast majority of whose regional student constituency is of non-English speaking background.

The massive injustice of these miniscule cuts is all too obvious against a real increase in private school funding. This, too, in an international context in which Australia spends less GDP per head on education than any other western country (almost half what Sweden spends). Yet, Australia has received more immigrants in the post-war period in proportion to the overall population size than any other country, bar the peculiar case of Israel.
And what are these educational moves called? 'Mainstreaming'. To quote Susan Ryan's budget guidelines to the Commonwealth Schools Commission, 'The specific purpose programs [which includes the Multicultural Education Program] have been designed to encourage new and improved methods and directions in areas of educational need..... Where these objectives have been achieved, the Commonwealth can withdraw; in some areas the objectives of the programs can be integrated with its mainstream provisions of States and systems'. Of course, we know, and the Schools Commission clearly pointed this out in its Quality and Equality report, that this will not happen. Mainstreaming simply means cutting multiculturalism.

THE PRESENT DILEMMAS OF ETHNIC POLITICS

Mainstreaming is made even more complex in the context of the current state of play of ethnic politics. Though the divisions are by no means clear cut, there is a dynamic difference between two forces representing the interests of immigrant groups. This has created tensions both in rhetoric and strategy.

The first group represents the leadership of the various ethnic organisations. The second group is made up of the workers in the field of social welfare, government and non-government, in education and the public service generally. This latter group tends to be young, often of second or third generation immigrant background and predominately female. The former group, in contrast, can be characterised as being made up of self-made men and business people, often referred to unkindly as the 'Patriarchs' and the initiators of the 'Ethnic Industry'.

This traditional ethnic leadership on the whole has pursued what can be called a 'culturalist' multicultural approach in that it has emphasised an 'ethnic-specific' allocation of resources, availability of interpreters, a recognition of overseas qualifications and a redressing of the grievances of non-acceptance that their generation suffered as a result of a previous insensitive assimilationist policy. Representation of 'ethnics' within positions of power and decision-making has been therefore symbolically very important as a sign of coming of age in their new homeland and a recognition of their value which had been previously ignored.

Having come to leadership, this group has been accused of then being inflexible in its approach to the needs of both women and youth. They have also been accused of colluding, even if unwittingly, with government policy to promote policy to promote practices of multiculturalism which can only be described as voluntarist, separatist and tokenistic solutions.
The old guard had a narrow but clear set of claims. Their children, though, have always been more ambivalent. This ambivalence reflects not just their opinion, but the dynamic effect of the migration process and changing and contested needs and objectives that come with such a dramatic move. Cultures of places of origin do not simply continue, but undergo complex processes of transformation.

This is where the second group make its presence felt most, particularly the women, who often have more cause to be ambivalent about cultural retention. Their voices, however, have often been met with counter-accusations of being victims of assimilationism.

Nonetheless, this group has been able to use the space made by the politics of the traditional ethnic leaders and the rhetoric of official multiculturalism and equal employment opportunity legislation to insist on representation. Its aim has been to secure, not so much recognition of being ‘ethnic’, but a better redistribution of resources.

Its concerns include issues of under achievement in education, participation in the workforce and in higher education, childcare provision: indeed, social and economic outcomes generally. They have been critical of the way in which multiculturalism has been in practice narrowed down to what seems to be tokenistic gestures to community relations simply by an affirmation of plurality as an ethic that must permeate Australian consciousness.

The official proponents of mainstreaming appear to be listening to this voice both in criticism of the limitations of the older multiculturalism and in the call for access and equity. But, coming as it does with economic stringency, mainstreaming appears to be undercutting the demands of both groups.

Whilst both groups, in retrospect, can agree that mistakes have been made, the ethnic communities now have an experience an expectation that can not be easily disregarded. Both understand they have consolidated their energies and to lobby vigorously to ensure that the interests of their constituencies are not swamped. The result of the governments miscalculation was experienced on Sunday 24 August when both the New South Wales Premier and Leader of the Opposition addressed the thousand people at the Ethnic Communities Council Annual General Meeting. A lack of confidence in the Labor Governments policies towards ethnic communities was voiced loudly.

A solid row of grey men, softened only by the solitary France Arena, faced a mixed crowd of predominately young people including a large proportion of so-called ‘Anglo’ workers in the field attempting to defend ESL teaching and SBS. The two together were the two poles representing the symbolic-culturalist and materialist-justice interests of immigrant groups.
There is a risk that the emerging ideology of mainstreaming is a facade for a retreat from the project of securing full social participation for people of non-English speaking background. As such, it would be a step backwards from multiculturalism.

But a new agenda is developing in the ethnic communities. The Ethnic Communities Council meeting of 24 August raised the demand for social justice. Similar calls have been made by some of the Ethnic Affairs Commissions. An equitable multiculturalism would link the affirmative action component of ethno-specific servicing with the demand for change in mainstream institutions. We may be about to witness a re-politicisation of ethnic affairs initiated by a new generation of young Australians of both non-English speaking and 'Anglo' origin.
MODULE II
MODULE XI

THE EXPERIENCE OF MIGRATION

This module contains:

1. Aims and Objectives

2. Background reading - three selected articles:

- Huntington, Dr. June
  "Migration as Part of Life Experience"

- Ung, Phiny
  "A Cambodian in Australia"

- 'Indo-Chinese Refugees' Newsletter
  "Refugees: The Immigration Experience"

3. Suggested Activities

4. Options for Training

5. Resources

   Video: "Immigration in the '80's - It's Harder Than You Think", 1986 and some notes.

   Source: Multicultural Centre
           Sydney CAE, N.S.W.

   Availability: Staff Development Centre
                 S.A. Department of TAFE
                 Marleston.

6. References.
1. **AIMS AND OBJECTIVES**

This module aims to provide participants with a better understanding of the impact of migration and the process of resettlement. This understanding can heighten the teacher's sensitivity to the life situations of his/her N.E.S.B. students and create an awareness of factors which may influence classroom performance.

By the end of this module, participants will be able to identify and discuss at least four problems or pre-occupations facing:

- the newly-arrived N.E.S.B. migrant,
- N.E.S.B. migrants who have been here for more than two years,
- the long-term migrant resident - who is older and no longer in the workforce,
- the adolescent children of N.E.S.B. parents.
3. **SUGGESTED ACTIVITIES**

3.1 **Materials**

Four sheets butchers paper and pens.

Video "Immigration in the '80's - Its Harder Than You Think", 26 minutes.

3.2 **Procedure**

3.2.1 Explain the purpose of the module to participants (as stated in the Aims). Explain the procedure for the activity, so that participants are alerted to watch for specific points in the video.

3.2.2 Show the Video "Immigration in the '80's" (26 minutes).

3.2.3 Divide the whole group into four smaller groups a, b, c, and d.

Each group is asked to discuss the problems faced by one of the following:

- Group a - newly arrived NESB migrants
- Group b - migrants who have been here more than 2 years
- Group c - long term migrant residents who are older and no longer in the workforce
- Group d - adolescent children of NESB parents.

Discussion points are to be recorded on butchers paper.

**Remarks to Trainers**

The video does not cover the problems faced by longer term residents or the adolescent children of NESB parents. To discuss the problems faced by either group, the participants can infer from what has been presented on the video, or draw on their own experiences with NESB learners. This allows experienced teachers to contribute their own learning to the session. However, with new teachers or those with limited experience with NESB learners, alternatives to the four groupings are suggested.

**Alternative 1**

Divide all participants into small groups of 3-5 and ask each group to consider the problems faced by either group a or group b (as above). At the conclusion of this activity discuss with the whole group the longer term implications of re-settlement - bringing out the points listed below.
Alternative 2

Divide all participants into small groups of 3-5. Ask two groups to consider the problems faced by either Group a or Group b (as above) based on the video. Present the remaining small group(s) with sample case studies which can be used to illustrate the longer term effect of re-settlement.

For example.

1) You are a Middle Eastern 45 year old man who came to Australia 15 years ago having no English. You are panel beater by trade but you came with no formal qualifications.

What were your major concerns and pre-occupations
- in the first 12 months?
- after 5 years?

2) You are 39 years old and you were a midwife in Indo-China. You have lived in Australia for six years. You are married with two teenage children. You have worked in a factory for the last 5 years, but hope to return to study some day. Your husband is not working. What are your major concerns & pre-occupations
- at the moment?
- for the next 5 years?

3.2.4 Report back. Ask each group to report in turn. Encourage discussion from the whole group in relation to each group's points.

Issues to be raised:

Group a - difficulty in learning English
- difficulty in getting employment
- housing
- guilt at family separation
- psychological effects of pre-migration experiences
- cultural differences
- loneliness / isolation
- lack of knowledge of Australian culture / where to go for information.

Group b - depression / disillusionment
- difficulty in improving English
- desire for family reunion
- pressure to succeed
- identity of children
- recognition of overseas qualifications
- role changes - e.g. women in paid employment, children as interpreters
- isolation / alienation
- language spoken by younger children.

Group c - intermarriage of children
- language barriers with & children
- self esteem
- access to community organisations or services
- loneliness
- special problems for migrant women

Group d - 'living in two worlds'
- values conflict
- bi-lingual abilities not seen by employers / educational institution as an asset
- pressure from parents to succeed
- facing prejudice / stereotyping

Remarks to Trainers

The purpose of this module is to help participants understand the long term impact of re-settlement. Whilst the settlement experiences of individuals may vary widely, there are particular factors which will have a bearing on the ease or difficulty of the settlement process, e.g., knowledge of the language and culture of a country. By being aware of the difficulties facing NESB migrants, the teacher is in a better position to know what questions to ask, to know what to look for and to be sensitive to factors, in addition to language, which may affect learning.

However it is important to mention that, regardless of the cultural background of particular migrants, the problems of re-settlement can be affected positively or negatively by the attitudes and reactions of the host country and the settlement services it provides.
4. SUGGESTED OPTIONS FOR TRAINING

As an alternative to a video/discussion session, this module could be presented as a panel discussion using guest speakers to give a first-hand account of their experiences of migration and settlement. The immediacy of such accounts usually creates high interest. However, the following factors need to be considered:

- The guest speakers should be confident enough to speak to a group of teachers without feeling any inequality in status, in order to ensure their credibility.

- Guest speakers should be briefed before the session. They should be told the aims of the session, the nature of the group, and the place of this session in the overall program. Any material they wish to distribute should be sighted beforehand.

- It is preferable for guest speakers to give personal accounts of experiences rather than be asked to represent the experiences of an ethnic group. The latter approach is likely to produce generalizations and to reinforce stereotypes of minority cultures.
6. REFERENCES


Brunswick Oral Histories Project  "For a Better Life We Came". Brunswick, Victoria, Brunswick City Council, 1985.
MIGRATION AS PART OF LIFE EXPERIENCE

On the 30 September 1972 I migrated to Australia: a statement of fact that contains a world of meaning. In Australia, almost all of that 20 per cent of the population who are not "native-born" can make a similar statement, a statement of fact, a fact of individual life which, when aggregated, conveys more about the nature of Australian society than it does about the individual migration experience.

In the book I am currently writing, entitled Migration as Bereavement, I explore one individual's attempt - my own - to come to terms with and to make sense of that experience. In writing the book, and in speaking here today, I hope to demonstrate that fluency in the English language, security of employment at a level commensurate with the migrant's knowledge and skills, and, almost as a bonus, entry into the society via marriage to a native son, cannot ensure settlement, nor can they ensure a positive and pain-free transition from one society to another.

The questions I am addressing in my book, and will try to address in part here this morning, are:

What is migration AS A PERSONAL EXPERIENCE?

Why for some people is migration simply a transition which can, with a little effort, be accommodated?

Why for others is migration a separation, threatening if temporarily the integrity of social and personal identity and the adult capacity to cope, but producing eventually an inner and outer realignment experienced as an enhancement of personal growth and autonomy?

Why for yet others is migration a loss so devastating as to be akin to bereavement, threatening as bereavement does, the integrity of the individual's inner world, necessitating a period of mourning if normal adaptation is to be resumed, and resulting for some individuals in death, mental illness, or that low level of withdrawal, apathy and depression that Bowlby calls "chronic sorrow"?

In looking at migration as part of my own life experience, however, I cannot ignore that migration is part of the life experience of this society, of Australia itself. As a migrant, I have long been sensitive to the appalling predicament of migrant societies whose native populations must tolerate in their midst AS AN ASPECT OF THEIR OWN LIFE EXPERIENCE conflict-ridden strangers who are so painfully working through their intense ambivalence towards the new society. Later in my talk here today I want to consider the implications of this for native Australians who work with and alongside migrants, as both clients and workers, in the health and social service arenas.
So to begin. I was asked to speak about migration as part of life experience. Life experience for me has at least three major dimensions: the physical, the psychological, and the social. My own conception of the human being is closest perhaps to that of the existentialists and to that of Erik Erikson, in that I conceive of each of us as a "being-in-the-world" - with hyphens linking each of these four words, to indicate that being and world are inseparable. As beings-in-the-world we experience both an inner and an outer reality. If we are fortunate, for most of the time, these two coincide. If they do not, we experience a range of reactions from vague discomfort, through distress, to complete breakdown.

Migration alters perhaps more than any other experience our outer reality and imposes on us, at least temporarily (and for much longer for some of us) a discrepancy between our inner and outer worlds and the task of realigning inner and outer if we are to adapt and survive with any degree of physical and mental health.

Because the human being IS a being-in-the-world, if this world changes he too must change. If not, he experiences a profound split between his inner and his outer experience. During the course of socialisation in a particular society, much of the outer world becomes inner. Our society becomes a subjective as well as an objective reality to us, in particular through the statuses and roles we occupy within it. For example social statuses and roles associated in all societies with the social categories of age, sex, and class forge links between our outer and inner worlds. Migration may break that link, for to be a thirty-year old working class wife and mother in one society may not be the same social experience as being a thirty-year old working class wife and mother in another. The statuses and roles may be different, in gross or in subtle ways. We may find that social behaviour learned in relation to our roles and statuses in one society does not bring, in the new society, the expected social responses. We may also miss out on social cues typical of the new society, so that we have continually to respond in conditions of uncertainty.

People seem to expect a degree of change (and some realistically expect a lot of change) in SOCIAL reality when they migrate, but they are often unprepared for the massive change that can occur in PHYSICAL reality, in their experience of physical-being-in-the-world. Migration from one place to another that is different in climate, topography, flora, fauna, seasons, diurnal light and temperature patterns imposes a massive change in PHYSICAL life experience, the experience of the senses. Migration puts us in a different place or space; it looks different, sounds different, the rain falls differently here; language as MUSIC - intonation, inflexion; body buffer zones; smells different, feels different and tastes different. I suspect that some of these differences are far more threatening to our being-in-the-world than the social ones because they threaten our physco-somatic integrity.
Most of us take our bodily functioning for granted, which is why becoming ill can be very frightening. That taken-for-grantedness comes into question. For a while, our body itself becomes "other", something not familiar, not predictable, even not knowable. The high status of doctors derives as much from their capacity to "know" and to "tell" as to "cure": to tell us what is wrong with our bodies, when we feel at odds with them, to give a name to the process we are currently experiencing bodily, and thereby to give us some small sense of control over it.

What is striking in the literature on migrants and refugees and the relationship of these two experiences to physical and mental health, is that some migrants and refugees tend to display the same kinds of physical health vulnerability as do some of the recently bereaved. To experience a break in psycho-physical integrity at the same time as a break in psycho-social integrity can be threatening indeed to our mental balance. For then not only is the outer, social and physical world unfamiliar, and hence unpredictable and uncontrollable, but the inner physical world of our own body is similarly unfamiliar, unpredictable, uncontrollable. We may experience our body as "letting us down" in the same way as the unfamiliar external environment lets us down in not responding to the orientations and behaviours that have always elicited a predictable response in the former, familiar environment.

Not only, however, is migration trauma manifested physically in bodily discomfort, pain, dysfunction by some migrants, but physical (body) metaphors are regularly called upon to describe the psychological experience of migration, in just the same way as they are called upon to describe the psychological experience of bereavement:

"I felt my umbilical cord was cut .... the heart went out of me .... I felt that part of me had gone .... I just didn't feel whole any more .... It's almost impossible to describe the feeling inside of pain, emotional pain that is almost physical, it's like being all out of place inside, torn, as if you've been gouged out."

What then is the nature of migration as part of life experience? Why, in some people, should it precipitate quite serious breakdown of function, physical and/or mental. I find the analogy with bereavement useful, and I follow this through in detail in my book. Migration plunges the person, as does bereavement, into a situation in which a serious discrepancy is experienced between inner and outer reality. Both events change the person's life space and his assumptive world.

I find these two concepts, used by Peter Marris in his book LOSS AND CHANGE and by Colin Murray Parkes in his book BEREAVEMENT, and in an earlier paper by him entitled PSYCHO-SOCIAL TRANSITIONS, to be central to my understanding of migration as part of life experience. Let me look at them in turn.
1 LIFE SPACE: I would define this very simply as everything we preface with the word "my": my job, my home, my street, my school, my family, my dog, my home town, my birthplace, my church, my golf club, my pub, my car .... Life space is an abstract term, but it refers to some very concrete things, many of them as you can see have a very real physical substance.

I find the concept of EMBODIMENT useful when thinking about life-space. These people, places, things EMBODY, usually, some part or all of our own biography: they have contributed to what we are. When we are with these people, in these places, using these things, our sense of being WHO we are is subtly affirmed, so subtly that we have often no sense of the importance of these people, places, things (especially the places and things) in our lives until we lose them. In migration we lose MORE OF THEM than in any other type of life experience (except perhaps bereavement or marriage breakdown, and even then, I think international migration imposes more of them than do these other two experiences).

Research on stressful life events as precipitators of physical and mental illness, ranks events which threaten our equilibrium, which constitute stressors. Some examples are change in position at work, change to a different type of work, starting or finishing school, changing church or sport, change in financial state, change of city or town, change of country, change of eating habits, breakdowns in telephones, transport, insufficient privacy, loneliness. I have chosen from a list of fifty stressful life events those which have obvious bearing on migration, and would suggest that migration involves us in a MULTIPLICITY of such events, in which we lose so very many "my's", so very many embodiments of who and what we are.

2 ASSUMPTIVE WORK: by this we mean our taken-for-granted construction of reality, the result of our socialisation, our social learning, in a certain time and a certain place. Our assumptive world is our world view, our model of man, the assumptions we have about human nature, about what makes people tick; our assumptions about time, about work, about authority, about all manner of relationships ALL these assumptions emerge out of a given time and place, they do not magically appear from nowhere. Rather, like Topsy, they grow - grow out of life experience, a SPECIFIC life experience that is anchored in time and place. When our external world (a society that is usually place-time specific) changes, we face a crisis for our assumptive world no longer fits that of the people around us. Inner and outer reality are, temporarily, discrepant. Now this is a familiar experience to many of us when we go abroad on holidays. Then we may experience it as exciting, stimulating, lots of fun - though not for everyone of course. But on holiday we know the discrepancy will be temporary and that we CHOOSE to return home again where there is a closer fit between inner and outer realities.
Some people, of course, are opened up by such an experience and led to question the external reality of the home environment. Indeed, we all know of people (holidaymakers OR migrants) who on arriving at the new place experience a kind of instant recognition, almost a falling in love, an amazing sense of fit between their own inner world and this new external world. These are often people who have never really felt at home in their own society. I know several Australians and Americans in London who experience this, and some English people in Greece and Australia who did the same. But I believe they are a minority. For most people, the major migratory move from the known to the unknown brings an experience rather like hearing a discordant note in a familiar piece of music. We're most of us used to a basic and familiar harmony between our inner and outer realities, and to feel out of tune is not pleasant.

I want to suggest to you as practitioners, that as a sociologist with a marked psychodynamic interest, and as a migrant, I can articulate this discordance, discrepancy—whatever we want to call it. Because I have for many years been searching for concepts that enable me to order inner and outer reality (Berger and Luckmann, Klein, Winnicott, Balint have been key influences), I know why I feel a physical and/or psychological distress, pain, discomfort. What is more, I RECOGNISE that this is TO BE EXPECTED, and can be considered NORMAL.

I suspect, however, that the people you see as patients or clients have no concepts with which to order, to gain control of their experience. They simply experience—many of them, as I have suggested, do this bodily and will bring you headaches, stomachaches, backaches for which you may find no organic cause; or more specific conditions such as ulcers, periods, sudden infertility, and so on. More probably they will simply bring depression, some of it severe indeed. And they may not know WHY they feel this way. Or, if they do, knowing they are HOME-SICK, they feel wrong, guilty, even abnormal for being so.

For all of them, the experience, whether physically or psychologically manifested, will be one of anxiety, often acute; for some there will be panic, and for a smaller though significant number, there will be absolute dread: the dread of existential annihilation. I began by arguing that the human is a "being-in-the-world". It follows that if that world is experienced as lost, then "being" or "going-on-being" is threatened.
I have found the work of Bowlby and Winnicott on attachment and separation in children to be very helpful in understanding this utter dread migration may precipitate in some people. For Bowlby, separation trauma and anxiety are greatest when two factors are present: the presence of the strange IN THE ABSENCE OF the loved and familiar. A migration involves, for every migrant, these two factors. I want to suggest that some people (and I do not have time today to suggest reasons why some and not others) are so "attached" to the place-culture mix that is their homeland that the absence of it in the presence of the strange society threatens their very being. Bowlby suggests that the primary caregiver to which the child becomes attached is the source of psychic supplies to that child. In the presence of that person the child feels "held", "contained", supplied with a safe secure base from which to explore and test out his independence, and to which to return for security and sustenance.

By sustenance here I do not mean food, though in my book I develop a section on food and feeding as part of the migration experience. Our feelings in this area are particularly primitive, and we tend to forget how culturally specific food - in its content, preparation, serving and eating - really is. Migrants, especially those who go initially into hostels, often experience a sharp break in their food pattern, which constitutes not just a physical change in experience, but a social and psychological one. The growing or buying of food, its preparation, serving and eating is always the expression not just of an individual's or a family's life, but of a culture's way of life. But food and feeding also have profound symbolic value: they are physical metaphors or psycho-social experience. When the migrant or refugee asks himself can he feed himself and his family in this new society, it is not just a physical question, but may be a metaphor for psycho-social experience. I want to suggest that culture constitutes for some people a kind of food, and that imbibing and participating in the culture of one's own society is a kind of feeding, deprived of which one may, psychically, starve.

This experience is reported repeatedly in the literature by migrants from old, long-established societies when they migrate to the new worlds of Australia, the USA, Canada. (Kovacs and Cropley in ALIENATION AND ASSIMILATION have a particularly poignant chapter on eastern European migrants and refugees to Australia which illustrates my point).
I think women in particular are susceptible to this sense of being profoundly cut off from one's psychic supplies. We know that women are more susceptible than men to depression. Maggie Scarfe in UNFINISHED BUSINESS: PRESSURE POINTS IN THE LIVES OF WOMEN (Doubleday 1980) suggests that this is because their whole lives are built upon and around relationships, and that should at any point one or more of these relationships be threatened, their own "going-on-being" is threatened too. We could say these women's self-concept is ANCHORED IN their relationships, or in one or a few relationships. This hypothesis fits nicely with BROWN and HARRIS'S findings in London on LOSS as a precipitating factor in depression, and on lack of a confidante (in one's husband or boyfriend) as a vulnerability factor (i.e. one which does not cause or trigger depression, but which makes its onset more likely in the presence of a trigger factor like loss).

From people I have talked to and the literature I have read, women seem to experience migration as far more traumatic than men, especially those who migrate during their 30s. They also appear to wish to return home more than men do. I suggest this reflects their greater anchoredness in and dependence on their relationships (with people, place and to a way of life specific to a given time and place). It may also reflect the fact that many more women than men appear to be INVOLUNTARY migrants, in that they come along with their men. It is the men who have come to the decision to migrate and who, therefore, may well have done their worry-work and grief-work around separation from the homeland well before they leave, whereas I suspect women experience a much more delayed reaction.

Migration as part of life experience is not just part of INDIVIDUAL life experience, but part of FAMILY life experience, and I don't have time today to develop this theme fully. Just a few points I'd like to make. Sometimes in a family usually initiates the migration idea, and frequently someONE makes the effective decision. Ideally the decision should be shared, but I wonder how often in practice it is. If it is not, and migration subsequently brings distress, patterns of responsibility and blame will be set up within the family which will add to the distress of its members.

It is also useful to ask whether the family, especially the couple, share the same cultural background. If they do, this can offer a psycho-social buffer in the early months of migration, protecting these two individuals from too sharp an experience of discrepancy between inner and outer worlds. For in that situation one's culture is EMBODIED BY and in one's spouse, and so long as one is in one's home with one's spouse or family, one has a secure, familiar base, buffered against the constant experience of foreignness and of being alien.
If, as I myself did, someone marries into the society, migrating as a result of marriage, this buffer is not available. Indeed the opposite, for then the spouse may be seen to embody the foreignness, the alienness of the environment. The situation also makes it very difficult for the migrant spouse to ventilate negative feelings about the new country without risking the relationship. There have been times in my own marriage when I have known that negative feelings about Australia were projected onto my husband, and others when negative feelings about John have been projected onto Australia. From talking with other spouses in cross-cultural marriages, I have found this experience to be common, and it is something that counsellors in the marital area need to be aware of.

When couples like these have children, these may be mobilised by one spouse to affirm his or her own cultural identity, thereby risking the child's relationship to the other parent and to the wider society.

We are all aware that today marital and parenting relationships are difficult enough. Migration may augment these difficulties. Marriage is always about attachment and separation. So too is migration, and if part of life experience, it may aggravate a person's feelings and anxieties around these two issues. Mattinson and Sinclair's book MATE AND STALEMATE (Blackwell, 1979) which explores the relevance of Bowlby's attachment theory to marital work has stimulated my own ideas in this area, as out of a core sample of 17 couples (34 individuals) in their research, 11 individuals were migrants. These authors do not themselves make direct links between the two experiences - marriage and migration - but in my own book I try to do so.

I said at the beginning of my paper that I would consider the implications for Australian workers of migration being part of Australia's own life experience, and I want to conclude with a few words on this theme.

Firstly, societies built largely upon migration, which have migration as part of their contemporary or recent history, contain a significant proportion of people who really wish they were somewhere else, who yearn perhaps all their lives to be "back home", who are effectively in mourning. In my experience, many Australians, in as much as they grasp this fact of their own society, tend to relate it to THIS society. "Isn't Australia good enough for you? What's wrong with Australia?" If it's so bad here, why don't you go back home?" When, however, some migrants DO "go home", Australians may well feel abandoned, betrayed in some way. The presence of migrants, large numbers of them, in one's own society inevitably acts as a kind of mirror, a "looking glass self". Young societies are really rather like adolescents: identity cannot be taken for granted, but is called constantly into question. Migrants, in their own life crisis of migration, play nicely (and often unsuspectingly) into this national pastime of search for identity.
Migration as part of individual life experience and as part of Australia's societal experience is so frequently evaluated in terms of success or failure. If the migrant returns home, he is a failed migrant, but Australia is seen in some way as having failed too. Australians cannot seem to see that the trauma of the migrant, his ambivalence about being here and being there, and possibly his eventual need to return permanently to his homeland may have nothing whatsoever to do with Australia, but be grounded in his attachment to his own society which he never fully realised prior to migration.

Yet the intensity of the migrant's feelings, particularly if he has reached a practitioner because of distress, pain or breakdown of function, may appear to be focused on Australia. Many migrants at point of contact with a practitioner are already locked into a defensive split in which the old country is idealised and the new denigrated as punitive and depriving. Thus the native Australian practitioner working with migrants needs not only to have come to terms with his own responses to loss and grief and the flood of panic and despair released by such experience, but also with his relationship to his own society.

I suspect many thinking and feeling persons' relationship to their own society is tinged with ambivalence, but I find such ambivalence particularly striking among tertiary-educated, sensitive Australians. In view of the history of this society, and of the enormous discrepancy Australia herself experiences between her geographical and cultural place in the world, I would expect this to be the case. The important thing is that Australian practitioners confront, explore and work through their feelings about their own society and particularly about its migrant recruiting role.

This last is terribly important. When some Australians say "Why don't you go back where you come from" they frequently add "We never asked you to come here". They may in all innocence believe this, but it is in fact inaccurate. They, embodied in their government, are not passive partners in the migration experience. The Australian government and the various State governments maintain embassies and consulates around the world which actively engage in migrant recruitment, and the migrant most certainly will project that experience of Australia gained in his homeland in contact with Australian government representatives, onto Australia and Australians when he arrives here. We end, especially when we feel threatened, to stereotype and to personify whole cultures, whole societies. The distressed migrant is particularly prone to this defensive posture, as, of course, is the Australian who feels threatened by a sudden influx of refugees or migrants into his own, previously predominantly old-Australian suburb.
The native Australian who works with migrants must therefore expect to be plunged into this maelstrom of primitive feelings, and it will be imperative that he himself be able to bring his own feelings to consciousness, to maintain a conscious relationship between his head and his gut, or he will be unable to do an effective job.

In workshops I have run so far on migration as bereavement, at my own University and for the NSW Health Commission, I have found it vital to design these in such a way that Australian workers get in touch with their own feelings about psycho-social transitions, about experiences of loss, and about their own society. This can only be done in small groups, in a climate of trust, in which participants can get into the feelings generated by this kind of material and the connections it may have with their own life experience.

That life experience may well not have included international migration, but in groups I have run Australian practitioners - in recalling their first day at school, their first overseas trip, moves from country to city, state to state, the death of a spouse, child or other family member or friend, their own separation or divorce - have been able to get in touch with the migration experience, and by identifying with that have then confronted their own feelings about their own society.

If out of this seminar, we decide further training programmes are necessary, these must offer workers the opportunity to become not only better equipped conceptually but also experientially, so that in working with the distressed migrant they can respond from the heart and the gut as well as from the head.

If Australians cannot respond in this way, existing tensions between migrant and native Australian workers in health and welfare programmes will intensify. For similar reasons, future training programmes must aim to acquaint MIGRANT workers, again at both the conceptual and the feeling level, with the predicament of Australians who must contain in their midst, as a continuing feature of their own life experience, a sizeable proportion of the population who may yearn passionately to be elsewhere and who ambivalence about being here colours their every contact with native Australians. For among the migrants you may all meet in the course of your work, there will always be some like Richard Lovat Samers in D H Lawrence's KANGAROO, who "wearied himself to death struggling with the problem of himself, and calling it Australia....".

**********

Dr June Huntington BA(Hons) Lond., PhD (NSW)
Ex-Senior Lecturer
School of Social Work
University of New South Wales
PO Box 1
KENSINGTON NSW 2033
Phiny Ung interviewed by Wendy Perry

This interview represents a very personal viewpoint from one Cambodian refugee. Phiny Ung conveys the complex physical, emotional, political and economic factors that affect refugees.

Q Can you give us a picture of your life in Cambodia before 1970?

A We had a pleasant life and were relatively well off financially. My father was an official in the government. My brothers and sisters had been through high school and one of my cousins had a Colombo scholarship to study in New Zealand. No one ever imagined the changes that would happen; nothing prepared us for the new regime. I was just a normal high school girl when all our lives were totally altered.

Q What sort of things happened at first?

A It all started to happen on 17 April 1975. About 8 o'clock in the morning the Pol Pot rebellion took over Phnom Penh, the capital city.

First the radio station was occupied and broadcasts began, telling us that they had taken over the government. All of the armed forces from the last regime must drop their weapons. Government workers and citizens were informed that new people would lead the country and society would be rebuilt and reorganised. They were so proud and kept on shouting "We have won. It was because of our powerful, brave and disciplined forces. We didn't win by talking or by bartering for terms with any other party".

They said, "Trust us", that it was not safe in the city and that we had to leave. Everyone was sure that the United States was going to invade or bomb the cities. They started to evacuate people the minute they took over. Some suburbs were lucky that they had a few hours or a few days to pack up their clothes and some food. Others were not. They just called people out of their homes and drove them away, telling them that this was the way of the new government.

About ten days later we were told to leave the city and to go to the country areas. They told us, on the radio, that we should leave everything in the houses, and to leave them open and that the soldiers would protect everything.

There was complete havoc.
We were considered "new people" or "the group of 17 April". Because we were new in the settlement, and didn't know anything about the organisation, we had to learn from "the old people". Those who had lived in the village before the events in 1975. We usually had a meeting after work and were criticised by the "old people". We were told that city people were imperialists. America's running dogs. We all had to express our thanks to the Khmer communist organisation, saying that they were very kind to evacuate us and save us from the American forces. We had to be friendly to the "old people", learn to be self-critical and always flatter them for being such clever citizens in leading the work. Very poor, lower class people were promoted as chief of the village or leader of a group. Most of them were illiterate. "Old people", no matter what age they were, were in charge of the new people. They kept their eyes on us all the time, inspecting all the work we did. The social system was reversed. All we could do was cry at night, keep our mouth shut and ignore everything else in facing up to this situation.

Q Where did you live in the village?

A We were given a piece of land and we were all supposed to build our own houses on it. Every one was supposed to be independent and you weren't allowed to pay for any labour. This was all part of the new system. For example, we had to get palm leaves for a roof by ourselves - we couldn't exchange jobs or pay or barter for them.

Q Could you leave the village?

A Oh no. We couldn't go outside a limit of about five kilometres. We were there for four years and nine months. Year to year orders were changed and single people were taken to work in troupes called "mobile troupes", they only came home about two days per week.

Q Could you grow your own food?

A We were supposed to but there were no supplies and no one had experience. In the first year we were settled in the village, but we were not allowed to after the second year because no one was allowed to own anything privately.

All the villages had a rice ration but eventually that ran out too. We only had two meals a day and we were given them in the communal kitchen - there was a lot of illness and virtually no medical supplies. There was a lot of malnutrition.
Immediately all food sources dried up and once we were out of the city, say about twelve kilometres, money wasn't valued anymore. Everyone took gold or watches or whatever small valuables that they could carry.

Q Were you afraid for your life?

A So afraid. One soldier showed me his rifle and said "This is my judge". All along the road we saw bodies - just lying by the side of the road with no burial or ceremonies.

Displaced children were everywhere. Everyone understood that the rebellion had been terrible but it was too late.

People just disappeared, you see, - it's one of the most difficult things. We couldn't look after our relatives, or grieve for them - we didn't know if they had been killed or imprisoned. Often we didn't know until months later and then it was only a rumour. There were no burial ceremonies or anything - they were just taken away and didn't come back.

Q Did you try to go back to your home?

A Well, you've got to understand that there were soldiers everywhere. There were so many rumours - it was said that people were killed if they went back. And because of my father's job, we were called "imperialists" and considered the bad people now.

Our nearest country relative was one hundred and fifty kilometres away. There was no transport of course - all the systems had broken down.

My father had a friend who had a relative in a village about fifty kilometres away, so we walked there. When we got there, my father's friend had already gone and his land and house had been taken over by the new government. My father knew it was the end.

Q What was the reaction of the people in the village?

A The village people had been completely re-educated and wanted the changes. They used a completely new language and at first we couldn't understand what they were talking about. For example, all the old ways of addressing people were changed. People weren't allowed to call anyone uncle, or sister. Now we were all equal and so even older relatives were called a term, sort of like "comrade".
Eventually a black market began. I admit we did things that were very secretive and tricky. If we did get extra food we had to eat it secretly - we pretended we were just warming ourselves with a fire in our hut and we cooked the food under the goals.

In 1975, we were told we could only stay for another two months and that we would be split up. My sister and I were to stay with the "old people" and we were treated as sort of, servants. The people had been indoctrinated to be angry with the city people and everyone was motivated by revenge.

The intellectuals were killed.

We lived one day at a time. You couldn't express sadness if people were taken away. If they saw someone cry they said "Oh, if you will miss them so much, you can be next".

It was like a terrible nightmare - or some sort of magic.

Q Did you lose people in your family?

A Yes, I lost six people. Finally in 1975 my father and one brother were taken, in 1977 my sister and two brothers and the next year, the other brother. My mother was completely broken down, she was terribly sick - she was jaundiced and went down to thirty-five kilos. I was allowed to stay to look after her.

Finally, we found out how to bribe the man whose truck carried the rice ration between the villages. We got out in 1979.

Q How have Cambodian people adapted to life in Australia?

A Some people are finding it very hard. I was lucky because at least I had finished high school, but some people and children had never gone to school before Australia. You see, all schools were closed during the whole time of the Pol Pot regime and some people have also spent some years in refugee camps.

I came here on the 25 May 1980.

Our new arrivals don't understand the whole system here - the school, work or politics, and, well, they have no confidence. They need to learn to trust people.
They have very low expectations and low self-esteem. They get a factory job and that's it. They put themselves down because they never expected to be able to do anything else again. They've got enough English to be able to get a factory job but not enough to really get into Australian society or culture.

Also, lots of people come from quite simple country backgrounds - lots of customs are in conflict with Australia.

On top of this there are great family problems. They must work hard to achieve a home and new security.

I'm young enough to look to a good future, but the older people are having a lot of trouble coping because of all the experiences they've had.

The main thing is that lots of us have lost all our confidence. We're riddled by insecurity and we've got to learn to think independently again.

Source: Multicultural Profiles
ed W Ferry, Multicultural Centre, Sydney CAE, 1985
INTRODUCTION

A refugee is one who for reasons of politics, creed or race believes he or she will not be treated equally in the country of which he/she is a citizen. The emotional and physical trauma the refugee has suffered is difficult for us to comprehend. Hence upon arrival, language, food, customs and culture shock initially make separation from home, friends and family uncomfortable. They have three special problems that are often not voiced.

1. GRIEF

Any grief process for a single loss, such as the death of a loved one, the loss of a limb, or the loss of a job may take from three months to two years to work through depending on the personality of the person and the emotional support he/she receives. The losses to the refugees are fourfold:

1.1 family members, often husband or wife and children
1.2 home
1.3 country
1.4 job.

The grief may be overwhelming at times and because of lack of language it cannot be expressed verbally. Often he or she does not wish to share it with anyone from his/her own country.

2. GUILT

The refugee may feel guilty just for being alive and free! This feeling comes as a shock to most refugees as the sight of affluence surrounds them on all sides. The over-abundance of everything in our country, particularly in our supermarkets, often fills them with nausea and guilt because they know the hunger and needs of those they left behind. The care and pampering given to animals by so many Australians also increases this guilt in them.

They need a lot of warm support and reassurance to work through this guilt, as they often wish to stay at home alone rather than go out and see so much of everything which is theirs to enjoy.

3. ANXIETY

There is the continual worry what may be happening to those still in Laos, Kampuchea, Vietnam, or in the camps of South-East Asia. The magnitude of this ought not be underestimated. News is irregular and guarded, and refugees never feels assured that all is well with their loved ones. With this continually on their mind, they have to try to concentrate on learning a new language and adjusting to a new and strange society.

Source: "Indo-Chinese Refugees" Newsletter
MODULE III
MODULE III

A SIMULATION EXERCISE

This module contains:

1. Aims and Objectives

2. Suggested Activities

3. Suggested Options for Training

4. Resources:
   
   **Kit:** 'Monolang'
   
   **Source:** C.H.O.M.I.
   133 Church Street,
   Richmond, Victoria).

   **Availability:** Staff Development Centre,
   Marleston.

   **Enrolment Form**
   Masters in: - Vietnamese
   - Khmer
   - Spanish
   - English.

5. References
1. AIMS AND OBJECTIVES

The aim of this module is to provide participants with the experience of being an outsider in an unfamiliar culture and having to decode the rules (or the language) of that culture. It links with the previous module which examines the migrant experience but adds an affective component to the learning.

By the end of this session, the participants will be able to identify and describe:

- their own feelings and attitudes about being an 'outsider'/''insider',
- the assumptions they made and the expectations they brought to the task,
- the skills they needed to communicate effectively in a culturally different (or linguistically different) situation,
- the relevance of this learning to their every-day situation.

Related to this aim which focuses mainly on individual feelings and behaviours, is the further aim of raising awareness of the broader issues of:

1.1 Cultural relativism - ie that every culture has rules which govern behaviour, but that these rules vary from culture to culture (and from time to time) and therefore we cannot say there is one right way.

1.2 Powerlessness - ie the resulting frustration & loss of self esteem which comes from an inability to have control of a situation through a lack of knowledge of a culture or through an inability to communicate in the language of that culture.

1.3 Effective communication - being dependent on not only an understanding of the language of that culture, but also of an understanding of the values which allows you to interpret meaning in a culturally accurate way.
2. **SUGGESTED ACTIVITY**

**Simulation Exercise "The Outside Expert"**

2.1 Procedure

2.1.1 Introduce this module by linking it to the previous module. eg. "We have discussed some of the effects of migration on individual students. This following exercise will provide experience in finding out more about another culture".

2.1.2 Divide the whole group into small groups of 5 or 6. Explain that the following exercise will involve everyone in a role play.

Each small group will role play a culture which is new to Australia. One person from each small group will role play an 'Outside Expert', who will try to find out about that culture. The 'Outside Expert' will be nominated by each group - and that person will be asked to leave the room while the new cultural group is being discussed.

Explain that the 'Expert' would play a role similar to that of an anthropologist, asking questions to understand more about the behaviours, customs, values, attitudes and beliefs of that culture.

2.1.3 Ask each group to nominate the person who will role play the 'Outside Expert'. Before the 'Experts' leave the room, discuss with the whole group what we mean by the term 'culture'.

Get suggestions from participants about some of the areas which the 'Experts' could examine when they are finding out about a different culture. e.g. place of origin, family structure, role of women, religion, taboos, ceremonies, food, etc.

Note suggestions on the board.

2.1.4 Explain the rules of questioning - only closed questions are to be asked. Closed questions can only be answered by YES or NO. Therefore, the members of the cultural group can only give a YES or NO answer.

2.1.5 The 'Outside Experts' are asked to leave the room and given the task of preparing some questions. They are told that the fictitious culture will be discussed in their absence.
2.1.6 No culture-specific information is given to the small groups. Instead three rules apply:

1. If the 'Outside Expert' asks a question and is smiling - then the answer is YES. If the outside expert has a serious face, then the answer is NO.

2. Men and women cannot communicate. If the 'Outside Expert' is male, then only males can reply. Women must not attract eye contact; they must look away and remain silent. Similarly if the 'Outside Expert' is a woman, then only other women in the group can respond. (NOTE: This rule may be omitted in cases of single-sex groups).

3. Only YES and NO answers are to be given. There should be no explanations or communication between members of the small groups.

2.1.7 Ask the 'Experts' to return and allow 5-10 minutes for questioning (depending on ease or difficulty of each group situation).

2.1.8 Ask each 'Expert' in turn to stand and report on what has been discovered about this new culture.

2.1.9 Debriefing

Have the members of each group explain the rules to the 'outside expert'. The discussion which follows should focus on the following points:

- as an 'outside expert' how did it feel not knowing the rules underlying communication? (Are these rules so unrealistic?)

- As a member of the 'in-group' how did you feel?

- what were your assumptions, as an 'expert', about the culture?

- what skills did you need, in addition to question formation skills, to learn about the culture?

- what have you learnt about communication?

- what is the relevance of this exercise to you?
Remarks to Trainers

Simulation games may not be popular with participants if the situation is seen as threatening or if participants do not regard this as a legitimate means of learning. For this reason, the inclusion or exclusion of such an activity has to be considered with regard to:

- the size of the group
- the flexibility and openness of the participants
- the time available
- alternative means of achieving the aims of the exercise.

For many participants the experiential approach is very powerful, as it provides an affective as well as cognitive element in learning. It is often such an experience which creates actual behaviour change in the workplace and longer-term critical self-awareness.

However, because the feelings which are aroused are often deep and sometimes hostile, it is important to allow time in the debriefing, for them to be explored fully. The session should leave the participant with a clearer understanding of the nature of role reversal and the powerlessness it engenders, as well as the purpose of role playing as a means of examining this.
3. SUGGESTED OPTIONS FOR TRAINING

3.1 Simulation Game: Monolang

Materials
- 1 copy of Monolang Kit
- sufficient copies of application forms
- examinations forms for group
- bi-lingual personnel

Resources
- Bi-lingual personnel (see kit for details)

Remarks to Trainers

Monolang is a simulation exercise developed by the Clearing House on Migration Issues (CHOMI) Victoria. It requires participants to complete an application form for a Motor Car Learner Drivers Permit or Motor Cycle Learners Permit in a language other than English. The kit contains forms in five languages from which participants can select one. The exercise also consists of a written examination in another language asking multiple choice questions of traffic signs. The game requires the use of bi-lingual staff, interpreters, and an examiner, as well as an observer to report on participants' reactions.

The kit contains instructions for the exercise, masters of all the materials to be used and notes for trainers on the debriefing stage. It is suggested that the form filling exercise be allocated about one hour.

3.2 Modified Form-filling Exercise

To conduct this exercise, trainers should first read the Instructions for Monolang.

Materials
- copies of enrolment form in Spanish, Vietnamese, Khmer
- 3 bi-lingual personnel (one for each language group)

This exercise is based on Monolang and can be conducted in a similar way, except that the forms to be completed are Enrolment forms for a course of study at a Technical College. The counter staff in this case are receptionists at the College who will receive the completed forms and can help with any enquiries. The receptionists should speak only in Spanish, or Vietnamese or Khmer. The participants will have to discover for themselves which receptionist can help them with their form - although again it will not involve the receptionist in speaking English. There are no personnel designated as interpreters.
Participants may want to use alternative means of getting help - from other participants, by looking for bi-lingual dictionaries, by contacting the Telephone Interpreter Service. These options should not be discussed with participants beforehand.

The time allowed for this form filling exercise should be about 15 minutes. The follow-up discussion should focus on the participants' feelings, attitudes, and the insights which the experience provided. (See Monolang 'Debriefing Session' for discussion points.)
### កិច្ចប្រជុំថ្មីបញ្ជាក់

<table>
<thead>
<tr>
<th>ឈ្មោះសំបូរ</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ក្រុមសិក្សា</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### េប្រភេទគ្រូសំពោះ

<table>
<thead>
<tr>
<th>ឈ្មោះសំបូរ</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ក្រុមសិក្សា</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### គ្រប់គ្រងពាក្យសិក្សា

<table>
<thead>
<tr>
<th>ឈ្មោះសំបូរ</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ក្រុមសិក្សា</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### សិក្សាសម្រាប់ពីរឆ្នាំ

<table>
<thead>
<tr>
<th>ឈ្មោះសំបូរ</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ក្រុមសិក្សា</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### គ្រប់គ្រងពាក្យសិក្សា

<table>
<thead>
<tr>
<th>ឈ្មោះសំបូរ</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ក្រុមសិក្សា</th>
<th>សេចក្តីស្មេ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ប្រភេទគ្រូសំពោះ</th>
<th>ឈ្មោះសំបូរ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SOLICITUD DE INSCRIPCION

DETALLES PERSONALES
Apellido
Nombre
Direccion Postal
area postal
Sexo M F
Telefono: Trabajo
Casa
Fecha de Nacimiento

DETALLES DE EMPLEO
Trabajo Actual
Nombre de Compania de Empleo
Persona de Contacto en el Trabajo

Detalles Escolasticos
Anos de Escuela
Ano en que finalizo
Eduacion Terciaria: Ha empezado o completado cursos en las siguientes entidades escolares
Eduacion Terciaria

SOLO PARA USO OFICIAL - NO LO LLENE
Asignatura Adicion
Indice Numeros
Cuenta Pazada
Permanente / Eventual
DIA:
Enrolment Form

**Personal Details**

- **Surname**: 
- **Given Names**: 
- **Postal Address**: 
- **Postcode**: 
- **Sex**: [ ] M [ ] F
- **Contact Phone Numbers**: Work [ ] 
- **Home**: [ ]
- **Date of Birth**: [ ]

**Employment Details**

- **Current employment**: 
- **Name of employer (company)**: 
- **Contact Person (work)**: 

**Education Details**

- **Number of years at school**: [ ]
- **Year finished schooling**: [ ]
- **Tertiary study - Have you started / completed study at the following**: (Please list)
  - **University**: [ ]
  - **T.A.F.E. College**: [ ]
  - **C.A.E.**: [ ]
- **Year finished tertiary study**: [ ]

**For Office Use Only - Do Not Complete**

- **Subjects applied for**: 
- **Roll Numbers**: 
- **Fees Paid**: 

- **Full Time / Part Time**: 
- **Date**: [ ]
5. REFERENCES


MODULE IV
This module contains:

1. Aims and Objectives

2. Background Reading:

3. Suggested Activities

4. Options for Training

5. Resources
   Handouts:
   . English Difficulties for Second-Language Learners.
   . Non-Verbal Behaviour
   . Cross-cultural Communication - A Case Study
   . (Intelligent Behaviour - a cross-cultural perspective) Optional
   . "You Know What I Hate ...?"

   Overhead Masters:
   . Cross-cultural Communication
   . Effective Cross-cultural Communication Means

6. Videos: (Options for Training)
   . "Learning English" - an Interview with Alexandra Wozniak
     Availability: Staff Development Centre, Harleston, S.A.
7. References
1. **AIMS AND OBJECTIVES**

This module aims to provide participants with an opportunity to learn more about the factors involved in cross-cultural communication and to become more aware of and sensitive to their own behaviour and attitudes when communicating.

By the end of this module, participants will:

- Understand the complexity of cross-cultural communication through a discussion of an example of miscommunication.
- Analyse the aspects of English which create difficulties for second-language learners. (particularly English idiom)
- Discuss cross-cultural differences in non-verbal behaviour - with particular reference to eye contact, facial expression, personal space, showing respect and gesture.
- Understand the importance of attitudes and values in how we interpret what is being communicated.
- Discuss differences in communication style eg. different ways of structuring information and the effect of these differences on our own feelings and behaviour.

47
3. SUGGESTED ACTIVITIES

3.1 Procedure

3.1.1 Explain the purpose of this session, and the importance to teachers of understanding the communication process.

Begin with the following example of communication:

"The U.S. Ambassador to Japan, whose knowledge of the Japanese language and culture was widely praised, was interviewed on Japanese television. An American journalist in Tokyo asked some Japanese university students to give their reaction to the Ambassador's interview. One girl replied "I think his wife was not such a good wife". Another confirmed this view. The journalist questioned the girls further and was told "He had dandruff on his shoulders". They went on to explain that in a culture where it is the wife's responsibility to see that her husband is well groomed, such a lack of grooming must indicate a poor wife. The girls could not remember anything the Ambassador had said". (Adapted from "An Introduction to Intercultural Communication", Condon and Yousef, 1984, page 2).

Moral: A fleck of dandruff is worth a thousand words.

Emphasise the points -

1. We communicate all the time.

2. Our meaning may not be what is communicated (often what is not said communicates more of the message).

3.1.2 Give a brief overview of what happens when two people communicate.

- Sounds are transmitted by the sender which encode his/her message. The receiver decodes these sounds into words or groups of words which have given meanings in the context. Therefore to understand the language - i.e. the sounds, words and grammar used by the sender, the receiver must also understand the meaning which is implied in the particular situation. For example:
the way in which language is used also carries information. For example the rate of speech, pauses, volume, pitch, tone, etc. can give information about the sender's physical state, his/her mood, level of excitement, and emphasis in expression.

For example:

"I like my job"

"I like my job"

The non-verbal aspects of communication carry significant messages. For example, we interpret meaning from gestures, eye contact, distance between speakers, body movements, facial expressions, touching and so on.

For example:

"Having a sickie on Monday, are you, Norm? (nudge, wink)"

Communication is also affected by the relationship between the interlocutors and the environment in which the communication takes place. For a sender to give a message in an appropriate way he/she has to consider such things as who the receiver is, where the communication takes place, what the topic of conversation is, and the form in which it can best be communicated.

For example:

"My coat's over there and you're the closest"

"Would you mind being so kind as to pass me my coat".

Effective communication also relies on both interlocutors understanding the values and attitudes which underlie the meaning of words.

For example:

"You're an old bastard" (a term of endearment).

Communication is complex. People who share the same cultural background are in a better position to interpret what is said and not said in the terms intended by the sender. When speakers come from different cultural backgrounds they do not always share the same beliefs, assumptions or values and are not always aware of different ways
of thinking, feeling or behaving. Therefore, cross-cultural communication is even more complex and more ambiguous.

3.1.3 Distribute Case study "Cross-cultural Communication".

Ask participants to work in pairs and answer the following:
- What were the main barriers to communication?
- What differences in values are demonstrated?
- To what extent were both teacher and student aware of their own behaviour in creating confusion and anger?

3.1.4 After about 5 minutes ask the whole group to report back. Record the main barriers on the whiteboard. These should include:
- different use of YES / NO
- non-verbal signals misinterpreted
- different values relating to politeness, respect and time
- negative feelings aroused by miscommunication
- much of our communication is unconscious.

3.1.5 Explain that this module aims to look at four of the key factors which affect communication (relate them to items discussed above):
- language
- non-verbal behaviour
- attitudes, values and prejudice
- cultural patterns in communication style.

(Use an overhead of these four points).

3.1.6 Explain that it is important to understand the difficulties of learning English, one of the most complicated languages in the world, to realise why it cannot be mastered quickly by people from NES backgrounds. Distribute the handout "English Difficulties for Second Language Learners".

Ask participants in pairs to discuss the sentences, and say why they think each one may present problems to second-language learners.

Remarks to Trainers

There are a number of points which can be raised in this discussion. Participants should be aware that learning English means learning new:
- sounds
- structure
- stress and rhythm
- idiom
The following are some examples of differences with other languages which may be useful as items to illustrate particular difficulties.

- the sounds of English

  . some sounds in English don't exist in other languages. This makes them difficult to produce. (Try making the 'click' sound of African languages.)

  . some sounds in English are in different places to their positions in other languages. For example, final consonant sounds are practically non-existent in Greek. Therefore many Greeks will put a vowel sound at the end of the English word, rather than have a final consonant.

  . Some sounds are difficult to hear in English, for example, cense-seize, badge-batch, etc.

- The structure of English.

The grammatical structure of English is different from other languages and this creates great difficulties for new learners. For example:

  . There is no number in Vietnamese. There is also no distinction between countables and uncountables, e.g. in English table/tablets and sheep/sheep.

  . There are no articles in Vietnamese.

  . There is no tense in Vietnamese except for time indicators.

  . Word order for questions is the same as that for statements.

- The stress and rhythm of English.

  . The stress patterns in English are variable and largely unpredictable. Arabic, for example, has highly predictable stress patterns.

- The idiom of English.

  . Idioms are particular expressions in English which follow no logical rules. They have to be learnt in context. They provide special difficulties for new learners as their meanings cannot easily be
better pull up my sooks".

3.1.7 Refer to the second point 'Non-Verbal Behaviour'. Explain that this is a very powerful form of communicating. We never stop sending messages to other people and receiving signals from them. In most cases we do this unconsciously.

Ask participants to interlock their fingers and check which thumb is in the upper position, then switch thumbs to the other position and become aware of the uneasiness (most gestures, whilst learned, are performed unconsciously).

3.1.8 Distribute the handout "Non-Verbal Behaviour". Discuss cultural differences in:

- eye contact
- facial expression
- showing respect
- personal space
- gesture.

Remarks to Trainers

When quoting examples of cultural differences in non-verbal behaviour it is important not to generalize about any particular culture, e.g. Vietnamese pay respect by lowering their eyes. It is therefore preferable to discuss differences in behaviour without attaching ethnic labels.

3.1.9 Refer to the third point 'Attitudes, Values, Prejudice'

Explain that not only do we communicate all the time non-verbally, but we interpret the signals communicated in the interaction through a cultural filter. We pick up what is significant to us and interpret this in the light of our previous experiences, what we understand to be true, and/or how we expect others to behave.

The case study discussed previously was an example of this. Ask participants if they have other examples of miscommunication based on different value sets.

Remarks to Trainers

If there is more time, participants can be given an exercise which relates this aspect of communication to the interpretation of classroom behaviour.

The whole group can be divided into small groups of 3-5 participants.

Each group can be asked to write down student
behaviours which they consider to be indicators of intelligence. Allow approximately 4-5 minutes. Ask groups to report briefly on the main points they recorded.

Distribute the handout "Intelligent Behaviour - a Cross-cultural Perspective".

Ask participants what they consider to be the implications for the teacher of this exercise. (The point to be made is that our own cultural stereotype will prejudice or influence our assessment of any behaviour which is different. The relevance of particular behaviour to successful performance in the Australian culture is another issue.)

Finally, refer to the point "Cultural Patterns in Communication Style".

Different cultural groups abide by different rules for structuring information and for getting things done. We are taught these rules from childhood and they condition much of our behaviour. Discuss cultural differences in:

- turntaking in conversation
- tolerance of silence
- use of humour/irony
- speech act rules - such as when to say please, thank you, excuse me.
- the meaning of yes/no
- rules of politeness - for example, who can speak to whom, and who can initiate conversation
- structuring information - direct versus indirect methods
- rules of stating your case - linear versus circular.

Distribute the handout "You Know What I Hate....? Discuss the implications of different patterns of communication on the receiver.

3.1.11 Summarize the main points of the session. To be an effective communicator in a cross-cultural situation you must:

- be able to speak clearly and simply, without being simplistic or patronizing
- be able to clarify meaning, both yours and your students
- be aware of your own non-verbal behaviour and the way you interpret that of others
- be aware of your own communication style and
the way you respond to differences

- be able to relate to others as individuals, recognising similarities rather than only differences.

Show overhead.
4. **OPTIONS FOR TRAINING**

This module may be over-long for training sessions which have a limited time allocation. Many of these points can be made through discussion of selectively chosen segments in one or more of the following videos.

4.1 "Cross-Talk" (25 minutes)

This film illustrates the various causes of cross-cultural communication breakdown: different cultural assumptions, different styles of structuring information and argument, and different speech patterns of stress and intonation. The factors are illustrated by real-life situations: at a bank, in a welfare interview, and a job interview.

Availability: The Adult Migrant Education Service Library
4th Floor, Renaissance Centre, Rundle Mall, Adelaide
Phone: (08) 224 0922

4.2 "Cross-Cultural Encounters" (45 minutes)

A videotape of 29 vignettes highlighting different barriers in communication, designed as triggers for discussion. The scenarios cover everyday situations - in a doctor's surgery, Kindergarten, government offices and various counsellors' rooms.

Availability: The Adult Migrant Education Service Library
(as above)

4.3 "Learning English" - An Interview with Alexandra Wozniak (20 minutes)

This is an interview with a Polish immigrant who has lived in Australia for 4 years. This is not a commercially made video, but does highlight a number of the difficulties of learning English and the feelings attached to an inability to communicate.

Availability - Staff Development Centre
Marleston
Ph. 297 0033

55
ENGLISH LANGUAGE DIFFICULTIES FOR SECOND LANGUAGE LEARNERS

English is a difficult language for people of non-English speaking background to learn. Below are some examples of everyday language, which contain some item(s) of difficulty for new learners. Discuss what part(s) of the sentences need to be changed in order to remove barriers to communication.

How do you find Adelaide? (meaning 'How do you like Adelaide?)

You would have been able to go, if you hadn't had to work for the company.

I didn't believe it 'til I saw it in black and white.

Unauthorized persons are not permitted access to the premises.

If I could get on with Bill, I could get on with my job.

You can't make a silk purse out of a sow's ear.

Come on, knock it off!

We must arrive for our appointment dead on time.

You won't be able to commence the job before Monday, will you?

When you clean the machine, you must stop it and switch off the isolator first before you start.
EYE CONTACT

To impress someone with your honesty you, as an Anglo-Australian, would probably look directly at the person while speaking. If you think someone is lying, you may even say, "He couldn't look me straight in the eye". But in many cultures, lowered eyes indicate, rather than an admission of guilt, an attitude of respect. Even in Australia however, it is considered impolite to look at a person for long. This may be why Australians sometimes interpret the Frenchman's tendency to hold a gaze as being forward. (1)

FACIAL EXPRESSION

Like the gestures of emotion, facial expressions are not universal. We all become so accustomed to them in the social context in which we habitually encounter them that we come to believe that their interpretation is identical in all culture groups. The effect of this misconception has the potential to interfere with our communication.

Smiling, for example, has quite different functions in different cultural contexts; Westerners are so used to equating it with friendliness, good humour, amusement, or benevolence, that they misinterpret its use, so common in Asia, as a way of masking embarrassment, of concealing unease or even distaste at the behaviour of the person one is dealing with. It somehow seems so incongruous to see a warm smile accompanying the recital of a heart-rending store of family tragedy; it does not come through to the Westerner as a device for masking unbearable emotional torment, and is apt to be misinterpreted as heartlessness or as lack of common humanity.

SOCIAL DISTANCE

In casual conversation, in Australia, it is appropriate to stand about 2-4 feet from the other person. This is the polite and customary distance. A closer distance between casual friends might be considered rude or strange. However, in some places, such as Middle Eastern or Latin American cultures in casual conversation you should stand very close, within a foot; and as you talk, you should purposefully breathe in the other person's face. It is a sign of politeness to let an acquaintance feel your breath as you talk. There are no international rules as to how far apart two people should stand or sit while talking. You will become aware of possibly distracting differences.
POLITENESS AND RESPECT

Persons to whom one should defer and the methods by which deference is indicated are very much culture-bound and so constitute signals that are open to misinterpretation.

Among people from some culture groups:

* the young do not stand with their backs turned to older people, or in such a way that they dominate older people who may be seated, or sit when their father is standing.

* the bow of deference may be misinterpreted as servility or unctuousness, a kind of "Uriah Heap" mannerism that provokes suspicion, when the exact opposite effect was intended.

* English language is not strong in status-oriented grammatical structures; it has only a more formal style of usage to denote deference. Learners of English as a second language may therefore not know at first how to transfer the deference mechanisms from their own language to English, and appear gauche or impertinent when this is not intended.

* naming practices are culturally determined. Anglo-Australian's use of first names is puzzling to newcomers; its excessive implication of informality, even of equality, can be very misleading.

THE CONVENTIONS ABOUT TOUCHING

When, where and how you touch others is determined by many factors such as age, sex, social setting, status difference and emotional climate. Cultural differences can override all of these. For instance, touching the head of a child, by way of an avuncular pat of approval, can have an unexpected effect on a child of Buddhist upbringing, for whom the head is the site of the spirit and consequently sanctified and inviolate.

HAND GESTURES

These vary greatly; even the simplest, most basic gestures may be quite different in another cultural setting. Pointing, beckoning, waving goodbye, all can be the subject of misinterpretation. Many commonly used gestures in our local culture-bound system may be held to be obscene by other peoples.

Adapted from:
1. "Will the real 'right way' stand up";
CROSS-CULTURAL COMMUNICATION - A CASE STUDY

An English as a Second Language (E.S.L.) teacher who had been asked to run a cultural awareness training session for TAFE staff, decided to make a video for use in the session. The video was intended to show some of the difficulties that new immigrants have in understanding the way of life in Australia.

The teacher decided to ask a student in the Advanced English class if she would be prepared to talk about her own experiences in encountering cultural differences in Australia. The student was a young woman who had trained as a doctor and done some tertiary level study of English in her home country. She was reasonably fluent in spoken English and seemed confident although quiet.

The teacher talked to the student at some length about the purpose of the video and the kind of information which would be most useful. The student hesitatingly agreed to be interviewed on videotape. A date was arranged.

The teacher booked the College studio, and arranged for the College technician to set up the equipment and lighting. However, on the day of taping, the student did not turn up. Nor did she telephone or notify the teacher that she wouldn't be coming. The teacher was confused and somewhat angry. The technician was frustrated at wasting his time.

A week later the student returned to the College unexpectedly and visited the teacher in her office. The teacher asked what had happened and why the student hadn't telephoned. The student looked down and smiled. She continued smiling as she said that she felt she couldn't say 'no' to the teacher, it would have been disrespectful. She felt awkward about talking about personal experiences and she hoped the teacher would have realised that by the way in which she had agreed. The student repeated that the most important thing to her was to please the teacher and pay respect.

This made the teacher more confused but she couldn't stop to discuss the matter further as she had an appointment with another student. The teacher explained that she had to leave but that it was important to talk more about the issue and perhaps see if there were other ways of recording the information. At that point the student looked confused. She said, "you ask me to talk about cultural difference, and I can say to you that what you are doing now would be very rude in my country. If someone comes to visit you, then you should stop other things and make them feel welcome. You do not leave them".

"But what if you have appointments?" replied the teacher, "you'll always be late".

"OK" said the student "so you are late".
INTELLIGENT BEHAVIOUR - A CROSS CULTURAL PERSPECTIVE

Contrast-Western View

An intelligent person does not rush in with quick responses - a sign of the rashness of youth. Instead, clever people prefer to wait, watch carefully, and give a considered response.

The airing of knowledge as demonstrated in answering questions and confident self-expression is deemed to be conceited and inviting the fall that comes after pride.

Intelligence is reflected in silent pondering, careful observation of high-status persons, and in passing unnoticed lest your responses betray your ignorance.

Intelligence is demonstrated by imitating one's masters, learning by rote what one's teachers have said, and by listening to others.

An intelligent person does not start something new until he/she feels sure of having mastered the skill or knowledge. Certainly one does not plunge in and expect to learn from one's own mistakes.

Acknowledgment: "Communicating Across Cultures" 
A. Hodge, Multicultural Centre 
Sydney, 1986
"YOU KNOW WHAT I HATE............?"

I'm from Poland, and I hate it when my Vietnamese workmates won't argue with me. They just smile and smile....... 

I'm from Melbourne, and I hate it when Polish people answer me with "Of Course!" as though I've asked a stupid question.

I'm from Italy, and you know what I hate? It's Australians who won't look you in the eye when you're talking to them. They act as if you couldn't trust them.

I'm from Adelaide and I get frustrated when Iranians go on and on. They never seem to get to the point, and they're so ingratiatingly polite.

I'm from Malaysia and I still can't understand why Australians ask "How are you?" when they don't really want to know. It's so insincere.

I'm from Hong Kong and I hate it the way people say "Thank you" all the time in Australia even to sales assistants in shops. They don't mean any real gratitude.

I'm from Syria and I hate the way Australians don't answer me directly when I ask questions like, "How much do you earn?" or "Why have you only got one child?"

I'm from Sydney and I hate all these foreigners who pinch the best picnic spots at Nielson Park. There are so many of them and they're so noisy! Laughing, dancing, singing, skylarking.............What's wrong with a nice quiet Aussie barbecue.

I'm from Mars, and I'm puzzled. They're all the same these Earth people; why don't they hate the same things.

From "Communicating Across Cultures"  A. Hodge, 1986.

with apologies to Rodney Rude, comedian
KEY FACTORS IN CROSS-CULTURAL COMMUNICATION

1. Language

2. Non-verbal Behaviour

3. Attitudes, Values and Prejudice

4. Cultural Patterns in Communication Style
EFFECTIVE CROSS-CULTURAL COMMUNICATION MEANS

1. Being able to speak clearly and simply without being simplistic or patronising.

2. Being able to clarify meanings, both yours and your students.

3. Being aware of your own non-verbal behaviour and the way you interpret that of others.

4. Being aware of your own communication style and the way you respond to differences.

5. Being able to relate to others as individuals recognising similarities rather than only differences.
7. REFERENCES


HOLGE, A. "Communicating Across Cultures". Sydney CAE, Multicultural Centre, 1986.

There is not one of us who can see the whole picture.

The vast range of cultural diversity in the classroom of multicultural Australia is not known to any single person; we each know our own classroom and consider it to be typical, or else we find it wildly untypical, in the illusion that things must be different elsewhere.

The whole reality, which nobody ever sees in their classroom, is that one in every four Australian students, from kindergarten to final year of further or higher education, comes from a home where English is not the only language spoken, a home where the multilingual and multicultural diversity of life in Australia is a daily reality.

One in four in every classroom across the nation? Of course not. In some classrooms it is only one in thirty, in others it might be nine out of every ten students we teach. And it varies with region, with locality within the region, with the age group we teach, and with the type of program we teach in.

It is absolutely certain that in the foreseeable future no teacher will be left untouched by the need to communicate with students in their classroom of whom some will be learning in a language that is not their first language, and in a cultural setting that is different from the one that to them seems normal, right, familiar and comfortable. No teacher in Australia, at any level, in any region, or in any program can say: 'This is irrelevant to my work'. Perhaps in a few rare instances it may be so today, but this year, next year, some time soon, it will certainly be of vital concern. The nature of our population will guarantee it.

Successful teachers who have mastered the art of operating in these multilingual, culturally diverse classrooms have developed a kind of NEWSPEAK that is different from the Orwellian Newspeak of 1984 the novel, because it is not manipulative. It is rather a teaching style that helps the learner to leap the linguistic and cultural gulf between teacher and student, to bridge the gap between the teacher's message and the successful learning.

It is not at all hard for a teacher to start learning how to use NEWSPEAK, the teaching and learning language of multicultural Australia in the 80s,
and thereafter. Once you've started, the trick is to go on learning, because it is obvious that no two classrooms are ever the same, no two groups of students will be identical. Each will present you with a new challenge, something new to learn. That's one of the good things about the teaching profession; it is also a learning profession, and successful teachers never stop learning.

Do you want to give it a go? It's easy, I assure you. Just a few simple rules for a start, a keen ear and eye for the signals that come from your students, as you watch your message reaching them, and then you're away - Australian NEWSPEAK in full flight.

Just five rules. Only five. You can easily learn them, though it takes a lot longer to learn to exploit them fully, as the experts do.

Here goes ....

**RULE 1** - The Medium Is NOT The Message

The medium is words; your words carry your meanings, but the meanings caught by your listeners are not guaranteed to be your meanings.

They are listening to you through a linguistic and cultural filter that is selective in the messages it lets through, stopping some, distorting others, or letting a few come through loud and clear.

You can increase the number of messages that penetrate the filter by adopting an Australian NEWSPEAK style:

- a deliberate way of speaking, not too slow, but with lots of natural pauses that permit thinking space;
- clear enunciation, saying the consonants clearly, not dropping your voice at the end of the sentence;
- speak with full stops, that is, lots of simple sentences without too many complicated sub-clauses and phrases;
- avoid linguistically confusing structures: 'Whereas ...', 'I'd've done it if I could've ...', 'When you've ..., then you might ..., and many more like these, understood by native speakers but very difficult for those learning in their second language.

The NEWSPEAK speaking style also has its own brand of language content:

- no verbal 'jokes', unless you explain them, and that more or less kills the joke, doesn't it? ('My old car's a bomb' = ???);
no jargon ('Why don't you just up the tolerance a bit' = ???) or idioms ('Hold on a minute' = to what??);

concrete instead of abstract language, accompanied where possible by direct reference to reality, in the form of diagrams, pictures, mime, gestures, acting out the message, pointing to or touching the objects referred to;

never, NEVER, use irony, satire or sarcasm, unless you intend to explain what you mean, and once again, this destroys the purpose of being ironical or sarcastic. ('That's a great start, I must say, you'd better do it again' = if it's so good, why must I do it again?). The teacher really meant 'That's terrible. Do it again.'

people who are learning in their second language tend to take words literally. Metaphors ('out beyond the black stump') or local language ('manager of an outback station' = not much of a job, that, selling train tickets, out back of what?) all need to be explained for assured comprehension. Don't avoid using them, they are part of language, just make certain they are understood.

And finally, the NEWSPEAK style has its own particular way of telling people things by asking questions. For example:

Ordinary Teacher: 'This is a grommit'
Student: 'What?'

Contrast the above with the NEWSPEAK teacher:

NEWSPEAK teacher: 'Is that the lurf?'
Student: 'No, this is the lurf'
Teacher: 'Right, this is the lurf, that one there is the grommit'.

The NEWSPEAK teacher gets lots of feedback from students by asking them to explain, to repeat, to fill in blank verbal spaces, like 'This one is the ...' (pause, rising inflection, students say: lurf) 'and that one there is the ...' (rising inflection, students: 'grommit').

Teaching style becomes second nature after very little practice; you tend to use a particular style unconsciously and automatically, because this has become the style that you have found most successful in getting your message across. But beware! Because it has become automatic, it constitutes a danger in itself. One must constantly ask: 'Is this style that I have developed really appropriate for this group?' This successful teacher will never stop experimenting and never lose that intense sensitivity to the feedback that students continually provide.
RULE 2 - What I Say Is Not What I Mean

In the previous section, it was maintained that students listened to the messages from their teacher as if through a linguistic and cultural filter. The linguistic aspects of the filter were examined.

The cultural nature of the filter that impedes successful communication is more difficult to describe; but the importance of understanding its nature is just as great for the teacher who wants to be a good communicator.

First, a little bit of linguistic theory.

In language, words may carry meaning in themselves: bread, dog, cloud, fear, jump, love, nearly, for example. But the word only assumes real meaning when it is used in a grammatical relationship with other words: he has no fear of dogs; it's nearly 3.30, take the bread out of the oven, and so on.

However, all users of language assign similar basic meanings to words by virtue of their sharing a common culture; when they share different cultures, then the meaning may well be different, even though a word can be translated roughly from one language to another. Take for example, the instruction 'go to the shops and get the bread'. Its meaning seems clear enough, when said by a parent to a child. But the child will come back with a different kind of bread, depending on the type that is preferred by a different sub-culture - French-style baguette, sliced white, flat pitta, Italian-style with pointed ends, and so on.

At a more sophisticated level, abstract ideas may translate easily from one language to another, but the cultural filter makes the translation come out quite differently. Try some examples:

A. TEACHER'S NOTE TO PARENT OF PRIMARY SCHOOL CHILD: 'Class 3B is going to the Australian Museum on Thursday 19th ... Please make sure that your child brings to school $1.60 for bus fares, and a picnic lunch.'
   PARENT (from an authoritarian, classroom-oriented, teacher-centred tradition): 'Another picnic! Why don't the teachers stay in the classroom and teach? What a slack education system! No wonder the children are not learning anything.'

B. WARM-HEARTED TEACHER (after patiently explaining the meaning of a word to a student): 'OK. Understand now?'
   PUZZLED SOUTH-EAST ASIAN STUDENT thinks: 'No, I don't. If I say 'No', the teacher will be offended, and will not try to help me. (Student smiles to hide embarrassment at the teacher's inability to explain properly). 'Yes. Thank you'.
C. TEACHER OF NUTRITION: 'Next week we prepare a simple, economical hot
dish - rissoles, deep-fried, with boiled potatoes and french fries.
Don't bring lunch that day'.

MUSLIM STUDENT (the week before Ramadan when the fasting will begin)
thinks: 'I'll stay home that day and take a sickie, so I won't have to
break my fast'.

JEWISH STUDENT thinks: Rissoles? What's in the meat? Which utensils
will they be cooked in? Think I'll find a job to do in the library
during that hour'.

Thoughtful NEW SPEAK exponents work constantly to overcome these communi-
cation difficulties. They expand their knowledge about the cultural back-
ground of their students, a vast area for endless, fascinating, day-by-day
research, sometimes in books but most is learnt from living informants.
Some of the areas of most fruitful fact-finding are:

- traditional holidays and holy days, and how they are celebrated;
- preferred diet, culinary conventions, taboos and delicacies. Important
to know what aspects of the diet are changing in Australia;
- preferred leisure pursuits, or the nature of family pressures to keep
traditional commitments and which cut across widely observed Australian
leisure pursuits;
- child-rearing practices and conventions;
- culturally-determined attitudes to health and well-being;
- expectations about the purpose and outcomes of education that are held
by students and by students' families.

This expansion of teacher knowledge never stops; it extends into religious
practice, relations between the sexes and the generations, historical
events that have created particular political inclinations or fears and
biases. Through a knowledge of culturally-determined ways of thinking and
behaving, the teacher becomes able to open up the blocked filter of com-
munication and the student gets through to the teacher's message.

RULE 3 - Language Is Not Intelligence

When we tell someone something and they can't understand, our first re-
action is to think they must be stupid. Our very use of the term 'dumb'
shows how we equate no language with no intelligence.
However, if we perceive that the person is 'foreign', because of looks, dress, name or language imperfections, we often unconsciously equate 'dumb' with 'deaf', and to get our message across, we shout. As well, we often wave our hands and arms about in a most peculiar way, as if gesticulating is the same as gestures that we use to clarify our meaning.

Some people try to cross the communication barrier by using Tarzan language - 'He Tarzan, you Jane', as if the little words, the connectors that link the meaning words, are the ones that make understanding difficult. Quite the contrary in fact. As we saw earlier, words only take on real meaning when used in grammatical structures.

In the end, we find it difficult to avoid treating those who are trying hard to perform in a language that is not their first language as if they were slightly child-like, perhaps backward, maybe not very bright.

As a result, many poor teacher-communicators only succeed in humiliating their students from non-English speaking backgrounds.

There are two essential methods, among a host of possibilities, that we can use as an antidote to this very natural tendency to equate level of language skill with level of intelligence.

The first is easy: share Voltaire's contention that the person who has access to two languages is twofold a human being, having entry to two cultures, two heritages and two means of self-expression. As a teacher, give credit for being bilingual; praise it, use it as device for getting students of the same language background to discuss their meaning difficulties together in their first language.

Encourage the use of bilingual dictionaries; there has never been any evidence that using one's mother tongue as a crutch will interfere with learning the new language if the motivation to learn is maintained.

Do not be tempted to threaten students who talk among themselves in a language other than English; if you are hyper-sensitive, you may think they are talking about you; even if they are, so what? If you try to stop them, and make an issue of it, you will guarantee that they will talk about you. To punish or threaten students for using the language that carries so much of their identity and esteem is so alienating as to be counter-productive.

The second method is not so easy.

Teachers who are good at communicating across the cultural and linguistic barriers have usually been able to learn the trick of knowing intuitively what makes language learning hard. For example:
Case 1

ESOL Teacher: Juan, would you get the projector for us?
Juan: Is projector in cupboard, Miss?
Teacher: Yes Juan, it's in the cupboard. Say: 'It's in the cupboard'.

Next lesson, Science.
Science Teacher: Write this down, everybody: 'Place mixture in flask and ...'
Juan (thinks): Why must I say '... in the cupboard' but 'place mixture in flask'?
I wish they would explain!

Case 2

Student reads in text-book: 'Coal is to be found in many areas of Australia'.
Student thinks: How do they know it is there, if no one has found it yet? (The English passive voice is one of the most confusing structures in the language. Avoid its use when you can, in the interests of clearer expression, or at least check that it is properly understood).

Case 3

Teacher: They would've been able to if they hadn't had to leave.
Student (understands): They ... not ... leave ... (= They ... stay ...)

Complex sentence formations are for competent language users; simplify them whenever you can.

This is an open-ended body of knowledge that expands with your practice of the profession.

RULE 4 - Meaning Without Words Is Powerful

We all know that words have meaning. And we have argued earlier in this paper that meaning comes to us through a linguistic and cultural filter that determines the extent of our understanding.

So far, however, we have not addressed a quite different aspect of communication and meaning - that is, the all-powerful influence of non-verbal signals on our interpretation of meaning.

This vast topic is the subject of whole library shelves full of books; here, we simply make the assertion that although the linguistic and cultural meaning of a message may be understood, a non-verbal cue or signal may give you a much stronger meaning, even the opposite of what is originally intended.
Simple examples abound:

Man of the house (scowling at visitor): Please come in.
Invited visitor thinks: Why am I so unwelcome? How have I offended my host? Is it the wrong day? Am I too early? Was I expected to bring the steak for the barbie?

In this instance, a scowl, rather than a smile, negates the effect of the words of polite invitation and gives rise to all manner of misinterpretations. Life is filled with such incidents when the non-verbal signal has primacy of meaning.

Non-verbal signals are learnt painstakingly as part of the socialisation process. They are hardly ever taught explicitly; there is no text-book of facial gestures or mannerisms out of which one learns what is correct and appropriate. It takes time, years and years of it, for a native speaker to learn the signals that are appropriate in one's own culture group.

However, the person who is learning to operate in a second language simply does not have the time that a native speaker takes to learn this system of communication. Consequently, second-language learners often seem 'foreign', not necessarily because of errors in pronunciation, grammar or meaning, but simply because they are using a different non-verbal system that is inappropriate. It is absolutely certain that these systems of non-verbal meaning are culture-bound; there are no universal human gestures, facial movements or interpretations of movement, distance and stance, except perhaps the eyebrow flash that momentarily wrinkles our brow as we signal to a partner in conversation that we are entering into meaningful contact.

Unless we as communicators are constantly aware of this elusive and potentially misleading element in human interaction, we can all too easily misinterpret gesture and mannerism, and attribute wrong meanings to what is said and done. In turn, we improve our ability to communicate with people from other cultural backgrounds because we have learnt to be more aware of the signals that we ourselves give and the ways in which they are liable to misinterpretation.

It is obvious that no one person can ever hope, even if granted a dozen lifetimes of professional experiences, to become acquainted with all the non-verbal systems of all the cultural groups from which Australian residents have come. The good communicator, however, never ceases to add to the storehouse of disparate items that provide the knowledge base upon which an effective delivery of service is based.

There are a number of essentially simple things to remember:
The importance of distance: your 'personal space'; that is, the distance you comfortably maintain between yourself and others. This not only differs widely between individuals, it also tends to differ with different cultural groups.

The conventions about touching: when, where and how you touch others is determined by many factors such as age, sex, social setting, status difference and emotional climate. Cultural differences can override all of these. For instance, touching the head of a child, by way of an avuncular pat of approval, can have an unexpected effect on a child of Buddhist upbringing, for whom the head is the site of the spirit and consequently sanctified and inviolate.

Orientation or stance: to face or to look away or down, to stand alongside or in front of an interlocutor, to stand above or below a person of superior status or age, all these vary with different culturally determined hallmarks of 'good manners'. Their complexity is a source of endless interesting observation for the serious student of human behaviour.

Facial gesture: it is tempting to assume that familiar facial gestures are universal; for instance, a smile is a smile the world over, or so we would like to think. For some people, a smile is used to hide emotion or embarrassment, and we are appalled at the apparent heartlessness of a person who smiles as they tell us about some horrific personal tragedy. Or perhaps a glance, that we interpret as 'sly', may in a different setting be a learnt gesture to denote respect. Such examples are without end.

Hand gestures: these vary greatly; even the simplest, most basic gestures may be quite different in another cultural setting. Pointing, beckoning, waving goodbye, all can be the subject of misinterpretation. Many commonly used gestures in our local culture-bound system may be held to be obscene by other peoples.

In all of these examples above, it is not enough for the teacher-communicator to learn to understand, and leave it at that. One has an obligation to help those who have come into Australian society from another cultural background to learn local usage. They may need what Australian children only rarely receive: overt teaching of Australian gestures and conventions of non-verbal communication.

RULE 5 - Human Beings Are More Similar Than Different

The behaviours that human beings have in common are mostly the things that make us human and distinguish us from other creatures - our genetic inheritances, our abilities to learn, the needs for food, shelter and human
society that consume most of our energies, and the drives to preserve the species and to explain our environments that occupy so much of our remaining time. The differences between us, on the other hand, are essentially superficial.

Because the similarities are so universal, genetic differences assume an undue importance; matters of race, skin colour or physical characteristics become linked with cultural differences that are learnt through the process of socialisation in every society. This tendency to link genes and social learning involves all of us in the common human capacity for generalising about whole populations on the basis of the very slender evidence that we have acquired through knowledge of only a few cases. Knowing, for example, the history of jazz musicians of the past, we conclude that the black races have an inborn sense of rhythm. Where is the proof? Hearing two British voices in the one week coming from the mouths of trade union organisers, one of our parliamentarians can become convinced that we are suffering from the 'British disease' of excessive unionism. Where is the proof? A doctor sees four patients of Southern European origins, all suffering from back strain, and the label of 'Mediterranean back' is born. Of course, those who were previously unused to physical labour are liable to back injury, especially if their professional or trade qualifications were not recognised on arrival, and they had to take the hardest, dirtiest jobs that no one else wanted, just to support the family at a bare survival level.

Without exception, we all have a temptation to generalise and to form stereotypes on the basis of inadequate experience. It is not a matter of ignorance, or mischief, or ill-will; it is a very common human tendency.

The good communicator will be more than human if she or he can eradicate this tendency completely from their human make-up. But once aware of this tendency in themselves, they can resist its unfortunate consequences and begin to look for explanations of perplexing, 'foreign' behaviour in the superficial differences that lie behind the variations that cultural groups pass on to their members.

Sometimes, the whole phenomenon is best understood if we see our own behaviour through the stereotyped interpretations of others.

Perhaps you have read of the scorn that is heaped by local inhabitants in Greece on returning Greek-Australians who meet regularly for an outdoor barbecue, 'just like gypsies', 'sitting in the dirt'.

You can understand the puzzlement at Australian ways that is felt by the newly arrived Malaysian student who sees a mother coming out of a gift shop carrying a small dog under one arm and leading a toddler on a leather leash. 'They treat their children like animals', she wrote home.
We cannot so easily understand the lack of confidence in a doctor's professional competence that is felt by the person who is used to a system where minor infections are treated by injections and not by paltry little tablets and capsules. "In a country as advanced as Australia claims to be, you'd think they would have access to proper medicine.

There is no end to such misconceptions that come, either from generalisations based on insufficient evidence, or from mistaken judgements of the reasons for particular behaviours in an unfamiliar cultural setting. Here is a fertile field for the labours of any good communicator, teaching students to see what other Australians see and learning to be sensitive to the dangers of stereotyped views of human difference.
COMMUNICATING ACROSS CULTURES

ALAN HODGE

The Nature of Communication

Professional service providers all have to deal in messages; they have to receive and comprehend accurately the statements that are made to them by their clients in order to derive the information on which they will base the decisions about the nature of the service that is appropriate. Then they in turn send out messages to their clients by way of performance of their service. Sometimes, the order is reversed: teachers, or information agencies may deliver a service (lessons to children, brochures or leaflets with information), and then get feedback (evaluation, tests, assessment devices) about the effectiveness of their communication.

By now, any professional reading this may well be saying: "...but communication is words; if I and my client (student, patient, customer etc.) speak the same language, there's no problem. If we don't speak the same language, I use an interpreter. Where's the problem?"

The problem is two-fold: it lies in the nature of language and in the nature of meaning.

Communication as Language

Yes, of course. Communication consists of words, but words are the bare bones of communicating meaning; the flesh is certainly provided by other means.

Communication between people who do not share a common language can only be quite elementary, based on the broadly shared understandings common to all humans - hunger, anger, refusal, friendliness and so on. If you don't have the words, you can only communicate at the most rudimentary level, and you have trouble getting enough feedback to check the extent of the communication.

The great fallacy lies in our widely held belief that once we share a common language, we can exchange words that carry accurate messages, and that is that, end of problem. Nothing could be further from the truth, especially when it comes to the matter of communication between people who, although they have a language in common, have been socialised differently and do not share the same culture. Here is the key to this matter of communication across cultures.

It is equally fallacious, if not dangerous, to believe that we can entirely solve this dilemma, either by using an interpreter, or by our taking the trouble to learn the languages of our clients in a multilingual society. Of course, using an interpreter is at times an absolute necessity, but it is only one side of the business of communication; good interpreters not only translate the words, they translate the culturally determined meanings behind the words so as to surmount the barriers to communication that different cultural expectations and assumptions will present.
The professionals who rely entirely on interpreters to transmit and receive their messages, without learning personally to change the perceptions and orientations that are the subject of this book, will be doomed to remain inadequate communicators in a multicultural society. For new arrivals in a society, and for those whose level of control of the official language(s) is not equal to the demands of technical settings - a medical or dental examination, the law, contracts, forms of all kinds, discussions with a counsellor about a child's educational problems - for these persons, interpreters and various bilingual information aids are vitally necessary. But professionals who hand over the total burden of communication to interpreters or to the written words are abrogating in a way their professional responsibility to ensure accurate communication.

The point that is being made here is that communication is more than words; words will only take on the flesh of meaning in a social context, that is, an exchange of language between people whose own overlapping socialisation gives meaning to the words. There are two aspects of this contextual side to language that are treated in some detail in this book: people as human animals who contrive to communicate meanings without words, and the cultural basis of human socialisation by means of which culturally determined and agreed meanings are given to words.

**Words with (closed) meanings**

Every language abounds with idiomatic expressions which are likely to be interpreted literally by the newcomer who has learnt the language artificially and very correctly. Here is a selection from English:

1. Commute (standing in crowded train): "I feel like a sardine" Fellow passenger (struggling to learn English) thinks: "Why do we hurry? Do we have to move faster?"

2. Hey this aisle! "Take the second street on the left. Overseas?" (well, come on, which is it? on the left or on the right."

3. What message does the second language learner get when he hears: "Don't give up. Just hang in there." "Don't stop yet. Just hang out till lunchtime." "Walt a minute. Hang on till I come to you.".

4. "I came across an old friend today. When he saw me, he came across the road to shake hands with me."(??)

5. Keep your eye on the time. Keep an eye on my suitcase. Keep your eye out for the milkman. (??)

There is no end to the list of such expressions that are a source of frustration in communication. If you are a good communicator, you will avoid using idioms until you are sure your partner in conversation has adequate language skills. If you are a good teacher, you will systematically include such idioms in your teaching.
Communication as Language (concluded)

This book is only indirectly concerned with the problem of word meanings in cross-cultural communication; that is another and vital area of study. Neither will the reader find any analysis of other basic features of language that help to determine meaning, such as

- **stress** (she lent Sally the money, she LENT Sally the money, she lent Sally the MONEY. Said in three different ways, these have three different meanings.)
- **dialect** (regional accents and social class dialects place the user against a context that adds meaning to the words.)
- **tone of voice, loudness, intonation, fluency, pause mechanisms, pitch, rhythm, tempo** (all these have an effect on the speaker and the hearer, with resultant impressions that give supplementary meaning to the message expressed in the words themselves.)
- **register, level, place, channel, purpose** (important clues to the appropriateness of the language used, and, consequently, the degree of "fit" of the speaker to the culture.)

All the above are an integral part of language learning, both for the native speaker and for anyone learning another language.

In this present text, however, we are more concerned with the meanings that are transmitted without words, often without any vocal message at all, and often dependent on culturally agreed consensus that is only vaguely understood.

Meanings without words

Non-verbal communication is a fascinating area of human interaction. We refer here to the signals that are transmitted by one person and received by another, without any words necessarily being exchanged. This code of wordless signals includes gestures, facial expressions, posture, body contact, distance between persons, the clothing we wear, how we display ourselves - all carry messages that add meaning to any words we might use, either reinforcing the meaning of the words, or contradicting it, or adding another dimension to it.

The important thing to stress here is that these non-verbal signals are specific to the culture group in which they have been learnt; there are no human non-verbal signals that are universal, except perhaps the eyebrow flash, and even that emits different signals to different people. (see FACIAL EXPRESSION) The rules for interpreting these signals are generally not learnt from any written set of instructions; they are generally not explicitly taught, but are learnt painstakingly by trial and error in the course of growing up in a society, from childhood right through to adulthood. Some people never learn the rules very well, and so they stand out as being awkward, socially inept, hard to get on with, bad-mannered, boorish, ill-bred. "Some people are like that", we tend to think to ourselves.
Meanings without Words (concluded)

When we come into regular contact with people who have not grown up in the same cultural setting as us, we become very much aware of differences that are transmitted by the possibly insignificant changes in the way they perform gestures, their different facial expressions, the different rules they seem to have about bodily contact or posture. It is all too easy, unwittingly, to see such minor changes from our own point of view only, and allocate to these individuals, who are conforming to their own set of rules, the imputation that they are gauche, boorish, aggressive, bad-mannered, in the same way as we do to those who were not successful in learning our culture-bound set of rules in the process of socialisation in our society.

When we misinterpret gestures, there is the danger of a breakdown in communication; no matter what the words are that we exchange, no matter what ideas are contained in the words, the non-verbal signals seem to take precedence over the words, and feelings are attributed to your partner in conversation that have no basis in fact, and so interfere with the accuracy of the message being relayed. Your partner may do exactly the same thing with respect to you. The danger of this communication breakdown is so much greater, once your partner in conversation has acquired skills with your language. The fact that you speak to a person who understands your words deludes you into thinking that this person shares the same non-verbal system too. Far from it. It took you all your childhood and youth to learn this system; learning a new language may only take a few years, but becoming competent in the unwritten, non-verbal signals takes much longer.

This length of learning time is so great because firstly, so many of the signals are unconsciously given and unconsciously received, and secondly, because teaching them overtly can be embarrassing or tactless, just as if you are trying to teach someone how to be well-mannered.

The main body of the text of this book contains many useful insights for people who need to be aware of the importance of non-verbal language in cross-cultural communication. It is as yet a quite inadequately explored field, and once you become sensitive to it, you will begin to expand endlessly your own insights into this richly complex area of human interaction.
MODULE V

MEETING THE NEEDS OF THE WESB STUDENT

This module contains:

1. Aims and Objectives

2. Background Reading:

3. Suggested Activities

4. Options for Training

5. Resources
   Handouts:
   . Teacher Skills I (pages 1 and 2)
   . Teacher Skills II
   . Teacher Skills III
   . (Option) Checklist for Teachers
   Video:
   . "Solonol Ditrate"

Availability:
   . State Film and Video Library
     113 Tapleys Hill Road, Hendon.

6. References

59
1. **AIDS AND OBJECTIVES**

This module is based on an understanding of the key factors involved in cross-cultural communication. It provides participants with an opportunity to discuss ways in which barriers to miscommunication can be removed in the classroom situation, therefore assisting **all** students. The module is designed so that participants can develop some concrete and practical strategies for improving teacher skills.

At the end of the workshop, the participants will have:

- identified a number of teacher strategies which will improve teacher-student communication,

- discuss these strategies under the three broad headings:
  - the teacher’s use of language
  - classroom teaching practice
  - the teacher and cultural rules,

- discussed the relevance of these strategies to their own teacher situations, and identified areas in which changes can be made.
3. **SUGGESTED ACTIVITIES**

3.1 **Materials**

Video: "Solenol Ditrate" (15 minutes approximately)

Handouts: Teacher Skills I, II, III

Blank Transparencies: at least two per small group

Overhead marker pens.

3.2 **Procedure**

3.2.1 Explain the purpose of this module to the participants, and that there will be more of a workshop format.

3.2.2 Show the first segment of the video "Solenol Ditrate". Stop the video and ask participants to complete the task of writing down the instructions for the experiment. Allow 2-3 minutes. Then ask participants to say why they are having difficulties completing this task. Write the difficulties on the board. Make the point that these are similar to difficulties faced by MESP students.

Show the second segment of the video. Discuss the differences in the two presentations.

Write the points related to good teaching practice on the whiteboard.

Discuss these points in relation to the situation of MESP students. Note that the points relating to good teaching practice will assist all students.

3.3.3 Expand on the suggestions recorded on the whiteboard for good teaching methodology by linking this to effective communication discussed previously. For example, if we know that second language learners have difficulty in understanding the complex structure of English, in what ways can we as teachers modify our English to make teacher-language clearer and simpler?

Record group suggestions on the whiteboard.

3.2.4 Divide the whole group into working groups of 5-7 members. Ask the groups to continue to brainstorm the methods of overcoming barriers in cross-cultural communication, and the ways of meeting the needs of all students in a class more effectively. Ask group leaders to record ideas on blank overhead transparencies.
Remarks to Trainers

To assist discussion, the three categories of the Teacher and Language Use, Classroom Practice, and The Teacher and Cultural Rules can be given beforehand with some explanation of each category.

Alternatively, it may be more productive to ask participants to categorize their ideas after the brainstorming session. Different categories, then, are likely to emerge.

3.2.5 Allow at least 20 minutes for the brainstorming task.

Ask each group to report back by showing their overhead transparency and talking about the main points. Encourage cross-group comments.

3.2.6 Distribute the handouts Teacher Skills I, II and III to each participant. Ask participants, in groups, to compare their points and those in the handouts. Allow at least 10 minutes for this.

3.2.7 Re-form into the large group. Ask participants to comment on the strategies which they find most relevant to their situation, and what changes they think they can make.

3.2.8 Summarize the key points which have arisen from the workshop session.
4. OPTIONS FOR TRAINING

The exercise "A Checklist for Teachers" can be distributed prior to the workshop.

The introductory exercise for this module can be a discussion of the preferred answers to these questions (without a discussion of individual 'scores').

The handouts Teacher Skills I, II and III can be distributed to the participants prior to group work. The workshop session can then focus on the relevance of the points made to current teacher practice and how each participant may apply these strategies in his/her own situation.
1. **Speak clearly** - clear articulation is part of a teacher's responsibility and it helps all the students in his/her class.

2. **Avoid unnecessary jargon and colloquialisms** e.g. a student is more likely to be familiar with the word 'car' than 'vehicle'. Don't assume students will understand the colloquial use of English.

3. Where **technical language** or terminology is to be used, teach the **terms clearly**. Key vocabulary could be distributed during the previous session so that all students have time to prepare. EFL students can check their bi-lingual dictionaries before coming to class.

4. **Simplify the structure of your sentences**
   - **Use short sentences with pauses**
     - **NOT** eg "Remember to clean up the brushes as soon as you've finished painting the walls and you'll need to cover the floors completely first".
     - **BUT** Cover the floors first. Then paint the walls but when you've finished, remember to clean the brushes.

4.2 **Avoid double negatives**
   - eg. "Don't release the conveyor belt if the motor isn't connected".

4.3 **Use direct questions rather than tag questions.**
   - **NOT** eg. "You haven't finished the painting, have you?"
   - **BUT** "Have you finished the painting?"

5. **Check to see if your message has been received.** Blanket questions such as 'Do you understand?' may not accurately indicate comprehension on the part of the student. Ask students to explain to you what has been happening in the lesson in their own words.

6. **Paraphrase often.** By repeating the key elements in the lesson in different ways all students will have an added opportunity to grasp the meaning.

7. **Avoid sarcasm and jokes which involve irony and satire.** The point of such jokes is usually lost on EFL students as the humour relies on understanding double meanings in English.
8. Use visual aids - information received usually is often more effective for learning the information received aurally/orally. Use pictures, diagrams, models, real-life items - especially for new topics.

9. Avoid cultural and linguistic allusions beyond the experience of your students.

10. Develop good listening skills - Don't be afraid of an accent. Also give time for a student to respond to you - a ESL student needs more time to give an answer as he/she has to formulate not only the correct answer but also the correct English in which to reply.

11. Listen to yourself - if possible tape a lesson and listen to it from the ESL student's point of view. What could you change?
CLASSROOM PRACTICE

1. Start your class by stating your topic and objectives briefly and print them on the board or overhead projector.

2. Allow your lessons to be taped - ESOL students can listen again to the lesson at home. This is often a great resource.

3. Give some time in your sessions for small group discussions/activities. ESOL students often feel more comfortable asking questions or discussing their learning in a small group than in front of the whole class.

4. Give handouts - e.g. Photocopy your overhead projection sheets and give as handouts to the class.

Prepare students for the next lesson by giving handouts with information on pre-reading, chapter headings, key vocabulary etc.

5. Evaluate your testing material - examine your testing procedures and materials to see if they are testing subject content or language skills. Check to see if any alternative form of assessment will be acceptable to the School or College.
TEACHER SKILLS III

TEACHING AND CULTURAL RULES

1. Learn more about the cultural backgrounds of your individual students.

2. Be aware of your own ethnocentrism in relation to such factors as:
   - politeness and respect
   - the role of the teacher
   - independence and individual responsibility
   - sex roles
   - intelligence
   - praise/punishment

3. Be aware of the influence of previous educational experience on preferred learning styles of students. Adjust your teaching to allow for a range of styles in your class.

4. Withhold your judgements about others' values. Recognise difference but don't react to it as though there is only one right way.

5. Be sensitive to cultural differences in non-verbal factors in communication - e.g., personal space, eye contact, smiling, tolerance of silence, touching, facial expression, gesture etc.

6. Be aware of the fact that there are cultural differences in the way people write. E.g., the linear model is favoured in Australia and other Anglo-Saxon cultures. However, a circular model is more acceptable in Asian countries.

7. Make sure students are fully aware of your expectations in relation to classroom behaviour, out-of-class activities, and written assignments. If necessary present model answers, reports, essays etc.

8. If you are unsure of how to meet the needs of NESB students because of cultural distance, then ask for help. Talk to other lecturers who have worked with NESB students, or get assistance from support services within your College, or A.M.E.S., or community networks.
CHECKLIST FOR TEACHERS

The following questions are intended to help you think about the way you communicate with second language learners in your classroom.

This is for your own use only

(Please tick the appropriate box)

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do I think about how I am going to say something before I speak?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Do I get frustrated if NESB students can't understand me?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Do I correct NESB students' English during conversation?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Do I encourage feedback from all students?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Do I know if students have come from a background where they have learned to write in Roman script?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Do I allow NESB students to speak to each other in their own language during class?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Do I give more time for NESB students to answer?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Am I concerned if a NESB student doesn't understand everything I am saying but only gets the general idea?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. REFERENCES

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Five booklets containing some likely areas of difficulty for Asian learners of English.</td>
</tr>
<tr>
<td>No. 1:</td>
<td>Burmese, Chinese, Khmer, Vietnamese</td>
</tr>
<tr>
<td>No. 2:</td>
<td>Languages of Timor, Tetun and Portuguese</td>
</tr>
<tr>
<td>No. 3:</td>
<td>Indonesian/Malay</td>
</tr>
<tr>
<td>No. 4:</td>
<td>Thai/Lao</td>
</tr>
<tr>
<td>No. 5:</td>
<td>Korean</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Booklets containing likely areas of English language difficulties for speakers of:</td>
</tr>
<tr>
<td></td>
<td>Greek</td>
</tr>
<tr>
<td></td>
<td>Finnish, Hungarian and Italian</td>
</tr>
<tr>
<td></td>
<td>Polish</td>
</tr>
<tr>
<td></td>
<td>Arabic</td>
</tr>
</tbody>
</table>


65
COMMUNICATION IN THE MULTICULTURAL CLASSROOM

John Hughes

All Australian educators, whether they be in primary, secondary, tertiary or continuing education, are part of a multicultural society. Since 1945 Australia has, in terms of the size of its population, undertaken one of the largest immigration programs of any country in the world. Some saw this as a successful solution to the 'populate or perish' slogan of the 1950's. However, many migrants, lured to Australia with the promise of 'Everything Under the Sun', have been less than able to comprehend the initial settlement policy which stressed that Australia was a monocultural society.

The Minister for Immigration in 1969 was still able to say publicly:

'We must have single culture. If immigration implied multi-cultural activities within Australia then it was not the type Australia wanted. I am quite determined we should have a monoculture with everyone living in the same way.'

Given the number of newly arrived Australians, this policy was both inhuman and impractical.

Understandably, many migrants have felt extreme disappointment with the facilities provided for their settlement in a new country. Likewise, many of the existing population of Australia have encountered problems with the rapidity of social change produced by such a high influx of new arrivals. It now seems to many of us in the teaching profession that once again the responsibility for much of the development of a new society, with new goals: tolerance, opportunity and flexibility for all, is being placed on us.

'It follows that the multicultural reality of Australian society needs to be reflected in school curricula - languages, social studies, history, literature, the arts and crafts - in staffing and in school organisation. While these changes are particularly important to undergird the self-esteem of migrant children, they also have application for all Australian...'

1. Film Australia: Everything Under the Sun. (Typical of the films used to promote Australia overseas.)
children growing up in a society which could be greatly
enriched through a wider sharing in the variety of cultural
heritages now present in it."}²

All teachers in TAFE and other adult education institutions are faced with
increasing numbers of students who were born overseas or who are children
of migrants or refugees. Many teachers have classes entirely made up of
these students, and it is hoped that this book will enable teachers to
better understand the cultural and ethnic pluralism that exists in
Australia.

What is Multiculturalism?

First of all, multiculturalism is not a disease, it is not to be feared.
However the term is used in two distinct ways:

1) as a description of present Australian society;
2) as a goal for our society.

Professor Lubnyckyj's introduction to the report,
Multiculturalism for all Australians. ACPEA, May 1982, high-
lights the two interpretations of the term:

'Australian society is made up of people from many different
origins. Although Aboriginal Australians have lived on this
continent for many thousands of years, the rest of the present
population of Australia (99 percent) are immigrants, or the
descendants of immigrants who have arrived in the past two
hundred years. These people have come in successive waves,
starting with the British settlers and convicts who first came
to colonise Australia at the end of the eighteenth century.

Today, 20 percent of our population were born overseas, and
over half of these people came from non-English-speaking
countries. They and their offspring born in Australia
presently number more than 2.5 million, in a total population
of 15 million. More than one-third of overseas-born people
regularly use a language other than English, and over 500,000
of them are estimated to suffer a severe disadvantage because
of their lack of English.

These facts highlight the extent of our demographic and cultural diversity. This diversity, and the fact that Australia's future is increasingly being linked with Asia and the Pacific, make it imperative that we look at where we are going as a people. What is the nature of the Australian national identity? Within what framework of ideas and institutions can we build a more cohesive and productive set of relationships between the disparate groups that make up the Australian community? What kinds of institutional arrangements can be developed to safeguard the minority groups? Their standing in the community may be handicapped as a result of many decades of neglect, as seen in the treatment of Aboriginal Australians. They may suffer situational handicaps, such as those resulting from the lack of recognition of some overseas professional qualifications.

The answers to these questions are of vital importance to Australia, because of its cultural diversity, geographic location, developing political and trade ties with the Third World, and ever-expanding range of cultural exchanges. The questions reach out beyond the scope of what for the past ten years or so, have been called 'ethnic affairs.'

The Ethnic Affairs Commission of New South Wales in its report to the Premier in 1978 pointed to the two uses of the word and the implications for education.

'The Concept of Multiculturalism'

The term 'Multiculturalism' when referring to society can be used in two senses. If it is used in a descriptive sense, it is the role of the education system to assist in the recognition and delineation of the component parts of the society and to highlight the needs of the component sub-cultures. If, on the other hand, the use of the term 'multiculturalism' is a value statement in itself and it is used in a normative sense, then the education system should seek to prescribe the desirable structures which should exist in society and the role of education would be to foster and promote such structures. A further

---

Implication in this context is that the education system has a reconstructive role in society rather than a replicating role where the core values of a preceding generation are sought to be reproduced in the following generation. One consequence of the acceptance of the term will be that the education system at the primary, secondary and tertiary levels and in the field of continuing education will have a mobilizing role in terms of people, opinion and resources in promoting such a concept. 4

If we believe in the reconstructive role of education, then all teachers will need to extend their communication skills across cultural and individual barriers. Educational institutions will need to positively avoid discrimination and promote policies of equal access and service.

The TAFE Multicultural Education Policy (July 1983) addresses these issues:

'The principle of multiculturalism recognises, accepts and values the diversity of cultural, racial, religious and political origins of women and men living within the Australian community. It is based on the recognition that diversity within Australian Society enriches and enhances the life options available to its people. To translate this principle into practice, it is necessary to make provisions for everyone involved in the education process - learners, teachers, support staff and administrators.'

The rest of this article will look at ways teachers of adults can help in the above process. Teachers are now seeing the need to be able to view a student from other than one's own cultural and linguistic perspective. To do this requires awareness and intelligent development on the part of teachers. No longer can we look on the issues of a multicultural society as being problems facing migrants or refugees; the issues face all Australians and problems are faced by us all. What can teachers do?

Problems of Stereotyping

Teachers must be critically aware of the danger of stereotyping. While it is valuable to study the cultural/ethnic background of one's students, it must be remembered that it is possible for an individual to operate outside his or her cultural framework and that one's own cultural framework may be very difficult to define or generalize.

In the first edition of this book we asked student teachers at SCAE to define the Anglo-Celtic culture and most found it very difficult to do. Here are two examples of student statements of the 'Australian' way of life:

Profile of the Typical Australian Family from First Year Students at the Former Sydney Teachers' College (1981)

'The major institutions for the male are: clubs, pubs, sporting areas or 'tinnies' at home in front of the 'telly'. His wife is a housewife and has a varied life style. Her role is one of being the cook, housekeeper, disciplinarian (the husband isn’t home when needed), keeper of the family budget and she is responsible for the children's extra activities, eg., P&G meetings, Guides and Scouts, Committee meetings, etc. The major institutions for the wife would have to be the daily serials on TV and a 'cuppa' with the woman next door, weekly tennis and squash (and don't forget Weight Watchers). The children seem to have a carefree attitude to life. This is instilled in them from their parents, via 'It'll be right'. They have no regard for money or material things, eg., 'Don't worry, I'll get some more off Mum'. The children are heavily involved in sport and Brownies, Cubs, physical culture, judo, Red Cross, etc. Mum will always be around as a taxi service.'

'Dad is pot-bellied, beer drinking and colourfully outspoken. He doesn't like anyone with long hair, anyone who smokes drugs or disagrees with him. Mum is quietly spoken, obedient to her husband, works part time but still has dinner on the table for hubby whenever he decides to come home. There are two sons: No. 1 son is a University student, who is interested in his studies, and plans for the future rather than lives for today. This son is the apple of his father's eye. No. 2 son is a long-haired, dole-bludging, surfing, dope-smoking youth, whose only interest is getting enough money for a Holden so he can take his sheilas to the Drive In.'

Many Anglo-Celts would find this offensive and not indicative of their life style. While there may be an element of truth, the above in no way represents the whole picture.

Likewise many background papers and books on ethnic groups in Australia must not be read as giving a total picture of how an individual will feel or behave. The danger of stereotyping has been well expressed by the Immigrant Black and Third World Women's Alliance in their broadsheet of 1982. The Alliance provides a message to Australian women and highlights concerns for us all.
Hints for an Anglo Feminist when first she meets a Black/Jewish/Immigrant/
Third World/Refugee/Non-Anglo Woman

1. Do not assume that all migrants are the same and come from Migrant Land.

2. When ringing a Woman's Centre (Health/Abortion/Rape Crisis/Refuge, etc) and a woman with an accent answers, do not assume she is the cleaner.

3. On talking to a woman with an accent, do not assume that she cannot speak English and needs an interpreter.

4. Do not assume that you have to explain about the western way of life. We may come from countries that were colonised by the British, are probably inundated with western media and exploited by multinationals. Thus we know a little about 'white man's ways'.

5. Do not assume that we know/understand/accept the social customs, slang and other peculiarities of your country. Do you?

6. Do not instantly start talking about spaghetti/chowmein/tabouli/curries/tacos, etc in an effort to put the woman or yourself at ease. It is patronising and patently clear as such.

7. Do not assume that we know nothing about feminism, revolution or struggle. We may come from countries where these issues are extremely strong and violent.

8. Do not assume that she has had any exposure to the Woman's Liberation Movement or knows about feminism as it is in western, industrialised nations.

9. Do not make assumptions about our politics and ideology by the way we choose to dress.

10. Do not assume ANYTHING about our sexuality.

11. Do not assume that a woman does not identify as a non-anglo because her skin colour is not what you expect.

12. Do not assume anyone with brown or black skin is African or Asian or Aboriginal or Pacific Islander.

13. Do not get defensive or 'guilt trip' yourself if she is raging in anger or pain at what your people have done or are doing to her.
14. Do not tell us 'all women are the same'. This is not only totally untrue - classism, racism, anti-semitism, ageism, ablebodism, etc., exist, but this statement also invalidates us and trivialises our experiences.

15. Do not be tempted to tell her 'but you're just like us'. She may not see herself as such and may not even want to be 'like you'.

16. You are a feminist and/or lesbian 24 hours a day, as we are 'non-anglo' 24 hours a day. Do not expect us to forget or put aside our politics because YOU can't handle it.

17. Do not assume that all of us have the same politics and ideology. We are as diverse as you.

18. Do not assume we all automatically have equal power, especially not in collectives. The conditioning resulting from being black/Jewish/migrant, etc. in an anglo environment still has an effect on us, and the oppression continues in the wider community. The fact that you are anglo (maybe middle-class too) means that you are privileged in ways that you may be totally unaware and insensitive of.

19. Do not be tempted to say anything, especially her oppression as non-anglo is 'just her problem'. Issues of racism, anti-semitism and exploitation affect all of us.

20. Let her speak, while you listen carefully and take heed of what she has to say. Solidarity and sisterhood are possible, but not without a struggle we all must be committed to. For we ALL are responsible and must join together to fight against the patriarchy.

While constantly reminding ourselves of the danger of stereotyping, it is valuable however to explore some of the issues which face most people when they move from one society to another.

**Cultural Dislocation**

Rapid change from one culture to another, as happens when rural non-English speaking migrants are plunged into the highly urbanised environments of Sydney or Melbourne, produces a psychological and even physical state of

shock. Incomprehensible and unfamiliar modes of living and communication replace familiar cues for social functioning. Most human beings facing this dilemma will be tempted either to withdraw or compensate with atypical aggression. Immediately, most seek refuge with others facing similar problems and then, for survival, the ghetto is formed. It must be emphasised that the migrant ghettos in Australia, the 'little Italy', the 'little Athens', are not static places but survival stages. Too often teachers will view with disapproval the migrant ghetto and hastily judge the student in a state of cultural disorientation as dull or apathetic. There is no correlation between intelligence and susceptibility to cultural shock.

The rapid change of Western Society is forcing us all to face this problem, but it is considerably more difficult for the migrant or refugee whose cultural background may well have been reasonably unchanged for many years.

The trauma of migration was well expressed in the Commission of Inquiry into Poverty paper, Welfare of Migrants.

'Migration is, at best, a highly disruptive process. It involves the move away from all that is familiar and accepted and a confrontation with things new and unfamiliar. There will almost always be some sense of loss or grief involved in departure, some anxiety or fear of the future and some degree of conflict when confronted with different attitudes and values. The individual's sense of status or identity is likely to be thrown into some degree of confusion. The family members' need for, and attitudes towards other members of the family will undergo change.

The degree to which migration becomes a traumatic experience will depend in part upon the ego strength of the individual, but also upon the support available to, and the prevailing attitudes towards the migrant as a new arrival.'

The host country's attitude to the new arrivals is a major factor in their effective settlement. The more pressure there is to conform, the more difficult the settlement process becomes. Multiculturalism aids settlement, assimilationist policies inevitably increase cultural shock and thwart effective settlement.

---

Inquisitive Despair

While cultural shock can occur to English speaking migrants, non-English speaking migrants have their nightmare compounded by lack of adequate language fluency with intelligence. Too often, teachers and the population at large, equate language fluency with intelligence. Too often, teachers and others assume that English, one of the most complicated languages in the world, can be learnt quickly and easily. Too often, native speakers of English assume it is totally the migrant's responsibility to learn the language.

Often migrants and refugees work in environments where English is inadequately spoken and hence difficult to learn. Until quite recently, little in the way of English to speakers of other languages (ESOL) has been available to migrants. To compound the problem further, many of our new arrivals come from language backgrounds which are totally dissimilar to English and the migrants or refugees themselves may have only acquired minimal literacy and fluency skills in their own language. All of this, coupled with the pressing need to establish oneself on a financial basis, makes second language learning very difficult.

Even those students who appear fluent may have problems. For example, many children of migrants have learnt English only at primary school. Until age five they have heard and spoken mostly their home language. Hence, while other children at school are learning new concepts in English, they are still busy learning English. They are both learning English and learning through English and, as a direct result, may miss much of what is crucial in academic development - the ability to use abstract language, the confidence to phrase interrogatives and thus question material, and the skills associated with conservation of material. Students may then lose confidence and hence the potential for success is minimized. This is not to imply that parents should not continue to speak to their children in the most comfortable language. However, language development of children and adults must become a top priority in schools as well as in institutions of further education. Learning a new language is one of the most difficult tasks undertaken by any human being, and we ought to note just how successful so many people of non-English speaking background have been in learning English rather than criticize those who are struggling to overcome the linguistic horrors of the new environment.

Walking in Two Worlds

The children of migrants and refugees are often caught between two cultural worlds. Firstly, the world of their parents who have sometimes frozen a romanticized and static vision of their homeland, and secondly, the rapidly changing individualized culture of contemporary Australia. For these students, progress through school or college has often been at great psychological cost requiring their alienation from their cultural and
ethnic roots. It is hoped that the new spirit of multiculturalism will minimize the separation of the two worlds.

What Can Teachers Do?

While many of these issues require institutional change there are some things we can do.

Encourage Cultural and Ethnic Pride

This requires all teachers to gain some knowledge of the various national backgrounds that make up Australia. With the exception of the Aboriginal peoples, all Australians since Captain Cook have been migrants - some arrived a little earlier than others. However, the earlier arrivals institutionalized definite historical and cultural links with the British Isles, an historical culture not relevant to many of our population. Pride in all backgrounds must be encouraged by educationalists and others if we are to have a new generation that believes in itself and the country to which it belongs and contributes.

Teach Language

Every teacher is a language teacher. As the two educational linguists, Neil Postman and Charles Weingartner, have pointed out:

"Knowledge is language. Which means that the key to understanding a subject is to understand its language. In fact, that is a rather awkward way of saying it, since it implies that there is such a thing as a subject which contains language. It is more accurate to say that what we call a subject is its language. A discipline is a way of knowing, and whatever is known is inseparable from the symbols (mostly words) in which the knowing is codified. What is biology (for example) other than words? If all the words that biologists use were subtracted from the language, there would be no biology. Unless and until new words were invented. Then, we would have a 'new' biology. What is history other than words? Or astronomy? Or physics? If you do not know the meaning of history words or astronomy words you do not know history or astronomy. This means, of course, that every teacher is a language teacher."

7. N. Postman and C. Weingartner, Teaching as a Subversive Activity, Penguin Education Special, p103.
It is not only the specialist English teacher's role to guide students through the language, but every teacher's duty to realize that we all teach English. English across the curriculum is not just a fancy phrase but a function of every teacher's art, and there needs to be closer co-operation between all teachers and English as a second language teachers to improve this function.

The problem is complicated, but there are elementary things which all teachers can do:

- **Speak clearly.** Teaching is a public profession and needs an articulate, public speaking voice.

- **Avoid complicated vocabulary.** If a concept can be simplified, find ways of doing so. Over-teach complicated vocabulary. Don't assume that all your students are equally familiar with it.

- **Use visual aids.** Students will often receive information visually that is lost orally. Even at tertiary level, many students need visual reinforcement. New topics, especially, should be visually presented.

- **Check whether your message has been received.** Blanket questions such as 'Has everyone understood?' - 'OK?' 'Right?' may produce affirmative answers which aim to please you rather than indicate comprehension on the part of the students. Ask the students to explain to you what has been happening in the lesson and have them do so in their own words. Make sure you are not receiving parrot-fashion answers.

- **Avoid cultural and linguistic allusions beyond the experiences of students.**

- **Allow your classes to be taped.** Listening to English and decoding can be difficult for many non-native speakers. Taped lessons are often a great resource for these students.

- **Evaluate your testing material.** Look carefully at your testing procedures and see whether you are testing learning or language skills. Even objective tests can fall into this dangerous trap. How often do the so-called 'distractor questions' test linguistic skills rather than concepts?

- **Discover your local and community networks and support systems.** Find out what Adult Migrant Education Service and TAFE have to offer.

- **Support the development of bilingual and community language courses within the mainstream programs.** Team teaching with bilingual teachers
is not as frightening as many teachers think. It requires planning, but so do most courses which prove to be successful.

These are simple observations which will improve communication for all Australians so that together we may build a healthier society for ourselves based on diversity within unity.

The final word I leave to Yota Krili Kevans, who has articulated the desires of so many Australians in her poem:

TO THE ADOPTED MOTHER

I came to you without knowing you,
but I held stored within me
the strength of love and of dreams,
and a chest on my shoulder,
full of choice possessions
heirlooms of a long tradition.
Full of light and songs,
songs of joy and sorrow,
sweet-scented from loaches
gold-embroidered with the toil of life.
Full of dances that soar in the air
and spread fires in the heart.
Full of dreams thirsty for life
all expectation and certainty,
for a house bathed in the sun
for a piece of honest bread,
and with reverence I placed them
in front of you, my adopted mother,
but you did not feel for me
only with words you praised my work,
the treasure of my heart you did not desire
- I'm only the adopted child of your necessity.

Together with my other brothers
Salvatore, Hermann and Nazim
and your own children of the working class,
who talk to us with their eyes
and we with smiles.
we bent the iron, we drilled the earth,
we turned the rivers back
and built the dams.
In the scorching sun we gathered the fruits
and harvested the fertile vineyards.
On the line, standing without relief,
we fashion your machine-made products.
and on the air like eagles
we built your skyscrapers.

Many of us never see the sun,
in the factories and the mines
from dawn to dark,
for the profit of bitter work.
Our dreams are gnawed by the gloom
and the horizon has become very small.
Many of us are maimed,
victims of toil and progress.
Many of us have buried the treasure of our soul.
In the nights drowning in our fatigue
we grope among the secrets of your language,
we stretch out our hand, we open our heart
but we cannot articulate your words
and we remain marked in our exile,
branded by the sting of the wasps.
Our children do not know us,
they talk to us only with their eyes.
Circe has set a spell on them
and they don't learn our secrets.

It is time to open your heart,
for the wasps to be redeemed
for their sting to become perfume
and the darkness, light.
For us to build together in the fountain of love
And in the multi-coloured waters
to baptize our dreams again;
to build the tower of justice
that this land too may become a motherland.
I thought I'd sit at the front of the class, that way I'd be able to hear and see everything. You see, I wanted to do well. But the teacher went really fast and straightaway I began to feel lost. She went round the class asking each of us questions. By the time my turn came I felt literally sick. Actually I thought I knew the answer but it wouldn't come out. Instead I went red, hung my head and came close to crying. The teacher said I had to concentrate more, then she moved on quickly to the next student. I felt so stupid. This hadn't happened to me before. (Extracted from the (unpublished) diary of an adult student attending a language evening class).

This student persevered for four more sessions and then dropped out feeling angry and frustrated. She was highly motivated to learn but something went wrong. Her expectations of the teacher were not met. The learning environment was strange to her. When she left the class her anger was directed towards the teacher for not 'teaching' her.

'So what?' one might ask. The learner has to take responsibility for his/her learning. True, but equally the teacher has to take responsibility for facilitating the learning process.

Gagne emphasises that it is the learner's activity that results in the learning. It is the function of the instructor to provide conditions that will increase the probability that the student will acquire the particular performance. (Joyce and Weil, 1980: 457)

As a teacher where does one begin? Perhaps a starting point could be with the group of trainees themselves.

A group of students enrolled for any course, whether it is a secretarial, woodwork or a social studies course could consist of a group of adults from vastly diverse educational backgrounds and perhaps previous work experiences as well as diverse cultures. This diversity needs to be taken into account in planning courses. As Brundage and Mackeracher (1980: 3) point out:

... adult learners bring not only their mind but also their physical body, emotional responses, and cherished values to learning.

Previous learning experiences seem to be a major factor influencing trainees' attitudes to and expectations of teachers and of the course content. And Brundage and Mackeracher (1980: 98) further emphasise that past learning experiences of adults are both a helpful resource and an unavoidable hindrance.

It has been my experience that no matter what country a student is from, whether it is the Lebanon, Kampuchea, Poland or Chile, they will in their heart believe that their country's educational system is the best; just as we in Australia believe in 'our way' of teaching and learning. One might want to argue perhaps that Australia produces the finest dentists in the world, Russia the greatest novelists or South America the best poets but to what avail when what we are concerned with now is how to train hairdressers or motor mechanics. The methods by which we reach this end are not so important as the end result. One needs to assess what works best to achieve that optimum result.
Before going any further it is important to state what is perhaps the obvious: that is, the traps inherent in writing any paper with regard to migrants or refugees and using over-generalisations like 'all Vietnamese', or 'all Lebanese' 'do this and don't do that'.

I was once leading a discussion on stereotyping. The group involved consisted of about ten different nationalities. On the board I had written four different but fairly common stereotypes. Two of the examples were particularly unflattering, made up of mostly negative statements like 'lazy', 'values the materialistic', 'eats greasy food', etc. One stereotype was much more flattering and included statements like 'appreciates good food, art and literature', 'values the family' and 'hard-working'. Students were asked to nominate the national group represented by each stereotype. What was interesting is that the majority of the students perceived the most flattering stereotype to be referring to their own cultural group. It seems clear that no assumptions should be made when dealing with any individual or group of students. However, one has to attempt a start somewhere and maybe that can be achieved by drawing out some common threads from experiences. It is necessary to bear in mind that for every example quoted or referred to, there are probably, at least, an equal number of exceptions. No rules are proposed, instead some experiences are offered.

Very generally I have found that the majority of South East Asian students regard the teacher as the source of all knowledge. As one student explained 'First there is God, then your teacher and next come your parents'. One of the hardest concepts for these students to come to terms with is the teacher who admits to not knowing everything. Another situation they often find difficult to deal with is the practical, learning-by-discovery type of session. To many this is a waste of precious learning time because the teacher could simply tell them what the result will be. One needs to remember that for many students their previous experience as learners has been passive. Passive students in this context are those who tend not to contribute to class activities such as discussion or who seem to reticent about contributing ideas or sharing experiences within the group. However, it is important to point out that although they can be classified as passive learners in this sense, one should not underestimate how active they might be as listeners and readers. It is likely that they have come from situations where they have 'received' information from teachers. Rogers (1977: 55) comments on this aspect of adult learning:

Wherever adult education happens there may be a discrepancy between what the students expect and what the teacher proposes to do. The older the students are, the more their previous learning experience was likely to have been 'passive', since they were at school when the emphasis was on teaching rather than learning, and education was regarded as something that was done to you, and not something to which you made a major contribution yourself.

A lot of students will come to classes with the expectation that they will be told exactly how to be a plumber, accountant or whatever, that text books and rules will be supplied and all they need to do is 'learn' the books. And it may well be that this is the best way but it depends, of course, on what the aims and objectives are of any particular training programme. It may be useful to recall here Freire's (1972: 13) point that:

education is cultural action for freedom and therefore an act of knowing and not of memorization.
What one also needs to take account of with such students is that often their esteem for 'the teacher' is so high that they frequently feel they cannot question or indeed even admit to not understanding for fear that this might either insult the teacher or cast aspersions on her/his teaching ability and knowledge. It is here that the skills of the teacher really come into play in the use of questioning techniques. Whilst many students can provide the correct textbook type answer, further questioning sometimes reveals little comprehension of the underlying concepts. This could inhibit the student's ability to transfer knowledge and apply rules in a problem situation.

But what of other national groups? It is not possible nor advisable to try to provide a generalised guide on how to teach Asians, or Europeans or whoever. However, my teaching experience indicates that some general tendencies become evident, without ever being capable of being considered hard and fast rules. For example, many South Americans seem to need and expect more personalised support. This seems to be similar with many southern Europeans too. They appear to value your recognition of them as a person outside the classroom. Possibly they may not be the 'best' student in the class, but they like the teacher to know and acknowledge that they are exemplary parents or children. The reward for the teacher in this situation (and ultimately for the student) is that such students will strive to do their utmost to achieve, in order not to 'let down' the teacher who is regarded as a friend as well as a teacher.

The education system in northern Europe has many similarities to the Australian system, so students from these countries can often seem more able to organise and adapt their previous learning experiences. If they come however from countries that have had minimal exposure to contact with people from radically different cultural backgrounds, they may tend to display an unexpected lack of tolerance or respect for different behaviours. As Claydon points out:

the proliferation of language and cultures carries with it the seeds of misunderstanding and division. (Claydon et al, 1977:86)

On the other hand, many newcomers to Australia originate from countries where there are internal conflicts or international confrontations. Perhaps the resultant turmoil is the reason for their leaving their homeland. Are they likely then to bring these conflicts with them? Will the divisions in war-torn Lebanon be echoed in Australia? How will a Greek Cypriot relate to a student of Turkish descent? Will the left and right wing factions in Chile influence the behaviour of Chilean expatriates in Australia? I find no evidence to suggest that this kind of strife is any more common in our classrooms than expressions of like and dislike among students born and educated in Australia.

As teacher, you will find that migrants and refugees are like any other group of people. Some you will like, some will irritate you beyond belief. There will be the so-called 'slow' learners and others who are quick to grasp every point. They will interact as a group, make friendships and alliances in the same way as any group. And none of this will have very much to do with whether they are Czech or Chinese, Buddhist or Muslim, but more to do with them as persons and the rapport established with you as a teacher and with their peer group.

Perhaps it is pertinent at this stage to look back to the quote used at the beginning of this paper. Whilst acknowledging that every teacher has the responsibility and pressure on them to cover a given syllabus:

Education from now on can no longer be defined in relation to a fixed content which has to be assimilated but must be
conceived of as a process in the human being, who thereby learns to express himself, to communicate and to question the world, through his various experiences, and increasingly - all the time - to fulfil himself. (Unesco, 1972:143)

I believe that had that particular language teacher referred to on the first page taken some time in the initial lesson to discuss with the group not only their expectations but also the teacher's expectations of them, then this woman may not have dropped out of classes. Discussions could have included methodology and approaches as well as course content. I have found it most useful to have discussions at the first meeting I have with students I'm teaching. I ask them what they perceive as their learning needs and then try to adapt my programme to meet those needs. I outline to them the objectives of the course and find that this tends to create a feeling of learning security amongst the students. I tell them my expectations of them as students and encourage them to voice any learning problems they might have by saying that the aim is for them to learn, I'm not trying to hide the answers from them because if they fail as students then I share that failure as a teacher.

It seems essential to begin any training course by acknowledging who the trainees are, where they are from and what positive contributions they can make to the teaching/learning situation, for:

the adult learner needs to feel his past experience is respected and valued by others. When it is not valued, he may feel devalued as a person. (Brundage and Macheracher, 1980:98)

For instance, I recently taught a group where two students were way ahead of the others because of their prior knowledge and experiences. I was concerned that they might become so bored that they would drop out. At the other end of the scale were two others who were really struggling to keep up with the class. I tried several approaches: the two advanced students were asked to take over role of teacher to the group for part of some sessions. This meant that they had to prepare mini-lessons and besides this further developing their communication skills, it also acknowledged their expertise. Another useful strategy is to have private study time where students work at their own pace and within their own capabilities. The slower students are thus relieved of what otherwise would be the continuous pressure on them to compete and to keep up with the group. After all, no one likes to be last or 'bottom' of the class and certainly no one should be made to feel this way. In order to have some control I have designed a learning contract pro-forma. Prior to private study sessions students write what they intend to do in the time. At the end of the session they record what they actually have achieved. Follow up by the teacher is important here. Again an additional advantage of this system is that the teacher is able to devote more time to individuals when and where needed.

Designing and teaching a course for a group of students from diverse cultural backgrounds is a difficult and complex task. Ideally the course should meet the individual needs of all the trainees and take proper account of their previous learning histories.

One thing you can be sure of - the Australian way is best - but that's only if you're Australian, of course!
MODULE VI
MODULE VI

POLICY MATTERS

This module contains:

1. Aims and Objectives

2. Background Reading
   "TAFE Multicultural Education Policy"
   NSW 1983

3. Suggested Activities

4. Resources

   Handouts:
   . Guidelines for Policy
   . Objectives
   . Strategies for Meeting Objectives

   1. Awareness of Services and Community Involvement
   2. Equity of Access to Services
   3. Culturally Appropriate Services

   Overhead Master:
   . "TAFE's Objectives"

5. References
1. **AIMS AND OBJECTIVES**

The main aim of this module is to assist participants in gaining a broader perspective on the issues which relate to the participation of N.E.S.B. students in mainstream TAFE study. The module focuses on the principles which underpin multicultural policy and the ways in which these principles can be translated into objectives for TAFE. The module provides participants with an opportunity to discuss some strategies for the implementation of these objectives.

In discussing these strategies, the participants will be able to:

- develop a greater awareness of the need for systemic change in order to provide N.E.S.B students with equality of access to and participation in mainstream TAFE. This involves a broadening of perspective:- from an examination of the needs of N.E.S.B students in the classroom to examining the response of TAFE Schools and Colleges towards identifying and meeting the educational needs of the multicultural community.

- discuss the implications of a multicultural policy which is set within an Equal Opportunity legislative framework.

- develop a greater awareness of the importance of policy in supporting themselves as teachers in their work with N.E.S.B students.

- discuss a range of strategies by which the objectives of policy can be achieved. As an adjunct to this, participants will be aware that, regardless of the strategies which policy may dictate, the range of possible strategies is large and that changes towards more appropriate learning priorities can be made at all levels - as a 'bottom-up' and not only 'top down' initiative.

- make decisions about action which they can implement after the training session. This module is designed to provide participants with the opportunity to make a commitment to some follow-up action.
3. Suggested Activities

3.1 Materials

Handouts in multiple copies - each participant should have 5 pages (see masters).

Overhead transparency = 'TAFE Objectives'

3.2 Procedure

3.2.1 Introduce this module by linking it with the previous module which was examining classroom practice. Explain that if the needs of NEBS students are to be met so that they can participate equally in mainstream TAFE courses, then changes need to be made in the way in which TAFE provides its services. This means changes to the system - from publicity for courses, selection procedures, support services, assessment procedures, course materials and so on, in addition to previously discussed effective classroom communication. Every teacher has some responsibility in these areas.

3.2.2 Hand out Page 1 "Policy Matters" which sets out guidelines for TAFE policy. Note that Equal Opportunity legislation makes it mandatory that there is no discrimination on the grounds of sex and race.

Ask participants to think about how these guidelines could be translated into objectives for action.

3.2.3 Show overhead 'TAFE's Objectives'. Explain terms which may need clarification - access, mainstream, equity, ESL, ethnicity.

Take each objective in turn and brainstorm ideas from the whole group on the barriers which currently exist to inhibit the achievement of these objectives.

3.2.4 Hand out Pages 2, 3, 4, and 5 of notes. Divide the whole group into 3 groups. Ask each group to work with one of these objectives, using the handouts as guides. Any barriers which were discussed and are not listed should be added.

The task of each group is to discuss and record strategies which are necessary to reduce or remove these barriers.

3.2.5 Ask each group to report to the whole group on their discussions. Participants can record the suggestions of other groups on their own handouts.
3.2.6 Conclude the session by summarizing the day's activities. Select some of the suggestions for follow-up action and reinforce the need for individual commitment.

Remark to Trainers

It is not necessary that participants discuss all the barriers listed. They may choose to work on one or two only and to develop some detailed strategies for their own School or College. The important aspect of this module is that it should provide participants with clearer ideas about what they can do to create change and a commitment to that change.
Whist as yet there is no S.A. TAFE Multicultural Policy, there are a number of principles which are generally recognised as being the foundation stones on which policy will be developed. These principles reflect the philosophy that TAFE has a responsibility to offer educational opportunities to all sectors of the Australian community and to ensure that such provisions meet the educational needs of a multicultural clientele.

Principles to be incorporated into Multicultural Policy, include:

1. That there is an acceptance of the cultural diversity which exists within the South Australian community - that is, an acceptance of the demographic realities.

2. That Equal Opportunity not only provide an avenue for redress of individual experience of discrimination but provide an enabling/empowering framework in which the rights of people of N.E.S.B. to equal treatment and consideration are asserted.

3. That Multiculturalism must emphasise a positive contribution from diverse ethnic communities not just the deficits of difference and "remedial" actions.

4. That essential elements be:
   4.1 The acceptance of affirmative actions to redress systemic discrimination in the past.
   4.2 The acceptance of equal opportunity as not being about sameness but a recognition of particular differences and provision to meet special need.
   4.3 An emphasis on outcomes as well as participation.

5. That two major thrusts be
   5.1 Inclusive curriculum - a long-term accommodation to and incorporation of the life experiences of people of N.E.S.B. (and others).
   5.2 Special measures - such as targeted courses, places and support services to ensure equality of outcomes and increased levels of participation by the client group.
To ensure that people from NESB participate equally in 'mainstream' TAFE courses i.e. in educational programs which are offered as standard courses, TAFE has to address three clear objectives. These are:

1. To ensure that all ethnic groups in the community are aware of the services TAFE provides and the opportunity available for community consultation (e.g. on advisory committees).

2. To ensure that there is equity of access to TAFE services.

3. To promote services which are culturally sensitive and appropriate to a multicultural clientele.

Let us briefly examine the barriers which currently exist to meeting these objectives and record some strategies which can go part of the way to breaking down these barriers and achieving TAFE's commitment.
STRATEGIES FOR MEETING OBJECTIVES

1. **Awareness of Services and Community Involvement**

<table>
<thead>
<tr>
<th>BARRIERS</th>
<th>STRATEGIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The lack of bi-lingual course information.</td>
<td></td>
</tr>
<tr>
<td>2. The lack of recognition of the need for bi-lingual Information Officers /Student Services Officers.</td>
<td></td>
</tr>
<tr>
<td>3. The inadequate use of ethnic radio and press for publicity.</td>
<td></td>
</tr>
<tr>
<td>4. The limited extent of minority ethnic representation on Program committees, working parties etc.</td>
<td></td>
</tr>
<tr>
<td>5. The limited extent of consultations with migrant business people.</td>
<td></td>
</tr>
<tr>
<td>6. The lack of systematic collection of data to identify particular community language groups in need of special services.</td>
<td></td>
</tr>
<tr>
<td>7. The lack of formal liaison between special migrant services and programs (e.g. AMES) and mainstream programs.</td>
<td></td>
</tr>
</tbody>
</table>

8.                                                                                                        

9.                                                                                                        

10.                                                                                                       

**STRATEGIES FOR MEETING OBJECTIVES**

2. **Equity of Access to Services**

<table>
<thead>
<tr>
<th>BARRIERS</th>
<th>STRATEGIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. English language difficulties for some students.</td>
<td></td>
</tr>
<tr>
<td>2. Inadequate child care facilities.</td>
<td></td>
</tr>
<tr>
<td>3. Some students with lack of prior educational attainment.</td>
<td></td>
</tr>
<tr>
<td>4. Student misunderstanding of courses and career options.</td>
<td></td>
</tr>
<tr>
<td>5. Admission procedures which rely heavily on written English.</td>
<td></td>
</tr>
<tr>
<td>6. Selection procedures which have implicit cultural and/or linguistic bias.</td>
<td></td>
</tr>
<tr>
<td>7. Student reluctance to participate in formal and/or institutionalized instruction.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
STRATEGIES FOR MEETING OBJECTIVES

3. Culturally Appropriate Services

<table>
<thead>
<tr>
<th>BARRIERS</th>
<th>STRATEGIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lack of information on NESB students background, and previous educational experiences</td>
<td></td>
</tr>
<tr>
<td>2. Lack of information on NESB student's overseas qualifications and previous employment situations</td>
<td></td>
</tr>
<tr>
<td>3. Inadequate number of staff with bi-lingual skills.</td>
<td></td>
</tr>
<tr>
<td>4. Inadequate use of bi-lingual teaching strategies to promote access to vocational courses.</td>
<td></td>
</tr>
<tr>
<td>5. Inadequate procedures to review existing courses for cultural and linguistic bias.</td>
<td></td>
</tr>
<tr>
<td>6. Inadequate staff development training programs in cross-cultural counselling, cultural awareness and cross cultural communication skills development.</td>
<td></td>
</tr>
<tr>
<td>7. Assessment procedures which emphasise language skills by relying on written English expression.</td>
<td></td>
</tr>
<tr>
<td>8. The lack of language support for NESB students in all courses.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
</tbody>
</table>
TAFE'S OBJECTIVES

1. To ensure that all ethnic groups in the community are aware of the services TAFE provides and the opportunities available for community consultation.

2. To ensure that there is equity of access to TAFE services.

3. To provide services which are culturally sensitive and appropriate to a multi-cultural clientele.
5. **References**

Clearinghouse on Migrant Issues (CHOMI)  

Hawke G and Suiet R  

Jakubowicz A  

Liffman M  

TAFE Board  
TAFE
Multicultural Education Policy

N.S.W. - Department of T.A.F.E.
1983.
The Department of TAFE, as the major provider of postsecondary education in NSW, is committed to meeting the challenge of serving educational needs within a multicultural society.

The belief that such a society has much to offer in the way of enriching the education process forms the basis of this policy.

It reflects TAFE's intention to work with the diverse interests, talents and skills existing in a multicultural society.

Consequently, all levels of decision-making in TAFE will cooperate in developing strategies which are sufficiently flexible to identify and respond to changes and the corresponding educational needs.

The development of policy in this area is therefore dynamic and subject to the processes of change.

PRINCIPLES

The principle of multiculturalism recognises, accepts and values the diversity of cultural, racial, religious and political origins of women and men living within the Australian community. It is based on the recognition that diversity within Australian society enriches and enhances the life options available to its people.

To translate this principle into practice, it is necessary to make provisions for everyone involved in the education process — learners, teachers, support staff and administrators.

Educational practice in a multicultural society acknowledges that for cultural, socio-economic, historical and linguistic reasons, men and women from other than Anglo-Australian backgrounds face barriers which make it more difficult to fully realise their educational potential.

Women from ethnic minority groups are particularly disadvantaged by such barriers. TAFE would seek to ensure that its activities are consistent with the Government's equal opportunity and anti-discrimination policies.

The multicultural aims of education in and for a multicultural society are:

- to enhance awareness and sensitivity of individuals and understanding of and between diverse groups within that society;
- to both utilise and extend the student's existing range of knowledge and skills by breaking down linguistic barriers to educational opportunity;
- in meeting the challenge posed by these aims, TAFE must further develop approaches, programs and services which actively build trust and mutual respect throughout the Australian community.

PRACTICE

TAFE has a commitment to the principles on which this policy rests and to work towards their implementation.

Successful implementation of this policy requires an organisational flexibility which will be evidenced in:

- encouragement of increased participation of students from non-English-speaking backgrounds in vocational and non-vocational programs;
- the development of programs to heighten intercultural understanding for all students;
- the development and evaluation of bilingual, multilingual and community language methods of teaching;
- provision of programs designed for women from non-English-speaking backgrounds;
- the design and implementation of programs to meet the special needs of youth, the long term unemployed and third age learners from non-English-speaking backgrounds;
- the provision of appropriate support services, with special reference to provision of adequate child care;
- the provision of retraining programs for redundant workers from non-English-speaking backgrounds;
- the expansion of Community Language and English as a Second Language programs, with special reference to English for Specific Purposes;
- the extended provision of bridging and access courses for people from non-English-speaking backgrounds;
- increased individual counselling and advisory services, including those for referral to other appropriate programs and for assessment of overseas qualifications;
- a review of the process of student selection and enrolment to facilitate entry irrespective of cultural or language background;
- increased attention being paid to the recruitment of staff from non-English-speaking backgrounds and the provision of staff development programs appropriate to an understanding of multiculturalism and strategies for its implementation.

PARTICIPATION

Participation on course advisory committees, staff selection committees, college committees, district councils and the NSW Council of TAFE will reinforce this consultation in accordance with Government policy aimed at the provision of equal opportunity.

The effective carriage of this policy will be facilitated through the establishment of a TAFE Multicultural Education Unit and a TAFE Multicultural Education Advisory Committee.
What it means . . .

DEFINITIONS

The philosophy of multiculturalism: This is a philosophy based on the recognition that people living in and contributing to Australia come from a great number of different racial, cultural, linguistic, religious and political backgrounds. The State and Federal Governments' public commitment to multiculturalism, if only recognizes the positive value of diversity but actively promotes it within the context of a shared commitment to Australia's existing democratic processes.

Multicultural education: An abbreviated description of a range of educational practices devised or modified to meet the needs of women and men living in a multicultural society. Different target groups both of English and non-English-speaking backgrounds living in such a society require the development of programs relevant to them.

Ethnicity: A shared set of cultural, historical and linguistic traditions, characteristic of each individual, indicating that individual's sense of belonging to a particular group.

Community Languages: These are languages used on a day-to-day basis by family or community groups within Australia. English, also a community language, is recognised as Australia's national and official language.

Bilingual/multilingual Education: Education in which the communication with the learner is enhanced by the utilisation of one or more languages with which the learner is familiar, in conjunction with English, as the medium of instruction.

English as a Second Language: English which is acquired by Australian residents whose community language is not English but who also need to communicate in English as the national and official language of Australia.

English for Specific Purposes: English which specifically addresses the vocational or further education needs of individuals for whom English is a second language.

Second stage learners: Those learners who identify themselves as having acquired enough English as a second language to be able to communicate adequately on a day-to-day basis but who require additional help in reading, writing and formal English.

Third age learners: This term refers to Australian residents whose special needs as learners are related to their age, physical ability and previous educational experience. Third age learners from non-English-speaking backgrounds might lack previous formal educational experiences and might be illiterate both in English and their community language. They have particular needs for an accessible and supportive learning environment.

Equal opportunity: Government policy that ensures the right of students to participate equally in all education programs irrespective of sex or racial, cultural or linguistic background.

Affirmative action: Programs and strategies designed to redress past discrimination and thus to achieve equal opportunity goals effectively and in a reasonable period of time.
RECOMMENDATIONS ON TAFE MULTICULTURAL EDUCATION POLICY

The following recommendations were submitted by the Working Party on the Development of Multicultural Education Policy in TAFE for the consideration of the Director-General. They are designed to build upon the initiatives already undertaken in the Department and to provide a framework for implementation of the Multicultural Education Policy by extended or new provision.

These recommendations may be used as working documents by Departmental staff involved in such implementation.

1 Community languages

TAFE's commitment to community language study will be demonstrated by giving a high priority to the following recommendations.

1.1 That community language study be broadened within TAFE by:
(a) developing and promoting basic community language programs for individuals who need to function as users of that community language for family, neighbourhood and community reasons.
(b) developing and promoting vocational programs to an adequate communicative competence required for specific public contact vocations, e.g. health workers, interviewers, counter staff, librarians, union representatives, welfare workers and personnel staff.
(c) developing and promoting preparatory community language programs to enable graduates to qualify for:
(i) Community Language Allowance Scheme (CLAS)/Linguistic Availability Performance Allowance (LAPA), and/or
(ii) Level I interpreter course entrance
(d) developing and promoting interpreter courses at appropriate levels in a wide range of community languages.
(e) extending the range and level of community languages available.
(f) developing and promoting vocation specific and industry-specific community language programs.

1.2 That the study of community languages encompass both majority or traditional languages and minority languages.

1.3 That TAFE libraries extend their community language materials to serve these courses, and to provide a range of materials with particular emphasis on those produced both by Australians of Aboriginal and non-English-speaking backgrounds, in order to encourage learner autonomy in community language study.

1.4 That multilingual approaches to teaching be recognised as valid and desirable options in TAFE programs.

1.5 That community languages be used as the medium of instruction for other TAFE programs where English language competence is not an essential factor or as the first stage in a transitional multilingual approach.

1.6 Maintaining community language programs for self-expression and cultural appreciation provided that local consultations are held with other adult education organisations (e.g. WEA, Board of Adult Education) to avoid unnecessary duplication of content, style and structure of programs.

1.7 Developing alternative strategies such as self-access and distance learning approaches.

2 English as a Second Language

2.1 That TAFE should co-operate with communities and appropriate agencies, including the Adult Migrant Education Service (AMES), in providing services that will enable access for all permanent residents of non-English-speaking backgrounds to programs that will allow them the opportunity to achieve competence in English.

2.2 That such co-operation should seek to establish a complementary provision of a range of programs designed to meet the needs of students in content, style and structure of programs.

2.3 That such co-operation should seek to ensure that a geographic area is well serviced by programs which meet local or broader demand.

2.4 That such co-operation should be achieved by
(a) the establishment of procedures for regular consultation at all levels between TAFE, AMES and other services and organisations involved in the education of people from non-English-speaking backgrounds, and
(b) the development of procedures for disseminating course information and referring students across services and systems.

2.5 That such co-operation be encouraged to achieve
(a) continuity of learning opportunities,
(b) optimal use of available resources, and
2.3 That the study of English as a Second Language be broadened within TAFE through a needs-based approach which is equally aimed at men and women by
(a) developing industry — specific English for Specific Purpose programs that directly assist people from non-English-speaking backgrounds gain access to and improve their chances of success in vocational programs,
(b) extending the range of programs offered at more advanced levels to meet the needs of students beyond the provision of the Adult Migrant Education Service,
(c) developing language-based bridging programs that will assist students from non-English-speaking backgrounds intending to enrol in vocational or continuing education programs or requiring an orientation to Australian work practices,
(d) developing language-based access programs that will assist students from non-English-speaking backgrounds become more aware of their educational options and gain skills necessary to enter new or existing programs with increased competence,
(e) developing language-based access programs that will assist students from non-English-speaking backgrounds become more aware of their occupational options and increase their skills in seeking work,
(f) developing a specialisation in the basic education needs of second-stage English language learners through TAFE’s Division of Basic Education and Individual Learning Centres,
(g) exploring flexibility in the provision of bridging and access program structures including distance learning, self-paced learning and intensive workshops,
(h) developing further relevant English programs which specifically cater for the social and educational needs of unemployed people from non-English-speaking backgrounds.

2.4 Urgently review the process by which TAFE assists those from non-English-speaking backgrounds to determine the adequacy of their English proficiency to benefit from enrolling in a particular course so that an appropriate and systematic procedure for counselling and referral can be adopted.

3.3 Recognise the special disadvantages and needs of women from non-English-speaking backgrounds and develop further strategies to ensure that these women have more effective access to TAFE services.

3 Overcoming barriers to access

TAFE has recognised for some years the need to promote the participation of students from non-English-speaking backgrounds in its programs. One significant strategy has been through the Outreach project and, while this will be continued and extended, a more diverse approach to access will be developed.

This will require TAFE to

3.1 Place more emphasis on ‘face-to-face’ advice and personal interview to more effectively assist potential and current students from non-English-speaking backgrounds make informed decisions about their educational needs.

3.2 Develop a range of information services, including advertising, news releases, publications, audio-visual aids, which routinely utilises community organisations and the community language print and electronic media, in addition to existing channels of disseminating information to ensure that people from non-English-speaking backgrounds have access to information about TAFE programs and services.

3.3 Ensure that colleges adopt, where possible, a flexible approach to timetabling and to patterns and modes of attendance, in order to cater for diverse work patterns, eg shift workers and those students responsible for the care of young children.
4 Staffing Implications

3.11 Ensure that colleges use a broad range of locations for programs, including community centres and workplace premises.

3.12 Develop new procedures, including audio-visual programs, for introducing students from non-English-speaking backgrounds to college libraries, health and amenities services and counseling provision.

3.13 Ensure that library services adopt a flexible approach to the breadth and display of materials relevant to the needs of students from non-English-speaking backgrounds.

3.14 Establish a resource panel to develop a list of core materials, print and non-print, to be sent to each college library to assist students from non-English-speaking backgrounds to increase multicultural awareness among staff and students.

3.15 Ensure that, where a college services a community with a high proportion of non-English-speaking residents, the student counselling and amenities services reflect the needs of the community by the provision of multilingual information, signs, orientation material and bilingual enquiry staff.

3.16 Use student assessment procedures that minimize cultural or linguistic bias.

3.17 Further develop, implement and publicise procedures to assist students from non-English-speaking backgrounds to meet student assessment requirements where the language component is not an essential factor in assessing vocational competence in a subject.

3.18 Establish a Multicultural Education Advisory Committee, convened by a senior member of the Department, with broad membership from ethnic community organisations and from other services involved in adult multicultural education, balanced by representation across TAFE programs and services, that meets regularly to advise TAFE on its implementation of multicultural education.

4.1 That there is a need for a Multicultural Education Unit in TAFE.

4.2 That the majority of increase in staffing will be in college-based positions rather than at Head Office and will be related to regional needs.

4.3 That the position of Head of the Multicultural Education Unit be:
   (a) at appropriate status and conditions within the Education Commission;
   (b) substantively established and permanently filled;
   (c) concurrently advertised externally and internally.

4.4 That the positions of coordinator of the Multicultural Access Centre and of Assistant Head of the Multicultural Education Unit be:
   (a) at appropriate status and conditions within the Education Commission;
   (b) substantively established and permanently filled;
   (c) concurrently advertised externally and internally.

4.5 That the functions of the Multicultural Education Unit should include:
   (a) co-ordinating the development of multicultural education and ongoing policy review in TAFE;
   (b) liaising with officers at all levels of the Department, other Government departments, community groups, employers, unions, ethnic welfare and other educational systems;
   (c) consulting with other sectors of TAFE regarding the implementation of multicultural education policy;
   (d) providing a focus within TAFE for the expression of the educational needs and interests of students and communities of non-English-speaking backgrounds;
   (e) co-ordinating the development of initiatives in multicultural education practice which are outside the brief of a single School or other TAFE structure, including the efficient operation of the Multicultural Access Centre;
   (f) representing the area of multicultural education on TAFE committees;
   (g) co-ordinating the expenditure of special funding allocated to the area of multicultural education;
   (h) researching and monitoring information concerning developments in multicultural education;
   (i) providing executive support to the Multicultural Education Advisory Committee.

4.6 That the functions of the Multicultural Access Centre should include:
   (a) professional advice for all TAFE staff on aspects of multicultural education;
   (b) active dissemination of information concerning multicultural education;
   (c) community reference point;
   (d) identifying networks and actively promoting information exchange;
   (e) resource display covering video and film material, A/V kits, ESL resources, subject-specific resources, self-access materials, etc., and the promotion, acquisition and distribution of those materials through its own resources and those of the TAFE library systems;
   (f) development and adaptation of learning materials relating to multicultural education;
   (g) duplication and distribution of learning materials;
   (h) assessment and evaluation of materials;
   (i) devising staff development programs in the areas of multicultural education;
   (j) location for community meetings; seminars, visits, etc.

4.7 Recruitment

Recruitment Principles

4.7.1 That a willingness to implement TAFE multicultural education policy be a prerequisite for recruitment of all TAFE staff.

4.7.2 That Objectives Three of the TAFE EEO Management Plan, Evaluation of the need for identified bilingual positions, be given increased priority during 1983.
4.7.3 That TAFE ensure that people from non-English-speaking backgrounds are made aware that pre-service teaching qualifications are not a prerequisite for recruitment into the TAFE teaching service.

4.7.4 That special provisions be developed to facilitate recruitment of staff from non-English-speaking backgrounds, including pre-recruitment procedures and bridging programs where appropriate.

4.7.5 That there is a need to allocate additional resources to student services, including counselling, with specific responsibilities to assist people from non-English-speaking backgrounds. Such personnel should be bilingual and possess special skills and sensitivity in working with people from non-English-speaking backgrounds and should be located in colleges with a high proportion of such students.

4.8 Teacher education

4.8.1 That programs aimed at increasing cross-cultural skills and awareness of cultural diversity should be part of the core curriculum for all TAFE teachers undergoing initial teacher education.

4.8.2 That all TAFE teachers undergoing initial teacher education undertake team teaching methods and teaching strategies for the management of a multicultural classroom as part of the core curriculum.

4.8.3 That all TAFE teachers undergoing initial teacher education who have adequate proficiency in a community language be given access to, and encouraged to take, options within their training program on multilingual and community language methods of teaching, including team teaching.

4.8.4 That all TAFE teachers undergoing initial teacher education who have limited proficiency in a community language be given access to, and encouraged to take, options within their training program to further study of that community language.

4.8.5 That special provisions be developed as required to assist those TAFE teachers undergoing initial teacher education who are from non-English-speaking backgrounds.

4.9 Staff Development

4.9.1 Formal programs through the Staff Development Division

4.9.1.1 That multicultural education principles be integrated into general staff development activities wherever possible.

4.9.1.2 That the Head of the Multicultural Education Unit organise a series of workshops during 1983, to increase awareness of potential development in English for Specific Purposes by:

(a) teaching schools; and
(b) colleges located in areas of high demographic density of people from non-English-speaking backgrounds.

4.9.1.3 That additional general staff development programs be developed and piloted during 1983 on:

(a) increasing cross-cultural skills and communication within the classroom;
(b) developing teaching strategies to deal with situations of cross-cultural and racial tension in the classroom;
(c) multilingual teaching: aims, objectives and techniques;
(d) helping students from non-English-speaking backgrounds;
(e) communicating with non-English-speaking people;
(f) expanding the role of ESL teachers in working with other schools.

4.9.1.4 That an additional staff development program be developed and piloted for student counsellors on:

(a) awareness of other education systems;
(b) use of interpreting services;
(c) cross-cultural counselling techniques;
(d) widening referral networks;
(e) methods of assessing English proficiency.

4.9.1.5 That a staff development program be developed and offered to TAFE employees who receive CLAS allowance to increase their interpreting skills and other relevant skills.

4.9.1.6 That a staff development program be developed and offered to TAFE library staff to explore more appropriate procedures and materials to assist students from non-English-speaking backgrounds and to support developments in multicultural education.

4.9.1.7 That staff development programs be mutually available to TAFE ESL teachers and AMES teachers wherever appropriate, on a joint funding basis.

4.9.1.8 That TAFE provide encouragement to teachers who wish to increase their community language proficiency.

4.9.1.9 That the Multicultural Education Unit should actively seek input from TAFE staff on extra staff development needs.

4.9.1.10 That sufficient staff development funds be allocated to permit these developments.

4.9.2 Informal approaches

4.9.2.1 That the Multicultural Education Unit set up a network for TAFE staff to promote support for and exchange of ideas related to multicultural education policy and practice.

4.9.2.2 That all TAFE college libraries house and promote a collection of educational material relevant to the development of multicultural education.

4.9.2.3 That the Multicultural Education Unit through its Multicultural Access Centre be available to assist all TAFE staff.

4.9.2.4 In the areas of student amenities, recreational facilities and personal counselling, cross-cultural understanding and tolerance between people from different backgrounds be actively encouraged.
Mainstreaming Multicultural Education: Credibility or Tokenism?

A great deal has been written in recent years about issues of access and equity to educational opportunities for migrants of non-English speaking backgrounds (NESB). The educational needs of migrants and the barriers that confront them are well documented in a range of publications. For example: the AMEP Review of 1985, the ALMA Report on Young Migrant people and access to labour market programmes.

The many reports of studies have not only added considerably to our knowledge and understanding of the difficulties that confront migrants in the pursuit of educational and vocational goals but have helped consolidate much of the experience of being a migrant in the Australian community and the responses of the educational systems to them.

In this paper, tempting though it is, I do not propose to outline yet again the myriad of issues that affect NESB migrants in gaining access to, and participating in, educational systems. These are well known and I do not believe that such an exercise would be particularly fruitful. Instead, I propose to outline a range of issues that may be relevant to providers of educational programmes to the community.

To begin with, an outline of the problems that migrants experience in gaining access to educational opportunities would not only be concerned with one issue and therefore ignore the substance of the issues involved, but would run the risk of placing migrants in an unfair position of being seen as the ones who have “problems”. To the extent that NESB migrants have “problems” they are also the problems that confront the Australian education systems. Migrants are an integral part of the constituency of the various educational systems and not a peripheral concern to be tolerated and catered for until such time as they may gain the necessary skills and/or credentials to enter the “mainstream” courses into whose design and conduct their input is at best limited.

“DEFICIT” OR RIGHTS MODEL?

Much of the debate on migrants and education is based on a “deficit” model which is concerned with gaps and wants rather than rights. In keeping with the deficit model, the responsibility for entry to “mainstream” courses or educational opportunities rests with migrants. That is, they are required to make the necessary adjustments in order to fit into educational programmes which are set “a priori” and in this instance are viewed as neutral and free of cultural bias.

Mostly educational organisations reject this model and have adopted a rights model. The TAFE system is one such organisation which affirms the migrants’ right to equal educational opportunities according to its Multicultural Policy. But is the adoption of a rights model, even one that is enshrined in policy, sufficient to ensure that the rights of migrants to equal educational opportunities are translated into concrete actions? There is a considerable difference between ideals and intent and the actual reality. There remains a great deal that needs to be done and many issues that require exploration, resolution and translation into definable actions which spell out clear and attainable educational outcomes. Fundamental to this endeavour is the acceptance that every individual within educational organisations has a responsibility to target and meet the educational requirements of migrants along with every other group in the community e.g. young people, women, the disabled, etc. This would place the responsibility for migrants where it properly belongs – the organisation as a whole rather than on the “token” migrant personnel one so often finds is the case. That there is need for expert or specialist input to support the personnel of organisations involved in educational programme provisions, is beyond doubt. However, the migrant
or multicultural "specialist staff" should not come to constitute the sole response of those organisations to migrants with the attendant high expectations on those staff members to deal with "migrant problems". This situation, which is not altogether rare, raises questions about the seriousness of those organisations in according migrants equal rights to, and in, educational opportunities.

If provisions for migrants of NESB are to represent more than a token gesture and are to achieve the credibility that they ought to have, a good deal of work is required supported with the necessary resource allocations and/or re-allocations. If staff are to be able to provide educational programmes to a multicultural community for example, then clearly they need to be supported to develop the required skills and need to be provided with the clarity of perspectives, structures and necessary resource materials required to meet the presenting educational needs.

MAINSTREAMING

"Mainstreaming" is a concept that is frequently used in relation to NESB migrants. It is possible to identify three ways in which it is used:

(a) a destination, that is the target which may represent a broad range of educational and vocational opportunities or options that may exist for people generally, but which may currently be perceived to lie beyond the reach of people of migrant background that one may be working with. This view does not include a close scrutiny of what the so called mainstream system actually offers and whether this is relevant or appropriate to the needs of the migrants concerned.

(b) a process that outlines the steps that need to be taken in the form of strategies, programs, services, all of which are designed to prepare people of migrant background for entry into courses available to the wider community. Therefore the programs that are designed to fulfil this role concentrate on enabling migrants to develop the particular skills and competencies to enable them to meet the entry requirements to courses of their choice and to possess skills and knowledge of those courses. Integral to this view is the perception of a want or a lack in the student and the distance that needs to be bridged. If the student of migrant background is to have the same educational and vocational opportunities which are available to the wider community, as well as this, this view contains an implicit acceptance that the existing educational structures and programs are appropriate to the needs, rights and aspirations of people of migrant background. Often the push is towards assisting them to change so as to fit into the available courses and there is rarely any effort put into changing the courses and structures themselves.

(c) a goal or a desired state based on, and in keeping with, the meaning of multiculturalism and the issues that this encompasses. Very generally, multiculturalism includes issues of cultural needs as well as issues of class relationships, of gender, of political power centring on the rights of each individual in our community to express his or her cultural identity in his or her terms and to participate in the creation of their social reality unencumbered by the constraints of the dominant culture. From this viewpoint "mainstreaming" is not just an issue of access and equity but also an issue of challenging and changing the rules and the structures and operations of the educational system. It is not an assimilationist view that requires people to change themselves to fit into the mainstream systems but rather seeks to change the mainstream structures themselves. Set in this way mainstreaming means taking a whole range of steps and actions to address structural barriers as well as issues that relate to practices, programs and policies that commonly combine to form a barrier to access and have the effect of devaluing the migrant experience.
Given what has been said already I would like to restate that the primary responsibility for developing strategies of mainstreaming and the taking of the necessary steps for their implementation rests with the education systems concerned and not the migrants. In seeking to respond to the needs of migrants they (education systems) need to have:

- a multicultural policy which should contain clear statements of commitment to the principles of multiculturalism and equal rights to and in educational opportunities and an indication of issues or tasks to be addressed - to make this a reality with a time line that indicates time of commencement of action, and anticipated time of completion.

- mechanisms and structures consisting of representatives of the education system concerned, other relevant organisations and representatives of the migrant communities, to be engaged in and to oversee the development and implementation of initiatives arising out of the multicultural policy.

- a budget or resource allocation to ensure that initiatives taken can be properly resourced.

INFORMATION AND RESEARCH

If education for a multicultural society is to be a reality, clearly one area requiring attention is that of information and research. From what has already been said, research should not seek to enumerate the problems encountered by migrants but should be clearly directed forwards resolving the issues confronting them. Such research should seek to clarify the factors that make up the migrant identity; it should seek to identify which sectors of the migrant communities are currently targetted by the particular education system and which sectors are currently not targetted; and it should seek to clarify the factors that affect the interaction between the education system and migrants.

1. In relation to issues pertaining to the migrant identity it is paramount that providers of educational programmes are able to identify in specific terms the factors involved. Some of these are:
   - ethnic belonging
   - culture
   - language and communication skills
   - experience of education and level of education
   - experience of resettlement (including the significance of the migration experience e.g. being a refugee and the migrant experience since arrival in Australia)
   - whether first or second generation

   Interwoven with these are factors such as:
   - class
   - gender
   - age
   - ability/disability

   and the combinations in which these factors occur.

2. Information and research is required in order to identify what groups of migrants are currently targetted and not targetted by the particular education system, or provider and what educational needs are currently being catered for and what needs are not catered for and why.

3. Research and detailed analysis is required to identify the issues and factors that affect and influence the interaction between migrants and the education system.
In broad terms, these issues can be grouped into two categories:

- issues arising out of the migrant identity and experience;

and

- issues that arise out of the structure, orientation and practices of the particular education system.

In relation to the latter it is very important to identify what the particular educational organisations or systems orientation to migrants is. For example, it is possible to identify several types of organisations in terms of their orientations:

(i) organisations which are ethno-targeted and assimilationist. This type of organisation recognizes that its constituency contains immigrants who are different and has in place a range of strategies designed to reach them and address their educational needs. Yet it is assimilationist in that it requires migrants to comply with its goals which are not the subject of change and are treated as a given.

(ii) organisations and/or sections of organisations which are assimilationist and universal. They are universal in that they have a responsibility to provide educational programmes for the community as a whole. And yet they are also assimilationist in that they assume a monocultural set of values, system of beliefs, educational goals, means of attainment, behaviours, modes of learning and so on.

(iii) organisations or particular sections which are “mainstreamed” within the above definitions (c). These organisations recognize and accept that they provide educational opportunities for migrants and affirm the right of migrants within the framework of a multicultural Australian community to participate and make decisions in the setting of educational goals and objectives and the means that are to be used to achieve them taking into account issues of ethnic identity and experience.

Similarly research aimed at examining the structure of particular organisations or the education systems would be most useful. The organisations and the power relationships within these organisations and the organisational priorities have wide-ranging implications, for the nature and amount of educational provision. Their examination would yield useful data for overcoming structural barriers to educational provisions for migrants. The practices of a particular education system or provider require close examination as to their impact/effect on migrants.

For example, the type of people employed, their training and skills have a direct bearing on the interaction and the quality of that interaction. Furthermore the techniques and styles involved in face to face interaction also influence significantly the way the service is delivered and experienced. The communication strategies used and the ways in which educational organisations seek to establish their clientele are a further dimension to this.

The issues that have been raised thus far are complex and require urgent attention if equal rights to educational opportunities for people of migrant background are to be fully realized. Fundamental to such action is the recognition that migrants are an integral part of the community and of the education system constituency. The limited responses to addressing the gaps and limitations that exist in current provisions not only deny migrants their rights to equality of access and to equality of educational outcomes but also deprive educational providers from gaining invaluable insights about the migrant identity and experience and the opportunity to develop new and creative responses to them.

Erik Lloga
Community Education Worker, VOC
MODULE V11

WRITING PLAIN ENGLISH FOR THE MULTICULTURAL CLASSROOM

This module contains:

1. Aims and Objectives

2. Background Reading

   Mealyea, Robert  "Reading: The Role of the Trade Teacher"

   MoLeod, Janice  'Guidelines for Writing Trade Teaching Materials' Article presented to 1984 Annual Conference of the South Pacific Association for Teacher Education.

3. Suggested Activities

4. Resources

   Handouts:
   - Children's Story
   - Insurance Poli
   - Exercise 1 - Plain English
   - Exercise 11 - "
   - Exercise 111(a) - "
   - Exercise 111(b) - "
   - Students Speak Out (Optional)
   - Some Guidelines for Writing Materials for TAFE Students

   Overhead Masters:
   - Guidelines for Writing Materials for TAFE Students.

5. References
1. **AIDS AND OBJECTIVES**

This module and the one which follows aim to make participants more aware of the language they use with students, both in written text and in oral work. It provides participants with some clear guidelines for writing plain English, so that all students in their classes will gain the benefits of clear, simple text. This is particularly important for N.E.S.B. students who are learning both the subject and the language of instruction. This module does not aim to develop skills in materials writing or in ESL teaching. It aims to give participants practice in writing plain English, at the sentence level, and to have an understanding of the principles behind this written task.

By the end of the module participants will:

- Be aware of the benefits of plain English in making the message clear, without it being simplistic or losing accuracy.

- Understand nine principles behind writing text in plain English.

- Have practiced writing plain English, at the word and sentence level.
3. SUGGESTED ACTIVITIES

3.1 Materials: Handouts
- 'Children's Story'
- 'Insurance Policy'
- 'Exercise 1: Plain English'
- 'Exercise 11: '
- 'Exercise 111(a) '
- 'Exercise 111(b) '

Overheads
- 'Guidelines for Writing Materials for TAFE Students'
- Gasfitting Manual

3.2 Procedure

3.2.1 Introductory Activity

Ask participants to introduce themselves and briefly describe the extent of their involvement with N.E.S.B. students.
Briefly define the objectives for the module (see Aims & Objectives) Ask participants to give their expectations for the day. Record on whiteboard. Note any major discrepancies and discuss how these can be dealt with.

3.3.2 Introduce module by explaining that every teacher is a language teacher. Ask for examples of specialist technical vocabulary which trade teachers use - eg. voltage drop, oxyacetaline, capacitance etc.
List on board non-technical words which have specialist meanings in certain trade contexts -
- bonding
- base
- resistance
- scale
- modelling
- cost

All these words must be explained and/or demonstrated for the subject to be understood. In the same way, any words which are unfamiliar to the N.E.S.B. student may create barriers to understanding, which the trade teacher will need to address. Merely by using English, the trade teacher is also an English teacher.

Options for training

If participants have had limited experience of N.E.S.B. students in their classes, then they may need to have further discussion on the rationale that any teaching involves language teaching.

It may be useful to use anecdotes from N.E.S.B. students (see handout) to point out that:
If the language of instruction is clear and meaningful, then learning is faster and easier.

Clear, plain English does not mean simplistic or condescending language.

N.E.S.B. students are both learning in the language and learning the language. This needs support from the teacher.

A failure to understand the teacher, can affect the student's attitude towards themselves, the teacher and towards learning.

Part of effective teaching is meeting the various needs of students in the class.

3.2.3 Explain that this module will examine some of the factors in written English that create difficulties for students (not only N.E.S.B. students) and the principles by which language can be simplified (and made more understandable)

Handout: 'Children's Story'

Ask participants to read and interpret in plain English - individually or in pairs.

Explain that this may seem ridiculously exaggerated, but not unlike a lot of TAFE written materials.

The written form should be clear, straightforward and understandable - that is, in Plain English. Many companies are re-writing customer documents in plain English without loss of accuracy or correctness.

Handout: Insurance Policy

Remarks to Trainers

At this point it may be necessary to deal with resistance from participants who may see the shift to plain English as a threat to standards, or as a time-consuming and fruitless exercise.

It should be pointed out that:

- Simplifying language does not mean a lowering of standards. It provides an easier path for students to reach required standards.

- Plain English does not mean the avoidance of technical language. Where technical terminology is necessary, it should be taught.

- Plain English is not time-consuming. In the long run, by making learning easier, it reduces revision time.
Plain English, by keeping the message clear, helps all students in the class not only N.E.S.B. students.

3.2.4 Principles of plain English

Explain that there are 9 principles

Show Overhead - 'Guidelines for Writing Materials for TAFE Students'.

Explain that the group will examine the principles in turn and look at examples of each.

3.2.5 Principle 1

Try to use short, simple, straight forward words eg. round holes, not circular orifices.

- Use familiar words not unfamiliar. Even if familiar words are longer, they may be easier to understand e.g. oxyacetylene.

- Use concrete rather than abstract words e.g.
  magnitude
  combustion
  initial
  function
  operation
  negligible
  valid

Abstract words are difficult to explain

Handout: Exercise 1 Plain English.

Ask participants to complete this table by writing alternatives to the words listed in Column 1. Discuss answers.

3.2.6 Principle 2

Define technical terms.

Explain abbreviations, symbols or acronyms e.g.
L.P.G. for liquified petroleum gas.

Students must learn the language of their trade e.g. panelbeaters need to know words like flange regulator, oxidizing flame, hot shrinking. Teach vocabulary in meaningful contexts.
3.2.7 **Principle 3**

Avoid unnecessary words & expressions.

e.g. It should be observed that,.....
It has been stated that........
Prior to commencement of the work.....
In the event of the builder........

These don't add meaning, they create a difficult style.

3.2.8 **Principle 4**

Personalise your material by using pronouns and active rather than passive verbs

Using passives is a way of being indirect in written English. The use of the passive avoids words like I, you and me. We rarely use passives in spoken English. The use of passives can suggest that the material is irrelevant to the student.

e.g.1) 'It should be realised that seeds should be planted in wet weather'

means

'You should plant seeds in wet weather.'

2) When tyres or wheels are to be replaced, it is mandatory that only the recommended sizes and types of tyres are used.

means,

When you are replacing tyres or wheels you must only use the recommended sizes and types of tyres.

3.2.9 **Principle 5**

Try to replace abstract nouns with verbs where possible

Abstract nouns may prove more difficult to understand. Try to replace them with verbs.

e.g.1) Great emphasis must be placed on the importance of.............

can be changed to
We must emphasize how important it is to.....

11) Never remove the key while the vehicle is in motion
can be change to
Never remove the key while the vehicle is moving.

Handout - Exercise 11 - Plain English

Ask participants to rewrite these sentences so that they are easier to understand. Discuss, in relation to principles already examined.

3.2.10 Principle 6

Avoid negatives, especially double ones. Try to rearrange negative statements into positive ones.

e.g. 1) Ensure jacking equipment is not defective.

becomes
Make sure the jacking equipment is working properly.

11) Do not disassemble the equipment.

becomes
Leave the equipment set up.

Quote the example from N.S.W. Department of TAFE "Theory of Oxyacetylene Welding for Trade Students" 1977 p15.

"Never open a cylinder with the tee screw or control knob adjusted in tightly, as this does not permit the regulator to function correctly and the valve might become affected."

3.2.11 Principle 7

Short sentences are easier to understand than long ones. About twenty words is long enough. Split long and confusing sentences into two or three shorter ones. This may make the total longer but the result is clearer.

Show Overhead - 'Gasfitting Manual'
3.2.12 **Principle 8**

The order of clauses or words in a sentence should reflect the logical order of events.

*e.g.* Before turning the wheels around on any tractor, check your operator's manual.

becomes

Check your operator's manual before turning the wheels around on any tractor.

3.2.13 **Principle 9**

Try to avoid embedded clauses i.e. when one clause is interrupted by another. This splits information and interrupts reading.

*e.g.* The engine manifold which is a novel feature of the present design, is hinged at the top.

becomes

The engine manifold is a novel feature of the present design. The manifold is hinged at the top.

or

The engine manifold is hinged at the top and is a novel feature of this present design.

3.2.14 **Handout:** Exercises 111(a) Plain English

Participants are asked to work in groups of 4-8 and orally reword each sentence so that it is in plain English.

As a whole group complete sentence 1 as an example.

After about 15 minutes distribute suggested answers.

**Handout:** Exercise 111 (b) - Plain English.

Discuss in small groups the suggested changes.

3.2.15 **Summarize the main learning outcomes of the session.**
A CHILDREN'S STORY

"THE FOLLOWING DESCRIBES THE ACTIVITIES OF FIVE IMMATURE MAMMALS OF THE FAMILY OF NON-RUMINANT ARTIODACTYL UNGUICULATED.

THE FIRST OF THE GROUP PROCEEDED IN THE DIRECTION OF AN AREA PREVIOUSLY ESTABLISHED FOR THE PURPOSE OF COMMERCE.

THE SECOND OF THE GROUP REMAINED WITHIN THE CONFINES OF ITS PLACE OF RESIDENCE.

THE THIRD MEMBER OF THE GROUP POSSESSED AN UNKNOWN QUANTITY OF THE FLESH OF A BOVINE ANIMAL, PREPARED FOR CONSUMPTION BY EXPOSURE TO DRY HEAT.

THE FOURTH MEMBER OF THE GROUP IS OF WHOLLY NEGATIVE NATURE, NAMELY, THAT ITS POSSESSIONS DID NOT INCLUDE ANY MATERIAL OF THE TYPE PREVIOUSLY DESCRIBED AS HAVING BEEN IN THE POSSESSION OF ITS PREDECESSOR IN THIS DISCUSSION.

THE FIFTH MADE, DURING THE ENTIRE COURSE OF MOVEMENT IN THE DIRECTION OF ITS PLACE OF RESIDENCE A NOISE, DESCRIBED AS BEING SIMILAR TO THE PRONUNCIATION OF THE FIRST PERSON PLURAL PRONOUN, REPEATED IN TRIPlicate."
INSURANCE POLICY

ORIGINAL VERSION

CONDITIONS - GENERAL - ALL SECTIONS

3. The policy may be terminated at any time at the request of the policy holder, in which case the Company will retain the Company's customary short period rate for the time the policy has been in force. The policy may also at any time be terminated at the option of the Company, on notice to that effect being given to the policy holder, in which case the Company shall be liable to pay on demand a rateable proportion of the premium for the unexpired term from the date of the cancellation.

PLAIN ENGLISH VERSION

11. Cancellation of this policy

11.1 By you

You may cancel this policy by giving us written notice. If you do, we will deduct from the premium you have paid us an amount which covers the shortened period for which you have insured with us, and our cancellation costs. We will refund to you what is then left of the premium.

11.2 By us

If we cancel the policy we will do so by giving you written notice. We will deduct from the premium you have paid us an amount which covers the shortened period for which you have been insured by us, and refund to you what is left.

Acknowledgement
Staff Development
NSW Department of TAFE
EXERCISE 1  PLAIN ENGLISH

<table>
<thead>
<tr>
<th>TRY TO AVOID</th>
<th>PROBABLY USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>initial</td>
<td></td>
</tr>
<tr>
<td>locate</td>
<td></td>
</tr>
<tr>
<td>required</td>
<td></td>
</tr>
<tr>
<td>terminate</td>
<td></td>
</tr>
<tr>
<td>disassemble</td>
<td></td>
</tr>
<tr>
<td>frequently employed to</td>
<td></td>
</tr>
<tr>
<td>for the present time</td>
<td></td>
</tr>
<tr>
<td>utilization of</td>
<td></td>
</tr>
<tr>
<td>subsequent to</td>
<td></td>
</tr>
<tr>
<td>construct</td>
<td></td>
</tr>
<tr>
<td>for the reason that</td>
<td></td>
</tr>
<tr>
<td>stated</td>
<td></td>
</tr>
<tr>
<td>optimum</td>
<td></td>
</tr>
<tr>
<td>constituted</td>
<td></td>
</tr>
<tr>
<td>adjacent to</td>
<td></td>
</tr>
</tbody>
</table>
In the event of rain, it will be necessary to vacate the premises by 4:30 pm.

The Committee will give due consideration to the requests of parents.

Medicare benefits are not payable for a medical examination for the purpose of life insurance.

Prior to the commencement of the semester, all enrolment forms should be completed and returned to the Registrar.

Efficient drilling operations require a number of procedures to be followed, the most important of which is the selection of the correct drill for the application.
EXERCISE 111 (a) PLAIN ENGLISH

1. The following components were purchased by a mechanic.

2. It is rare that semi-permanent hair colourings remain on normal hair for more than three or four shampoos.

3. The problems in this book should be submitted for correction to your teacher at the commencement of week 5.

4. If the garden soil contains adequate organic matter, the addition of fertilizer prior to planting time is not essential.

5. It is necessary to make allowances for a cutting waste of 10%.

6. Your learner's permit must be produced to secure an appointment for a driving test.

7. The liquor from braised fish, meat, poultry and game must be utilised for the preparation of the sauce.

8. Ensure that you are conversant with the location and method of operation of all fire fighting apparatus.

9. Prevention of organic growth on brickwork can be achieved by the use of silicone sealers.

10. The latent heat necessary to effect this change is drawn from the interior of the coolroom.

11. A floor crane is ideal for engine removal and for lifting components with a weight of up to 25 cwt, as it requires only one person to operate it and can be wheeled around the workshop with ease.

12. Calculate the amount of expansion which would occur in a copper pipeline 17 metres in length if the temperature of the contained water increased from 15 degrees C to 78 degrees C.

13. At the conclusion of a pre-apprenticeship course, students still have to secure an apprenticeship.

14. Electrons possess energy by virtue of their motion.

15. A safety switch has been incorporated in conjunction with the door switch of the clothes dryer to ensure safety of operation.
1. A mechanic bought the following parts.

2. Semi-permanent hair colourings don't usually stay on normal hair for more than 3 or 4 shampoos.

3. Give the problems in this book in to your teacher for marking at the start of week 5.

4. If the garden soil has enough organic matter, you don't need to add fertilizer before planting time.

5. You need to allow 10% for cutting waste.

6. You have to show your learners permit to get an appointment for a driving test.

7. Your must use the liquor from braised fish, meat, poultry and game to prepare the sauce.

8. Make sure you know where the fire fighting equipment is kept and how to use it.

9. You can stop organic growth on brickwork by using silicone sealers.

10. The latent heat needed to make this change is taken from the inside of the coolroom.

11. A floor crane is good for removing engines and for lifting components with a weight of up to 250wt, as it only needs one person to work it and it can be easily wheeled around the workshop.

12. How much would a 17m copper pipeline expand if the temperature of the water inside it rose from 15 degrees C to 70 degrees C.

13. At the end of a pre-apprenticeship course, students still have to find an apprenticeship.

14. Electrons have energy because they move.

15. There is a safety switch in the door of the clothes dryer.
**STUDENTS SPEAK OUT**

**ANECDOTES FROM N.E.S.B. STUDENTS**

- "Sometimes when he's explaining something - The teacher knows I don't understand, but he's too lazy to explain it again in a way that I can understand".

- "One of my teachers bends over backwards to explain things, putting on all sorts of facial expressions and talking as if I was deaf... or stupid. It makes me feel embarrassed, being treated as if I'm unintelligent."

- "We don't say very much in classes" (Probably a disadvantage if assessment is orally based.)

- "I don't understand a lot of what is written in the textbooks but I can't complain because the teachers will say "Well, you shouldn't be here if you can't cope."

- "Most nights I study till about midnight using my dictionary to find out the meaning of English words I don't understand. This means I must work for many hours more than other students."

- "I don't feel confident enough to ask the teacher if I don't understand something. I think the other students in the class will tease me or laugh at me".

- *Non-English speaking background.*
SOME GUIDELINES FOR WRITING MATERIALS FOR Tape STUDENTS

1. Try to use short, familiar and concrete words.
   e.g. combustion - burning
   commence - start
   terminate - ended

2. Define technical terms.
   e.g. L.P.G. for liquified petroleum gas
        flange
        regulator

3. Leave unnecessary words and expressions
   e.g. in the event of .......
        it should be observed that........

4. Personalise your material by using pronouns and active rather than passive verbs.
   e.g. Before attempting a permanent wave, it is necessary to carefully analyse the client's scalp and hair condition.

        becomes

        Before you attempt a permanent wave you need to carefully analyse the client's scalp and hair condition.

5. Try to replace abstract nouns with verbs where possible.
   e.g. The existence of this pressure can be demonstrated by a simple experiment.

        becomes

        You can show that this pressure exists by a simple experiment.

6. Avoid negatives, especially double ones.
   e.g. decrease and omit/increase and include.

7. Split long and confusing sentences with two or more shorter ones.

8. Order the clauses within a sentence so that they reflect the logical order of events.
   e.g. When you come to work, you must clock in before you put on your overalls and go to your work station.
9. Avoid embedded clauses - i.e. when one clause is interrupted by another.

   e.g. The engine manifold, which is a novel feature of the present design, is hinged at the top.

   becomes

   The engine manifold is a novel feature of the present design. It is hinged at the top.
SOME GUIDELINES FOR WRITING MATERIALS FOR TAFE STUDENTS

1. Try to use short, familiar and concrete words.

   combustion - burning
   commerce - start
   terminate - ended

2. Define technical terms.

   L.P.G. for liquefied petroleum gas
   flange
   regulator

3. Leave unnecessary words and expressions

   in the event of ........
   it should be observed that.........
4. Personalise your material by using pronouns and active rather than passive verbs.

Before attempting a permanent wave, it is necessary to carefully analyse the client's scalp and hair condition.

becomes

Before you attempt a permanent wave you need to carefully analyse the client's scalp and hair condition.

5. Try to replace abstract nouns with verbs where possible.

The existence of this pressure can be demonstrated by a simple experiment.

becomes

You can show that this pressure exists by a simple experiment.

6. Avoid negatives, especially double ones.

decrease and omit/increase and include.
7. Split long and confusing sentences with two or more shorter ones.

8. Order the clauses within a sentence so that they reflect the logical order of events.

When you come to work, you must clock in before you put on your overalls and go to your work station.

9. Avoid embedded clauses - ie. when one clause is interrupted by another.

The engine manifold, which is a novel feature of the present design, is hinged at the top.

becomes

The engine manifold is a novel feature of the present design. It is hinged at the top.
WHEN AN APPLIANCE IS TURNED ON THE GAS
PRESSURE IN THE CUSTOMER PIPING SYSTEM AND
UNDER THE DIAPHRAGM IS REDUCED ALLOWING THE
REGULATOR SPRING TO FORCE THE DIAPHRAGM DOWN
AND THUS THE GAS VALVE OFF ITS SEAT BY MEANS
OF THE FULCRUM ARM, PERMITTING GAS TO FLOW TO
THE APPLIANCE AT THE PREDETERMINED PRESSURE
WHICH HAS BEEN PRE-SET BY ADJUSTING THE
REGULATOR SPRING.

(From Australian Gas Light Company
Page 5.)
5. References


Ryan D. "The Reading Process" (Research Report No5) Special Services Unit Melb. 1975
Abstract: Throughout the literature on reading theory, the concept of prior knowledge, i.e. what the reader brings to the page, in the way of background experiences of the topic, occupies an important central place. The more prior experiences the reader possesses, the easier it is to construct the author's meaning, thus implying that meaning does not reside solely in the print. This paper outlines the significance of prior knowledge, how an understanding of its effect contributes powerfully to reading and understanding in the trade classroom, and also challenges currently popular rhetoric that claim that apprentices with reading problems need ‘back-to-basics’ teaching, by posing the question: ‘Apprentice literacy – whose responsibility?’

The Author: Previously a tradesman, Robert Mealyea worked as a trade teacher before taking up a position as Literacy Officer with TAFE. He is now a lecturer at Hawthorn Institute of Education.

INTRODUCTION
TAFE in Victoria is developing a new curriculum approach for its vocational programs. The new design concept is currently fashionable amongst many trade subjects including those associated with the plumbing, carpentry and electrical trades. It is a ‘print-oriented’ mode of learning in that the proponents presuppose understanding to flow from a self-paced arrangement of units of technical prose.

The units of reading are usually presented to the student prior to their actual observation or discussion of the trade task. Thus a basic assumption of this curriculum design concept is that the self-paced reading units are highly suited to impart trade-related theoretical knowledge to the apprentices.

THEORY AND PRACTICE DIVORCED IN TAFE
One of the central and enduring problems of education has been blending the learning of theory and practice; how to accommodate the abstract and the practical, the reflective and the concrete. It remains both a curriculum design and curriculum implementation problem. This is especially the case in TAFE where so much emphasis is given to the teaching of theory and practice in trade-related subjects.

There was a time when trade skills were learnt on-the-job through a bonded relationship between master and apprentice. Skills acquisition was largely a product of practice. With the advent of trade schooling, a mode of apprentice training evolved which usually consisted of instructors demonstrating manipulative processes, using a ‘how-to-do’ monologue, including questioning, while groups of apprentices observed and listened, awaiting their turn at the same task. The craft was learnt in an atmosphere similar to that found on-the-job, with interaction between the instructor and the apprentice, and between apprentices. The emphasis was on craft, and the materials were manipulated in a visible human way leading to sound practical abilities in the students and some theoretical understanding of their applications.

In this context the teacher’s language was embedded in his actions as the learning objectives were pursued. Thus, as the craft-related processes were manipulated and learnt, the instructor’s verbal language served to direct action to the physical features of the craft, and functioned as one element in an act of awareness, meaning emerged out of the process and it is a measure of the power of the instructional context that the trade-specific terminology was unconsciously mastered by the observing and participating students. Furthermore, mastery of the trade language was a consequent ‘by-product’ of the shared activity, and not the central purpose. Generally speaking, and depending on the teacher, the students were encouraged to be reflective. Certainly they were active. There was little artificial division between practising and thinking.

The mode of apprentice training has now altered. The learning context has changed to include predominantly the use of reading. Currently TAFE trade training is largely theoretically-based where learning is divorced from practice: it is no longer at the ‘point of doing’. To the extent that they once existed, broad educational goals in apprentice training have given way to specific, trade-oriented behavioural objectives. Curriculum developers, using a survey methodology directed at relevant employers, claim to be able to analyse all the skills that a tradesperson needs. These are then ‘broken down’ into theoretical and practical behavioural objectives, sometimes totalling fifty units of work for an apprentice to complete over a period of three years trade schooling.

This mode of training segments theory and practice and alters the nature of skills acquisition by making the content instrumental and decontextualised. Previously, the general characteristics of trade education were a balance between mental and manual labour, group interaction, and an orientation to practice where, for example, the theoretical principles of heat and fusion of metal were learnt through the practical experience of actually welding a project. Thus, a learned commitment to apply both theoretical and practical knowledge was available, to be brought to bear whenever a new situation arose. With the new approach, however, such a tandem relationship between theory and practice no longer exists.

The curriculum materials developed through the Instructional Systems Model of vocational education curriculum development are increasingly presented in an abstract mode. This break between the abstract and the practical can be labelled as a form of apartheid. From this viewpoint, Hamerston argues that:

Whether for reasons of effectiveness or of economy, educators have settled for learning out of context through means that are primarily symbolic... That is, schooling involves the acquisition of knowledge that possesses at least
two distinctive properties: (1) that knowledge is divorced from practical action, and (2) that knowledge is represented in terms of linguistic symbols.

However, this paper is not arguing primarily against intellectual endeavor, but is concerned with the break between practice and theory, where an intimate and reciprocal connection should be evident. Apprentice education does require a certain amount of abstract thought, but it is at its most effective when conjoined with doing. Even when related to a common underlying structure of knowledge, learning, if presented in an abstract fashion through reading alone, demands different skills than learning through experience.

APPRENTICE LITERACY

It is common for many apprentices to experience reading problems during the course of their training. This leads to very strong feelings among trade teachers in TAFE colleges, and those in teacher training that apprentices with reading and learning difficulties have been ‘let down’ by their previous teachers in primary and secondary school.

An even stronger feeling, often raised by trade teachers, is that if an apprentice is having trouble with the reading demands of his course, then it is the humanities and compensatory education teachers who should be responsible for helping the apprentice. However, the prestigious Bullock Report (1976) - A Language for Life - recommended a minimum of 150 hours instruction per year for all teachers in training. Until recently, following a special course at Hawthorn Institute - trade teachers received no instruction at all in this important area during their formative training years.

An understanding of the reading process is of vital concern to trade teachers. The trade school work demanded of an apprentice requires that he or she be able to read, with full comprehension, the subject matter of the course. Trade courses are becoming increasingly 'print-dominated', and this reliance on reading is causing problems.

With the introduction of the Instructional Systems Approach for Vocational Education becoming a reality in the 1980s, an even greater need exists for students to be competent and independent readers. In the former modular type of apprentice training, apprentices were able to copy information from a technical manual into the blank space provided in the module, without any understanding of what he/she just ‘read’. Things are now changing. With the systems approach to training, the apprentice must fully comprehend the reading material in order to successfully carry out the behavioral objectives; a demonstration of comprehension must be shown by applying the new knowledge to the correct completion of a task. This is an integral part of the new method of training. If the apprentice has not understood what it is that he/she just read, then the consequences are obvious: demonstration of mastery of the topic will not occur. The apprentice may be deemed ‘remedial’. Once so labelled, the ‘cure’ still most proposed as a treat, is giving, somehow or other, the apprentice the ‘basics’ in reading which it is considered she/he missed out on. But can this view be supported?

A great deal of research from around the world, and our own research experiences in Victoria, shows that apprentices with reading problems do not require ‘back-to-basics’ teaching at all. What they may need - as this paper sets out to examine - is some prior knowledge or experience of the subject topic before they read the texts, modules, teacher handouts or systems instructions. This is a truism which is often overlooked in trade classes. And the best person to assist apprentices in gaining prior knowledge is the trade teacher. The trade teacher is the only one who possesses the knowledge of the subject. Only the trade teacher can breathe meaning into that (to the novice) awfully difficult print, those long words and difficult sentences, those heavy concepts.

If the needs of apprentices, as they pursue their college courses, and the needs of industry and the consumer are to be met and satisfied, then future tradesmen must be literate in their chosen field. In becoming literate they will gain confidence in their abilities to make day-to-day decisions relating to their work. This is the long-term view.

In the short term, with TAFE college funds increasingly required to stretch further and further, it would be completely wrong not to help trades teachers come to an understanding of how to fully assist those apprentices who are not coping, and to help them pass smoothly through their course and gain their qualification. This is partly an economic view, and a justifiable one. But the long-term view is more important, a view which says that all learners have the right to assistance to become fully literate, to pass their courses with dignity and increased self-confidence in their abilities.

An understanding of the problems of poor readers in technical areas requires a careful consideration of how trade language and TAFE's mode of training may provide barriers to comprehension for the apprentice.

THE DIFFERENCE BETWEEN NARRATIVE AND TECHNICAL PROSE

Most of the research into reading over the past few decades has been based on narrative and/or fictional prose. Relatively little attention has been given to the reading of what could be called technical prose which is typical of text books, despite the fact that students in secondary schools, and certainly most students in TAFE colleges are required to read technical writing. Practically all students at the TAFE level read technical prose for comprehension and learning.

How does technical prose differ from narrative? The technical prose of text books can be contrasted with the narrative prose of novels or short
statistics, in a number of aspects. For example, the audience for which technical prose is intended is typically a specialised audience with specific interests, needs, motivations and background experiences that relate to a particular art, profession, or domain of knowledge. On the other hand, writers of fictional and popular prose have a wider, non-specialised audience in mind. Not only are the audiences at which the different forms of prose directed different, but the underlying purposes of each form of prose are different. Technical prose sets out to inform; instruct, give details - in effect, to promote learning of specific and particular matters. On the other hand, non-technical prose mainly sets out to entertain, (though this point can be argued with).

As well as the audiences and the purposes being different, the context of each form of prose, plus how each is structured are also different. Non-technical prose, particularly fictional or story-type prose, usually deals with concepts and relationships that have commonly been experienced by most of the population. Not only that, but there is a structure to story-type prose that is quite culturally specific and which the majority of members of a culture knows about and has expectations about. Technical prose on the other hand deals with concepts and relationships that are not universally experienced or even common to most of the population. Typically, it is not intended for, nor is it aimed at, the uninstructed. Writers of technical prose - and trade teachers who use technical material in their theory classes - typically assume a shared set of experiences, knowledge, concept relationships and ways of thinking and talking about these experiences that can be quite specific and idiosyncratic, and to the lay reader most difficult to comprehend. Nevertheless, the call for 'back-to-basics' for those apprentices who cannot cope with technical language is usually put forward as the answer. To counter this claim, and to provide an alternative view the point is made, in the remainder of this paper, that possibly one of the hidden factors in preventing full comprehension of text by an apprentice could be what we might call a lack of 'prior knowledge' about the topic.

DELFNITION OF PRIOR KNOWLEDGE

Successful reading is much more dependent on what the reader brings to the page. In the way of past experiences about the topic, than the sole use of the print on the page. This is not to say that the print is not important. Obviously if it were not there, on the page, then reading would not take place at all. The point is that the print does not play as powerful a role in reading as is thought in some circles. This point may be explained as follows: If the reader of this paper were to pick up a book about his/her occupation, then without doubt the book would be quickly and efficiently read with no bother at all. In fact, many words could be totally deleted from each line of print, yet paradoxically the reader would still be able to read the book comfortably. Why is this so? An explanation would include the important point that prior knowledge of the topic is found within the reader's head, and drawn upon, as the reader constructs the author's meaning. Furthermore, the reader's knowledge of the way language should work also assists comprehension.

Now, if someone hands the same reader a book on a topic far removed from his/her experiences, for example a tome on quantum physics, or a text on photography, the reader may perform badly. That is, the reader may be able to 'read' most of the words, but the score for actual comprehension may be close to zero. To be able to read quantum physics or photography with understanding, a lot of prior knowledge in those areas would be needed. And the same goes for any topic outside of any reader's experiences.

In the trade area, the subject teacher is the most suitable person to provide the appropriate prior knowledge, in the form of excursions, hands-on activities associated with the concrete aspects of the topic as much as possible. Students talking their way to understanding before reading, the use of appropriate slides, films and video tapes, and a whole host of activities related to the subject area to help give it meaning.

What is needed, so often with students who are struggling, is not a 'back-to-basics' pedagogy as is so often put forward in notions of the apprentice at fault, but the building of prior knowledge about the topic provided by the person properly trained in the area.

Well-Informed teachers, that is, teachers who understand their students' reading problems, and the reading process itself, are in a much better position to plan appropriate day-to-day teaching strategies and classroom techniques, to enable students' learning to be much more effective and meaningful within the classroom (as opposed to withdrawal), where students are taken from the classroom to engage in a 'back-to-basics' program which does not engage with the problem of appropriate provision of prior knowledge.

All readers, whether beginners or mature, expect to gain meaning from things read. Readers use the clues presented by the print, plus their knowledge of language and likely meaning in order to make 'guesses' about the author's intentions. Good readers are able to use their knowledge to make more and better guesses or predictions than beginning readers.

THE ROLE OF 'PREDICTION' IN READING

Central to an understanding of reading is the notion of 'prediction'. A good reader is a lot like a car driver, in the sense that he is in the business of predicting and anticipating his way ahead all the time. The driver in the traffic, the reader in the text. The driver is able to do this by using past experiences in driving; just as the reader uses past experiences in life - his knowledge of the way language 'flows' allows him to guess at what should come next. The reader uses Intelligent guesswork based on partial information as the
main strategy. If this were not true, then a reader
would not be able to finish the sentence: "I was
forced to walk all the way because my car ran out of
petrol." As the reader thinks of appropriate words for the
blanks, great dependence is put upon the correct
use of prior knowledge.

A reader's ability to predict the words home and
petrol enable the gaps to be filled. This ability
works within a dual framework of rules: one set
related to thought, the other to language.

PASSIVE REPRODUCTION OF THE
AUTHOR'S WORDS IS NOT READING

Countless observations of good readers as they
work at reading, have modified the former view of
reading as a process whereby the reader passively
reproduces the author's words. This is no longer
an adequate view of reading. The ability to simply
say a word may not be reading at all. If the main
purpose behind reading is comprehension, then
good readers are in the business of constructing
the author's meaning. The ability to simply read
aloud a word with no understanding is not really
reading.

A good reader - one who reads and understands
most of what is being read - works quite hard at
ttempts to construct meaning; understanding
does not flow one-way from the page to the reader,
as implied in TAFE's new mode of training.
Comprehension is a two-way experience between
the reader and the author.

Reading should be seen by all teachers as a
continuous process. Simply believing that reading
is the responsibility of the primary school reflects a
"threshold" view of reading, expressed in comments
one often hears such as "Can he/she read yet?"
"Do you have many non-readers"? "Ah, thank
goodness he/she has learnt to read at last!" Such
comments suggest a basic misunderstanding that
there is a single step called 'reading', it is easily
identified and when reached, well, that's the end
of that, we can all sigh with relief. Many parents
and teachers see reading in this episodic way -
reading is something you are taught when you are
about six or seven.

Teachers in TAFE may hold this oversimplified
notion of reading, expecting every student to cope
with often difficult and demanding texts. When
some students show signs of distress they are
in danger of being labelled 'remedial' or 'backward'
because they fall short of the teacher's view of
a good reader.

This label gains the help of a remedial teacher
and may allow teachers to leave the teaching of
reading to the specialists. They handle the 'non-
readers' and must therefore know about the
reading of teaching; classroom teachers handle
the 'readers', so obviously there is no need to
know anything about reading.

Associated with this view is usually the call for
more basics to be taught at the primary and
secondary school. Certainly an apprentice may
receive a diet of 'basics' in a remedial withdrawal
situation. But a 'back-to-basics' cry only serves to
direct emphasis away from the real issue: the
drawing together of theory and practice, and the
provision of appropriate prior knowledge to allow
the reader to bring experiences to the print to
enable meaning to be constructed.

'BACK-TO-BASICS': AN EMPTY SOLGAN

This paper challenges the often held view that
readers who cannot comprehend their text books
necessarily have a reading problem, and that only
a remedial teacher can solve the problem through
'back-to-basics' teaching. This paper suggests
that factors such as lack of suitable prior knowl-
edge of the topic, may explain why many
apprentices appear to have reading difficulties in
the trade area. The student most able to read with
understanding are those who have access to aspects
of the topic before the normally required
reading and answering of set questions.

If students are to become able and independent
processors of text, trade teachers need to develop
standard classroom strategies to encompass
teaching the concepts of their subjects through an
understanding of the difficulties presented by the
language of texts.

When one considers much current teaching
method in trade courses, an inverse law seems to
operate: the easier teaching is for teachers, the
greater is the need for reading out materials, etc. then the harder it is for
the learners; the harder it is for the teacher, that is, constructing prior knowledge, then the easier it is for
the learner.

STUDENTS' TEXTS SHOULD MAKE MORE
SENSE

Where does this paper leave trade teaching?
Reading materials for instruction should be
comprehensible to apprentices. This short paper
argues that comprehension is greatly influenced
by a reader's prior knowledge and language
processing abilities; teaching method should be
based on consideration of these factors. In order
for purpose and prediction to operate optimally to
promote comprehension, the material to be read
should be potentially meaningful, not anomalous
or meaningless for students.

If the trade teacher does not understand how
reading works, and hands his 'problem readers'
over for withdrawal from the classroom, then a
great burden is placed on others (and the text) to
re-establish the context to determine meaning. In
cases where compensatory education teachers
have gone into the classroom to assist apprentices
(in the context of meaning) a great deal of success
has been reported. The trade teacher is also
receiving informal in-service on the reading
process.

One of the subject teachers' responsibilities in
developing comprehension is to help students
make a connection between prior knowledge and
the ideas of any reading selection. Background
discussions, raising questions, and setting
purposes prior to silent reading help foster
comprehension. Particularly when certain
materials are foreign in content and therefore
unpredictable to the readers using them, the
teacher must provide additional background in
order for comprehension to occur. Apprentice
literacy, then, is the responsibility of the trade
teacher.

BIBLIOGRAPHY
Cambourne, B., The Processing of Text-Book
Prose, G., et al., Communication Through
Cambourne, B., Some Psycholinguistic
Dimensions of the Silent Reading Process, A
Pilot study paper, 3rd Australian Reading
Hamerston, M., On Becoming a Plumber,
Unpublished M.A. Thesis, University of London,
1981.
HMSO, A Language for Life - The Bullock
Mealyea, R., A Marriage of Convenience:
Apprentices and Literacy, in Fine Print, the
newsletter of the Victorian Adult Literacy Council,
Melbourne, TAFE Services, 1979, p. 12.
Mealyea, R., The Language of Trade Workshop
Books, Access Skills Project Team, Melbourne,
1978.
Olson, D.R., The Language of Instruction: The
Literate Bias of Schooling, in Anderson, R.C. et al.,
(Eds.), Schooling and the Acquisition of Know-
Pearson, P.D. and Johnson, D., Teaching Read-
ing Comprehension, Holt, Rinehart and Winston,
Ryan, D., The Reading Process (Research
Report No. 6), Special Services Unit, Melbourne,
1975.
Smith F., Reading, Cambridge University Press,
GUIDELINES FOR WRITING TRADE TEACHING MATERIALS

Abstract: Many materials used in TAFE courses are written in an increasingly abstract and impersonal style which makes them difficult for students to read and understand. For example, a commercial cookery text tells you that braising is "the subjection of whole food enclosed in a container with liquid or sauce, to the action of heat in an oven", and a plumbing textbook suggests that "efficient drilling operations require a number of procedures to be followed, the important of which is the selection of the correct drill for the application". A text book for panelbeating students warns that "excessive heating should at all times be avoided", and in instances where the box section frame does not return to its original shape as a result of the realigning forces, limited cutting of access flaps will enable caulking of the frame member from the inside to correct this condition. Texts like these are used both as reference materials for students and as source books for teachers preparing workbooks, handouts, examination questions and so on. The language of teacher-prepared notes given to students in class is therefore not usually appreciably different from that of the textbooks.

Most TAFE teachers talk to their students in the classroom or workshop in a clear, straightforward way. However, when they write for their students, their language changes dramatically. The three previous examples were all written by practicing teachers. Why the change in language? When people write they often feel that they have to strive for some higher standard of expression, for something different from the way in which they use language in speech. Yet apart from the fact that it should be clearer and more concise, there is no reason why written material should be markedly different from the spoken word. Writers of TAFE teaching materials, particularly when under pressure, often tend to imitate past work and accept that that's the way writing is and has to be. They may also feel they have to write in an apparently 'educated' style to impress their colleagues and superiors. Other teachers will say that since their subject is a complex one they have to write in a complex way. In fact, the opposite is true. Students can cope with new and difficult ideas far more easily if they are presented in simple, straightforward language. Nevertheless, teachers are often concerned about simplifying or 'watering down' the language of the materials that students see and read and demand that to write well you do not have to be verbose. The so-called 'Plain English' versions of insurance policies and government forms have been proved to be as accurate and correct as the more elaborate and convoluted original versions.

Plain English versions of documents and forms are supposed to be more readable than the original versions. But what does this mean? Readability formulas are widely used to assess the reading difficulty of written materials. They are based on text features, such as word and sentence length, that are objective and easy to measure, but
that are also quite superficial. The formulas are popular mainly because they are simple and inexpensive to use, but their usefulness is limited. They do not consider many factors, such as the organisation and layout of a text and the background knowledge and motivation of the reader, which affect how easily a text is understood. They also take little account of the meaning of the text for the reader. If every word in each sentence in a passage were scrambled, the readability score would not change but the passage would be meaningless. A readability formula may tell you a text is difficult but it cannot tell you why.

What then are the language factors which make something easy or difficult to read? Our knowledge in this area is still limited, but certain language forms and structures are easier to understand than others. Familiar words such as 'start' and 'end' are easier than complex words like 'commence' and 'terminate' which means the same thing. A student is far more likely to understand a statement about 'round holes' than one about 'circular openings'. Negative words such as 'decrease' and 'omit' are usually more difficult than positive words such as 'increase' and 'include'.

Many TAFE texts are full of technical terms which students need to know. These terms include the names of tools and machine components, and the words which describe various chemical, electrical and mechanical processes. They are often seen as a cause of language difficulties. However, it is often the non-technical vocabulary, words such as average, correspond, initial, valid, constituent, magnitude, omit and so on, which pose more of a problem for readers. Connectives such as furthermore, essentially, consequently, in conjunction with and nevertheless also cause failure in comprehension because their meanings are not fully understood.

Abstract nouns often make prose more difficult to understand. For example, the sentence 'The existence of this pressure can be demonstrated by a simple experiment' is harder than 'You can show that this pressure exists by a simple experiment'. This correlation of verbs to their related noun forms can lead to many cumbersome phrases such as 'give consideration to' and 'make reference to'. Rather than the more straightforward 'consider' and 'refer'. Most people are used to being addressed in the second person (you) and yet texts often make it difficult to hold the reader's attention. You should hold the impert on the bench hook. Much of the abstractness of technical text is due to the traditional avoidance of the words 'I', you and we. It is that sentences become indirect and irrelevant to the learner. Using a passive or another way of doing something. Passive voice is often a sure giveaway of higher level language. For example, a currently written text says, 'The students use a hack saw to cut'. But would probably write 'A hack saw was used to cut...'.

Long sentences tend to be more difficult than shorter ones, partly because they overload the memory system. Readers may have trouble remembering the first part of the sentence by the time they come to read the last part. The following sentence, from a Gas 'Fitting Manual produced for plumbing students, is a good example of this.

"When an appliance is turned on the gas pressure in the customer piping system and under the diaphragm is reduced allowing the regulator spring to force the diaphragm down and thus the gas wade off its set pressure by means of the fulcrum arm, permitting gas to flow to the appliances at the predetermined pressure which has been preset by adjusting the regulator spring."

The more subordinate clauses or modifying statements there are in a sentence, the more difficult it is to understand. The order in which clauses occur in the sentence can also affect readability. Readers find it easier to understand a sentence if the main clause comes first and the subordinate qualifications follow. The logical order of events needs to be reflected in the order of words. For example, "Check your operator's manual before turning the wheels around on any tractor" is easier than "Before turning the wheels around on any tractor, check your operator's manual". Confusion may also be caused by embedded clauses, where the meaning of a dependent clause is tucked inside the main clause. For example, the sentence "The engine manifold, which is a novel feature of the present design, is hinged at the top", forces readers to hold information in memory while they receive and process another piece of information. A sentence which is indirect or too complex will take learners, whatever their competence in reading, a little longer to understand than a simple sentence with a similar meaning.

There are, of course, many factors beyond the sentence level, such as the coherence of a text and the way new concepts are explained, which affect the readability of a piece of written material. Typographic layout, the use of illustrations, and organisational features of a text are also important.

What I would like to impress on you is that if the written teaching materials you prepare are consistently indirect or difficult in any way, then your students' reading will be significantly slower, comprehension and motivation to read will be decreased and it will bear effect on their learning resource. I hope you will prepare Plan English notes, handouts and test questions for your classes and work with your students in 'translating' the unnecessary complex prose of many technical texts.

REFERENCE
MODULE VIII
MODULE V111

SPEAKING PLAIN ENGLISH IN THE MULTICULTURAL CLASSROOM

This module contains:

1. Aims and Objectives

2. Suggested Activities and Options for Training

3. Resources

Handouts:

. "Getting the Message" Page 1 & 2
. Passages from TAPE texts (optional)
  Passages 1 to V

  the trainer will need:
  audio-tape recorders (1 per group)
  blank cassette tapes (1 per group)

  optional alternative
  video cameras, video tapes and V.C.R.

4. References
1. **AIMS AND OBJECTIVES**

This module builds on the work of Module V111 and aims to provide participants with practice in speaking plain English and in giving and getting feedback on the oral skills involved. It relies on participants being given some information about the session prior to the day, so that they can come prepared with samples of text from their own subject area. (There is also an assumption that participants will come from a range of different subject areas. If this is not the case, then the module package provides alternative material for practice.)

By the end of the session, participants will:-

- Have had the experience of either teaching or of being taught a passage of technical text in clear and comprehensible language.
- Have had an opportunity to discuss the language of instruction and compare this to written text.
- Have an understanding of the principles underlying the effective use of plain English.
- Have a greater awareness of the relevance of plain English to the N.E.S.B. learner.
2. SUGGESTED ACTIVITIES

2.1 Preparation

- Prior to the commencement of this session, check on the number of participants who have brought samples of text. Quickly check the suitability of text (not too easy/difficult, not too long)

- Prepare the means of taping the teaching exercise, either audio-tape or video-tape if available. Check the equipment.

- Make some copies of the sample texts provided in the module, in the event that there are insufficient or unsuitable texts provided by participants.

- Prepare sufficient copies of the handout "Getting the Message".

- Provide an overhead projector and blank transparencies.

2.2 Procedure

2.2.1 Describe the aims of the session. Explain that speaking plain English is a skill and therefore needs practice. Outline that everyone will be involved in different ways in the exercise - as a teacher, as a learner, as a person giving feedback.

2.2.2 Divide the whole group into triads, asking that participants of the same subject area work in different groups.

Make sure each group has one person who has brought a passage of text.

Remarks to Trainers

It will not be necessary for every person to come prepared with a sample of text. There will be sufficient materials for the exercise if one third of the participants provide texts. Where there is difficulty in arranging the groups in such a way that participants come from different subject areas, use samples of texts provided in this package for the exercise.
2.2.3 Assign roles to each member of the group. The person supplying the text, as the subject expert is assigned the role of observer (O). The remaining two members of the group can determine their roles as either teacher (T) or student (S). It is desirable that both teacher (T) and student (S) are unfamiliar with the subject area.

2.2.4 Describe the plan for the activity, and define the tasks for the O, T and S.

The observer (O) is to supply the teacher (T) with the text. The teacher (T) is allowed about 10 minutes to read and learn the text then plan a mini-lesson to teach the student (S). As the material is unfamiliar, the (T) has recourse to the O for explanation of technical terms and concepts, and suggestions for teaching. The teaching will be evaluated by an assessment of how much the student has learned.

The roles :-

Observer (O)
- Assists the teacher in understanding the text.
- Provides help in planning the teaching.
- Keeps the focus on plain English.

Teacher (T)
- Learns the material, plans how to teach it in plain English
- Teaches the student.
- Receives feedback from the (O) & (S)

Student (S)
- Learns from the teacher the subject of the text.
- Is assessed on the learning by having to teach the observer the same material

2.2.5 Ask the (O) to supply the (T) with the text. Ask both the (O) & (T) to leave the room, for about 10 minutes to prepare for the teaching.

2.2.5 Ask the students (S) to work in pairs to discuss the following task for 5 minutes.

"You are going to learn something new to you. What do you expect the teacher will do to make it easier for you to understand?".

2.2.7 After about 5 minutes draw all the students (S) together in one group and record their expectations.
Points to include:

- Technical terms explained using familiar objects or concepts.
- Use of examples, illustrations.
- Step-by-step explanation with instructions in the correct order.
- Avoidance of jargon.
- Checking for understanding.
- Paraphrasing of key points.
- Avoidance of complicated, long sentences.
- Clear enunciation.

(See Module V handout Teacher Skills 1 for further ideas)

2.2.8 Ask (T) & (O) to return to room. Resume triads. Ask teachers (T) to teach lesson. Allow about 5 minutes.

2.2.9 Explain that as an assessment of the (S) comprehension, the (S) must now teach the same material to the (O).

The recounting of the lesson from the (S) to the (O) is taped. (Audio-tape or video-tape)

2.2.10 Debriefing session - (remaining in triads) Ask the groups to do the following:

- the observer (O) to provide feedback to the (T) & the (S) on the language of instruction (& on subject accuracy).
- all members to compare and contrast the features of the language of the text to the taped oral language. (Replay the tape while looking at the text)
- the student (S) to explain his/her expectations of the teaching and the points made during the earlier discussion. Were these expectations met?

Remarks to Trainers

It may be possible, if time and staff permit, to have a transcript made of the taped student lessons. These typed transcripts could then be easily compared to the original texts.

2.2.11 Conclude this session by reinforcing the main characteristics of plain English, for both written and spoken English. Refer to the principles for writing plain English and add to these the points made during the discussion on expectations.
Show the overhead with the listed points to the whole group.

Reinforce the need for plain English for NESB students.

Give handout "Getting the Message" to illustrate the point.

Ask for general comments and feedback

Remarks to Trainers

The focus of this session should remain on the skills practice of speaking plain English. The emphasis should not be on the lesson content or on particular aspects of the methodology - for example if the teacher used a diagram incorrectly etc. It is important that participants are clear about the aim of the session.

2.3 Options for Training

There are a range of ways in which this exercise can be managed. Depending on the time available, it may be appropriate to have all three members of the group prepare a mini-lesson, and teach in turn. This however is very time-consuming and may result in a competitiveness between participants which deflects their efforts away from the aim of the exercise.

One alternative approach is to show a segment of the video "Working it Out" (listed in the references.) The section which portrays a supervisor giving instructions to a migrant cleaner has examples of poor and improved verbal instructions.

Show participants the example of poor communication in instruction.

Discuss the reasons for communication breakdown.

Distribute a prepared transcript of the supervisor's instructions and ask participants to re write the instructions in straightforward, plain English. Note the changes that needed to be made.

Play the remainder of the segment of the video showing the Supervisor's improved communication.

Compare to the participant's version. Discuss the principles of plain English which are demonstrated.
Listen Boris, things have changed. Karl's off sick, so I want him xurking at 7:30 and blibgruxughh for half the day. After that, go and see Murgilrhnhch and he'll tell you what to do, UNDERSTAND?

Um..... yeah, No Worries, she'll be right, no problems!

Oh No! If I say I don't understand, he'll think I'm an idiot!

He understands English, but he always does things wrong, what an IDIOT!
Listen Boris, things have changed. Karl is off sick, so I want you to go to the press shop at 7:30 and Krugghstrug for half the day. After that go and see Ugglixx and he'll tell you what to do. Understand?

I just want to be sure; at 7:30 I...

Go over to the press shop!

For half the day, right?

Right. For half the day you operate press 2.

Then I have to see...

Anton the press shop supervisor.

OK. Press shop at 7:30 work press 2 half the day, and then see Anton.

He's a smart boy that Boris!
PASSAGE 1

Semi-Permanent Hair Colourings

These are colours that persist a little longer on the hair. There are claims that they last up to eight shampoos in the case of porous hair, but it is rare that they remain on normal hair for more than three or four shampoos. Semi-permanent rinses contain small coloured molecules, although larger than those used for colour rinses.

Use of Alkalis: Many are mildly alkaline with a pH range around 8.0 to 9.0, and many also contain foaming, wetting agents. The alkali swells the imbrications of the cuticle and allows a limited number of the larger molecules of the semi-permanent rinse to pass into the cortex. However, there is a limit to the swelling of the hard keratin caused by the mild alkaline shampoo.

Stronger alkalis, furthermore, will excessively weaken the hair, so there is a limit to the size of the coloured molecules that can safely penetrate into the cortex. Recent developments in this field include products that use salt bonds to improve fastness to the hair. Thus the pH can be lowered to pH 7.0 to 8.0 and leave porous hair in a better condition.

Use of 'Thio': Some types of semi-permanent rinses use weakened ammonium thioglycolate together with the colour. The 'thio' allows the keratin chains to separate even further and by this means more colour can pass into the cortex within the time permitted. The 'thio' of course, causes the breaking of S-bonds and the subsequent weakening of the hair. The colourist would have to carefully set and dry (for the purpose of atmospheric oxidation) the hair afterwards or the hair will tend to lose its wave. A mild acid rinse would be needed to neutralise the alkali.

Colour Fastness: This is achieved because the coloured molecules of tint, once having passed into the cortex by the swelling process, are trapped. This is done by rinsing away the alkali and drying the hair. Furthermore, the molecules combine with the salt bonds in the cortex to give added fastness. Nevertheless, mild swelling of the hair takes place during every shampoo and the colour tends to wash out of the cortex a little each time.

From: Hairdressing Trade Course, Stage 2 Textbook.
Preparation of the trench

When preparing a trench for pressure pipelines, the bed of the trench should be excavated to form a level platform on which the pipes can be laid with their barrels supported for the entire length of the pipe. In good working conditions, such as sandy or loamy soils, the bed of the trench can be excavated to form a level base without the addition of a bedding material on which to lay the pipes. In shale or rocky ground, however, it may be necessary to import suitable bedding material on which to lay the pipeline. The two most commonly used materials are coarse river sand or metal screenings. However, the final choice of material depends on the conditions in the trench at the time of laying. If conditions in the trench are wet, with water running down the excavation, then sand is unsuitable as a bedding material because of the scouring effect of the water. In this situation, fine metal screenings is the most appropriate material.

When a trench is being excavated to receive a pipeline, it is necessary to dig 50mm deep recesses to accommodate joining couplings and fittings. These recesses ensure that the pipes are supported on their barrels and also reduces the possibility of soil entering the pipes and fittings which could damage the rubber rings and make jointing of pipes in the trench extremely difficult.

Secondary Cells

The dry cell has the disadvantage that it cannot be recharged. Its effectiveness decreases as it is being used due to the reactions at the negative electrode causing the zinc to be consumed. Chemical reactions, called local action, even occur when the cell is not being used. Local action is caused by the electrolyte combining with impurities on the surface of the negative electrode to form smaller cells. This further increases the rate at which the electrode metal is consumed. The secondary cell may be charged and discharged continuously so that it is effective for a long period of time. The cell may be completely constructed with the omission of the electrolyte and stored indefinitely without deterioration in the electrode material.

The electrodes in a lead acid cell are made in the form of plates. The function of the plates is to provide the active material which gives rise to the electric current via chemical reaction. One of the determinants of battery capacity is the quantity of lead available for reaction with the electrolyte and this is an important reason why pasted plates are used in most lead-acid storage batteries. Pasted plates consist of a grid which is a lead casting, and paste which is the active material. The grid provides the supporting framework for the paste, and also conducts the electric current through the paste. It is made mainly of antimonial lead alloy, the antimony (about 6%) being used to sharpen and strengthen the casting. The paste is prepared from a mixture of lead oxide (PbO) and dilute sulphuric acid, with small quantities of negative plate expanders and other ingredients. Both positive and negative plates are manufactured in the same way, but the plates undergo chemical reactions before the cell is constructed. The negative plate becomes 'spongy' lead and the positive plate becomes lead dioxide. When the cell is formed, the plates containing the different compounds of lead are placed in a container with diluted sulphuric acid as the electrolyte.

From: Electricity for the Technical Student, Stage I Theory - L. J. Chambers.
PASSAGE IV

Care and Maintenance of the Typewriter

When the typewriter is in use

- Use a backing sheet to protect the cylinder and metal type or type element.

- Dust the machine daily with a soft-bristled brush. On typebar machines pay particular attention to the slots in which the typebars are fitted. The usual cause of sluggish typebar movement is an accumulation of dirt (eraser dust, etc.) in these slots. Resistant dirt should be removed with the aid of pin.

- Clean the metal type with a hard-bristled brush and occasionally methylated spirits, especially after stencil cutting.

- On a single-element typewriter, to clean the type element, remove it from the machine and brush with a dry brush. (Spare elements should be kept in their protective boxes when not in use).

- Generally, oiling should be left to the mechanic. Do not put oil in the slots from which the typebar operate.

- Wipe the exposed nicked parts with a cloth slightly dampened with methylated spirits.

- If the cylinder, paper bail rolls and paper feed rolls become shiny, particularly after stencils have been typed, the paper may slip or be difficult to insert. The affected parts should be rubbed lightly with a cloth dampened with methylated spirits.

- Remove paper noiselessly from the machine by using the paper release lever, avoiding unnecessary wear. Some typewriters, especially electric machines, have a paper ejector/injector for noiseless removal/insertion of paper.

- Before making erasures on a machine with a carriage, draw the carriage to the side so that particles of rubber do not fall into the machine.

From: Practical Typewriting By D. Napper, G. Whyte and D. Craig, 1981
Before any work relative to the gas supply on any premises is commenced, a Licensed Gasfitter must notify the Gas Authority by lodging a 'Preliminary Notice' or other such form as may be required by the gas authority. This notice must be lodged with the gas authority at least 48 hours before he commences any such work. Where work of an urgent emergency nature is undertaken for any reason he must notify the gas authority of such work as soon as possible. On receipt of this notice, an officer of the gas authority will carry out the necessary inspections during the progress of the job. This ensures that the installation is carried out in the best possible manner and design, that the appropriate 'Rules' have been observed and that the customers receive satisfactory service from their appliances over a long period.

The installation of pipe work for the reticulation of gas must, of necessity, be of a high standard in order that the basic safe working objective of protecting life, health and property is achieved. There is also a legal responsibility for the Licensed Gasfitter to carry out tests for soundness, i.e. ensuring the pipe lines are gas tight, and this is written into Rules to be Observed by Licensed Gasfitters. In addition to this, there is a definite moral obligation to ensure that all work carried out by the Licensed Gasfitter does comply with high standards of workmanship. This is the normal responsibility devolving upon a responsible craftsmen, quite apart from any legal obligations.

4. **REFERENCES**

There are numerous publications which highlight the need for plain English by describing the difficulties N.E.S.B migrants face in coming to terms with English. However, there is also a valuable source of further information in film & video material. The Resource Manual listed below describes many of them.

- **Victorian Racial Affairs Commission and TAFE Board of Victoria**
  - "Cross-cultural Education and Training - Resources Manual"
  - June 1984.

Also available is

- **Video (about 20 mins)**
  - "Working It Out"

An Australian produced video demonstrating how communication in the workplace can be improved to the benefit of migrant workers and industry alike.

- **Availability**
  - Adult Migrant Education Service
  - Library 4th Floor
  - Renaissance Centre
  - Rundle Mall
  - Ph 224 0922
MODULE IX
MODULE IX

LANGUAGE AND CULTURAL BIAS IN TESTING

This module contains:

1. Aims and Objectives

2. Background Reading
   Lomas, G. "Test Bias and Pre-Test Detection Strategies"

3. Suggested Activities

4. Option for Training

5. Resources
   Handouts:
   . Definitions
   . Dove Counterbalance Test
   . Sample Tests 1.
   . Sample Tests 2.
   Overhead Masters:
   . Five Figures
   . Language Bias in Testing
   . Issues in Setting Tests

6. References
1. **AIMS AND OBJECTIVES**

This module aims to make participants more aware of the language and cultural bias which can exist in tests. This bias places NESB students at a disadvantage as it means that they are being assessed on factors additional to their knowledge of or performance in the subject area. By examining the ways in which bias occurs in testing, participants will become aware of techniques for removing bias without altering the difficulty level of the subject tested.

By the end of the session participants will:

- be aware that making tests more accurate and reliable does not imply a lowering of standards,
- be aware that bias can exist at any time where decisions must be made about testing,
- be aware of the concept of 'cultural loading' in tests,
- have identified at least two examples of cultural bias in tests,
- be aware of the main causes of language bias in testing,
- have identified examples of language difficulties for NESB students in sample test questions,
- have an understanding of the main considerations in removing bias from testing.
DEFINITIONS

Cultural Bias occurs in tests when an examiner makes cultural assumptions in an item or across the whole test such that those who share these assumptions have access to implied information or are otherwise advantaged, while those who do not share these assumptions are disadvantaged.

Linguistic Bias occurs in tests when an examiner uses grammatical constructions, words, idioms, etc., that disadvantage those whose first language is not being used, the disadvantage lying in greater linguistic skills being demanded of these people than they can reasonably be expected to possess.

Discrimination in Australia

Schoolteacher to kids: "Tell me what you did today."
First Aussie kid: "I had milk at playtime."
"Spell milk and you can go home early."
Second Aussie kid: "I played with a ball."
"Spell ball and you can go home early."
Little ethnic kid: "I got beat up by two others at playtime."
"That's terrible. That's racial discrimination. Spell racial discrimination and you can go home early."
DOWNE COUNTERBALANCE TEST

We invite you to take the following test. The answers, scoring scale, and information about the test are given on the end page. Time allowed is 12 minutes.

1. "T-Bone Walker" got famous for playing what?
   (a) trombone
   (b) piano
   (c) 'T-flute'
   (d) guitar
   (e) 'hambone'

2. Who did "Stagger Lee" kill (in the famous blues legend)?
   (a) his mother
   (b) Frankie
   (c) Johnny
   (d) his girlfriend
   (e) Billy

3. A 'gas head' is a person who has a:
   (a) fast moving car
   (b) stable of 'lace'
   (c) 'process hair'
   (d) habit of stealing cars
   (e) long jail record for arson

4. If a man is called a 'blood' then he is a:
   (a) fighter
   (b) Mexican-American
   (c) black
   (d) hungry hemophile
   (e) redman or Indian

5. If you throw the dice and '7' is showing on the top, what is facing down?
   (a) 'seven'
   (b) 'snake eyes'
   (c) 'boxcars'
   (d) 'Little Joes'
   (e) 'eleven'

6. Jazz pianist Admad Jamal took an Arabic name after becoming really famous. Previously, he had some fame with what he called his 'slave name'. What was his previous name?
   (a) Willie Lee Jackson
   (b) LeRoi Jones
   (c) Wilbur McDougal
   (d) Fritz Jones
   (e) Andy Johnson
7. In 'C.C. Rider', what does the C.C. stand for?
   (a) Civil Service
   (b) church council
   (c) country circuit preacher or an old time rambler
   (d) country club
   (e) 'Cheatin' Charlie (The Boxer Gunsel)

8. Cheap 'chitlins' not the kind you purchase at a frozen food counter) will taste rubbery unless they are cooked long enough. How soon can you quit cooking them to eat and enjoy them?
   (a) 15 minutes
   (b) 8 hours
   (c) 24 hours
   (d) 1 week (on a low flame)
   (e) 1 hour

9. 'Down home' (the South) today, for the average 'Soul brother' who is picking cotton (in season from sun up until sun down), what is the average earning (take home) for one full day?
   (a) $0.75
   (b) $1.65
   (c) $3.50
   (d) $5.00
   (e) $12.00

10. If a judge finds you guilty of 'holding weed' (in California) what is the most he can give you?
    (a) indeterminate (life)
    (b) a nickel
    (c) a dime
    (d) a year in county
    (e) $100.00

11. 'Bird' or 'yardbird' was the 'jacket' that jazz lovers from coast to coast hung on.
    (a) Lester Young
    (b) Peggy Lee
    (c) Benny Goodman
    (d) Charlie Parker
    (e) 'Birdman of Alcatraz'

12. A 'hype' is a person who:
    (a) always says he feels sickly
    (b) has water on the brain
    (c) uses heroin
    (d) is always ripping and running
    (e) is always sick
13. Hattie Mae Johnson is on the county. She has four children and her husband is now in jail for nonsupport, as he was unemployed and was not able to give her any money. Her welfare cheque is now $286.00 per month. Last night, she went out with the biggest player in town. If she got pregnant, nine months from now, how much more will her welfare cheque be?

(a) $30.00  
(b) $2.00  
(c) $35.00  
(d) $150.00  
(e) $100.00

14. 'Hully gully' came from:

(a) 'East Oakland'  
(b) Fillmore  
(c) Watts  
(d) Harlem  
(e) Motor City

15. What is Willie Mae's last name?

(a) Schwarts  
(b) Matsuda  
(c) Gomex  
(d) Turner  
(e) O'Flaherty

16. The opposite of square is:

(a) round  
(b) up  
(c) down  
(d) hip  
(e) lame

17. Do the 'Beatles' have soul?

(a) yes  
(b) no  
(c) ges whiz or maybe

18. A 'handkerchief head' is:

(a) a cool cat  
(b) a porter  
(c) an "Uncle Tom"  
(d) a hoddi  
(e) a 'preacher'

19. What are the 'Dixie Hummingbirds'?

(a) a part of the KKK  
(b) a swamp disease  
(c) a modern gospel group  
(d) a Mississippi Negro, para-military strike force  
(e) deacons
20. 'Jet' is:

(a) an 'East Oakland' motorcycle club
(b) one of the gangs in West Side Story
(c) a news and gossip magazine
(d) a way of life for the very rich

In 21-24, fill in the missing words that sound best:

21. 'Tell it like it ..............................................

(a) Thinks I am
(b) baby
(c) try
(d) is
(e) y'all

22. 'You've got to get up early in the morning if you want to ......

(a) catch the worms
(b) be healthy, wealthy and wise
(c) try to fool me
(d) fare well
(e) be the first one on the street

23. And Jesus said, 'Walk together children .........................

(a) don't you get weary. There is a great camp meeting.
(b) for we shall overcome
(c) for the family that walks together talks together
(d) by your patience you will win your soul (Luke 21:9)
(e) find the things that are above, not the things that are on Earth (Cor. 3:3)

24. "Money don't get everything it's true ........................."

(a) but don't have none and I'm so blue
(b) but what it don't get I can't use
(c) so make with what you got
(d) but I don't know that and neither do you

25. "Bo-Diddley" is a:

(a) camp for children
(b) cheap wine
(c) singer
(d) new dance
(e) majo call

26. Which word is out of place here?

(a) splib
(b) blood
(c) grey
(d) spook
27. How much does a 'short'dog' cost?

(a) $0.15  
(b) $2.00  
(c) $0.35  
(d) $0.05  
(e) $0.86 + tax

28. True or false: A 'pimp' is also a young man who lays around all day.

(a) true  
(b) false

29. If a pimp is up tight with a woman who gets state aid, what does he mean when he talks about "Mother's Day"?

(a) second Sunday in May  
(b) third Sunday in June  
(c) first of every month  
(d) none of these  
(e) first and fifteenth of every month

30. Many people say that "Juneteenth" (June 10) should be made a legal holiday because this was the day when:

(a) the slaves were freed in the U.S.A.  
(b) the slaves were freed in Texas  
(c) the slaves were freed in Jamaica  
(d) the slaves were freed in California  
(e) Martin Luther King was born.
About the Test

The test you have just done is the "Dove Counterbalance Intelligence Test", devised by Adrian Dove to measure intelligence as the term applies in lower class black America. When given to a sample of residents of Dixwell Avenue (a ghetto area in New Haven) by instructors of Yale University, the mean score was found to be 29 out of 30. The test is clearly too easy, and does not discriminate well enough for the higher intelligence levels. But apart from that, is it a good and valid IQ test?

It is as good and valid as any other IQ test you might have seen (or done). In comparison with other tests it is just as culture free as they are, for all tests contain cultural bias. It measures the same abilities as other verbal tests do, namely how well certain questions can be answered with reference to the background experience of the person taking the test. And it has good predictive validity in that it indicates how well a person might make out in the cultural milieu from which the items were drawn, and within which the test was standardized.

About You

People from non-white, non-middle class backgrounds are required to perform well on aptitude and IQ tests keyed to white middle class culture in order to get the opportunities to perform meaningfully in that culture. It would seem only fair, then, that people of white middle class backgrounds should be required to do well on tests keyed to non-white lower class culture, before they are allowed to perform in such a culture, interfere in such a culture (as with bourgeois social workers), or make relative judgements about the merits of such a culture, its values, and the worth of its people as people.
Correct Answers

(1) d  (2) 3  (3) o  (4) o  (5) a  (6) d  (7) o
(8) o  (9) d  (10) o  (11) d  (12) o  (13) o  (14) o
(15) d  (16) d  (17) b  (18) o  (19) o  (20) o  (21) d
(22) o  (23) a  (24) b  (25) o  (26) o  (27) o  (28) a
(29) o  (30) b

Scoring Scale

<table>
<thead>
<tr>
<th>Number Correct</th>
<th>IQ Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 +</td>
<td>100 +</td>
</tr>
<tr>
<td>25 - 27</td>
<td>81-96</td>
</tr>
<tr>
<td>23 - 24</td>
<td>71-80</td>
</tr>
<tr>
<td>21 - 22</td>
<td>61-70</td>
</tr>
<tr>
<td>19 - 20</td>
<td>51-60</td>
</tr>
<tr>
<td>18 -</td>
<td>Now you're well into the 'mentally retarded' and/or 'culturally deprived' categories.</td>
</tr>
</tbody>
</table>

7
Sample Tests I

Question 1

The following is a sample question from the Reception Skills module, which is part of the Office Practice Subject.

What body language would a customer use to show signs of

- embarrassment
- interest
- misunderstanding
- annoyance

Question 2

The following is a sample question from the trial assessment paper in General Office Typing. The instruction is to type the following task to a mailable standard.

(See Over)
Wayville Industrial Maintenance Limited

Social Club Meeting

held on 10 Aug '81 7.30 pm

AGENDA

1. Recent
2. Program
3. Minutes of Previous Mtgs.
4. President's Report
5. Events
   a. Christmas Party
   b. Fun Day
5. Correspondence
   a. News

8. Special Business

9. Date of Next Mtg.
Sample Tests II

Read and discuss the following sample test questions.

**Question 1**

What precautions should precede the initiation of an outside business call?

**Question 2**

What should a switchboard operator do before going home?

**Question 3**

For the following components

(a) State the main service properties required.

(b) What test/s would be used to evaluate a material for use in manufacturing these components?

1) Couplings between railway goods trucks.

2) Rock crusher jaws.

3) Automotive crankshaft.

**Question 4**

Select, quoting the AISI designations, appropriate plain carbon sheets for the following applications:

1) Annealed sheet steel requiring severe forming

2) Automotive connecting rod

3) Hammer heads requiring high hardness and roughness

4) Hot rolled structural steel.
**Question 5**

This test is designed to give a measure of the applicant's ability to visualise how a number of separate sections would appear when combined to form a whole diagrammatic figure.

**Example:**

There are a number of parts in the top left hand corner of each problem. These parts when fitted together, will form one of the other figures in the problem.

Look at Example 1. There are two parts in the top left hand corner. These two parts, when fitted together, will form one of the figures labelled A, B, C, D or E. When they are fitted together, they form the figure labelled 

**Answer:**

Look at Example 2. There are two parts in the top left hand corner. These two parts, when fitted together, will form one of the figures labelled F, G, H, J or K. When they are fitted together, they form the figure labelled 

**Answer:**

**Question 6**

Provides a measure of the applicant's ability to comprehend and interpret written English words. It is a test requiring applicants to identify words and select other words that have similar meanings.

**Example:**

1 **REPAIR**
   (a) Match
   (b) Break
   (c) Fix
   (d) Service
   (e) Retire

2 **ACTUAL**
   (a) Virtual
   (b) Seeming
   (c) Ideal
   (d) Real
   (e) Usual

You have to indicate which of the five alternative answers has the same or most nearly the same meaning as the word in capitals.

Look at Example 1. The word with the nearest meaning to **REPAIR** is 

Look at Example 2. The word with the nearest meaning to **ACTUAL** is 

ACKNOWLEDGEMENT
A Manual of Structured Experiences for Cross-cultural Learning, p44
by Weeks et al.
This can result from:

- Unfamiliar vocabulary
- Complex sentences, with embedded clauses
- Very long instructions
- Poor layout
- Deliberate ambiguity
- Unclear instructions
What is the purpose of the test?

What alternative methods of testing could be used?

Is the test assessing the subject or language?

Is cultural knowledge assumed?

Can more time be allowed?
3. **Suggested Activities**

3.1 **Introduction**

Introduce the session by giving a rationale for discussing the topic of testing. Explain, using the following points:

- Testing is an important part of the delivery of TAFE programs.
- Testing ensures standards are met. Standards are necessary as they give TAFE courses credibility in industry.
- By looking at the way we test, there is no suggestion of lowering standards. A lowering of standards may mean a person can pass the test but this is pointless if it means "failing the job".
- Tests are designed so as to discriminate between people. They are meant to discriminate at the individual level but not at the group level. If a test discriminates between groups of people, then it is showing bias.
- As teachers, it is important that we have confidence in our testing. We need to be sure that we are accurately testing the skills and knowledge we set out to test. We need to know that our tests are not testing something else.

3.2 **What else can tests be testing?**

3.2.1 Distribute Handout 'Dove Counterbalance Test'.

3.2.2 Ask participants to attempt the test. Allow 12 minutes for test completion. Participants can check their answers and assign an IQ rating to their score.

**Remarks to Trainers**

This exercise is designed to provide an extreme example of cultural bias - it is not intended to create frustration or resistance in participants. If these feelings emerge strongly, it may be useful to discuss their cause and at the same time reiterate the aim of the exercise.

**Points to be Made**

Often tests can assume a knowledge of the world which is outside the student's knowledge or experience, and they may be written in a form of English which creates particular difficulties for NESB students. Where this is the case, they are testing cultural and linguistic knowledge as well as a knowledge of the subject area.
3.3 Cultural Bias in Testing

3.3.1 Give a brief overview of the significance of culture in shaping our values, attitudes, perceptions, behaviour. Explain that we form a schema of the world, a way of making sense of our environment, and selectively perceive stimuli that build up that schema. We base our assumptions and expectations on that understanding of the world.

Example:-

Show overhead 'Five Figures'.

Ask participants to write down what they see happening in the drawing. Compare the ideas of several participants. Explain that we perceive differently depending on our experiences, interests, attitudes and beliefs. These different perceptions condition the way we think about the world and the way we behave.

Often there is a mis-match between the cultural schema of the student and the cultural schema of the examiner. The examiner assumes that there is a shared social knowledge, a shared understanding of the way people think and behave. This is not always the case.

3.3.2 Distribute handouts . Definitions . Sample Tests 1

Ask participants to work in pairs to read and discuss the examples given. They should consider whether the questions have a cultural loading/bias, what assumptions are made by the examiners?

Remarks to Trainers

The use of the term 'cultural bias' may create a negative reaction in participants. It may be better described as a cultural loading in tests which results in some groups (rather than individuals) performing differently from other groups on those tests. Whilst no test is 'culture-free', examiners should make every effort to make tests 'culture-neutral'.

Points to be made

. In reference to Question 1, there are individual differences in body language as well as cultural differences.

(Refer to Module IV notes for some examples of cultural differences in non-verbal behaviour.)
In reference to Question 2 there is an assumption that students will be familiar with the context, so that difficult-to-read words and abbreviations will be understood in that context, e.g. barn dance, wine tour, mtg., car rally.

The critical question to ask is 'What is being tested?' In Question 2, is it typing skill or cultural knowledge? In the work situation unknown words could be easily checked by asking others.

3.4 Language Bias in Testing

3.4.1 Explain that bias can exist at every stage of testing. This is, there is an element of subjectivity at every point where a decision must be made and judgement is involved.

When setting a test decisions must be made about:

i) the objectives of the test

ii) the content to be included

iii) the form the test will take

iv) the wording of the questions

v) the criteria for gaining marks - e.g. subject knowledge, spelling, grammar etc.

vi) the interpretation of the marks - what is a pass/fail mark?

3.4.2 Explain that for NESB students it is particularly important that tests measure the skill or knowledge taught in the subject and not an ability to cope with difficult, subtle or ambiguous language (which may have no bearing on the student's performance in the work situation later).

3.4.3 Explain that all written testing is language loaded. However, complex language in a test can change the readability level of the questions and hence increase their difficulty level. Where this occurs, NESB students as a group are disadvantaged, and therefore, the test could be described as language-biased.

Show overhead 'Language Bias in Testing'.

Explain that bias can result from the use of

unfamiliar vocabulary. If unknown words are not given in sentences, students are not able to guess the meaning from the context.
complex sentences with embedded clauses
very long instructions. These can make it difficult for the student to know what is required. It becomes a test of reading comprehension.
poor layout which baulks students and makes the meaning unclear
"red herrings" designed to create ambiguity. These are often used to trap students rather than find out what has been learned.
unfair instructions which do not state clearly what the student is expected to do.

3.4.3 Handout 'Sample Tests 2'

Exercise: Ask participants to form groups of 4-5. Each group is to read the sample questions and discuss which of the points relating to bias could apply to each question. In these discussions, possible alternative wording or layout can be suggested.

3.4.4 Ask one member of each group to report back on the discussion.

Remarks to Trainers
These are not examples of "bad" tests but are ones which are known to have created difficulty for NESB students. Difficulties include:

Q. 1 - Vocabulary unfamiliar. Dictionaries would be needed.

Q. 2 - Unfair instructions. If a student responds by saying "put on make-up" is this wrong?

Q. 3 - The layout requires re-organisation of the information. This changes the reading level of the question.

Q. 4 - Embedded clause in instructions. This could be re-written as:
'State which plain carbon steel would you use for the following applications and give the AISI designation for each one.'

Q. 5 - This is a very 'wordy' example. The layout does not help to give a clear understanding of the task. The exercise may be culturally unfamiliar for some NESB students.
Q. 6 - Unfamiliar vocabulary which is not used in sentences. Students are not able to guess the meaning from the context which they would do in most other situations.

4.5 Questions to be considered in test construction

Summarize the issues by posing the following questions. Ask participants to comment.

Show overhead "Issues in Setting Tests"

1. What is the purpose of the test?

(For example, am I testing for the degree of skill in a manipulative task or skill in oral communication task, or comprehension of written material?)

2. Are there alternative methods which could be used to test the stated knowledge or skill?

(For example, is a written test necessary to assess machining skills? Could a written test be completed in a student's first language?)

3. In a written test, is the layout and wording clear so that it is testing a knowledge of the subject and not an ability to understand complex language?

4. Does the test require a knowledge of circumstances that go beyond the words of the question(s) in order to answer correctly? That is, is cultural knowledge assumed?

5. Are there any questions which are ambiguous and therefore confusing? Is the test testing knowledge or setting traps?

6. Can more time be allowed for ESL students who have a more difficult reading task? Also can the use of dictionaries be permitted?

In addition, there are other issues such as the interpreting of test results (e.g. is correct English important?) and the assigning of scores (e.g. which parts of the test are given more weight?) and translating those raw scores into grades (what sample groups are used to establish norms of performance?).
4. **Option for Training**

This session is relatively content-loaded and trainer-centred. Depending on the awareness level of the group, it may be preferable to run the session as a workshop using a problem-solving approach. The session could start with the questions posed in the summary, using one or two examples of difficulties for NESB students to illustrate the need for such enquiry. Participants could then examine their own testing practices and discuss whether alternative testing procedures would be appropriate or whether written tests need revision. If participants are from the same subject area, then they can use the workshop session to focus on examples of their particular subject tests.
6. REFERENCES

For further reading on test bias see references in the background reading article "Test Bias and Pre-Test Detection Strategies" by G. Lomas.

TEST BIAS AND PRE-TEST DETECTION STRATEGIES

Gabriel Lomas,
Institute of Technical & Adult Teacher Education,
College of Advanced Education, Sydney.

This paper addresses the problem of bias in tests, restricting itself to cultural and linguistic bias, and focusing its attention on written assessment examinations. There are basically two approaches to this problem, one quantitative and the other qualitative: we shall consider the quantitative approach first.

THE QUANTITATIVE APPROACH

Test bias has been described quantitatively as a phenomenon in which test scores result in negative outcomes for certain groups, often lower socio-economic groups and minorities (cfr Roberts & De Blassie 1983). Cleary (1968) has said that

a test is biased for members of a subgroup if, in the prediction of a criterion for which the test was designed, consistent non-zero errors of prediction are made for members of the subgroup. (p.115)

while March (1984) has suggested that

measurement is biased if the measures are correlated with a variable which is not the construct being measured, and if that correlation extends over all the dimensions of the construct, not only over those dimensions with which it is logically related. (p.733)

Such detailed definitions/descriptions of test bias illustrate that educational measurement tends to deal with the problem in a highly technical and somewhat esoteric manner. Indeed, psychometricians such as Thorndike (1971) suggest that the problem be met by post factum correction techniques that adjust test outcomes by setting different cut-off points for different cultural groups:

the qualifying scores on a test should be set at levels that will qualify applicants in the two groups in proportion to the fraction of the two groups reaching a specified level of criterion performance. (p.63)

Other writers have claimed that it is not possible to have bias-free tests (cfr Weisman 1968), and that we need to adopt a culture-specific approach to the problem (cfr Barnes 1972; R.L. Williams 1975). The idea is that the test should be specific to the subject's culture so as to determine his/her ability to function symbolically or to think with reference to his/her own culture and environment. It is then assumed that such skills, once identified, can be transferred across cultures and environments - and it is further assumed that ability and aptitude tests can be constructed specific to the cultural group being tested.

It needs also to be noted here that, while Barnes (1972) talks of measuring learning, and thus implies that culture-specific achievement tests can be
constructed, most counter-bias strategies have been devised around prediction and selection instruments. In fact, Ebel (1975) hardly allows the possibility of bias in achievement tests, maintaining that such tests are criterion-referenced and that subjects either have or do not have the knowledge being tested. Obstacles and disadvantages that the subject may experience are, in his view, nothing to do with measuring the degree of learning that has taken place.

In this he is opposed by Green (1976), who argues that bias can and does occur in achievement tests. He notes that criterion measures are not collected until after the test has been completed, so that assessment of bias in the absence of criteria is necessary for the construction of achievement tests: it is important to identify potentially biased items during the construction process itself if unbiased tests are to be built.

Of like mind is Rudner (1977), who states that we must be concerned to discover whether a test per se unduly favours or impedes people from different groups. We need to determine which items and which formats are appropriate for a given population and for use across different cultures. He claims that cultural incongruity between test developers and cultural groups is manifest in items that are insensitive to the experiences, morals and thinking of particular groups.

White (1979) has pointed out that culturally biased scores resulting from such items being present in tests mask the true abilities of minorities and impede the achievement of important social goals - such as non-discriminatory education. And Fincher (1975) has said that cultural deprivation has been reasonably well established as being one of the outcomes of the racial differentiation that is present in many tests.

Such social consequences of test bias are central to the concerns of writers like T.S. Williams (1983), who says that "Bias in standardized tests cannot be properly understood without reference to the socio-economic matrix from which it has evolved" (p.192). Similarly, Broadfoot (1979), suggesting that testing is a political and social tool, writes that a correct view of the system requires that the form and/or content of assessment be identified as biased towards the social and cultural traditions of the dominant social groups whilst operating as key agencies of control by legitimating such bias under the guise of objectivity. (p.101)

Wells (1985) points out that this pseudo-objectivity is regarded by educational sociologists as "fabricated by the discipline of educational measurement" (p.3), and nearly twenty years ago Lawshe (1969) had cautioned that the statistical nicety of present methods suggests or implies an order of precision which is not basically inherent in the data; psychological measurements... are quite unreliable; to suggest otherwise by using unwarranted degrees of statistical precision is for the psychologist to delude others and, perhaps, to delude himself. (p.122)

Authors such as Gonzalez-Tamayo (1984b) would argue that the same holds true today. Tests are seen as necessarily biased because of the social, cultural and political constructs that they serve, and cannot be 'de-biased' by using the correction techniques and other 'micro-strategies' employed by psychometrics, since this latter is also an instrument that serves these same constructs.

Gonzalez-Tamayo (1984a; 1984b) advocates an approach that tries to remove biased test items during test construction, and which is similar in many ways to the qualitative approach to the problem of bias.
THE QUALITATIVE APPROACH

While the quantitative approach tends to devise micro-strategies using post-test criteria, the qualitative approach follows more the direction pointed to by Green, and aims at removing bias while the test is still in the construction stage. In other words, it attempts to reckon with the causes of bias, and to identify bias and remove it before the test is put to use. Consequently, it relies heavily on debiasing criteria that are independent of test psychometric characteristics, and it is going to be suggested here that such criteria can be supplied by the discipline of Applied Linguistics.

The reasoning goes something like this: the causes of bias lie primarily in sociological and psychological factors, in constructs that are mediated through and brought about by language. The problem of bias in tests is, therefore, a linguistic problem and – because language and culture are inextricably interwoven – a cultural one. Applied Linguistics affords insights that can be usefully adopted as criteria for identification of bias, and which can be considered under the headings of sociolinguistics, psycholinguistics and cultural schema.

Sociolinguistics

Language utterances (spoken or written) can seldom, perhaps never, be fully understood when considered in isolation from the context in which they occur. To arrive at the meaning of such an utterance we need to know the status and roles of the participants, relevant objects and events, the participants' co-occurring non-verbal actions, and the effects intended or achieved. These elements constitute what Firth (1957, pp. 181-182) called the context of situation, in which the function of language is to mean.

An examination of utterances, using these elements as criteria, reveals that within a speech community or social group there are linguistic code rules and rules of interpretation and of speaking. Conformity to these rules, which take into consideration most of the variables that normally occur in the course of an exchange of meanings, ensures that the language used is appropriate and apt for communication. If on the other hand some or all of the rules are contreversed, then the language used will be inept and communication will fail either in part or altogether.

Consider, for example, a person of non-English speaking background (NESB) admitted to an achievement test in which the medium used is English. Linguistic appropriacy requires that the testee be given language that can properly communicate to him/her the meanings intended by the examiner. Language that is inept for this particular context of situation would be likely to disadvantage the NESB person, to be biased against him/her. It is true that in such circumstances a native English speaker could also be disadvantaged, but there is a reasonable likelihood that the bias will work more vigorously against the person for whom English is a second (or third, etc.) language.

Although criteria such as these that flow from sociolinguistic insights tend to apply more clearly to oral tests than to written ones, it can be shown that they are applicable to written tests as well. However, the reading process, by which a person seeks to retrieve meanings encoded by another in graphemes and other signs, is more comprehensively dealt with by psycholinguistics.
Psycholinguistics

This branch of Applied Linguistics considers the reading process to be discourse: an exchange of meanings between writer and reader. The reader brings to his/her task a wealth of prior knowledge, experiential and otherwise. The reading process is one of relating the known to the unknown; of retrieving meaning from the written text by predicting meanings on the bases of meanings already discovered; of continually testing such hypotheses as succeeding chunks of text are met and processed; of revising and modifying predictions and inferences; and of constantly relating preceding bits of texts with the portion now under consideration and the part glimpsed just a little way ahead. (Cfr Smith 1973; 1978; 1983; Goodman 1975; 1979; 1985.)

Linguistic appropriacy is again a useful criterion. The written text can be assessed for various levels of difficulty: grammatical complexity, register, vocabulary items, and other such qualities. Knowledge of an NESB person's proficiency in English can help to indicate any mis-match between the ability the person has and linguistic skills demanded by the text. Bias may be indicated if the text demands the use of more linguistic skills than the NESB person can reasonably be expected to possess.

Further to this, studies of the psycholinguistic aspect of second language acquisition-learning have provided a copia of data that help us to understand better the position of NESB persons. We have gained great insights into errors and transitional constructions in second language (L2) production and comprehension. We know that there is an order to L2 acquisition, and while the precise details are still matter for debate, certain morphological and grammatical forms cannot be expected from any but the most able of students. (Cfr Dulay et al 1982; Hatch, 1979, 1983; Oller & Richards 1973; Nunan 1983.)

The more concrete application of individual criteria in the service of bias identification will be illustrated later. For the moment it remains to examine the notion of cultural schemas.

Cultural Schema

This notion presents a more detailed consideration of the cultural and experiential knowledge brought by participants to meaning exchanges. It stipulates that people from different cultures tend to predict and to infer according to the expectations that are set up by the different cultural schemata that they possess.

Sapir has said that

the 'real world' is to a large extent unconsciously built up on the language habits of the social group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. (in Mandelbaum 1958, p. 12)

and Hjelmslev (1961) has observed that

each language lays down its own boundaries within the amorphous 'thought-mass', and stresses different arrangements, puts the centres of gravity in different places, and gives them different emphases. (p.52)

These quotations help to illustrate the strength of the notion of cultural
schemata, and also hint at the complexity of sociological and psychological variables involved in processing language for meaning. We bring intricate networks of present and prior knowledge, of cultural and psychological schemata, to bear on the task, so much so that in reading we give meaning to written text, and "simply trigger the already acquired meaning and perhaps stimulate new connections and inferences" (Lomas 1985, p.5).

It is in cross-cultural situations that cultural mis-match can be most obvious: as Lomas (1985) remarks,

misunderstandings of social and psychological schemata are most frequently detected (in such situations). The socio-psychological scheme of one culture will seldom, if ever, match precisely the socio-psychological scheme of another. (p.6)

Studies such as those by Bartlett (1932), Steffensen et al (1979), Chafe et al (1980) and Lomas (1985) confirm 'schema theory', which Steffensen et al hold predicts (appropriate) elaborations where the text is incomplete and (inappropriate) distortions where the reader's schema diverges from the schema presupposed by the text. (p.15)

This quotation puts the profound and, some have thought, extreme views of Sapir and Hjelmslev, along with their logical outcomes, into practical perspective. The cultural schema of a writer will almost certainly not match precisely the cultural schema of a reader when the language that is being used is not the first language of the reader. This can result in loss of meaning, and the text can be said to be biased against the reader.

Using cultural schema theory, plus the insights offered by socio- and psycho-linguistics, it is possible to construct a grid that can be applied to tests while they are being conected, and which can help to identify cultural and linguistic bias. Such a bias grid is presented and explained in the following section.

**THE BIAS GRID**

It is useful at this point to formulate working definitions of cultural and linguistic bias in tests. We can say that:

**Cultural Bias** occurs in tests when an examiner makes cultural assumptions in an item or across the whole test such that those who share these assumptions have access to implied information or are otherwise advantaged, while those who do not share these assumptions are disadvantaged.

**Linguistic Bias** occurs in tests when an examiner uses grammatical constructions, words, idioms, etc., that disadvantage those whose first language is not being used, the disadvantage lying in greater linguistic skills being demanded of these people than they can reasonably be expected to possess.

These definitions can now be placed in perspective and exemplified by discussing a reference grid that has been constructed for use in the identification of bias. This particular grid (Figure 1) identifies cultural schemata and the test itself as the two main sources of bias. The latter - the test - is regarded as the occasion for the presence of condition bias (the characteristics and circum-
<table>
<thead>
<tr>
<th>SOURCE</th>
<th>TYPE</th>
<th>SPECIFICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural</td>
<td>Gross</td>
<td>Racism, Paternalism, Tokenism, Stereotyping, Culture Rating</td>
</tr>
<tr>
<td></td>
<td>Subtle</td>
<td>Ethnocentrism, Cultural Relevance, Background Knowledge, Unrecognized Assumptions, Terminology</td>
</tr>
<tr>
<td>Personal</td>
<td></td>
<td>Acculturation, Familiarity with Tests</td>
</tr>
<tr>
<td>Condition</td>
<td></td>
<td>Speed, Specifics of Test</td>
</tr>
<tr>
<td>Test</td>
<td>Gross</td>
<td>Pages, Questions</td>
</tr>
<tr>
<td>Linguistic</td>
<td>Subtle</td>
<td>Phonology, Morphology, Lexical Items, Syntax, Semantics, Discourse</td>
</tr>
</tbody>
</table>

Figure 1: The Test Bias Grid

Instances of the test, linguistic bias, and some personal bias factors that are to do with the testee, and which are in overlap with the cultural sources of bias. 'Specification' refers to specification of bias types, which will now be considered in turn.

Racism

This is manifest in a cultural group which believes itself to be superior to another group, or other groups, emotionally, intellectually and morally, by virtue of its genetic characteristics. It is evident in acts of discrimination, oppression and denial of basic human rights, and is realized as bias in tests mainly by omission. By this I mean that racist attitudes are most likely to be expressed in tests by omission of references to races considered to be inferior. For instance, history tests of one cultural might discount the significance, or even the existence, of other significant cultural groups that are in reality a part of its history or of the history of the region. An example would be a test on general Australian history that ignored or minimized Aboriginal groups.

Paternalism

This can be regarded as a benevolent type of racism, the dominant cultural group (the majority group) in a society having an attitude towards the dis-advantaged groups (minority groups) that leads it to view them as problematic and unable to cope. To resolve their problems, the majority group often takes
it upon itself benevolently to make decisions for the minority groups that it judges to be right for them and in their best interests.

Test items that imply or assume paternalism usually reflect its presence in the syllabus content that they are testing. Typical subject areas might be those of migrants and welfare, development issues for Aboriginals, and so on.

Tokenism

Tokenism is usually a reaction to criticism of cultural bias that results in people from minority groups being included in test materials merely as a gesture to make the test appear 'multicultural'. An example would be a test on Australian social structures which had next to nothing about ethnic diversity or Aboriginality and could be answered wholly from a knowledge of 'Anglo-Celtic' society. Once again, this would be a reflection on tokenism at syllabus level.

Stereotyping

This is the end product of over-simplified generalizations about personality traits, behaviour, physical characteristics, etc., being applied to whole minority groups and/or all individuals within those groups. The focus is usually on the exotic or, from the majority viewpoint, bizarre aspects of the minority groups' culture. Stereotyping in test items is an end product of materials studied containing cultural stereotypes (1).

Culture Rating

The use of criteria such as western technology to measure a culture or a cultural group is called culture rating. Typically, cultures are presented as if positioned somewhere along a continuum between 'developed' and 'undeveloped', 'primitive' and 'highly civilized'. Test items in Geography, Economics, and other such tests can be found that talk of 'developing' nations.

Etnocentrism

Considers one culture as the ideal and judges all others in relation to it. It is to be found in materials relating to subjects such as Social Studies, Geography and English (cfr McIntosh 1974, p.4), and tests in these subject areas may reflect this type of bias.

Cultural Relevance

This refers to items being of more relevance and interest to one cultural group than to another. For instance, general principles illustrated and exemplified through reference mainly to one group would disadvantage other groups that were also trying to learn these principles. Test items reflecting the slant of the teaching would not be as relevant to these other groups as to the group that had the advantage of exemplifications more relevant to its culture. White (1979) has observed that "the interest of a cultural group in the subject matter may have an effect on test scores" (p.109).

Background Knowledge

Such knowledge that is more familiar to one cultural group than to another can be a cause of bias: what one group sees as logical another doesn't, and what one thinks is obvious puzzles the other. White (1979) mentions a standardized test item seeking reactions to wanting to buy bread and being told there was none...
Credit is given for the answer, "I would go to another store," but not for "go home", the answer chosen by many inner city black children who are likely to have one store at which to shop for groceries. (pp.108-109)

Unrecognized Assumptions

This bias type, in overlap with the preceding one, is the result of cultural schemata mis-match: the dominant cultural group takes it for granted that minority groups share its cultural knowledge, values and expectations. The result is that meaning becomes lost or obscured in texts when readers do not make the correct cultural assumptions. An example test item would be a 'real life' legal case involving an incorporated cricket club and culture-specific references to the game of cricket: an NESB student might have some difficulty in discovering what the question was about.

Terminology

This refers not to registers or vocabulary sets to do with specific subjects, but to lexical items that, for a variety of reasons, are more familiar to one cultural group than to another. An example would be a mathematical test item involving distances travelled by Superman, Batman, and an F111. The mathematics of the question might be simple, but someone unfamiliar with these terms might lose time wondering if they had any essential part to play in the problem.

Acculturation

Acculturation is often necessary, at least in part, in order for some minority groups to understand and then to 'correctly' respond to some test problems. White (1979) has said that

getting the answer "right" may depend on possessing the "right" information, assumptions, logic, interest and vocabulary; it is unlikely that minority cultures will be able to make such assumptions without conforming to the majority culture. (p.118)

Such conformity is probably necessary for NESB students taking tests in subjects like English, in which literature is presented and expected to be understood according to 'Anglo-Celtic' perspectives and values.

Familiarity with Testing

This is the second of the 'Personal' bias types. White (1979) has pointed out that

cultural bias may arise from unfamiliarity with ... tests... The opportunity to familiarize oneself with standardized tests may depend on group membership. (p.112)

Members of a number of minority cultural groups in our own country could be similarly placed, being unfamiliar with tests and with the testing system.

Speed

NESB candidates are likely to process written information more slowly than those for whom English is their first language (L1), so that not only the written test but also the time constraints that surround testing are biasing factors. It is true that some experiments have suggested, rather surprisingly, that relaxing time constraints may not produce measurable intergroup differences in aptitude test scores (Wild 1982), but other data indicate that speed requirements
in tests may have a racial impact (White 1979, p.111)

Specifics of the Test

This refers to the overall aims and objectives of the test, and the methodologies and strategies employed to achieve them. Thus criterion-referenced tests are reckoned to be less prone to bias than norm-referenced tests, which, after being normed on a particular test population, are often used on other, quite different, target populations. R.L. Williams (1975) highlighted in his experiments the anti-black bias in USA standardized tests, and showed that

the separate norming process for white and black groups indicates the extent to which a test that is normed on one group and used on another is patently unfair. (p.111)

At another level, tests can and have been used to effect cultural and linguistic discrimination: the days when language tests were used to keep people out of Australia are part of our recent past.

Pages

If the written page of the test presents L2 to NESB candidates in such a way that retrieval of meaning is made unnecessarily difficult for them, then they can be said to be disadvantaged by the format. Gross physical factors such as white space, paragraph break up, density of print, indication of meaning units: all of these contribute towards how comfortable we feel in tackling a piece of written text and how easily we process it for meaning. Should these factors hinder psycholinguistic processing, then reading for meaning becomes needlessly difficult – especially when the language we are processing is not our own but an L2. At this point bias arising from page format is operative against us.

Questions

In the same way, badly composed test items can disadvantage NESB candidates. If their formats are confusing and obscure what they are asking, such items are, by the very way in which they are presented, biased. And while they may present difficulties even to the most fluent LI candidate, it can generally be reckoned that the difficulties they present to NESB candidates will be much greater.

Phonology

Basic information units in English are signalled by intonation. This can lead to problems for NESB people. For example, welding equipment meaning 'equipment that is used for welding' has a different intonation pattern from welding equipment meaning 'I'm welding the club's equipment'. The first configuration is a classifier + a nominal lexical item, the second a verbal process + a nominal lexical item. Recognition of the meaning distinction depends on the ability to discriminate between the intonation patterns of the two information groups, and this requires advanced language skills. NESB candidates could be considerably disadvantaged if asked to process distinctions of this kind in written texts.

Morphology

The above examples illustrate overlap between phonological and morphological bias by suggesting form ↔ function problems at the level of grammar. In fact, -ing forms can be quite problematic: it is possible for them to be
gerunds (nominal lexical items derived from verbal processes); gerundives (descriptive nominal items, such as classifiers, derived from verbal processes); participles (non-finite verbs); and adverbiais (such as 'during'). This list is not exhaustive, but it serves to show how multifunctional forms can be tricky. Berman (1984, p.148) has demonstrated how multifunctional grammatical morphemes can disadvantage NESB persons, who tend to select just one function and apply it in every case.

Related derivational processes, such as nominalizations (making verbs into nouns) - e.g. formation and indication - have also been shown by Berman to cause processing difficulties. Clearly, tests prepared for NESB persons need to consider morphological factors such as these carefully if they are to remain free from bias.

Lexical Items

The unnecessary use of lengthy lexical items, which can be difficult to negotiate and take time to process, bias tests against NESB candidates. Corson (1982) would seem to indicate that this could be more or less true of Greco-Latin words, with their prefix + base + suffix configurations, depending upon whether the NESB person is from an Indo-European or an Indo-Chinese background. On the other hand, archaic words are obvious traps for NESB candidates, while homonyms and their 'derivations' can cause confusion, since NESB candidates are likely to draw only on the primary meaning of such words (cfr Williams & Dallas 1984, p.207).

Syntax

There are a number of ways in which syntactical constructions can bias a test against NESB people. In general, poor syntax can make reading difficult for L1 readers, and even more difficult for L2 readers. For instance, most NESB persons would look for the sequences as shown in Figure 2.

```
SUBJECT + VERB + OBJECT
S + V + O
NOMINAL + PROCESS + NOMINAL
ACTOR + ACTION + PATIENT
```

Figure 2: Syntactical Ordering

The last sequence enters the field of semantics, but it is useful to consider it here, where it is in overlap with a syntactic configuration. Violation of any of these sequences makes processing hard for NESB persons because, besides the fact that this is a common sequence and taught in L2 lessons, it is also basic to a number of Indo-European, as well as Indo-Chinese languages (cfr Bennoun et al 1984). Its interruption delays processing and can disadvantage those whose legitimate expectations are not met.

Such interruptions occur, for example, in WH- + be deletions, as in he was a man (who was) always ready to fight; in substitutions for repeated lexical material, in he stole a car yesterday, and did the same today; in the use of the passive, which upsets the Actor-Action-Patient order, as in he was hit by the ball, which might quite logically be processed as he was hit the ball (ie. 'he hit the ball').
Other, more substantial, interruptions can be occasioned by subordinate clauses being embedded between the SVQ constituents, as in the wire that holds the wood protects the box. In general, the greater the embedding the more difficult the text is to process; as Berman (1984) says,

the foreign language reader's comprehension is liable to be impaired by shifts in SWO ordering; for where the typical expectations of the reader, certainly in a foreign language, are violated, his fluency can be disrupted. (p.141)

Semantics

Besides embedding, another way in which meaning retrieval can be made more difficult is through the use of conditional clauses, particularly when they are marked for theme and come first in clause complexes, such as in if he had been there I would have stayed. And further difficulties are met by NESB candidates in cleft constructions, non-finite clauses, and so on. (Cfr Cooper 1984, p.129)

These obstacles can be compounded when placed within the framework of multiple choice test items, such items becoming reading comprehension exercises when constructed by unskilled test builders. Although they can be quite brief, such items can present - with stem and distractor - inordinately long sentences, running the risk, as Nunan (1983) puts it, "that most readers would forget the beginning of the sentence before they had reached the end of it". (p.2)

Among other factors contributing to semantic bias are idioms - which need to be known as whole expressions, since processing their individual lexical items one by one seldom yields the right sense -, definitions, and other such items. (Cfr Williams & Dallas 1984)

Discourse

This is a technical term in linguistics, used in describing how meaning exchanges occur in texts. Two salient features are cohesion and coherence, the former referring to propositions that are developed through a text and the latter to the meaningful interaction between text and reader (cfr Widdowson 1978; Nunan 1983): the reader brings meaning to a text and receives meaning from it.

Cohesion is achieved through certain discourse markers - conjunctions, lexical repetition and substitution, ellipsis, etc. (cfr Halliday 1985) - which interconnect the syntactical and semantic components of a text and build it up into a coherent whole. The loss or blurring of these function units can bring about loss of meaning, especially for NESB readers. For instance, reference can involve the use of pronouns to refer back or to refer forward in the text to a nominal item that is being kept in focus: a disruption of this referential system could obscure the focus and make the text difficult to process.

Test items can become incoherent through the loss of discourse markers, especially when an item is carried over on to the next page. Perhaps the most obvious examples of discourse bias are to be found cloze passages and 'fill in the blank' exercises, in which the candidate is expected to predict meaning on the basis of what can be gathered from the rest of the text. Such items readily become confused more with reading skills such as inferencing and predicting then with knowledge of the subject being tested. It can be hard to construct a cloze that is linguistically fair and that stays within the accepted principles of cloze procedures, and test items abound that exemplify discourse bias in cloze passages.
CONCLUDING OBSERVATIONS

The Bias Grid that has been outlined has been constructed for the purpose of detecting cultural and linguistic bias in tests. It has already been used with considerable success to identify bias over a wide variety of achievement tests, and, with slight modifications, will be able to be used by test builders who have been trained in its application. It can also be usefully applied during the building of aptitude and ability tests.

Given what we know from educational sociology and from Applied Linguistics, it is clear that NESB students will always be disadvantaged to some extent when they take tests that use English as the medium of testing. However, it is believed that instruments such as this Bias Grid can be used for affirmative action in the construction of tests that are minimally and insignificantly biased. Such grids will be of particular assistance to educational institutions that need to construct achievement tests which they have no way of trialling, or aptitude and ability tests which they are unable to validate.

Holdgate (1985) has noted that in the USA

test developers expect to be taken to court over new tests so go to great pains to provide evidence of the test's criterion related and content validity during its development, before it is administered. (p.6)

The Bias Grid is designed to function in a similar way, as a pre-test instrument for safeguarding the validity of the test. As such it could be a significant factor in the defence of an institution that is taken to court over its tests. Present legislation, especially the Commonwealth Racial Discrimination Act of 1975, which gives effect to the 1969 International Convention on the Elimination of All Forms of Racial Discrimination, and future probable legislation such as the proposed Civil Rights Bill, indicate that educational institutions need to put active debiasing strategies in place now, before what is happening in the USA begins to happen here.

NOTE

(1) McIntosh 1984 gives examples of these. Her descriptions of bias types have provided the bases of some of my own descriptions.

REFERENCES


MODUL. X

SUPPORT SERVICES FOR THE NESB LEARNER IN TAFE

This module contains:

1. Aims & Objectives

2. Background Reading
   - 'Overview - The Adult Migrant Education Program and S.A. AMES'.
   - 'The Advanced English Program'.
   - 'D.TAFE Student Services Policy'

3. Suggested Activity

4. Resources
   Handouts:
   - "The Australian Second Language Proficiency Rating Scale"
   - "Advanced Migrant English Unit"

5. References
1. **Aims & Objectives**

This module aims to provide participants with information about the support services which exist for N.E.S.B. learners in TAFE. With this information teachers are better able to decide if referral is the appropriate course of action for particular students and which service would best meet their student's needs. These services include English as a second language programs - both the Adult Migrant Education Service and the Advanced English Program - Access programs eg. Adult Literacy and support services provided by College Counsellors and Student Services Officers.

By the end of this module, participants will:-

- Understand the range of services provided by the Adult Migrant Education Service, both at City and community locations.
- Understand the range of services provided by the Advanced English Program.
- Be aware of the level of English and the language needs which are catered for by each Program.
- Understand the referral procedure for student entry into the A.M.E.S. or the Advanced English Program.
- Be aware of the support offered by Access Programs within Colleges.
- Understand the role of College Counsellors and Student Services Officers in helping students with problems other than problems related to language.
- Be aware of a small range of services outside TAFE which specifically address the needs of ethnic groups.
3. **SUGGESTED ACTIVITIES**

3.1 Preparation

Photocopies of background reading material should be made and distributed to participants prior to the commencement of this session. Participants are asked to read the material and prepare 3 or 4 questions which relate to their own concerns about referral(s) and the support services available in their Colleges.

As the activity is primarily one of information-giving and discussion, it is suggested that it is managed as a panel presentation followed by questions. Panelists will need to be briefed on the aims of the session, the number of participants and composition of the group, and the time available.

3.2 Procedure

3.2.1 Introduce panelists from four areas which provide special services

- Advanced English Program
- Adult Migrant Education Service (AMES)
- Access Program (eg Adult Literacy)
- Student Support Service (or Counselling)

Explain the aims of the session to the whole group.

3.2.2 Ask each panelist to talk for 5-10 mins addressing the following points.

- what does this service provide for the N.E.S.B. learner?
- what (if any) are entry requirements?
- who can refer, and how does referral take place?
- how long does a student stay in the program?
- how can the service provide support for the teacher? (e.g. through library resources etc)
The student Services Officer (or Counsellor) can address the questions of

- what support can the S.S.O or Counsellor offer the teacher?

- what student problems are most often referred to the S.S.O?

- What outside agencies may be appropriate for the S.S.O or the teacher, to refer N.E.L.B. learners to?

3.2.3 At the end of each presentation, ask participants if there are any questions of clarification. Questions which require discussion of the points should be deferred until all the panellists have spoken.

3.2.4 After the presentations ask for further questions. Ask participants to examine the questions they prepared to see if any are still unanswered. Set a time limit for the discussion.

3.2.5 Distribute handouts as summaries of some of the points made.

Remarks to Trainers

It may eventuate that a number of suggestions for change or follow-up come from the discussion. These suggestions need to be recorded and presented to the whole group at the conclusion of the session. Ask the group to decide on who will be responsible for follow-up and what procedure can be adopted for reporting back to the rest of the group if necessary.
THE AUSTRALIAN SECOND LANGUAGE PROFICIENCY RATING SCALE
(A.S.L.P.R.)

BASIC OUTLINE

This outline is an extreme simplification. More detailed summaries of the A.S.L.P.R., listing the speaking, listening, reading and writing abilities at each level are available from the Adult Migrant Education Service, 127 Rundle Mall, Adelaide S.A.

LEVEL 0 - Unable to function in the language.
LEVEL 0+ - Initial Proficiency
Able to operate in a very limited capacity within predictable areas of need.
LEVEL 1- - Elementary Proficiency
Able to satisfy immediate needs using learned utterances. Can comprehend simple requests, make simple statements.
LEVEL 1 - Minimum Survival Proficiency
Able to satisfy basic survival needs and minimum courtesy requirements.
LEVEL 1+ - Survival Proficiency
Able to satisfy all survival needs and limited social demands.
LEVEL 2 - Minimum Social Proficiency
Able to satisfy routine social demands and limited work requirements.
(LEVEL 2+) - At this level, approaching the social/professional proficiency of Level 3, a student's involvement with the Adult Migrant Education Service ceases and he/she may proceed to advanced courses in other institutions.
LEVEL 3 - Minimum Professional Proficiency
Able to participate effectively in most formal and informal conversations on practical, social and vocational topics.
LEVEL 4 - Full Professional Proficiency
Able to use the language fluently and accurately on all levels pertinent to personal, social, academic and vocational needs but is rarely taken to be a native
LEVEL 5 - Native-Like Proficiency
Speaking proficiency equivalent to that of an educated native speaker.
CONTENTS

INTRODUCTION

ADELAIDE COLLEGE OF TAFE p.1
What is Adelaide College of TAFE?
What courses are offered?
Where is the College located?

ADULT MIGRANT EDUCATION SERVICE p.2
What is Adult Migrant Education Service?
What does the Service do?
Where is the Service located?
Who can enrol as a student?
Home Tutor Scheme. What is it? Who can become a volunteer tutor?

AMES PROGRAMMES AND SERVICES p.5
Learning Arrangements
Courses for newly-arrived Migrants
Courses for Continuing Learners
Courses in the Workplace
Home Tutor Scheme
Individualised Learning
External Study
Special Arrangements
Student Counselling Service
Learning Resource Centre
Other Courses for Migrants
Other Support Services

The information in this handbook was correct at the time of publication.
ADULT MIGRANT EDUCATION SERVICE

What is Adult Migrant Education Service?

Adult Migrant Education Service is a joint Commonwealth/State project designed to help non-English-speaking migrants to learn the language.

At a Federal level, it is funded by the Department of Immigration and Ethnic Affairs, and at a State level operates as part of Adelaide College of TAFE.

What does the Service do?

The Service provides a range of English language programmes for adult migrants from non-English-speaking backgrounds who are permanent residents in Australia.

These programmes aim to help students:

- learn sufficient English to be able to function in the community
- continue to improve their English
- further their education at post-secondary level.

See pages 5 to 10 for more information about the different sorts of learning programmes available.

The Service also assists with other support service such as a library service, educational counselling, and child care. See pages 9 to 10 for details.

Where is the Service located?

The Service is based in the city on the:

- Fifth Floor, Renaissance Centre, 127 Rundle Mall, Adelaide 5000; telephone (09) 224 0922.

This is the address to which all preliminary enquiries should be directed.

Courses are held at this city centre, which also houses the Service's Learning Resource Centre and the administrative offices.

In addition to this city centre, the Service operates:

- at Pennington Centre, on Grand Junction Road, where many newly-arrived migrants spend their first few months in Australia
- in many other metropolitan locations, including schools, TAFE colleges, community centres and some hospitals
- in certain country locations, including Whyalla and Riverland Colleges of TAFE
- in a variety of work situations, such as factories, hospitals, etc.

Who can enrol as a student?

Any adult migrant, from a non-English-speaking background, who is a permanent resident may apply to Adult Migrant Education Service for assistance with his or her English.

An AMES counsellor helps each student decide what sort of class or individual learning programme is most suitable.

The only restriction on enrolment is:

- If a programme is full, students have to wait until a place is available.

No tuition fees are charged for AMES classes or individual learning programmes. However, students sometimes have to pay for materials (e.g. pens, pencil, paper) and textbooks.
Home Tutor Scheme

What is it?
The Home Tutor Scheme is used to provide English tuition for students who cannot attend classes or who need individual attention in order to be able to learn effectively. It is an important part of our work and new tutors are always welcome.

Who can become a volunteer tutor?
AMES volunteer tutors are drawn from all walks of life. You do not have to be a qualified teacher. However, we do ask all intending tutors to take the short training course that we provide. Training courses are offered during the day and during the evening.

After training, each volunteer tutor is matched with a student or sometimes with a family or a small group of friends who want to learn together.

The ability to establish friendly contact with students is very important for volunteer tutors.

If you are interested in becoming a volunteer tutor, please contact the Coordinator of the Home Tutor Scheme, AMES, Renaissance Centre, 127 Rundle Mall, Adelaide 5000; telephone (08) 224 0944 or (08) 224 0922.

AMES PROGRAMMES AND SERVICES

Learning Arrangements

Here is a summary of the major kinds of educational programmes and support services provided by Adult Migrant Education Service.

Class Learning Arrangements

- Courses for newly-arrived Migrants
- Courses for Continuing Learners
- Courses in the Workplace

For those who cannot attend classes

- Home Tutor Scheme
- Individualised Learning
- External Study
- Special Arrangements

Support Services

- Student Counselling Service
- Learning Resource Centre
- Other Courses for Migrants
- Other Support Services
Courses for newly-arrived Migrants

These courses are intended to meet the immediate survival needs of new arrivals. They are available to adult migrants who have been in Australia for 12 months or less.

Classes are held in the city (at the Renaissance Centre), at Pennington Centre and in some country areas.

The emphasis in these courses is on English for immediate, everyday needs. Students are also taught about Australia in their own language.

Students with little or no English are given priority for places in the courses.

Living allowances (income-tested) are paid to students enrolled in these courses.

Enquiries: Counselling Service (08) 224 0922.

Courses for Continuing Learners

These courses are designed to meet the various language needs of migrants who have been resident for more than twelve months. (Many students enrolled in these courses have lived in Australia for years.)

In the City

Courses are offered at the Renaissance Centre dealing with English at many levels from basic to intermediate. They include courses catering for special needs, e.g. in writing, spelling and pronunciation.

Living allowances are not paid for these courses.

Enquiries: Counselling Service (08) 224 0922.

In the Suburbs and Country

Courses are conducted in metropolitan and country areas in response to local needs.

The courses are often known as Community courses because, in addition to learning English, students are encouraged to interact with the local community. For example, they may visit local institutions, such as community health centres, and invite guest speakers from community organisations to address their class.

Sometimes, courses catering for a specific purpose are set up. English for Dressmaking and English for Handy-person Skills are two such courses that have been held.

Classes can be held in the day or evening. They usually last two or three hours per session, and extend over 8-13 weeks. Most of them are held in local schools, TAFE colleges and other community centres.

No living allowances are paid for these courses.

Enquiries: Lecturer-in-Charge, Community Classes, (08) 224 0922.

Courses in the Workplace

The aim of these courses is to improve on-the-job communication. Particular attention is paid to safety in the workplace and to specialised work situation vocabulary.

They are held in a variety of work situations (factories, hospitals etc.).

Enquiries: Senior Lecturer, English in the Workplace (08) 224 0922.
Homes Tutor Scheme
This scheme is designed for people who cannot attend normal classes (e.g. because of shiftwork, child care problems or disability) or who need an individual tutor to be able to learn effectively (e.g. because of lack of confidence). Volunteer tutors visit students in their own homes, usually for one or two hours a week, to help them learn English and improve their use of the language.
Friendly contact and cross-cultural communication between tutor and student play an important part in this learning arrangement.
AMES staff involved in the Home Tutor Scheme have their headquarters on the Fifth Floor of the Renaissance Centre.
Enquiries: Co-ordinator, Home Tutor Scheme (08) 224 0944 or (08) 224 0922.

Individualised Learning
This learning arrangement is mainly for students who prefer to plan their own English language courses. It is particularly appropriate for students who have a clear idea of what they want to learn, and who wish to work at their own pace.
In consultation with AMES staff, the student works out the content of his or her course, including the learning materials that will be needed. These learning materials may comprise videos, audiotapes, with worksheets, language mastery machines and printed materials—all of which are available in the Learning Resource Centre. As the student works through the course, he or she can discuss progress with an AMES tutor.
Migrants interested in enrolling in Individualised Learning may go directly to the LRC or through the Counselling Service.
Enquiries: Learning Resource Centre, or Counselling Service (08) 224 0922.

External Study
This form of learning is also known as Distance Learning or Correspondence Study. At present, Adult Migrant Education Service offers only a basic English course by this method. It is intended mainly for students who live in isolated areas and cannot attend classes or make use of a home tutor.
Enquiries: Lecturer-in-Charge, Distance Learning (08) 224 0922.

Special Arrangements
Special arrangements can be made to meet the language needs of migrants who are unable to participate in any of the above learning arrangements, as in the case, for example, of migrants who are long-term residents in hospitals and nursing homes.
In certain instances, courses have been set up to cater for a specific group in the community. Such courses have included special courses for youth, for aged people, and occasionally for particular ethnic groups.
Enquiries: Co-ordinator, Community Classes (08) 224 0922.

Student Counselling Service
The Counselling Service handles all initial enquiries about AMES classes and individual learning arrangements for migrants wishing to learn English.
A member of the counselling team is on hand at the Renaissance Centre from 9.00 a.m. to 5.00 p.m., Monday to Friday to give information and advice about courses that are available.
All students wanting to enrol in a course at the Renaissance Centre must have an interview with a member of the counselling team beforehand.
To make an appointment, please telephone the Counselling Service on (08) 224 0922 or call in to the Renaissance Centre on the Fifth Floor between 9.00 a.m. and 5 p.m., Monday to Friday.
Counselling interviews are also held on Monday and Wednesday evenings by appointment.

Learning Resource Centre
The Learning Resource Centre is located on the Fourth Floor of the Renaissance Centre.
It has a large collection of books, journals, slides, videos and audiotapes dealing with English language learning and ethnic groups.
These materials may be borrowed by all AMES staff, Home Tutors and students, not only in the city but throughout the State. In fact, the LRC lends approximately 4000 items a month and has over 3000 student members alone.
Other facilities include a studio for video and slide viewing and recording, an audioncoording booth, audiotape carrels and language masters, and areas for quiet study and group activities.
The reference and information sections of the LRC are open to the general public.

LRC opening hours are as follows:

- Monday 9.00 a.m.–8.00 p.m.
- Tuesday 9.00 a.m.–4.45 p.m.
- Wednesday 9.00 a.m.–8.00 p.m.
- Thursday 9.00 a.m.–4.45 p.m.
- Friday 9.00 a.m.–1.00 p.m.

Other Courses for Migrants

Adult Migrant Education Service liaises with and provides information about other organisations offering English classes to migrants.

These organisations include:

- South Australian Institute of Technology, Languages Centre
  Intermediate to advanced level courses, full-time and part-time for 8 weeks.
  For information, phone (08) 228 0211 or (08) 228 0386.

- Advanced English Programme in TAFE
  Advanced level English course for migrants are provided by Adelaide College (Light Square) and a number of other TAFE colleges.
  For information, phone (08) 213 0111.

- W.E.A., Angas Street, Adelaide
  Fee-paying conversation classes.
  For information, phone (08) 223 1272.

- Indo-Chinese Women's Association
  Conversation groups for Indo-Chinese women.
  For information, phone (08) 45 6768 or (08) 45 7243.

Other Support Services

Child Care

A Child Care Service for parents attending classes at the Renaissance and Pennington Centres is available.

Information

AMES staff can provide information and advice about a number of areas of concern to its students, such as living allowances, settlement procedures, and general orientation.
ADVANCED MIGRANT ENGLISH UNIT.

Migrants who complete all the English courses offered by the Adult Migrant Education Service and the SALT Language Laboratory often feel the need to extend their knowledge of English even further.

This is particularly true of migrants with overseas qualifications who wish to return to their professions, and also to those migrants who wish to go on to further study in Australia.

For these migrants, Adelaide College offers a range of English courses at an advanced level. Some courses are fairly general and appeal to migrants from a range of different backgrounds (e.g., Australian Studies; and English Through the Media); other courses are more specific and relate to particular professions and interest areas, (e.g., English for Computing, and English for Health Professions).

Successful completion of a particular set of courses can lead to the Proficiency Award in English as a Second Language.

Students can also choose between part-time and full-time study.

Two full-time courses of 20 weeks duration are offered each year. In the Semester I course, priority is given to applicants with overseas qualifications; in the Semester II course, priority is given to migrants who are planning to go on to tertiary study in the following year.

A Special Purpose Tutor Scheme is one feature of the programme. In this scheme, migrants with professional qualifications and experience are matched with volunteer tutors from the same professional background.
5. **REFERENCES**

<table>
<thead>
<tr>
<th>Source</th>
<th>Reference</th>
</tr>
</thead>
</table>
OVERVIEW - THE ADULT MIGRANT EDUCATION PROGRAM AND SA AMES

GENERAL INTRODUCTION

The Adult Migrant Education Service (AMES) offers English language learning opportunities to adult migrants and refugees throughout South Australia, as part of the Commonwealth funded national Adult Migrant Education Program (AMEP). Similar AMES's operate in other states.

The AMEP began in the late 1940s during the period of heavy post war immigration. There has been considerable growth in the program since the late 1970s, following the influx of groups of refugees, mainly from Indo China, and higher levels of immigration.

The broad aim of the national program is to provide a range of English language learning opportunities for adult migrants to enable them:

(1) to gain sufficient English to function at a basic level in the community
(2) to acquire the skills needed to learn English autonomously
(3) to master sufficient English to have access to educational and other mainstream services

THE CITY CENTRE PROGRAM

In the City Centre Program, learners are grouped into Learning Arrangements, as far as possible in accordance with their language and learning needs in combination with their assessed English language proficiency.

Variety of Learning Arrangements

Learning Arrangements averaging 20 hours a week are offered to the recently-arrived migrants and refugees; these courses combine language learning with social and cultural orientation into the Australian community, and with some of the instruction being given in the learners' first languages.

Continuing learners can enrol in a number of part-time Learning Arrangements successively or at intervals, according to personal preference, needs, life situation and, of course, available resources. These Learning Arrangements are offered both during the day and in the evenings, and vary in level and intensity, as well as in approach, methodology, focus and content.

Distance Learning and Individual Learning are additional Learning Arrangements available to learners who cannot or do not wish to attend classes, or to those whose needs are best met through an individual approach.

Learning activities are varied and occur in formal traditional settings as well as informal settings that facilitate relaxed and effective communication. Learners are exposed, as far as possible, to authentic Australian English, and attention is paid to presenting learners with activities that will promote their understanding of Australian cultural and social norms and values.
THE COMMUNITY PROGRAM

The AMES Community Program provides classes in various metropolitan and some country locations. Most classes provide general English language tuition with an emphasis on appropriate language for the students' expressed and assessed needs. Interactions with the local community is encouraged through visits to neighbouring institutions, craft workshops, community health services, even the local Tai Chi school, and the like; and through inviting guest speakers from community organisations.

More and more classes are being established within appropriate community settings which are either jointly funded skills and ESL classes, or have been set up as a result of special requests from government agencies, ethnic or other community groups. Examples include language of childbirth classes in hospitals, job seekers courses in the CES, special classes for the aged, classes held in psychiatric hospitals, English for dressmaking, a special 6 month full-time skills and ESL bridging course for unemployed youth at Croydon Park College. Occasionally courses are conducted for a particular ethnic group with either a bilingual teacher or assistant, although students in most community classes come from different cultural backgrounds and may be at slightly different levels in English.

Classes are usually held once or twice a week, day or evening, for two or three hours per session, depending on the needs of the students and accessibility of space and resources. Courses are of fixed length, usually from eight to thirteen weeks, but further opportunities are available if there is a need. Regional centres have now been established and some of these provide more intensive courses as well, so that clients have a greater diversity of options to choose from. The largest resource and individualized learning centre. Others are located in Technical and Further Education Community Colleges at Elizabeth, Noarlunga, the Parks, Thebarton and Whyalla.

ENGLISH IN THE WORKPLACE PROGRAM

This section of the program offers English language learning opportunities for immigrant workers on the work site. These include formal classes and individual learning arrangements. The program also provides training for supervisors and other staff in cross-cultural communications skills.

The program currently consists of 10-20 courses which run for 15 to 25 weeks at four hours per week. They are conducted in public sector organisations such as the Royal Adelaide Hospital and the State Transport Authority and private sector factories such as Bridgestone and Holdens.

THE HOME TUTOR SCHEME

The Home Tutor Scheme offers migrants, usually women unable or reluctant to attend formal English the opportunity to learn English through the assistance of volunteer home tutors.

Tutoring, usually takes place in the student's home but some tutors are also available to help teachers with individual students in classes needing additional support. Besides English language assistance volunteers provide social contact for the learner and a chance to practice English in a supportive situation.
THE ADVANCED ENGLISH PROGRAM FOR MIGRANTS

The Advanced English Program for migrants provides courses for migrants who need to improve their English in order to:

* gain recognition for or upgrade overseas qualifications.

* go on to further study in part secondary institutions.

It is useful to view the program in a continuum with the Adult Migrant Education Service. Very often students enter advanced English courses after completing more basic level courses with A.M.E.S. Of course some students, who already have a good level of English enter directly into the Advanced English Program.

The program has staff working in a number of metropolitan and country colleges of TAFE, namely,

Adelaide
Croydon Park
Regency
Port Adelaide
Kensington
Noarlunga
Elizabeth
Riverland
Whyalla

It offers a wide range of English language courses at an advanced level. These include:

* special technical English courses,
  eg. Technical English for Auto-motive trades
  Technical English for Electrical Trades

* Advanced English courses focusing on study skills and preparation for post secondary study.
  eg. English as a Second language Proficiency Certificate course.

* English language support tuition for migrant students in main-stream TAFE courses. This is usually offered on a one-to-one small group basis.

The program conducts a Special Purpose Volunteer Tutor Scheme. In this scheme, migrants with professional qualifications and experience are matched with volunteer tutors from the same professional background.

Advanced English Program staff in TAFE colleges also provide a substantial consultancy service.
For example

- Language assessment and educational counselling for migrant students.
- Staff development input on cultural and linguistic factors and methodology relevant to a multi-ethnic classroom.
- Liaison and co-operation with college staff in support provision for migrant students in mainstream courses.
- Advice and expertise on curriculum design for special courses for migrants.

The program is Commonwealth funded through the TAFEC Designated Purpose Grant. The co-ordinator for the program is located at Adelaide College TAFE.

GUILLIANA OTMARICH
CO-ORDINATOR ADVANCED ENGLISH PROGRAM
STUDENT SERVICES POLICY

1. INTRODUCTION

The objective of the policy set out in paragraphs 2 and 3 below, is to develop an environment for students within Colleges which will contribute to the effectiveness of the learning process. It recognises the importance of an effective information system supported by vocational, educational and career counselling and the need for adequate support services and facilities to service students' needs. It also recognises the importance of student organisations and activities and their involvement in college decision making processes.

The policy is broad in its coverage recognising that student needs and, as a consequence, the balance of functions to meet those needs will vary amongst colleges. Differing priorities will be identified according to geographic location, student population and types of courses offered.

2. POLICY STATEMENT

Within the context of its policies on access, equal opportunity, and quality education, and prevailing budgetary constraints, the Department is committed to ensure that a comprehensive range of services, both human and physical, are available to assist students in their educational, vocational, cultural, social and personal development.

These services may include:

- a comprehensive information service to students offering vocational and educational counselling thus assisting them to
  - make an informed choice of course and career path,
  - identify likely problem areas and solutions, and
  - develop appropriate study skills.
- a range of facilities and services which, consistent with the Department's access policy, will provide a supportive and effective educational environment and promote a collegial spirit within TAFE Colleges
- support and encouragement for the development within Colleges of student organisations and for their participation in the educational and administrative activities of the College.

3. FUNCTIONS

A number of student services functions have been identified, the most basic of these being the provision of comprehensive and relevant information to students and potential students.
The functions below are each important although emphases and mix will vary somewhat from College to College and program to program.

3.1 The provision of comprehensive and up-to-date information on the range of courses and services offered by the TAFE system and other related systems.

3.2 Vocational, educational and career advice.

3.3 Provision of academic support services: testing, guidance, remedial needs, study techniques, etc.

3.4 Assistance and support to students with problems relating to employment, unemployment, financial matters, exam anxiety, etc.

3.5 Support for specific groups, eg. disabled, migrants, women, and Aborigines.

3.6 Development of student organisations and activities.

3.7 Provision of student amenities.

3.8 Referral to specialist assistance.
**EXPLANATORY NOTES**

1. INFORMATION SERVICE

Emphasis has been placed on the provision of relevant and accurate information to students in order that they can make an informed and appropriate choice of studies which suits both their vocational needs and their ability to succeed in the course of their choice.

An adequate information service is seen to include the following:

- relevant up-to-date printed course information
- the development of alternative forms of access to information
- mechanisms for multi-lingual information (e.g. through printed or translation services)
- the development of an effective course information base and network within and between colleges and with the Information Centre
- other information relevant to students on campus such as
  - financial/allowance issues
  - student policy issues eg. health, discipline, equal opportunity
  - student amenities and services available
- the identification of officers with the above competencies and responsibilities.

2. VOCATIONAL EDUCATION AND CAREER ADVICE/COUNSELLING

The provision of effective vocational and educational counselling and advice is important in assisting students with the choices confronting them as they enter and progress through the college. This will include:

- pre-enrolment counselling (assisting students in their choice of subjects determining their aptitude and readiness for such courses)
- vocational and career counselling (assisting students in career related issues in evaluating individual thoughts and interests and in identifying personal, career and life goals)
- educational counselling (helping students with study skills habits and attitudes, dealing with problems which affect their study, and helping potential or intending drop outs)
educational assessment (determining students basic skills in literacy, numeracy, written expression, reading level, language, and reading comprehension)

3. PERSONAL COUNSELLING

The primary thrust of the TAFE system, including Student Services, must be to provide the environment which will enable students to achieve their learning and other developmental goals. It therefore requires a professional commitment from staff to ensure that this environment is established in the classroom and throughout the college. Pastoral care is seen to be the responsibility of all staff for the monitoring and wellbeing of students.

The Department recognises that students are active and responsible participants in their educational growth, that with help and support, students must make decisions affecting their lives and must deal with the consequences of their decisions. Therefore, all professionals on the campus must work collaboratively to ensure that students' time spent on campus is valuable and productive, accepting a professional responsibility for creating appropriate learning environments, and monitoring the progress and well being of students. When it is clear that individual students, or groups of students, need advice, assistance or care beyond that which is part of the "normal" teaching – learning situation, they can be referred to a relevant staff member (or other officers designated by the Principal).

4. REFERRAL

Whilst it is not the function of each College to operate as a welfare organisation, nevertheless student services officers can provide a referral counselling service which will direct students towards appropriate outside agencies. Officers responsible for student services in colleges have the responsibility for providing broad course and academic counselling. College counselling services should be of a preventive nature rather than curative. Psychological counselling should be provided by way of referral to outside agencies.

The role of these officers includes that of developing and maintaining effective staff student relationships and in acting as a resource to staff in advising on the appropriate ways and means of dealing with student problems.

5. SUPPORT SERVICES

It is recognised that some students will require special assistance. Services must encompass support for disadvantaged students, those in need of special education guidance and remedial support and those needing referral counselling to external agencies. This support will be provided in a variety of ways encompassing the development of specific support groups, appropriate assessment procedures, alternative teaching methodologies and course delivery.
MODULE XI
MODULE XI

FOLLOW-UP AND EVALUATION

This module contains:

1. Aims and Objectives
2. Suggested Activity
3. Resources

Handouts:

- The NESE Learner in TAFE - Follow-up Action
- The NESE Learner in TAFE - Evaluation Sheet - (pages 1 & 2)
1. **AIMS & OBJECTIVES**

This module aims to assist participants to examine and evaluate the learning that has taken place during the training sessions. It also aims to facilitate a commitment by the participants to behaviour change - both in the short term and the longer term - as a consequence of the learning.

By asking participants to complete a written evaluation this module also aims to provide the trainer with feedback on the content and methodology of the sessions.

Modifications to the training package and follow-up staff development sessions are likely outcomes of this module for the trainer.

By the end of the session, participants will:

- Have reviewed the learning that has occurred and decided on the most relevant aspects to them.
- Have made some decisions about changes in their behavior, or follow-up action to be taken, in relation to the subject area.
- Have made a commitment to that change or action by sharing it with others.
- Have evaluated the process of training and provided written feedback to the trainer.
2. **SUGGESTED ACTIVITY**

2.1 **Procedure**

2.1.1 Distribute the handout "The N.E.S.B. Learner in TAFE. Follow-up Action". Explain the purpose of these questions - to help participants clarify what they have learnt and to make decisions about the changes they want to make as a consequence of that learning. Give some examples to illustrate how changes can be made at different levels of operation -

"I'll listen more when a migrant student comes to the counter".

"I'll make sure N.E.S.B. students have copies of overheads.

"I'll go back to the College and look at the language of our exam questions" etc.

Explain that the responses on the follow-up sheet will be for the participant's and not the trainer's use - to be kept as a record of goals.

Allow 7 - 10 minutes for participants to write answers to both questions.

2.1.2 To provide for ideas sharing and a more public statement of goals, ask participants to move into groups of 4-5

Ask participants to discuss their proposed actions - noting any further suggestions arising from the discussion that they would like to follow-up.

2.1.3 Distribute the handout "The NESB Learner in TAFE - Evaluation sheet". Explain the purpose of these questions (as stated in the Aim)

Ask participants to complete the sheet individually and return to the trainer.

2.1.4 End the session - thank yous and good byes.
THE N.E.S.B. LEARNER IN TAFE

FOLLOW-UP ACTION

1. What material did you find particularly relevant?

2. What are the implications of this training session for you? Are there changes that you would want to make - at the student level, at the classroom level, at the School or College level?
THE N.E.S.B. LEARNER IN T.A.F.E.

EVALUATION SHEET

1. What material was new to you?

2. What was reinforced for you?

3. What material did you find inappropriate?

4. What additional material should be included?

5. What, if any, follow-up on this material would you like?
1. Was there an adequate balance of information and group activity sessions?

2. Did you have enough opportunity for participation?

3. Was the venue appropriate?

4. Were there any areas you felt uncomfortable with?

GENERAL COMMENTS

Do you have any additional comments on the organisation of the sessions, or suggestions for future activities?