

Pasifika Victoria: The way forward

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Pasifika VictoriaValuing Partnerships

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Foreword 1: Raina Smith

“Pasifika Victoria: The Way Forward” embraces the needs and aspirations of the culturally diverse communities of Pasifika Victoria. It is a statement of the South Pacific Foundation of Victoria’s intentions to provide the best opportunities for current and future generations of Pasifika Victorians. This intention is built around the vision to establish a cultural centre (marae) for these diverse communities.

This report will be a valuable tool in supporting future initiatives for these communities as they look forward to participating as active contributing Victorians within Multicultural Victoria.

RAINA SMITH
Cultural Diversity Officer
City of Melbourne

Foreword 2: George Te Whakaotinga Hallett

Since his retirement in 1991, George Te Whakaotinga Hallett or “Koro George” as he is affectionately known, has worked tirelessly as a Maori kaumatua (elder) and leader within his own Maori community. He provides valuable community service work in his own time, visiting individuals and families in hospitals, juvenile justice units and prisons and in many family homes.

Koro George has lived in Australia since March 1978, becoming an Australian Citizen in 2003. He has been a member of the Polynesian Community Federation since its inception over 20 years ago, serving as President and taking a leading role in the Maori community as a respected kaumatua and minister of the church.

He has also been involved with the Altona Migrant Resource Centre, serving as a representative member of the Maori community and has assisted with the restoration of Maori carvings which now stand in the gateway entrance to Bayside College in Altona.

Koro George provided support to the South Pacific Foundation during the submission of a paper to the Victorian Parliament Law Reform Committee in relation to changes to the Coroner’s Act 1985. He subsequently gave evidence to the Victorian Parliament Law Reform Committee to support the submission presented on behalf of the Pasifika communities. At that hearing the Select Committee indicated that two of the submissions presented will be tabled as recommendations to Parliament in regards to the reform of the Coroners Act 1985. His experience and advice as a Maori kaumatua in this process was invaluable.

Koro George can be found where there are those in need of comfort or prayer during an illness or following the death of a loved one, or just simply being there to speak and listen with those who need someone to talk to.

“For me, there has always been one kaupapa for Melbourne and for our people - marae. This is the kaupapa that will have my full support, no matter what and I hope to see this dream come to pass in my lifetime.

“One of the saddest times for me here in Melbourne was when we had to take one of our young one’s back to his mother’s flat. He had passed away and we were taking him to the high rise where he lived with his mother. Anyway, we had to stand the casket upright to get him in the lift. When the lift stopped on his floor, we had to wait to make sure no-one saw us take his casket out and into the flat. It was so small in there! We had to crowd out on the small balcony to eat our kai as we couldn’t fit into the space. For me, this was the moment when I thought: Enough! We have to get our marae.”

***Hutia te rito o te harakeke. Kei hea te komako e ko?
E ki mai ki ahau - he aha te mea nui o te ao?
Maku e ki, he tangata, he tangata, he tangata***

Tear the heart out of the flax bush and where will the bellbird sing?
If I were to be asked - what is the most important thing on this earth?
I would reply - it is man, it is man, it is man.

George Te Whakaotinga Hallett



Maori Elder George Te Whakaotinga Hallett receiving the VMC Award for Meritorious Service in the Community from Premier Steve Bracks (July 2006)



Poi Piri - the amalgamation of different parts of the world: A History of Maori settlement in Melbourne

(Source: City of South Melbourne Rates Books, City Planners Department)

Australia was well known to the Maori, who being sea faring people had explored the Pacific Ocean and Australian waters for hundreds of years before European navigators visited these parts of the world.

Maori visited Australia on many occasions but did not settle. They got on well with the Aboriginal people and continued to do so long after white settlement. The word 'kangaroo' is said to be a Maori word which has been adopted by the Aborigines. The Maori, upon seeing these animals jumping in great numbers, exclaimed "Look, they look like the waves of the ocean" (*ka nga roa o te moana*).

When Governor Phillip arrived in Sydney with the first fleet in 1778, he carried orders from the British Government to immediately occupy Norfolk Island and to develop the flax and timber industries to supply the British navy with masts, rope, spars, and sails.

Maori had worked with New Zealand flax for centuries but when Maori men were brought to the island to teach convicts how to work flax, their efforts proved to be unsuccessful, because in the Maori community the craft of flax working was considered to be women's work and hence the men of the tribe lacked these craft skills. Maori also worked in the Sydney flax and timber trades. Kauri timber was imported from New Zealand to be used in the construction of the town of Sydney and flax being used for making rope.

When Melbourne was established after 1835, Maori came to the area and settled to the south of the Yarra, next to suitable wet land where they could grow the flax plant which they had brought with them from New Zealand. The flax was used for a multitude of purposes including thatching for houses, baskets, bags, ropes, and cordage.

A village was established near the flax plantation and centred on a large meeting lodge constructed from imported kauri timber in the traditional Maori style (marae). The name of the lodge (marae/village) was "Arepa" which means the 'first' or 'beginning'. Eventually the name of the lodge became the name of the village - the first Maori settlement in Australia.

The village was developed around a community well which was located to the south east of the present Maori Chief Hotel and which was still in existence until as late as 1928. The Maori people, who numbered some 200, were established as a community and worked in the imported kauri trade located on the south bank of the Yarra on what is now park land between Kings and Queens Bridges.

Ships arriving with kauri timber from NZ would usually berth there and discharge their cargo onto the flat land at the rivers edge where it would be stacked, sawn and disposed of. Occasionally the timber ships would find the southern side of the river occupied and have to berth on the northern side. This caused considerable trouble to the Maori for at that time there were no bridges nearby and the crossing of men and materials had to be made by boat.

The timber was brought to Melbourne from the west coast of New Zealand from the ports of New Plymouth and Hokianga Harbour. The Maori established in Melbourne lived as a traditional tribal community under 'Elders' and 'Respected Elders' and represented a disciplined work force which was sought after by the authorities and trading groups to carry out many tasks.

In 1838 a financial recession made it impossible for the trading companies in Melbourne to pay for the incoming shipments of timber. These were returned unloaded to NZ, causing the timber enterprise to run into debt and cease trading. In order to recover their investments in the enterprise, creditor companies foreclosed on the Maori land held as security in NZ.

At the time of the Victorian gold rush, several Maori groups moved from Arepa to the gold fields and took part in gold mining activities, but although Maori tended to support the cause of the miners they took no part in the fighting at Eureka stockade.

At this time it was not unusual for squatters to occupy Crown land and then to apply for a land grant. An application was made for such a grant by the Maori in 1856 but it was not proceeded with by the Government because at that time land could not be granted to a tribal community - it could only be granted to a 'person' and as the ownership of land by individual members of the tribe was contrary to Maori law, the matter did not continue.

It was also understood that the government was not interested in changing the law relating to land tenure to allow for tribal ownership because of the embarrassment which might be caused if an application were to be received from local Aboriginal tribes.

The Maori living in their traditional communities did not follow the local European custom of the day that only adult males frequented hotels. It was usual in Maori custom for liquor to be taken in family groups and for this reason the Maori established in the 1860's a small hotel for their use later to be known as the Maori Chief Hotel.

The hotel was originally a 9 room wooden building owned and occupied by the Licensee John Reedy from 1867 to 1878 and afterwards by his wife Johanna from 1878 to 1884. Mrs Black then became the Licensee until 1890. It is possible that John Reedy was a Maori although at that time liquor licenses were not normally issued to non-naturalised persons. It is claimed that a sacred Maori greenstone marks the site of the original hotel and still lies beneath the present building. The Maori Chief Hotel is part of the only remaining evidence of a Maori village which was once established in the area near the hotel (corner of Moray and York streets) and bordering the wetlands, which at the time of settlement extended easterly from that place towards St Kilda Road.

It is also possible that prior to the preparation of the survey maps for the town of Emerald Hill, the existing road which skirted the wetlands and linked the Maori village to the riverside wharfs was known locally as the Maori street and that this was later anglicised to Moray Street, a name which was apparently placed on the survey maps by the Government surveyor of the day. A tale told by the Maori refers to the Maori custom of placing a pair of eels in their village wells to act as an indicator of water purity. When the eels changed colour the water was unfit to drink.

In the case of the Arepa well, two eels of the NZ species were placed in the well but these were caught and eaten by Europeans. This caused great anger in the Maori village and increased tensions between the European and the Maori.

Eventually the South Melbourne Maori moved to Port Fairy where their descendants mingled with European stock and live to the present day.



Acknowledgments

TANGATA WHENUA: ABORIGINAL ELDERS

The people of Pasifika Victoria wish to acknowledge and pay respect to the elders and traditional owners of this country. The cultural communities of Pasifika Victoria share empathies and values that are intrinsic to indigenous cultures. As such acknowledging the sovereignty of tangata whenua (first people of the land) is a component of Pasifika culture.

The SPF has engaged in a number of activities, forums and events that support the development of the Aboriginal community in Victoria. This support will be ongoing and strengthened upon completion of the development of the multicultural centre for Pasifika Victoria.

CONSENT

Official consent was sought by the Chairperson of the SPF from the Aboriginal elders to pursue the building of the Pasifika Victoria "gathering place" on the traditional whenua (lands) of their people. This consent has been given and this gift has resulted in the journey that has produced this report.

OFFICE OF THE PREMIER, DEPARTMENT FOR VICTORIAN COMMUNITIES

The South Pacific Foundation of Victoria acknowledges the Office of the Premier, the Department for Victorian Communities for assistance in producing this report.

Pasifika Victoria acknowledges that without the concept of community building, this report would not have been produced.

Artwork by Matthew Gale, Solomon Islands Community

ACKNOWLEDGMENTS - SAMOAN

TAGATANUU O LAUFANUA O AUSETALIA: ALII MA FAIPULE APORITI

E fia faailoa aloaia atu e tagata Pasefika o Vitoria le agaga faafetai ma le faaaloalo i alii ma faipule Aporiti, aemaise i latou o e ua iai le aia tuufaasolo mai i o latou tuua e pulea ai lenei atunuu. E tele mea taua o aganuu eseese a tagata Pasefika o Vitoria e tutusa ma mea taua o loo afifi i totonu o le aganuu a tagata Aporiti. O se tasi o mea taua o le aganuu faa-Pasefika, o le lagolagoina aloaia lea o le pule ma le aia tatau a uluai tagatanuu o soo se atunuu.

E taua tele ona iai ni tulaga vaaia e iloa ai le lagolagoina o taumafaiga ma atinae ua filifilia e tagata Aporiti lava latou.

O le tulaga tonu lea sa auai ai le SPF i nisi o taumafaiga, e aofia ai fonotaga aemaise faatasiga ua faatauaina ai le lagolagoina o tagata Aporiti i totonu o Vitoria. O le lagolagoina o tagata Aporiti i totonu o Vitoria, o se mataupu o le a faifaiepa ma faamalosia atili, aemaise pe afai o le a maea ona fausia le Maota mo Aganuu Eseese o le Pasefika i Vitoria.

O LE IOEGA

Sa fesiligia e le Susuga i le Taitaifono o le SPF ia Alii ma Faipule Aporiti mo se ioega aloaia e faagaoioi ai le fausia i luga o latou laueleele, se "maota potopoto" o tagata Pasefika i Vitoria. Sa tuuina mai le ioega a Alii ma Faipule Aporiti sa auai i lea faatasiga, ma o lo latou agalelei lena ua mafai ai ona faaauau le faamoemoe ua patino tonu iai lenei ripoti.

OFISA O LE PREMIER; OFISA MO TAGATANUU ESEESE I VITORIA

E fia faailoa aloaia atu e le SPF lo latou agaga faafetai ona o le fesoasoani a le Ofisa o le Premier, aemaise le Ofisa mo Faalapotopotoga a Atunuu Eseese i Vitoria, e tusa ai ma le faamaeaina o lenei ripoti. Matou te fia faailoa atu foi ma le agaga faafetai, le galuega taua a le faigamalo a le Sitete o Vitoria, aua le fausia o faalapotopotoga a atunuu eseese, aemaise foi fale ma ofisa e talafeagai ma lea faamoemoe. E talitonu le toatele o Faalapotopotoga a Atunuu Eseese i Vitoria e le mafai ona faamaea lenei ripoti, pe ana le seanoa le galuega atinae mo Faalapotopotoga a Tagata Eseese a le malo i Vitoria nei. O lenei vaaiga mamao mo le fausia o se Vitoria e tumu i aganuu eseese. O le a avea foi lea ma ala e faamalosia ai tagata Pasefika i Vitoria, e galulue malosi mo le faamoemoe lava lea e tasi.

ACKNOWLEDGMENTS – NZ MAORI

Hutia te rito o te harakeke. Kei hea te komako e ko?
E ki mai ki ahau - he aha te mea nui o te ao?
Maku e ki, he tangata, he tangata, he tangata

Nana nei ko te mihi atu ki te papa tapu e takoto nei.
Te papa tapu e haruru ana i te tapuae o ngai koori.

Na ka huri ake ki o tatou tini aitua i hinga atu ra, tapiri mai o to tatou tupuna kua pahure ake nei, wharikitia mai ki runga i te hanumia o te uruhau me te pouritanga, hei tangi, hei whakaranu te hupe te roimata, hei poroporoaki te whakamutunga, na, ka tukuna ratou ki a ratou ano, no reira e nga mate o te hunga kua moe, haere kua oti atu.

Na, ka mihi mai te orokohanga o te hanumia. Tena ka huri ake ki nga kanohi ora. Tenei te mihi kau ake ki a koutou te tangata whenua o tenei papa tapu e takoto nei na. No reira tena koutou, tena koutou, tena koutou.

Tena koutou i runga i te ahuatanga e pa ana ki a tatou katou, nga reo rangatira i tenei wa. Tuatahi, tena ano ra koutou i runga i te hanumia i tukuna mai ki a matou nei iwi o aotearoa, otira, o te moananui a kiwa. Tuarua, he whakaaetanga i te whakatu i runga i tenei papa tapu, he whakaruruhau mo te whakanoho o nga taonga o tatou tupuna i tuku iho nei. Tuatoru ka nui te mihi atu ki a koutou i runga i te wehewehenga o nga taonga manawa, ko te tumanako, ko te whakapono a, ko te aroha, ahakoa i runga i te ahua o nga mea ueue o tenei ao hurihuri.. Na, kia mau mai ahau ki te korero ra....”E kore ahau e ngaro, he kakano ahau i ruia mai i rangiatea” no reira kei nga rangatira ma, nga kaitiaki o nga taonga o nga whare tapere, kei nga matawaka o te moanui a kiwa, tena koutou, tena koutou, tena koutou.

Tear the heart out of the flax bush and where will the bellbird sing?
If I were to be asked - what is the most important thing on this earth?
I would reply - it is man, it is man, it is man.

So it is that I respectfully pay homage to the sacred land that lies before me; this sacred land that resounds with the ancient footsteps of the Koori Nation.

I now call upon the spirits of our two ancient cultures to join with me in a celebration of togetherness not only on this plane but also on the plane of the heavens, so be it that what we share in happiness we also share in sadness, however our tears mingled will provide the strength of a new beginning so I now return the ancient ones to their places of forever watchfulness and turn to the seeing eyes of the living present and offer a heartfelt greeting of respect and humility to my benefactors, the peoples of the Koori Nation as traditional owners of this sacred land.

This greeting I provide, not once, not twice, but three times, firstly in honour of the covenant of brotherhood that was offered through the South Pacific Foundation for my people, secondly in gratitude for the acknowledgement and consent to progress the needs of my people through the development of a gathering place on your sacred land and thirdly, in praise and thanks for sharing with us the open heart empathies of faith, hope and love in a realm of tumultuousness. Therefore I hold fast to the saying that: “I will never be lost, I am of the sacred seed that was sown in distant Rangiatea”. Once again in thanks, I make final greeting to the progress of indigenaey through the gathering of all traditional waka.



Executive Summary

This report is a response to a long standing vision amongst Pasifika communities to establish a sense of place within Victoria. The practical application of this vision is the establishment of a cultural centre for the Pasifika Victoria community.

PASIFIKA VICTORIANS

The South Pacific Foundation of Victoria (SPF) has embraced the term “Pasifika Victoria” to describe the Pasifika communities that live in Victoria. They include the Polynesian, Melanesian and Micronesian communities who share cultural, historical and geographical ties. Although these communities share these ties, they are nevertheless a culturally and linguistically diverse (CALD) community.

This diversity is not easily recognised by the wider community as many enter Australia as New Zealanders and the main language spoken at home is English. This is because the majorities of Pasifika Victorians are New Zealand citizens and are predominantly Maori.

COMMUNITY

The Maori community is the largest community within Pasifika Victoria (11,000 ABS 2001). Maori are the indigenous/traditional owners of Aotearoa (NZ).

Perhaps the singular term ‘community’ is inappropriate to describe the members living in Melbourne of a single cultural group (such as ‘the Tongans’ or ‘the Samoans’), as they are each a widely scattered population, and not all known to one another (Lee 2003:18).

Nevertheless, studies of Tongan and Samoan families settled in Australia reveal that a sense of ‘community’ persists. ‘The Tongan way’ is a concept that shapes their identities (Lee 2003:275); and the Samoan community is able to express a life of its own, characteristically by the practice of Samoan culture (Va’a 2001:252).

This “sense of community” prevails amongst the Maori community in Melbourne who practice and adhere to cultural traditions and values. For many years this community has tried to establish a “sense of place” in Melbourne and many efforts to establish a marae (community centre) have been tried in the past. (SPF 2006)

THE IMPACT OF MIGRATION ON FAMILIES

Migration to Australia has dislocated families and often split extended families into nuclear units. Pacific Island ideology which places the strength and solidarity of family and community before individual need is eroded in Australian city suburbs where it is difficult for families to live close together, and where newly-arrived nuclear families may be isolated and have difficulty in building wider relationships. (Francis 1995:181)

This spread of Pasifika and Maori families has made it more difficult for families and community to remain “connected”. The vision for the cultural centre is for a central location (preferably within the central business district or within the municipality of the city of Melbourne) to provide equitable access for all Pasifika Victorians.

CITIZENSHIP

Pasifika Victorians have limited interest in applying for citizenship as:

- there is a perception that citizenship would add little or no value to their lives in Australia;
- there is a perceived sense that their cultural identity would be “lost” if they take up citizenship;
- there is little or no understanding of the process;
- there is a general feeling that they would be exempted from any law changes as these changes would be directed towards other migrants and refugees;

- they have little or no understanding of their residency rights in Australia (particularly for those not eligible for permanent residency).

CULTURAL CHALLENGES/ISSUES

CULTURAL INVISIBILITY

Pasifika Victoria remains a culturally invisible community that is significantly disengaged from actively participating within the framework of multiculturalism. The impact of cultural invisibility has been significant in terms of communities having the capacity to be acknowledged as a living, thriving, contributing cultural community.

This has meant that many Pasifika groups have struggled in the past to access resources and services that are available to all multicultural communities. As there has been little research into the needs of these communities, validating these needs is not easily supported.

It is the intention of this report to seek to redress this imbalance and disengagement from the principles of Multiculturalism inherent in government policy including “A Fairer Victoria”. (SPF 2006)

CULTURALLY SPECIFIC SPACE

The need for culturally specific space to meet the needs of Pasifika Victoria is essential to the successful development of all Pasifika Victoria communities. Over the years there has been a shared sense of loss at not having such space.

The Maori community has lamented the lack of space to accommodate the protocols associated with tangihanga (funeral services), kohanga reo (language nest/early childhood centre focused on teaching Maori language to pre-school aged children) and the opportunity to express and strengthen their cultural ties.

COMMUNITY AND CAPACITY BUILDING INITIATIVES

Organisations struggle to develop and implement community and capacity building initiatives. These are generally resourced from the communities through fundraising activities and volunteer contributions.

Commitment becomes difficult when balancing the need for employment with family, school, social and recreational activities, remittances and church activities. This leaves little time for broader community development.

Limited evidence based data to support applications for resources to local, state or commonwealth government also presents difficulties.

This results in community driven initiatives proving too difficult to maintain. The difficulty in engaging with Pasifika communities contributes to the non-sustainability of agency driven projects. Many government and other service provision agencies have struggled to understand or access these communities.

EQUITABLE ACCESS TO SERVICES/RESOURCES

Pasifika Victoria families are not comfortable to access mainstream services in times of personal family crisis or when dealing with the law. The preference is to seek support or help from within cultural, church, sporting or extended family networks.

The SPF observes that many church organisations access funding to provide support and services to these communities. These include the Brotherhood of St Lawrence, the Jesuit Social Services and the Uniting Church. As these organisations (with the exception of the Uniting Church) are not widely affiliated to by Pasifika Victoria, the services are often difficult to deliver.

Most Pasifika Victorians are of the Roman Catholic, Anglican, Uniting Church and Mormon faiths or affiliate with the more contemporary ministries. The Maori community also attracts members of the Ratana faith.

YOUTH

Pasifika youth are the same as young people of any society. They are confronted by an array of issues that are associated with adolescence and the search for personal identity, often leading to some conflict with their parents and other elders. At the same time, Pasifika youth in Melbourne are trying "... to balance the expectations of their parents and the implications of their Pacific Island backgrounds with the demands of their peer group and the requirements of life in Australia - a search for cultural identity which is not fully resolved until adulthood ...” (Francis 1995:182, 188).

BEREAVEMENT

The single, most common experience and cultural hardship for these communities, in particular the Maori community, is dealing with bereavement. The lack of culturally appropriate “space” to accommodate tangihanga, added to the difficulties associated with the process of handling the death of a loved one in Victoria, has been historically challenging for Maori. Other challenges include lengthy delays in the release of the body if in the care of the Coroner’s Office and the financial cost of repatriating the body of the loved one.



Background

INTRODUCTION

In March 2003 the South Pacific Foundation of Victoria Inc (SPF) held a number of discussion groups with community members to identify pathways towards developing a cultural centre for Pasifika Victoria communities. These discussions revealed that this vision had been long standing but unachievable.

The Maori community, in particular, had identified a desire to establish a marae within Victoria for a number of years. This community feels that the marae is needed to meet culturally specific needs that existing community facilities are not able to accommodate.

These needs include funeral services (tangihanga), the expression and teaching of performing and visual arts (kapa haka/carving/weaving/tukutuku), community consultations (hui) and other functions of the marae that support cultural sustenance.

Initial discussions with the broader Pasifika communities revealed that the desire to establish culturally specific space was not as strong. These communities were however supportive of the concept of establishing such a facility and of being able to access it when required. They viewed the use of the facility as being for cultural, sporting and fundraising events.

For many of these communities the role of the church supports opportunities for cultural sustenance and identity to be retained.

THE ROLE OF THE SPF

The peak organisation status will provide opportunities for these communities to actively engage and participate within the framework of Multiculturalism.

Creating “cultural visibility” for these communities is another key objective. The issues and concerns of a “culturally invisible” community were discussed in the report:

“Community Building and Strengthening Cultural Ties within Pasifika Victoria” submitted to the Office of the Premier by the SPF in 2003.

The outcome of that submission has led to the production of this report: *“Pasifika Victoria: The Way forward.”* This report identifies the status of Pasifika Victoria within Multicultural Victoria. It also provides recommendations that will support the development of a cultural centre/marae for the peoples of Pasifika Victoria.

KEY TASKS AND RESPONSIBILITIES

The key tasks and responsibilities associated with the role were also discussed in the application *“Community Building and Strengthening Cultural Ties within Pasifika Victoria”* (2003).

Responsibilities

The responsibility of the SPF is to maintain cultural protocols throughout all stages of development while satisfying the requirements of funding agencies.

Traditional owners

Gaining the consent of the traditional owners or elders of the land, the Wurundjeri people, to establish a “gathering place” on their sacred land has been acquired by the SPF.

This signifies and acknowledges the “tangata whenua” (cultural sovereignty) status of the Wurundjeri people in this country.

A Diverse Community

The SPF acknowledges that although Pasifika Victorians share “ties that bind”, the communities are culturally and linguistically diverse (CALD).

Tasks

The key tasks that the SPF would seek to achieve include:

- raising the profile of the aims and objectives of the organisation;
- completing research to provide informed direction for future development;
- developing pathways towards implementing the recommendations from this research including the development of the cultural centre/marae.

THE STRATEGY

The SPF began developing a strategy to investigate the concept of a cultural centre in March 2003.

The proposed strategy was to align the vision to establish a cultural centre with existing government policies supportive of community and capacity building initiatives.

The need for research to inform the development of the cultural centre and to support pathways for future planning would be required.

THE RESEARCH

The SPF commissioned this research into the economic and cultural profile of Pasifika Victoria. Previous reports indicated that Pasifika Victorians are “culturally invisible” within Multicultural Victoria and this has resulted in their needs and issues not being adequately recognised or addressed.

The aim of this research is to:

- identify the demographic profile of Pasifika Victoria;
- identify the priority needs and issues for these communities;
- seek to gauge the level of support for the establishment of a cultural centre for Pasifika Victoria;
- present recommendations to inform strategic direction for future community building initiatives and;
- seek to include the Pasifika communities of Victoria as active members of Multicultural Victoria, capable of accessing services and resources that have not been readily accessed in the past.

FUTURE PARTNERS AND NETWORKS

The SPF acknowledges that support from local, state and commonwealth government agencies would be important to ensure sustainability for future development.

New Zealand

As a significant number of Pasifika Victorians are New Zealand citizens, the SPF recognises the need to seek assistance from New Zealand as a key stakeholder/partner for future development.

Government agencies

The SPF would adhere to the laws and requirements of government agencies while seeking opportunities to include a unified Pasifika Victoria within a Multicultural Victoria.

THE PROJECT

- **Stage One:** “*Community Building and Strengthening Cultural Ties within Pasifika Victoria*”: Application to support research to document the socio-demographic profile of the Pasifika communities in Victoria.
- **Stage Two:** “*Pasifika Victoria: The Way Forward*”. A report on the socio-demographic status of the Pasifika communities in Victoria.
- **Stage Three:** “*Pasifika Victoria: Community Building and Strengthening Cultural Ties within Multicultural Victoria*”: A coordinated response towards implementing the outcomes of the report “*Pasifika Victoria: The Way Forward*”.
- **Stage Four:** The establishment of a cultural centre/marae 2008.

THE METHODOLOGY

The methodology involved in conducting the research and analysis of the findings include:

Empirical data and literature review

Empirical data and existing literature would be reviewed and SPF representatives would visit Canberra to seek demographic data.

COMMUNITY CONSULTATIONS

This would take place through a range of medium including:

Registrations

A series of visible “registration booths” were set up across Victoria at a range of events. The registration process was designed as a cultural profiling tool and to provide opportunities for the SPF to access and engage with Pasifika communities.

See Appendix 18, Table 1: Locations of visible registration booths, page 128.

See Appendix 18, Table 5: Registration drives hosted by the SPF, page 129.

See Appendix 1: Registration Form, page 56.

Surveys

Self-completion survey forms were distributed at the consultations, forums and events convened or attended by the SPF.

See Appendix 2: Survey Form, page 57.

Hui/Forums

The hui process included open community forums, public meetings and consultations with key stakeholders through the convening of issue specific forums.

A total of four issue specific forums were convened by the SPF including a youth forum, a compliancy forum in relation to the Fisheries Laws, a citizenship forum and a forum to discuss recommendations for the Review of the Coroner’s Act 1984.

These four issues were prioritised as it became apparent to the SPF that these were either longstanding issues or newly emerging ones that required a response from Pasifika Victorian communities.

See Appendix 18, Table 2: Forums convened by the SPF, page 128.

See Appendix 18, Table 4: List of venues of community consultations held by the SPF, page 128.

See Appendix 10: Review of the State Coroner’s Act 1984 pages 74-78.

RESEARCH PROJECTS

The SPF in partnership with a number of agencies conducted and supported research and projects that focused on Pasifika youth and their families.

Research Project 1: Youth Access to Justice in South East Melbourne: A Discussion Paper

The SPF in partnership with the Springvale-Monash Legal Service (SMLS), conducted research into the issues of access to justice for Pasifika youth within the South East region of Melbourne. The outcome of this research is the discussion paper *Youth Access to Justice in South East Melbourne; A Discussion Paper*.

See Appendix 11: Youth Access to Justice in South East Melbourne, A Discussion Paper, pages 79-105.

Research Project 2: South East Region Project, Noble Park

This project promoted opportunities for Pasifika Victoria to engage with local council “The City of Greater Dandenong” to support initiatives to address issues of concern within the Noble Park area between Pasifika Victorian and Sudanese young people and local residents.

See Appendix 12: South East Region Project, Noble Park, pages 106-109.

Research Project 3: Juvenile Justice Data, North and West Metropolitan Region

This project reports on the outcomes of the findings of a Pasifika worker within the North and West Metropolitan region in relation to the over-representation of Pasifika Victorian youth in the North West region juvenile justice system.

See Appendix 13: Juvenile justice data, North and West Metropolitan Region, pages 110-111.

Research Project 4: Pacific Island Network Springvale (PINS) project

This project was developed to increase opportunities for links between the local school and the Pasifika community. The aim of the project was to increase the participation of Pasifika families within the school, to extend these links to benefit the Pasifika community in the Springvale area and link in with other local Pasifika groups.

See Appendix 14: Pacific Island Network Springvale (PINS) project, pages 112-113.

CASE STUDIES

Two case studies are provided to highlight the challenges faced to retain cultural identity and maintain protocols.

As the tangihanga was identified as the priority need for the marae, both case studies deal with this challenge.

See Appendix 15 Case Studies, pages 114-117.

“VOICES OF PASIFIKA”

“Voices of Pasifika” individual stories: story telling is important and these “voices” provide a snapshot look at the individual settlement experience of members of the Pasifika Victoria community.

See Appendix 16: “Voices of Pasifika”, pages 118-121.

Empirical Data and Literature Review

SOURCE OF DATA

“THE OCEANIC PEOPLES IN VICTORIA REPORT ON THE MAORI AND PACIFIC ISLANDER COMMUNITY OF VICTORIA 1999”

The history of settlement in Australia by the Maori and Pacific Islander community with a focus on the Victorian experience is discussed in *“The Oceanic Peoples in Victoria Report on the Maori and Pacific Islander Community of Victoria 1999”*. This report raises the issues of “cultural invisibility” and the challenges that face the Pasifika Victoria communities as a consequence of this status.

THE IMMIGRATION MUSEUM MELBOURNE

The Immigration Museum Melbourne provides cultural and historical data on the Samoan, Fijian, Papua New Guinean and New Zealand communities.

ABS STATISTICS

ABS statistics provide a demographic snapshot of Pasifika Victoria within the labour force, education and housing tenure.

DEPARTMENT OF IMMIGRATION AND MULTICULTURAL AFFAIRS

Data extracted from DIMA tables provide post 2001 census data of the New Zealand community.

TE PUNI KOKIRI

Te Puni Kokiri research provides a “cultural snapshot” of the Maori communities in Australia and discusses the reasons that bring them to Australia.

MAORI-IN-OZ.COM.AU

The Maori-in-Oz.com.au website conducted an online survey to gauge the level of support amongst the Maori community in Australia for the building of a marae.

DR HELEN LEE

The cultural profile of the Tongan community has been provided by Dr Helen Lee, Professor of Sociology, La Trobe University.

DEFINITION OF “CALD”

There is a considerable debate over the definition of a cultural group and identifying groups through ethnicity. Michaleas (2001) defines culture as “a shared code of values, behaviours and beliefs by which members of one human group distinguish from another.” She presents Wietens (1997) arguments that all cultures have their own set of values and norms and what constitutes “normal” in one culture may be different from another.

“Community”, as defined by Kenny (1994) in Michaelas (2001), is a group of people who share a common identity based on geographic location, religious beliefs, cultural beliefs, language, gender, class, socio-economic class or a particular way of life.

The term “culturally and linguistically diverse” or CALD could therefore be said to refer to a community of Australians who share in common the fact that their cultural beliefs and practises differ from the dominant English speaking Anglo-Saxon culture in Australia.

CALD does not refer to a homogenous group of people, rather to a range of cultural and language group’s particular way of life.

The Australian Bureau of Statistics uses two categories as a measure of ethnicity:

- “country of birth” and
- “language spoken at home” as the defining category for CALD communities.

DEFINITION OF PASIFIKA VICTORIA

Although Pasifika communities share cultural and historical ties, they are nevertheless a culturally and linguistically diverse (CALD) community.

This diversity is not easily recognised by the wider community as many enter Australia as New Zealanders and the main language spoken at home is English.

The SPF has embraced the term of “Pasifika Victoria” to describe the Pasifika CALD communities that live in Victoria. They include the Polynesian, Melanesian and Micronesian communities who share cultural, historical and geographical ties.

The Pasifika Victoria cultural community as defined by the South Pacific Foundation numbers approximately 38,000 (SPF visit to Canberra ABS 2005). They consist of:

| Cultural background | Number |
|--|--------|
| Maori | 11,000 |
| Fijian | 8,500 |
| Samoan | 7,000 |
| Tongan | 4,000 |
| Rarotongan/Cook Island | 4,000 |
| Papua New Guinea | 2,500 |
| Solomon Island, West Papua, Kiribati, Tuvalu, Niue, Tahitian, and Hawaiian | 1,000 |

These figures take into account that a percentage of Maori and other Pasifika individuals do not identify their cultural background in the Census forms and does not include the non-Maori New Zealand population of which there are a total of 55,000 (including the 11,000 who identified as Maori). (DIMA 2005/ABS 2005)

The New Zealand Maori community is the largest community and is accounted for in the statistics for the New Zealand community. (SPF 2005).

“THE OCEANIC PEOPLES IN VICTORIA REPORT ON THE MAORI AND PACIFIC ISLANDER COMMUNITY OF VICTORIA 1999”

SETTLEMENT

The history of settlement in Australia by the Maori and Pacific Islander community with a

focus on the Victorian experience is discussed in “*The Oceanic Peoples in Victoria Report on the Maori and Pacific Islander Community of Victoria 1999*”.

This report raises the issues of “cultural invisibility” and the challenges that face the Pasifika Victoria communities as a consequence of this status.

The research methodology used in this report includes written surveys and samples to explore the experience of Pacific/Maori migration to Australia and their subsequent health and well being.

The negative aspect of migration to Australia commented on by survey participants included:

- prejudice because of skin colour;
- negative attitudes of acceptance of others (included being ignored for service when required and being called racist names);
- struggle to get accommodation through real estate agents;
- struggle to get credit due to past bad experiences that agents or financiers had with other New Zealanders and South Africans;
- some experienced difficulty with the English language.

The positive aspect of migration to Australia commented upon by survey participants included:

- increased chances of employment;
- better food and clothing prices;
- more educational opportunities;
- diversity of cultures;
- overall, a better standard of living with increased educational and employment opportunities for families.

The health and wellbeing results of these communities were produced from samples of 100 participants.

DECISION TO MIGRATE

Of the participants in the research:

- 77.6% indicated that the decision to migrate was a positive one and had proved to be worthwhile and beneficial ;
- 81.6% indicated that they intended to remain in Australia;
- 1.3% intend to leave Australia.

HOME OWNERSHIP/EMPLOYMENT AND EDUCATION/ CULTURAL/FAMILY CONNECTIONS

- Of the 76 households involved with the survey, 12% owned their homes and the other 88% were renting;
- most households had an average of between 4-7 occupants;
- 43.4% were in fulltime employment, 19.7% were in part time employment and 32.9% were recipients of benefits;
- of those employed, 1.3% earn more than \$60,000.00; 40.5% between \$20,000.00-\$50,000; and 18.4% between \$10,000.00 and \$20,000.00;
- the income is generally divided between all household members and money is also sent back to family members in the home country as well;
- 3.9% of participants went to university while 11.8% reached or completed year 12 at school;
- 71% of participants spoke English and a language other than English in the home;
- 80.2% of those surveyed indicated that they still maintain contact with their homeland and 80.2% have contact with other Pasifika/Maori people living in Australia;
- 84.2% of participants stated that they actively maintain their culture and 85.5% bring their children up within the culture.

SERVICES AND SUPPORT

The majority of those participants surveyed had little or no knowledge of welfare and services available in their local areas. Most people still used traditional models when seeking support or help for family or other problems.

Who/Where do they seek support from in times of trouble?

Family and friends appear to provide the main support sources for the population surveyed and institutions, church and other service provider agencies much less so.

| Family | Church | Counselling services | Other agencies | Friends |
|--------|--------|----------------------|----------------|---------|
| 80.3% | 2.6% | 2.6% | 2.6% | 3.9% |

THE TONGAN COMMUNITY

Dr Helen Lee, La Trobe University (2005)

HISTORY OF ARRIVAL

Tongans first began arriving in Victoria in the late 1960s when a few Tongan students went to Melbourne mainly to study nursing and theology.

Quite a few married Australians and settled in Australia, then began the process of bringing out members of their families from Tonga - a process called chain migration.

Many of the Tongans now in Melbourne are connected to that first handful of students. Others came as married couples intending just to study for a few years but ended up staying on to raise their children.

The 1970s were the main years of migration to Australia and as the Australian government has tightened up its immigration policies, it has become harder these days for Tongans to migrate.

THE CHURCH

The Tongans of Melbourne quickly established their own churches and today there are a number of churches of different denominations around Melbourne with mainly Tongan congregations.

The church remains the centre of most Tongans in Melbourne. It also is a social activity that helps keep a sense of community.

REMITTANCES

Tongans work very hard to earn money so they can donate generously to the churches, as well as sending remittances - money and goods home to family in Tonga.

There are also frequent fundraising events at which they donate generously. The Tongan economy relies on those remittances. In fact they make up half its annual income (that includes the remittances from Tongans all over the world).

CULTURAL IDENTITY

Many Tongans have continued to marry non-Tongans - around a third of marriages. Today there are around 4,000 Tongans residing in Melbourne, including those born in Australia who now outnumber those born in the islands. It is hard to generalise about them as they have had very diverse experiences, with some achieving considerable success in education and employment, while others have struggled and only been able to find low paying jobs.

Many young people born in Australia have found it difficult to feel completely connected to their Tongan culture, often because they have not learnt to speak Tongan or learned the cultural skills. Many of them express regret about that and would love to have more opportunities to learn about their Tongan heritage. However they feel quite resentful towards the churches, given that they have taken up so much of their parents' time and money!

THE SAMOAN COMMUNITY

Immigration Museum Melbourne

HISTORY OF ARRIVAL

The majority of Samoans in Victoria come from the Independent State of Samoa, previously known as Western Samoa.

In the early part of the 19th century, Samoans aboard whaling and trading vessels made intermittent contact with Australia. This led a small number of Samoans to migrate to Australia, drawn by commercial and educational opportunities.

THE CHURCH

After Wesleyan missionaries from Australia began to visit Samoa in 1857, Samoan pastors began to travel to Australia for training and work. Other Samoan converts studied in Australia for short periods. By 1871, however, only six were living in Victoria and a decade later only two remained. From 1901 the White Australia Policy restricted immigration from Samoa. By 1921, the population of Samoa-born Victorians was just 12. During the 1970s educational programs sponsored by the Australian Government saw an increase in the Samoa-born community in Victoria.

COMMUNITY

The community grew from just 49 people in 1976 to 493 in 1986. By 2001, 2,391 Victorians were Samoa-born.

Today the community predominantly lives in the Dandenong area. Almost three-quarters speak Samoan at home; 14% speak English. They are mostly Catholic and Protestant. A combination of Christian beliefs and Samoan traditions underpin community life.

The Samoan Advisory Council of Victoria supports the community and provides representation in political forums. Cultural organisations such as the Samoan Cultural and Performing Arts Group provide an avenue for the celebration and maintenance of Samoan culture.

SBS Radio and the Melbourne Ethnic Radio Station 3ZZZ regularly broadcast Samoan language programs.

THE FIJIAN COMMUNITY

Immigration Museum Melbourne

HISTORY OF ARRIVAL

Fiji-born people have been settling in Victoria since the 19th century. During the 1870s, while the population of Victoria declined, the Fiji-born population of Victoria increased five-fold, with 95 community members by 1881. Most were of European descent and the increase may have been related to the annexation of Fiji by Great Britain in 1874.

The Fiji-born population of Victoria increased slowly during the first decades of the 20th century, with the White Australia Policy preventing non-European Fijians from immigrating. Those who did arrive were the families of Christian missionaries who originally came from Australia or Europe. By 1933, 214 Fiji-born people lived in Victoria.

Immigration from Fiji to Australia began to increase after Fiji became independent from Great Britain in 1970. Attracted by Australia's employment and economic opportunities, the Fiji-born population in Victoria quadrupled to 2,271 in the fifteen years prior to 1986.

Two military coups in Fiji in 1987, aimed at securing indigenous Fijian control over the government, caused concern amongst the large Indian population in Fiji.

In 1990 a new constitution that guaranteed indigenous Fijian control led to considerable Indian emigration. By 1991, the Fiji-born community in Victoria had increased to 5,120 people.

THE CHURCH

In 2001, 7,123 people in Victoria were Fiji-born. Over 60 percent spoke Hindi at home, and almost half were Hindu. Christians made up 29 percent of the community.

Religion is a focal point for community activity as there are a number of Fijian churches in Melbourne. Fiji Day on the 10th October is celebrated each year with a festival in Melbourne.

CULTURAL IDENTITY

Immigrants from Fiji have largely settled in Melbourne, particularly in Clayton, Oakleigh and Footscray. Some work in the fruit-growing areas around Robinvale in northeastern Victoria.

The population today consists of several ethnic and racial groups, but the majorities are of Indian descent. One-third of the population work in professional roles, with others working in production, transport and as labourers.

THE PAPUA NEW GUINEAN COMMUNITY

Immigration Museum Melbourne

HISTORY OF ARRIVAL

The first Papua New Guinean visitors to Australia were most likely mission-sponsored villagers and boat crews who arrived before 1870. They were followed by significant numbers of labourers recruited to work in the Queensland sugar industry, some of them kidnapped and forced to work. Whilst most of this group eventually returned home, some stayed and became part of the Pacific Islander community in Queensland.

From the early 20th century, the White Australia Policy restricted Papua New Guinean immigration to Australia. Exemptions were made for those who came to work in the Queensland pearl fisheries. In Victoria, the community remained small for several more decades, with just 39 people from Papua and New Guinea - which were then administered separately by Australia - recorded in 1921.

The number of Papuans and New Guineans settling in Victoria increased with the relaxation of the White Australia Policy in the 1960s, and by 1971 the population was 1,093. In the same year Papua and New Guinea were united under the one system of governance, and in 1975 it achieved independence. The Papua New Guinea-born population of Victoria increased gradually until a peak of 2,430 in 1991. In 2001, the number had declined slightly to 2,192.

Few recent arrivals are indigenous Papua New Guineans. The greater proportion of the community is of European descent, and many are the children of Australians who went to Papua New Guinea for work during the years that it was administered by Australia.

In Victoria today, the community of those from Papua New Guinea is relatively young, with three-quarters aged fewer than 40. The majority are Christian, and most speak English at home.

About half of those employed work in professional roles, while many others work in trades, service or clerical roles. The community lives across Melbourne, with population centres including Box Hill. Smaller numbers live in rural Victoria. Organisations such as the Pacific Island Council of Victoria support the rich and diverse culture of the community.

Sadly the history of arrival for many of the Papua New Guinea, Vanuatu and Kanakas was as slaves to build the sugar plantations in Queensland. Today many West Papuans are arriving as exiles fleeing Indonesian rule of their homeland (SPF 2006).

THE NEW ZEALAND COMMUNITY

Department of Immigration and Multicultural Affairs Data

HISTORY OF ARRIVAL

Since New Zealand was declared a British colony in 1840 there has been an ongoing exchange of people across the Tasman Sea. In the 1880s, a depression in New Zealand caused thousands of people to come to Victoria in search of work. By 1891 the population of New Zealand-born in Victoria was 12,026. Within a decade 3,000 had left due to the Victorian depression of the 1890s and the community did not resume its former size until the late 1960s.

MIGRATION

Over half arrived in the last 20 years

New Zealand-born residents in Australia represented 8% of all overseas-born residents in 2004. In the past 40 years the New Zealand-born population of Australia has grown from 50,000 to 442,189 (as at 2004), 12.8 per cent of all Kiwi-born people in the world.

In the 2003-2004 year, 29,004 New Zealand citizens came to Australia as permanent and long-term arrivals. This represented an increase of 15.2 per cent on the previous year.

Over one in six of all NZ-born people now live in Australia (2006). In the decade to 2004, New Zealand lost an average of 0.4% of its population each year to Australian states. The large number of settlers arriving from New

Zealand over the past two decades means that a large proportion of New Zealand-born Australian residents are relatively recent arrivals.

COMMUNITY

New Zealand citizens are not counted as part of Australia's annual migration program. They are included in settler arrival and net overseas migration figures when arriving or leaving for more than a twelve month period.

Migrants from New Zealand are largely Anglo-Celtic and over half are Christian. The community largely lives in urban Melbourne, particularly in the local government areas of Casey and Boorondara. In 2001, approximately 55,000 Victorians were New Zealand born. Most spoke English at home while 1.4% spoke Maori.

Approximately 11,000 of the total number of New Zealand-born persons living in Victoria are of Maori descent.

The annual Maori Festival held each weekend before Melbourne Cup unites the New Zealand community.

NEW ZEALANDERS IN THE LABOUR MARKET

Almost half of New Zealand-born Victorians work in professional roles. Many others work in clerical, sales and service roles. The community is relatively young and settlers are often motivated by career and personal opportunities. The Australian entertainment industry, for example, has attracted performers in popular music, opera, ballet, film and television, including the pop band Split Enz.

Partly because they are mostly in the working-age groups, the NZ-born are more likely than other Australians to be in paid work and were more likely to earn more than A\$800 (\$921) a week in 2001 (23.6% of NZ-born, 19.1% of Australian-born).

Type of work

In 2004-2005 6,834 (30.5%) of permanent New Zealand citizen arrivals were skilled, 4,700 (21.0%) were semi-skilled or unskilled and the remainder were either not in the labour force or unemployed.

According to the 2001 Census, the largest numbers of New Zealand-born were employed in the major industry sectors of manufacturing with two or more income earners in a single dwelling.

Level of income

In Victoria 70% of New Zealand households have two or more incomes in a single dwelling with 30% of Maori households having two or more income earners in a single dwelling.

THE MAORI COMMUNITY

There has been little research conducted about the Maori community in Australia or Victoria. As they arrive in Australia as New Zealanders, they tend to be accounted for as members of the New Zealand community.

The Maori community is the largest community within PV (11 000 ABS 2001). Maori are the indigenous/traditional owners of Aotearoa (NZ).

HISTORY OF ARRIVAL

Local Maori elders state that Maori have lived in Melbourne for over 100 years and that they travelled to and from Melbourne regularly to trade with the local Aboriginal people.

In the 1880's the Maori King, King Tawhiao visited Melbourne on his return from a trip to London where he had hoped to gain an audience with Queen Victoria. He did not gain the audience but stopped over in Melbourne on his way back to New Zealand. His portrait hangs in the Maori Chief Hotel which is located in South Melbourne.

Another important Maori leader TW Ratana also visited Melbourne during his world tour in 1924. He is said to have walked from the Maori Chief Hotel around the South Melbourne area and is reported to have planted a tree commemorating this visit in what is now known as the South Bank area.

Other important visitors have included former Minister of Maori Affairs the Hon Whetu Tirikatene Sullivan and the late Maori Queen Dame Te Atairangikaahu. (G Hallett 2006)

ABS DATA

The 2001 Australian Census of Population and Housing shows:

- 72,954 Maori lived in Australia;
- the majority of Maori living in Australia lived in a family household;
- 65% of Maori aged 15 and over and living in Australia were employed;
- the majority of Maori were employed as Intermediate Production and Transport Workers or as Intermediate Clerical, Sales and Service Workers;
- approximately 6% of Maori in Australia spoke te reo Māori in the home;
- the majority of Māori living in Australia had a weekly income of \$400-\$599.00.

EMPLOYMENT STATUS

A comparison in employment status between Māori living in Australia and Māori living in New Zealand shows that in 2001, almost 9% of Māori aged 15 years and over living in Australia were unemployed, while 11% of Māori aged 15 years and over living in New Zealand were unemployed.

In the same year, 65% of Māori aged 15 years and over living in Australia were employed, while 54% of Māori aged 15 years and over living in New Zealand were employed.

Maori in Australia have leapt from 4000 to well over 100,000 (2004), around 13 per cent of all Maori alive today.

The Maori community continues to increase in numbers as more Maori flock to Australia in search of "better opportunities" for their families. These opportunities are mostly economic.

TE PUNI KOKIRI RESEARCH

As the Government's principal adviser on Māori issues, Te Puni Kokiri aims to improve outcomes for Māori and ensure the quality of government services delivered to Māori.

Te Puni Kokiri recently funded a study of Māori living in Australia to investigate how it can help Maori succeed in Australia. Ministry Policy Manager Paul Hamer, who will run the survey during a nine-month fellowship at Brisbane's Griffith University, said the survey will look at the Australian Māori community and describe:

- the reasons they are in Australia;
- any problems of identity they face;
- the factors in their success; and
- the ability to live in Australia as Māori.

Results of the Te Puni Kokiri Survey, April 2006

Does Australia provide the opportunities they came in search of?

The results from the Te Puni Kokiri Survey held during 2006 would indicate that Australia is meeting the expectation for many Maori who have come in search of better opportunities. Overall they feel as though their lives have improved in many ways since coming to Australia.

| | Much better | Bit Better | Same | Bit worse | Much worse | Don't know | Not stated |
|---------------|-------------|------------|------|-----------|------------|------------|------------|
| Housing | 57 | 18 | 10 | 2 | 1 | 1 | 11 |
| Employment | 71 | 13 | 3 | 3 | 0 | 1 | 10 |
| Finances | 64 | 17 | 5 | 3 | 0 | 1 | 10 |
| Social life | 55 | 16 | 14 | 3 | 0 | 1 | 11 |
| Cultural life | 22 | 10 | 32 | 19 | 6 | 1 | 10 |

MAORI-IN-OZ.COM.AU

www.maori-in-oz.com Survey

An online survey conducted by website www.maori-in-oz.com.au reveals the following responses to the question:

Do you believe that Maori should build a Marae (Meeting place) in Australia?

| Options provided | Votes registered % |
|-------------------------------|--------------------|
| Absolutely | 31% |
| Uncertain | 0% |
| Open for discussion | 10% |
| We are not the tangata whenua | 16% |
| Some merits | 39% |
| Definitely Not | 7% |
| Have no opinion | 0% |

NEW ZEALAND HERALD ARTICLES 2006

Author: Simon Collins

Why did they come?

Article 1: *Higher Wages Australia's Big Draw Card for Maori*

The responses from the Te Puni Kokiri survey thus far, show that Maori were going to Australia overwhelmingly for better pay. "Particularly in labouring work, they are able to earn often double the wages they can at home."



Others left New Zealand to escape gangs and drugs, to join family in Australia or for better opportunities for their children in work and sport.

"Some people are saying it's actually quite nice to get away from the stigma attached to being Maori in New Zealand," Mr. Hamer said.

"Here you are part of a big multicultural melting pot. They don't treat you as Maori; they treat you as another person."

Te Puni Kokiri supported the right of Maori to go to Australia in terms of its goals of "realising Maori potential" and "Maori succeeding as Maori". "In terms of realising Maori potential, that might happen anywhere in the world."

But the ministry also wanted to see Maori succeed "as Maori", and was interested in debates now under way about proposals to build marae in Sydney, Melbourne, Gold Coast and on the Sunshine Coast. "Pakeha can move to Australia and within a generation they can pretty happily become white Australians, but Maori will always have that connection to home through their whakapapa," Mr. Hamer said.

Article 2: *To Stay or Go?*

That's the question that electrician Grahame Boyd faced when the former Ford steel-alloy wheel plant in Wiri, now owned by Ion, said last year that it would close next month. The answer was easy. He took a job as an electrician on the construction site for the new Blackwater coal mine 200km west of Rockhampton - and doubled what he earned at Ion.

"I looked at my opportunities in Australia and New Zealand at my age, 54, and even though there was a trade shortage in New Zealand, I got this job. Once you're over 50 you are consigned to the scrapheap [in NZ]," he says.

"In Australia I didn't get that feeling at all. I was told that age equals experience and that's exactly what Australian industry was looking for."

Auckland University economist Sholeh Maani, says that NZ may be settling into a long-term outflow to its larger neighbour.

"If both economies are growing, it's more of a pull factor if economically the returns to our work are higher over there," she says. "I think it will be long-term if salaries and earnings for the same education level continue to be higher in Australia."

The director of Waikato University's Population Studies Centre, Professor Jacques Poot, says cheap air fares have made it much easier to cross the Tasman. "It needs less of an incentive to move than it used to, because they can always change their minds, and the cost of keeping up with friends and relatives is less."

On the other hand, the Kiwi dollar's 7.4 % drop against the Australian dollar so far this year has made Australian wages more attractive, and the Reserve Bank forecasts that NZ growth will drop to only 2% a year for the next three years, compared with 3.3% in Australia.

Of course money is never the sole factor in migration. Young people may leave to escape from their parents and see the world; the middle-aged may flee from broken marriages; the elderly may follow their children and the sun.

Wellington economist Arthur Grimes says New Zealanders now behave almost as if this country was just another state of Australia. "It's not too surprising that people go to the Big Smoke, just as they go from Te Kuiti to Auckland," he says.

Article 3: *Kiwis Flocking to Oz*

The flight of Kiwis to Australia is on the rise again - and this time it's looking like a long-term exodus rather than another short-term migration. The net outflow of people across the Tasman has doubled in the past two years to 21,439 in the year to January and is heading towards the peak losses of just over 30,000 a year reached in the late 1980s and again five years ago.

National leader Don Brash highlighted the trend in his Orewa speech citing 600 people a week leaving for Australia, although the net effect - taking into account New Zealanders who leave and Australians who come here - is 400 a week, still enough to empty a city the size of Taupo every year.

But this exodus is different from previous migrations, which coincided with economic slumps at home. New Zealand is losing people despite recent boom conditions and the world's lowest unemployment. The trend is also different because the exodus is led by people who have immigrated here and can't get jobs in their professions, even though employers are short of skilled labour.

THE RESULTS OF THE REGISTRATIONS

A series of “registration booths” were set up to encourage Pasifika members to register. The registration process was free and was designed as a cultural profiling tool and to provide opportunities for the SPF to access and engage Pasifika Victoria communities.

The completion of the registration form would provide SPF with the following information:

- cultural background;
- gender;
- age;
- employment status;
- marital status;
- place of birth;
- citizenship status;
- postcode location.

Opportunities to register were promoted at events attended by SPF members including forums, cultural events and sporting events.

RESULTS

A total of 1136 people registered at the booths. 532 people registered during the completion of the Survey forms. This data is included in the final total of 1136 registered members of the SPF (2005).

Cultural profile

Those that registered identified as follows:

| Nationality | No. |
|-------------------------------------|-----|
| Maori | 829 |
| Samoa | 152 |
| Cook Island/Rarotonga | 55 |
| Fiji | 38 |
| Tonga | 18 |
| Papua New Guinea | 7 |
| West Papua | 4 |
| Solomon Islands | 4 |
| Kiribati | 3 |
| Tuvalu | 2 |
| Niue | 2 |
| Tahiti | 2 |
| Norfolk Island | 1 |
| American Samoa | 1 |
| Did not provide cultural background | 18 |

Gender

There was an even spread of males (48%) and females (52%) who registered.

Age and employment

64% of those who registered were aged 18 to 65. 65% of this age group were employed in full time employment.

| Industry | % employed |
|----------------------------------|------------|
| Manufacturing and mining | 33% |
| Building and construction | 21% |
| Self-employed | 7% |
| Justice/Penal system | 3% |
| Administration | 3% |
| Religion | 3% |
| Meat processing | 2% |
| Retired | 2% |
| Catering | 2% |
| Cleaning | 1% |
| Entertainment | 1% |
| Apprenticeships/taxi driving/etc | 6% |
| Did not provide details | 24% |

Marital status

Of those aged 18 to 65, a total of 45% indicated that they were married with 18% either single or in defacto relationships. The remaining 37% did not provide marital status details.

Place of birth

Places of birth for those who registered included:

| Where born | % |
|--|-------|
| New Zealand | 79% |
| Australia (all with NZ parents) | 11.5% |
| Samoa | 3.1% |
| Cook Islands/Rarotonga | 1.7% |
| Tonga | 1.1% |
| Fiji | 0.9% |
| Solomon Islands / PNG/West Papua/Kiribati/Tuvalu | 2.7% |

Citizenship status

| | |
|-------------------------------------|-------|
| Permanent residents | 66.8% |
| Australian/NZ dual citizens | 12.1% |
| Special Category Visa (SCV) holders | 2.3% |
| Did not provide details | 18.8% |

Postcodes

The majority who registered were from the South Eastern Suburbs (61%). One explanation could be that this is where many of the registration booths were held, although the SPF did convene these booths across a range of different functions and in different venues.

Another possible explanation, and one that is consistent with ABS data, is that the majority of the Pasifika Victoria community reside in the south east corridor including Dandenong, Clayton, Hampton Park and more recently, the newly developing suburbs of Cranbourne and Pakenham.

The Western suburbs accounted for 15% of the registrations; 14% from the Northern suburbs, 5% from the City of Melbourne, 3% from the Eastern suburbs and 2% who did not identify their area codes.

See Appendix 18, Table 5: Registration drives hosted by the SPF (2003-2005), page 129.

THE RESULTS OF THE SURVEYS

Survey forms were distributed at the community consultations, the forums and events convened or attended by SPF representatives.

The survey was designed purely to seek an overall response to the question of establishing a cultural centre/marae in Melbourne.

Participants in the survey were asked to identify priority needs and the other uses for the centre.

The survey was a separate process from the Registration and the survey was not made available at the registration booths.

All participants who completed the Survey Form were asked if they were registered members before completing the survey form to avoid duplication of registrations.

None of the participants had registered before completing the survey and their subsequent registrations are accounted for in the previous section: Results of the Registrations.

RESULTS

A total of 532 participants completed the survey. The cultural profiles of those who participated in the survey included:

| Cultural Background | % |
|--|-----|
| Maori | 85% |
| Samoa | 5% |
| Tonga/Cook Islands/Fiji/PNG/Niue/Solomon Islands | 10% |

Of the total number of survey forms completed, 40% were filled out at the hui (community consultation), 30% at the issue specific forums hosted by the SPF and the remaining 30% at the other events/activities attended by SPF representatives.

The concept of establishing a multicultural centre for PV was supported by 100% of participants.

The priority needs identified for the centre include:

- tangihanga (funeral services);
- cultural events;
- language nests (kohanga reo);
- church/place of worship;
- fundraising events;
- strengthening communities through the provision of increased opportunities to meet and discuss issues as a community.

THE RESULTS OF THE COMMUNITY CONSULTATIONS

Beginning in August 2004, eight public meetings were held across Melbourne by the SPF to inform communities of the work of the SPF and to receive feedback from communities about the concept of developing the cultural centre.

Survey forms were distributed at the consultations.

Advertising was extensive to encourage attendance.

*See Appendix 3: Advertising, page 58.
See Appendix 18, table 4: List of venues of community consultations held by the SPF, page 128.*

ATTENDEES

Of those who attended the consultations, 85% were Maori.

Of the remaining 15%, Samoans were the predominant representatives with an even attendance rate from the other communities.

An even spread of males and females attended the consultations.

The consultations were most populated in the south east region and least attended in the western suburbs.

Given the high representation of Maori at the consultations, the responses/findings reflect this attendance.

Of those that participated in the consultations the following findings are presented:

EMPLOYMENT

They all gave employment and better opportunities for their children as the single most factors that influenced their decision to migrate. They all expressed an overall feeling that these expectations have been met in Australia.

CITIZENSHIP

Of those interviewed, 85% had no inclination to take up Australian citizenship as they had not given it much consideration. They held a shared view that as they were New Zealanders their rights to access and entry to and from Australia would always remain unconditional and guaranteed.

Many had a sense of “cultural betrayal” if they took up Australian citizenship and perceived a loss of cultural identity as a consequence of becoming Australians.

Some commented that citizenship would impact on their ability to “support and feel proud” of the All Blacks rugby team and other New Zealand sporting teams.

A few were concerned about the cost and many had little or no idea of the process involved. Some assumed that as their children were born in Australia they were automatically Australian citizens and felt that this was sufficient.

The remaining 15% gave “we don’t want to become Aussies and lose our NZ status” as their reasoning but all agreed they would like to learn more about the process and the benefits of taking Australian citizenship.

CULTURAL IDENTITY

Maori viewed the need for cultural identity as being important to their families and wider community in order to provide a “sense of presence” within Victoria of the Maori community. “Cultural connection for those who are growing up away from traditional values at home in New Zealand must be provided somehow in Australia.”

The need to provide cultural identity to young Maori was viewed as being critical in addressing the issues that Maori youth are presenting within Australian society. Those who attended the consultations were well aware of the issues of over representation in the juvenile justice detention centres and in the penal system. There was also concern voiced over the issue of youth suicide within the Maori community.

Opportunities to learn the “reo” (language) was seen as being important for young children and there was strong support for the establishment of language nests (kohanga reo) and also for opportunities for older members of the community to learn Maori. There are some groups that are delivering Maori language courses but the need to have a kohanga reo was highlighted.

For the Pasifika communities, the issues of young people getting into trouble with the law and the intergenerational breakdown and conflict between family and traditional values (Fa’a Samoa) was of concern. “When young people get into trouble with the police and the law this brings great shame to the family and the community. Often the family will try and hide the problem from the other members of the community because they are ashamed of the actions of their child/children.”

For many Pasifika communities the Church plays a major role in their lives. For the older Pasifika community members, concerns were expressed about the challenges they face maintaining the role and importance of the church in the lives of their young people. “Young people aren’t really concerned about going to church every Sunday. They are more interested in hanging around with their new friends. This causes the parents stress and they worry about the trouble their children might be getting into because they are not attending the church.”

Sending money back to the islands (remittances) is also a traditional practice that is being challenged by the Pasifika youth who struggle to understand the reasoning and the value of such a practice. “I don’t see why I should send my hard earned money back to the islands. I didn’t grow up there and I don’t intend to go back there and live. No way am I sending money back.” For the elders and other family members who understand how heavily reliant family members on the islands are for this money, this attitude from the young Pasifika community is of concern.

CULTURAL CENTRE/MARAE

Of those who attended the consultations, 100% agreed to the concept of the cultural centre/ marae being established.

Marae

For most of those involved in the consultations, the preferred conceptual model for the development of culturally specific space is the marae. This is because “marae” is a concept that is universally understood across Pasifika Victoria communities as a welcoming and sharing place for all cultures. The marae concept is seen to be consistent with the aims and objectives of multiculturalism.

For the Maori attendees, the notion of embracing the broader Pasifika community within the concept of marae was welcomed and accepted as acknowledging that we share cultural ties with “our Pasifika relations/cousins.” They also viewed this approach as strategic and saw it as being supportive of the multicultural society that Victoria promotes.

There was some discussion about the cultural appropriateness of building or establishing a

marae outside of New Zealand. Overall, the feeling was that the benefits of doing so far outweighed the current situation of not having any culturally specific space. It was the view of the Maori community that no matter what “pakeha” (non-Maori) label we put on the cultural centre, Maori would always refer to it as “the marae.”

TANGIHANGA

The single most common experience and hardship for the Maori community when dealing with bereavement, was the lack of “space” to accommodate tangihanga. This lack of space to hold tangihanga added to the difficulties associated with the process of handling the death of a loved one in Victoria. These challenges included:

- a general feeling within the Maori community that the State Coroner’s Office was “unsympathetic and non-responsive” to the cultural needs of the Maori community in Victoria;
- lengthy delays in the release of the body if in the care of the Coroner’s Office; and
- the financial cost of repatriating the body of the loved one.

The priority use of the cultural centre/marae was identified by 100% of the Maori participants as being for tangihanga. This priority was also acknowledged and supported by the broader Pasifika communities.

Many Maori discussed and lamented the years of holding tangihanga in culturally and environmentally inappropriate places. These included the backyards of family homes, flats and sporting venues.

These occasions presented challenges for many Maori:

- *“Our homes and backyards are always too small to cope with such an occasion.”*
- *“Other ethnic centres and undertaker facilities do not allow us to stay throughout the mourning period.”*
- *“Backyard blitz tangihanga is now no longer appropriate for our people.”*

YOUTH

The propensity towards escalating violence amongst Pasifika youth is viewed by many as being directly attributed to cultural disconnection as young Pasifika Victorians struggle to find their “sense of place” in Australia.

The perception that the cultural centre/marae would support the provision of sense of place to Pasifika Victoria and help address these challenges was strongly supported at the consultations.

It was strongly argued that the provision of the marae to support the needs of Maori youth and their families was an urgent priority for this community. An opportunity for our young people to learn who they are and the value of this identity is crucial to their personal development.

The marae will offer the opportunity for our young people to experience first hand what our culture is all about and the beauty and value that it can offer. For those detained or incarcerated, the marae can be a place that supports their rehabilitation back into society.

The marae will be a place where the community and the elders can take responsibility for leading these young people back onto the right path.

“Imagine if they could serve community work sentences at the marae, or gain day release to come to the marae to learn how to carve, to weave, to learn the stories of their ancestors, to learn kapa haka (performing arts) and to learn their whakapapa (genealogy). What an opportunity and benefit this would provide to both the young ones and the broader community.”

PASIFIKA CULTURAL CENTRE

For the Pasifika attendees at the consultation forums, the concept of a cultural centre that would embrace Maori and Pasifika people was also warmly received and strongly supported. The reasoning for this thinking was similar to those presented by the Maori attendees.

Youth issues

These communities prioritised the use of the facility to:

- support the youth issues that they perceived to be escalating across Victoria;
- Supporting families; and
- Offering opportunities for their communities to gather for social events such as “Siva” or Samoan dances and fundraising events.

Church

The Church plays an important role in the lives of the Pasifika Victoria communities by providing the opportunities for them to meet regularly and reinforce their cultural and extended family ties. The church leaders are often the point of access into these communities and are responsible for providing support, counselling and leadership. Church activities would be welcomed at the facility.

Sport

Sport facilities to host volleyball and other indoor sports were identified as being important. Sport is important for all Pasifika and Maori communities and their families who are involved with rugby union, rugby league, indoor basketball, netball, volleyball and soccer.

SERVICE PROVISION

Pasifika Victoria families are not comfortable to access mainstream services in times of personal family crisis or when dealing with the law. They prefer to seek support or help from within their cultural, church, sporting or extended family networks.

This preference is enshrined in values and practises that are intrinsic to these cultures. Participants also identified the inability of Pasifika Victoria communities to effectively organise appropriate structures to access these resources as another possible explanation.

Pasifika Victorians often feel that existing services do not have “best practice” methods to assist their communities with occurring or emerging issues. This can be because the culture often conflicts with mainstream values, e.g:

- the disciplining of children through “smacking” is an accepted form of parenting within some Pasifika Victoria communities but is frowned upon in mainstream society;
- church and church leaders are more highly regarded than counsellors to deliver advice;
- the “privacy” of young people is not regarded highly within Pasifika Victoria communities so counselling for young adults is not viewed as being valuable or a practice that young people should seek out;
- any advice or guidance involving young people must involve family, which often leads young people to attempt to deal with issues on their own or through friends and peers rather than involve the traditional support networks.

Many Pasifika Victorians do not see themselves as migrants and as such, the perception is that services are for those who “really need them,” like the newly arrived, non-English speaking refugee or migrant communities.

There is also a shared view that:

- the settlement needs of Pasifika Victoria are not as “weighted” as those from other countries or nations and as such, should not necessarily “receive” as much attention;
- that Pasifika Victorians have “missed out” on potential support, resources and information at all levels of governance throughout the years of residence in Australia; and
- that Pasifika Victoria is playing “catch up” with other more established communities who have been able to develop culturally specific facilities throughout Victoria.

EXCERPTS: WHAT WAS SAID

- “The work being done by the South Pacific Foundation is fantastic.”
- “The hope is that we can support this work and this vision in order to build a much needed marae for our people. It is good that the South Pacific Foundation has chosen to include our Pasifika cousins in this vision because they too need a place to fit in.”
- “It is disappointing that the numbers here are insignificant. It does not reflect the numbers of times we have cried out for a place of our own.”
- “I revisited my homeland, NZ, after many years of being away and rediscovered who I am. I want my children to understand who they are - apart from the Australian blood they have in them from their father’s side, I want them to know where they have come from on their mother’s side. Having this centre will allow me to provide that for them. This is why I am here tonight.”
- “I am here because I would like to see the establishment of a Multicultural centre for Pasifika Victoria. I would like to offer any support that I can provide to this organization towards the achieving of such a goal.”
- “We are lost in this place because we don’t have a marae. When we have a death we are scrambling around looking for a place to take our loved one and there is no where. We have had to hold backyard tangihanga time and time again and it is time for that to change. We also need a marae so that we can become united as one people, and from then on we can take responsibility for the stuff that is happening to our young ones.”
- “There have been many efforts over the years to build a marae but these have been unsuccessful due to the fact that there has been no accountability from many of these past efforts in relation to the money and the process. This needs to be addressed before people will begin to trust any organisation that seeks to build a marae in Australia.”
- “There will always be problems with trying to build a marae as many Maori cannot understand how this could possibly work, for example, whose “tikanga” (traditions/values) will the marae have? Whose kawa (protocol) will prevail and how can we adorn a marae with carvings whose tipuna (ancestors) will be represented?”
- “We are here because we have children and I am unsure of how to connect them into their cultural heritage.”
- “Imagine if they (our young people) could serve community work sentences at the marae - or gain day release to come to the marae to learn how to carve, to weave, to learn the stories of their ancestors, to learn kapa haka (performing arts) and to learn their whakapapa(geneology). What an opportunity and benefit this would provide to both the young ones and the broader community.”
- “Young people aren’t really concerned about going to church every Sunday. They are more interested in hanging around with their new friends. This causes the parents stress and they worry about the trouble their children might be getting into because they are not attending the church.”

THE FINDINGS

| The Findings | Registrations | Consultations | Survey |
|---|---------------|---------------|--------|
| Support for the establishment of a multicultural centre (marae) | 100% | 100% | 100% |
| Range of activities regarded as important in order of priority: | | | |
| ❖ Tangihanga a priority - the Multicultural Centre <i>must</i> cater for the tangihanga; | 100% | 100% | 100% |
| ❖ Cultural events ; performing arts and cultural festivals; | 100% | 100% | 100% |
| ❖ Must be able to host large functions like weddings and birthdays for up to 150 guests; | 100% | 100% | 100% |
| ❖ Should also have space for medium sized functions for up to 100 people; | 100% | 100% | 100% |
| ❖ Should have space for small functions 50-100 people. A space for meetings and forums; | 100% | 100% | 100% |
| ❖ Should have space especially set aside for “language nests” and child care facilities for Pasifika Victoria children; | 100% | 100% | 100% |
| ❖ Should have ample space for sport and recreational facilities such as sports grounds and clubroom facilities; | 70% | 70% | 100% |
| ❖ Should provide space for worship; | 85% | 85% | 80% |
| ❖ The South Pacific Foundation to act as representative organisation to pursue the development of the multicultural centre for Pasifika Victoria. | 100% | 100% | 100% |

THE OUTCOMES OF THE FORUMS

FORUM 1: SAVING OUR YOUTH ENSURING OUR FUTURE

The Issues

As young people interface with a much wider Australian community, conflict around expectations and freedom occurs within the family. Intergenerational conflict arises as those who are either born or grow up in Australia disconnect from traditional values.

Although Pasifika Victoria represents approximately 8% of the total overseas born population in Australia, anecdotal evidence indicates that Pasifika Victoria youth are significantly over represented in the juvenile justice system. As the collection and the provision of ethnic data by those detained is not a compulsory requirement, it is difficult to confirm the level of this over representation.

In order to place this issue on a broader agenda the SPF convened the Pasifika Victoria Youth Forum.

The forum revealed that Pasifika Victoria youth make up a total of 5.4 - 6% of the total client base within juvenile justice detention centres.

Recommendations from the forum

1. The need for more Pasifika Victoria community leaders and members to become involved in mentoring programs to support Pasifika Victoria youth detained in the centres.
2. The development of a support network of Pasifika Victorians working in the juvenile justice centres.
3. The need to develop strategies to address the issue of over representation of Pasifika Victoria youth in the juvenile justice centres.

These strategies need to:

- include all relevant stakeholders;
- investigate the value and place that cultural traditions and practises may play in reducing recidivist offending;

- investigate the role that a marae could play in supporting Pasifika Victoria youth.

Full report: See Appendix 7: Saving our youth, ensuring our future ..., pages 63-70.

FORUM 2: NON-COMPLIANCE OF FISHERIES LAWS WITHIN PASIFIKA VICTORIA

The Issues

There is a tendency amongst some Pasifika communities to be non-compliant to the Fisheries laws in relation to the collecting and taking of seafood.

There is an alarming escalation in the propensity towards violent behaviour by Pasifika communities towards Fisheries Officers when approached by these officers.

Fisheries officers struggle to engage with the Pasifika Victoria community in order to discuss these issues.

There is a lack of cultural understanding by Fisheries personnel in relation to the traditions and customs of Pasifika communities.

Many Pasifika families will often relocate when facing criminal charges in order to avoid heavy fines and possibly imprisonment.

Many Pasifika Victorians are aware of the laws in relation to the taking of seafood but are not fully aware of the harsh penalties that can be applied if they are caught breaching these laws.

Recommendations from the forum

1. The need to develop short term and long term strategies to inform Pasifika Victoria communities of the Fisheries Laws.

These strategies need to:

- include all relevant stakeholders;
- should be focused on providing information through schools, community leaders, churches and relevant forums about these laws and the penalties for non compliancy;
- signage in the appropriate languages would be useful - Maori and Samoan preferred languages;

- address the inappropriate response from Pasifika Victorians when confronted by Fisheries officers;
- provide cultural training for Fisheries officers.

Full Report: See Appendix 8: Non-compliance of Fisheries Laws within Pasifika Victoria, pages 71-72.

See Appendix 5: Herald Sun article, "Islanders flouting Fish laws", page 60.

FORUM 3: CITIZENSHIP

The Issues

New Zealanders and UK citizens are the highest number of residents eligible to apply for Australian citizenship but most do not take the opportunity to do so.

Pasifika Victorians have limited interest in applying for citizenship as:

- there is a perception that citizenship would add little or no value to their lives in Australia;
- there is a sense that their cultural identity would be lost if they take up citizenship;
- there is little or no understanding of the process;
- there is a general feeling that they would be exempted from any law changes as these changes would be directed towards other migrants and refugees;
- they have little or no understanding of their residency rights in Australia (particularly for those not eligible for permanent residency).

Recommendations from the forum

1. The need for an organisation like the SPF to promote and provide information about the benefits and the process of applying for Australian citizenship.
2. The need to stay engaged with the law changes involving citizenship and to inform Pasifika Victoria of the impact of these changes.
3. The need to maintain a relationship with DIMIA staff to support the process for Pasifika Victoria community members wishing to take up citizenship.

Full Report: See Appendix 9: Citizenship, page 73.

FORUM 4: REVIEW OF THE STATE CORONER'S ACT 1984

The Issues

As the protocols of handling the death of a loved one are similar across all Pasifika Victoria communities, the issues are recorded in this context.

Pasifika Victorians face their most significant cultural challenge when dealing with the loss of a loved one.

This challenge is heightened if the deceased is in the custody of the State Coroner's Office.

Issues include:

- prolonged waiting periods for the release of the body;
- a sense of being disengaged and disempowered during the Coronial process;
- a perception that the Coroner's Office is unsympathetic to Pasifika Victorians when dealing with the loss of a loved one;
- a general feeling that this lack of empathy is due to a lack of understanding of Pasifika culture by the Coroner's Office;
- autopsy issues were identified as being ongoing and not negotiable for Pasifika Victoria communities.

Recommendations from the forum

1. That cultural/spiritual officers be identified within communities to liaise with the Coroner's Office and the families of deceased.
2. That the family of the deceased be informed at all times of all events pertaining to the handling of the deceased while in the care/control of the Coroner.
3. That the Act make provision, when practicable, for a family member or representative to be in close proximity to the deceased during an autopsy.
4. That the Act provide for the efficient and speedy release of the body into the family's care and that the Coroner's Office always have a person on call to facilitate the speedy release of the body.
5. That cultural knowledge and protocols be made available to the State Coroner's Office, Victoria through a cultural training process.

6. That the communities have a responsibility to document such cultural protocols to allow for the cultural awareness training to be effective and also as a means of providing point of entry into the communities for coroners’.
7. That the definition of family and next-of-kin be broadened to take into account cultural context of family within various cultural communities.
8. That a Cultural Liaison Officer be appointed to work in the State Coroner’s Office to ensure that cultural protocols are met for all cultures to support the multicultural communities of Victoria.

Full Report: See Appendix 10: Review of the State Coroner’s Act 1984 pages 74-78.

THE RESEARCH

RESEARCH PROJECT 1: SPRINGVALE MONASH LEGAL SERVICE (SMLS)/SOUTH PACIFIC FOUNDATION OF VICTORIA PROJECT

The Issues

Family and Community in Australia

Migration to Australia has dislocated families and often split extended families into nuclear units. Pacific Island ideology which places the strength and solidarity of family and community before individual need (Francis 1995:181) is eroded in Australian city suburbs where it is difficult for families to live close together, and where newly-arrived nuclear families may be isolated and have difficulty in building wider relationships.

Perhaps the singular term ‘community’ is inappropriate to describe the members living in Melbourne of a single cultural group (such as ‘the Tongans’ or ‘the Samoans’), as they are each a widely scattered population), and not all known to one another (Lee 2003:18).

Nevertheless, studies of Tongan and Samoan families settled in Australia reveal that a sense of ‘community’ persists. ‘The Tongan way’ is a concept that shapes their identities (Lee 2003:275); and the Samoan community is able to express a life of its own, characteristically by the practice of Samoan culture (Va’a 2001:252). Again, the household studies draw attention to the diversity of experience across Pasifika families in Australia.

The Extended Family

As the fundamental kinship unit, the extended family is the principal feature common to all Pasifika peoples. It is the “...foundation of Pacific Island cultures and represents an extensive network of relationships binding many people into a communal network of ties.” (Francis1995:182). Kinship obligation and reciprocity of giving and receiving drive the social system. The elderly and the young are cared for, and the youth are invariably assigned a range of tasks both within the extended family and in the wider community. Responsibility for the care of younger children is often taken by older siblings, grand-parents, aunts or uncles (Lee 2003: 40-1). Together these relationships are seen as a collective responsibility for the well-being of all members of the kinship.

Families and discipline

The studies drawn upon for this Paper refer to the ‘generation gap’ and the disciplining of young people. The demands upon youth to respond to broad-based peer pressure and conform to ‘Australian ways’ puts them at odds with parents concerned to preserve accustomed family structures and rules. Very often parents want the young ones to adhere to the family’s commitment to traditional obligations and religious observance and parents may demand obedience as they would in an Island context. When youth become aware of different attitudes to family discipline in Australia, they are more likely to rebel against parental authority.

Also, by Australian standards, some of the physical punishments administered to young people for breaking family rules, disobeying their parents or bringing shame on the family, are regarded as harsh or unduly violent; and there are no cultural checks present here as there would be in a village situation. Parents sometimes struggle to understand the law, as the very fine line between discipline and abuse can be misinterpreted due to parents’ firm understanding that it is their responsibility to discipline the children and encourage them to be good citizens. The studies see rebellion against discipline as a factor leading to alienation from the family, and isolation from support in times of need (Francis 1995:183; Va’a 2001:192-4; Lee 2003:163-7).

Pasifika Youth

Diversity

A common misconception is that all Pasifika youth are of similar cultural background - hence 'Pacific Islanders' is used as a generic term (Francis 1995:180).

Although the great majority of Pasifika youth in Victoria are from Polynesia (such as Samoa, Tonga, New Zealand Maori, Cook Islands, Niue and Fiji), the other two main cultural areas of Melanesia (Solomon Islands and Papua New Guinea) and Micronesia (Nauru and Kiribati) are also represented here.

In the case of every country, social organisation and customary rules of behaviour differ markedly. Not only does every country have its own language, but in Melanesian countries people also speak the distinctive language of their own tribe or clan.

Search for Identity - personal and cultural

Pasifika youth are the same as young people of any society. They are confronted by an array of issues that are associated with adolescence and the search for personal identity, often leading to some conflict with their parents and other elders. At the same time, Pasifika youth in Melbourne are trying "... to balance the expectations of their parents and the implications of their Pacific Island backgrounds with the demands of their peer group and the requirements of life in Australia - a search for cultural identity which is not fully resolved until adulthood ..." (Francis 1995:182, 188).

The 'mixed' heritage of some young people may further complicate their identity issues, while for others diversity of heritage is a source of richness.

Public Perceptions

It is apparent that there is a public perception of Pasifika youth which does not necessarily correlate with their behaviour. This perception is heightened by skin colour, physical appearance (size) and groups of young people congregating in public spaces (as recently as during August 2005, at Noble Park Station).

Youth "hanging out"

Many Pasifika youth who 'hang out' together in groups do so for social activity, peer support, personal identity, and self esteem and friendship networks. They may congregate in 'public spaces' such as shopping malls, parks, beaches and streets. However their high visibility sometimes leads police, security guards and other authorities to regard them with suspicion (Lee 2003:168). Although in the great majority of cases they are simply spending time together, they are often asked by the police to 'move on' (Francis 1995:190). A 1999 study of Pasifika youth-police relations in Melbourne found the relationship to be 'generally antagonistic', and the young people felt that police members should have more information about them and get to know them better.

There was little evidence of gang formation, and the study concluded that the term 'gang' should be reserved for groups engaged in persistent criminal activity (White and others 1999:35-39). However, the current trend toward 'gangs' in Sydney should be a warning, and there are already 'gang' trends visible in parts of Melbourne.

Research for this Paper picked up on some evidence of hostility between Pasifika youth and the police, and indications of police ignorance of Pasifika cultures. These should not be dismissed, but there have also been the positive signs of police-community activities in recent times (see 3.2 and 4.1 below).

The studies suggest that the communities should find and allocate space, such as a hall, where young people may be relieved of some of their boredom and develop further interest in music, dance, indoor sports, and group discussion of issues of common interest, such as relations with other cultural groups and participating in Australian society. The Experts Panel and young people consulted for this Paper favoured the concept of a 'Pasifika Community Centre', and would naturally like to see such a facility in the SE region. Of course, just having a place 'to hang out' will not solve the issues, and structured programs will be essential. There is clearly scope for more research into the prospects of such a proposal.

Ultimately, the causes of youth disaffection with society are the same for most cultural groups, namely unemployment, inadequacies in schooling, lack of training opportunities, unconcern - even hostility - from those in authority, and an absence of organised community activity generally.

The Church

It is apparent that the roles of church ministers, pastors and priests, as well as lay leaders of the churches, can be central in the religious and also social life of the various communities. The majority of the clergy are themselves Samoans, Tongans or Cook Islanders, often trained in Island theological colleges. In the case of those Samoan families who have been accustomed to living under the day-to-day rules of the village and their chiefs, there seems to be a tendency to look to their minister or pastor for assistance and leadership in the context of city life in Australia. Their pastor is their *matai* (chief) (Va'a 2001, 136-138).

For most Tongan families, their church provides the main social network (Lee 2000:8). Temukisa Vaeluaga confirms that Pacific families in general view church as a social network, a village community.

Churches are also making considerable demands on people's money and time. While some have established youth groups that provide not only religious education but also a venue for socialising and leisure activities, and sometimes more serious discussion of issues affecting Pasifika youth, other churches have done little to recognise the particular needs and concerns of young people (Lee 2003:41-45, 160-163). It seems that the support and comfort found in the church by parents is not always shared by the younger generation.

For Pasifika youth making their way in this country, it is significant that - "...church does not occupy the same place in Australian society and is not seen by young people here as the source of inspiration and guidance it is in the Islands" (Francis 1995:186). On the other hand, research for this Paper has identified several church-run activities designed to meet the needs of Pasifika youth in Melbourne, and it seems that churches today may be more alive to these issues.

Church-inspired social interaction and networking amongst parents in the context of spiritual nurturing is seen as a way forward - with

workshops offered while people are gathered in the one place (Temukisa Vaeluaga).

Schools and Education

Experiences of Pasifika youth and their families with the Australian school system are clearly relevant to the issues discussed in this Paper. Cultural misunderstandings often impede progress (Francis 1995:186-7; Lee 2003:52-6; Experts Panel). Some of the schools contacted for this project have allocated significant staff and programs to work with the larger cultural groups (which for some schools includes Pasifika youth), while others do not, or make little effort - and, in all cases, schools would like to have more resources for these purposes. Ideally, schools with significant Pasifika youth would appoint young counsellors from Pasifika backgrounds.

In some cases, there is lack of understanding on the part of parents when young people are suspended or expelled from school. The rights of parents and children, including the right to alternative education facilities, need to be more widely known. With regard to 'access to justice' awareness for all youth, school programs have the potential to make a very great difference, and the responsibility resting on the education system to take action in this area is correspondingly heavy.

Dealing with Authorities

A strong impression gained by court staff, legal aid lawyers and the Experts Panel is that Pasifika youth and their families are generally unaware of agencies, personnel, programs and procedures designed to assist them - and, if they are aware, they are often reluctant to use them. The *Oceanic Peoples Report* was concerned that Maori and Pacific Island families often preferred to find their own solutions rather than approach official authorities (2000:52-9). Reluctance to seek assistance from authorities may sometimes be due to the shame of having to ask, or of being seen to be in trouble (Lee 2000:9 and 2003:50-2; the Experts Panel).

A further factor, which is due to cultural ignorance or misconceptions on both sides, is shyness or deference shown to authorities which in some circumstances is interpreted as lack of cooperation, or even truculence. Police and some court staff have reported failure to make eye contact, and avoidance of verbal interaction, as evidence of guilt or insolence. In fact, the "cultural characteristic of deference which is

shown to those in authority ... can increase the chances of prosecution and harassment” (Francis 1995:191). A youth’s refusal to identify himself/herself may be due to fear of bringing shame on the family - and of personal retribution at home.

Pasifika youth are often stereotyped. Many perceptions of them are in fact misconceptions (Francis 1995:180).

The Police

Members of the police force in Melbourne work with a large number of cultures. The most recent relevant report was done over seven years ago (the 1999 study of Melbourne Pasifika youth and the police). It was said that, without a fairly thorough introduction to those cultures, there was a tendency for the police to stereotype young people, which seemed to generate hostility among the youth concerned. Unaware of cultural modes of behaviour, police members sometimes over-reacted to youth behaviour. Today, the situation seems much improved, and, as always, the evidence is largely impressionistic. A sense of “antagonism” was reported and the Expert’s Panel and youth who have assisted this project refer to a perception of police ‘harassment’. Improvements in this area take time.

For Pasifika youth, the existence of any police hostility toward them as members of particular ethnic groups (guilt by association), or due to misunderstanding of cultural modes of behaviour, is a highly significant factor in determining whether they will receive justice in the legal system. Members of the police exercise crucial discretions, such as whether to administer a ‘talking to’, to issue a caution, to arrest or proceed by summons, whether to agree to the case being dealt with by the ‘diversion’ process, and whether to describe the matter to the Magistrate in court in a balanced and fair manner.

On the positive side, Victorian Police have taken a number of initiatives, including establishing centrally the Youth Advisory and Multicultural Advisory Units, and appointing Youth Resource Officers and Multicultural Liaison Officers to the Police Districts. Structured consultation with communities has begun under the supervision of the Community and Cultural Division of Victoria Police. However, the police budget for these initiatives and local activities is small. The Youth Advisory Unit is aware that Pasifika youth are over represented in the penal system, and is concerned that action is needed.

Research for this Paper produced a mixed collection of observations, indicating a demand for both increased police involvement with communities in the SE, and consideration of a higher profile for Pasifika youth within police/community planning for the region.

For example, the ‘High Challenge’ program aimed at developing teamwork and leadership skills and challenging youth to achieve goals and overcome obstacles seems to have immense potential. ‘Newstart’ and the school-related ‘Police Youth Corps’ appear to also have real value.

For the benefit of Pasifika youth, who might be encouraged to respond through teamwork opportunities, it might be helpful to involve Pasifika community leaders in running programs. Partnerships might be arranged with culture-specific organisations. (In these endeavours, if youth currently within the justice system are to be involved, confidentiality and the protection of the youths’ privacy would need to be taken into account.)

Some programs such as the ‘Streets Surfer Bus’, ‘Police Citizens Youth Clubs’, ‘Blue Light’ discos and clubs, and police-organised sports teams, are in demand but are labour intensive. None are consistently based in the SE region. In the past year, there have been soccer and basketball matches between local police and young people in the SE region. Also, local police may liaise with service providers to develop links to tackle a specific social problem as a group, utilising the personal experience of each member. Further, police have regularly presented information about the role of police at local schools and Adult Multicultural Education Services (AMES).

Other initiatives are important components of recent reforms in dealing with minor crime. These include the ‘Ropes’ program in the Children’s Court (where offender and victim work together) which is expected to be available in Dandenong in the near future (with the help of JJ workers), and ‘group conferencing’ which implements a restorative justice approach.

Appropriate police relations with particular ethnic groups, such as the diverse groups making up the Maori and Pacific Island category, would seem to require information about them and an awareness-raising program. There would be community leaders and experienced workers who could assist the police in this regard.

The Courts

Court records do not reveal the ethnicity of persons charged with offences. Also, court staff, registrars and magistrates are generally unaware of the particular character of each of the ethnic backgrounds of Pasifika youth and, consequently, of their implications. This was also the impression gained by most members of the Expert Panel.

Some senior court staff acknowledged that there could be improvement in the way in which youth from minority cultures are dealt with in the court precincts. As far as Pasifika youth are concerned, a senior court staff member has the perception that Pasifika youth are seriously uninformed as to the police and court procedures they are required to follow, and as to the legal and other assistance which is available to them if they seek it.

Most Experts Panel members confirmed that Pasifika youth frequently found the court process strange but were ashamed to ask for assistance.

Magistrates are in a difficult position in that judicial convention requires them to make decisions on the basis of evidence placed before them. Some are of the view that the obligation rests on the person charged with an offence to present to the court any facts relating to culture, background and family/community support which that person wishes the Magistrate to take into account. Other Magistrates, particularly those in the Children's Court, take upon themselves some responsibility for requiring such relevant facts to be presented.

One such Magistrate expressed the concern that Pasifika youth appeared to be over-represented in the court system. Cultural factors may arise in many circumstances, for example in considering suitability for 'diversion', in bail applications, in a trial, in considering whether a pre-sentence report is needed, and, of course, in deciding the appropriate sentence.

It may be helpful for Magistrates and senior staff to have access to material relevant to Pasifika youth in Melbourne prepared and published by cultural experts for each of the main Pasifika ethnic groups.

The Criminal Justice Diversion Program

This is a good example of a process offering an alternative to a custodial or other heavily

punitive sentence, which will work fairly only if the person concerned is aware of it and the police and court apply it in a consistent manner.

Briefly, under this program, if certain steps are followed by the police and court staff, the Magistrate has the power not to enter a conviction if certain conditions are complied with by the person charged with an offence. Such conditions may include a suitable written apology to the victim of the offence; some practical indication of remorse, by way of compensation or restitution; or undertaking counselling or voluntary community work.

If a favourable police report is received, court staff have a responsibility for seeing that the matter is prepared for the Magistrate to consider, but are under no legal obligation to select any particular case for diversion.

Pasifika youth who are otherwise eligible for Diversion, are at risk of 'by-passing' the program due to lack of awareness of the implications of their behaviour when confronted by police. Their physiological size, and police perceptions of their culture-based non-communicative demeanor, can lead to misunderstandings or unfortunate physical contact, and alienation of any good will on the part of the police. Without appropriate advice, a young offender will not know how to take advantage of this program.

Increased community awareness - together with increased scrutiny - of the working of the Diversion program would assist in enabling greater access to it.

Legal Advice and Representation

There are no statistics as to the use made by particular ethnic minority groups of lawyers, whether for legal advice alone, or for representation in court.

As far as Pasifika youth are concerned, the Experts Panel gained the impression that over 50% go to court without advice or representation.

Lawyers consulted by Pasifika youth commented that they had no knowledge of particular cultures and that it was often difficult to obtain information about a youth's background. Victoria Legal Aid lawyers deal with youth from a wide range of cultures and there is no authoritative material available on most of them, including Pasifika cultures.

Duty lawyers, who handle a number of cases a day in court, are not in a position to spend much time following up on cultural matters. Community legal centres, which may be able to allocate more time, are not in fact seeing many Pasifika youth - perhaps not enough to warrant devoting resources to researching and preparing cultural material.

One problem has been the difficulty in gaining access to the appropriate Victoria Legal Aid booklets or other printed brochures that suit the immediate need. For example, should the young person be looking at material on the relevance of age, getting help at court (which court?), police powers or failure to pay fines?

Given the central importance of legal advice and assistance, and the impression that a substantial number of Pasifika youth do not obtain it, perhaps questions should be asked as to why this is so.

Research and discussion, more focused than has been possible in this Project, could usefully examine how Pasifika youth and families perceive lawyers and legal aid, and whether Victoria Legal Aid, community legal services and private lawyers should be doing more to assist Pasifika youth to make their way through the legal process - in other words, to obtain justice in it.

Support Services

Information gained from the variety of agencies, services and programs operating in the SE region together with the Expert's Panel and youth themselves is that Pasifika youth are generally unaware of the sources of assistance and support that are available to them.

Greater awareness on their part, combined with the designing of certain services and programs to suit their needs, should go some distance towards better equipping them to avoid contact with the legal system, and to handle their experience within it, should that become necessary.

In the SE region, initiatives taken within Pasifika communities themselves appear to be few, and are mainly church-based. In the North and West of Melbourne, a number of programs have been developed by or through Pasifika leaders, who have used music and dance, skillfully designed to appeal to the youth, as a means of drawing them together in groups where discussion can be opened up and problems shared.

This is not a matter of cultural maintenance so much as gaining experience in one's culture in the context of successfully managing life in Australian society. One organisation, 'Brown Roots', runs a program, 'Fusion', which encourage young Polynesian people to join groups for training and participation in music and dance which range from traditional to contemporary. Based to the West of Melbourne, they perform widely at functions and have become immensely popular with young people of all backgrounds.

To initiate such an activity successfully, much depends on the talent and commitment, with perhaps a little charisma, of the organisers.

Recommendations from the project

1. Further and more significant dialogue needs to be established between the Police and Pasifika groups to strengthen relationships on both sides.
2. These relations are critical to whether young people can successfully obtain access to justice in the legal system and would promote the discouraging of illegal group behaviour.
3. These relations would provide increased opportunities for Police to gain better knowledge and understanding of Pasifika youth and their distinctive cultural backgrounds.
4. Enhanced dialogue between these groups would promote opportunities for acknowledgment by Police members of the nature of the problems encountered by Pasifika youth in their search for identity in Australian society.
5. Appreciation by Pasifika youth, on their part of police responsibilities and roles.
6. Further urgent consideration by Pasifika community leaders, police, local authorities and youth.
7. Services of engaging the young people in activities designed to develop self esteem and respect for others, and a sense of pride in culture and obligation to society.
8. Ongoing learning on the part of all concerned in developments in Sydney and elsewhere so that police-Pasifika relations in Melbourne do not deteriorate to the points where gangs organised along ethnic lines become criminalised.

9. The development of programs that inform all concerned in Pasifika communities about how to deal with the law, the police, the courts, support services, and how to obtain legal advice and representation are required as a matter of urgency.
10. Increased dialogue between stakeholders should be encouraged as a means of gaining better knowledge and understanding of Pasifika youth and their distinctive cultural backgrounds.
11. Support the reduction of “stereotypical” perceptions being formed about Pasifika Youth due to their physical appearance when appearing before the Court (SPF 2005).

12. Cultural Training

Victoria Police

Further study is needed to ascertain the best ways of developing:

- training for members of the police;
- further police-youth programs of the types discussed in the report; and possible recruitment of members of Pasifika communities into the police force as officers or cultural/youth advisors;
- employing more police of Pasifika background would assist in improving relations between police and Pasifika youth;
- engaging these police officers in order to deliver useful information about Pasifika culture would be an effective way of raising cultural awareness.

13. Community Education

- A campaign of community education targeting relevant workers, service providers and agencies which deliver information on specific behavioural patterns;
- Advanced cultural training delivered by organisations affiliated with, and persons of, Pasifika cultures will greatly assist to dispel some of the myths surrounding the behavioural patterns of Pasifika youth.

Some training should be considered for:

- the courts; magistrates, registrars and court staff who deal with the public in relation to Pasifika cultures and their values, norms and practises;

- lawyers who practice in the Magistrate’s and Children’s Court in the south east region to raise awareness and increase understanding of Pasifika youth and culture;
- Juvenile justice, CentreLink and South East Migrant Resource Centre;
- these types of training/forums should be supported by Victoria Legal Aid, the Law Institute and Bar Council to ensure that interest amongst the legal fraternity is attracted.

14. Restorative justice

Restorative justice processes should be made available to Pasifika offenders as their cultures traditionally deal with conflict within their societies on a family-to-family basis. Experienced people within the Pasifika community in Melbourne would be able to support this initiative and make a valuable contribution to consideration of adoption of restorative justice processes here.

15. Further research is required to:

- to examine Pasifika youth in the court system as by and large they are unaware of the law and procedures;
- to examine whether all lawyers acting or advising Pasifika youth are making every effort to avoid custodial sentences;
- relevant data-collecting bodies such as the Australian Bureau of Statistics, Victoria Police, courts and legal aid be approached to collect data about Pasifika Victoria communities to facilitate the provision of more accurate statistics so that meaningful assessments can be made of the extent to which ethnic background makes a difference in the legal system.

16. Future opportunities

- Further consideration of the issues raised in this report will promote opportunities for increased engagement between Pasifika communities and the law enforcement sector that plays a major role in the lives of all citizens;
- an external agency could be considered to facilitate consideration of these issues and pathways towards implementation.

SPF Response and Recommendations

- It is important that these recommendations be driven by a peak organisation capable of representing and sustaining the implementation of these findings.
- The SPF can meet this challenge if the organisation receives ongoing funding to sustain its operational capacity (SPF 2006).
- The development of the cultural centre/marae is central to ensuring the successful implementation of the recommendations contained in this report.

Full Report: See appendix 11, Youth Access to Justice in South East Melbourne, A Discussion Paper, pages 79-105.

RESEARCH PROJECT 2: SOUTH EAST REGION PROJECT, NOBLE PARK

The Issues

- Alcohol and evidence of chroming and injecting substance use in Mills Reserve;
- instances of residents being harassed in their homes by young people banging on residents' doors, walking down their footpaths and climbing over fences;
- residents have become frightened as a result of this and are raising these issues with Council and at Noble Park/Keysborough Community Drug Action Forum (NPKCDF) meetings;
- as a result of the concern of local residents, the police have moved the young people on;
- it is unclear where they now meet, but it may be in places which are potentially less safe;
- cold weather may also be a factor.

The Recommendations from the project

1. There is a need to develop partnerships across local government, Victoria police and members of the Pasifika community.
2. These partnerships are important to support the development of strategies to address the issue of young people getting into trouble within the City of greater Dandenong.
3. The need to sustain the partnerships and the ongoing work for Pasifika youth needs a driver. A peak organisation group needs to take responsibility for this challenge.
4. The SPF can meet this challenge if the organisation receives ongoing funding to sustain its operational capacity (SPF 2006).

Full Report: See Appendix 12, South East region project, pages 106-109.

PROJECT 3: JUVENILE JUSTICE DATA

The Issues

This data indicates that Pasifika youth are over represented in the North West region juvenile justice system. This over representation is consistent with what is occurring across Victoria.

Recommendations from the project

1. An across-community approach towards addressing the issue of over representation of Pasifika youth in Juvenile Justice centres be developed.
2. It is important that these recommendations be driven by a peak organisation capable of representing and sustaining the implementation of these findings.
3. The SPF can meet this challenge if the organisation receives ongoing funding to sustain its operational capacity (SPF 2006).

Full Report: See Appendix 13, Juvenile justice data, North West metropolitan region, pages 110-111.

RESEARCH PROJECT 4: PACIFIC ISLAND NETWORK SPRINGVALE (PINS)

The Issues

It had become evident that Pasifika communities often do not have positive engagement with their children's schools, with children often under-performing at school, leaving early in Secondary College and a lack of family involvement in school. (Hetherhill Primary School/Springvale Heights Primary School 2005)

Recommendations from the project

1. There is a need to develop partnerships and an across-community approach to engage Pasifika families with the schools to encourage increased involvement with their children's education.
2. The approach to focus on Pasifika arts, cultural dancing and a celebration of the diversity within the cultures to engage parents in the programme.
3. The SPF to provide the networks and support the application to fund the project.

4. Organisation receives ongoing funding to sustain its operational capacity (SPF 2006).

Full Report: See Appendix 14, PINS Project, page 112-113.

CASE STUDIES

THE FINDINGS

Two case studies are provided to highlight the challenges faced to retain cultural identity and maintain protocols.

As the tangihanga was identified as the priority need for the marae, both case studies deal with this challenge.

THE REPATRIATION

The Issues

- The need to identify the sacred remains of Pasifika ancestors that are in Victoria is an important task for Pasifika Victoria;
- the cultural protocols for Pasifika Victoria communities require that these remains be repatriated in a culturally appropriate manner back to their country of origin.

Recommendations from this case study

1. Cultural Understanding

- It is important for all those involved with the housing and collecting of Pasifika human remains to understand the cultural value that Pasifika communities place on returning these remains to their country of origin.
- It is equally important that those from the country of origin acknowledge that Pasifika communities living away from home have a key and central role to play in the repatriation process.

2. Repatriation

- That the SPF continue to facilitate the return of all Pasifika Victoria sacred remains held in Victoria in partnership with all relevant authorities in Australia and in the country of origin.

“THE NIGHT THAT FOLLOWS DAY”

This case study is presented to highlight the cultural empathy that exists across all Pasifika Victoria communities and showcases how these communities support each other during times of grief. It also pays tribute to the life of one very special and unique member of the SPF and his family.

See Appendix 15: Case Studies, pages 1145-117.

VOICES OF PASIFIKA

“Voices of Pasifika” - individual stories: story telling is important and these “voices” provide a snapshot look at the individual settlement experience of members of the Pasifika Victoria community.

See Appendix 16: “Voices of Pasifika”, pages 118-121.



Key Findings

CULTURAL INVISIBILITY

Pasifika Victoria remains a culturally invisible community that is significantly disengaged from actively participating within the framework of multiculturalism. Although they share cultural and historical ties, they are a culturally and linguistically diverse (CALD) community.

They include the communities of New Zealand, Samoa, Tonga, Cook Islands, Fiji, Niue, Tuvalu, Kiribati, Solomon Islands, Papua and West Papua, Norfolk Islands, Tahiti and Hawaii. They number approximately 38,500.

The single largest community is the New Zealand community of which approximately 11,000 are Maori. Their cultural identity is not readily acknowledged as they enter Australia as New Zealanders.

FAMILY AND COMMUNITY IN AUSTRALIA

As the fundamental kinship unit, the extended family is the principal feature common to all Pacific Island peoples. It is the foundation of Pacific Island cultures and represents an extensive network of relationships binding many people into a communal network of ties.

Upon arrival to Australia many Pasifika families will live with immediate or extended family members until they are able to find their own accommodation. Family members will also support the new arrivals with the “settlement process” often finding them employment and assisting them with other changes like obtaining Victorian drivers licenses, Medicare support and assistance with placing children into schools.

THE IMPACT OF MIGRATION TO AUSTRALIA

Migration to Australia has dislocated families and often split extended families into nuclear units.

Pacific Island ideology which places the strength and solidarity of family and community before individual need is eroded in Australian city suburbs where it is difficult for families to live close together, and where newly-arrived nuclear families may be isolated and have difficulty in building wider relationships.

Perhaps the singular term “community” is inappropriate to describe the members living in Melbourne of a single cultural group (such as “the Tongans” or “the Samoans”), as they are each a widely scattered population, and not all known to one another.

The geographic distribution of Pasifika Victoria communities contributes to the challenges that they face in maintaining cultural identity.

COMMUNITY CHALLENGES

The challenges that Pasifika Victoria communities face include:

- providing space to support culturally specific needs (particularly tangihanga);
- providing increased capacity for organisations to access resources and services to support families and community;
- providing increased engagement opportunities between Pasifika communities and external agencies to support community development;
- developing effective strategies to address the issue of the increase in Pasifika youth offending.

CULTURALLY SPECIFIC SPACE

The need for culturally specific space to meet the needs of Pasifika Victoria is essential to the successful development of all Pasifika Victoria communities. Over the years there has been a shared sense of loss at not having such space.

The preferred conceptual model for the development of culturally specific space is the marae. This is because “marae” is a concept that is universally understood across Pasifika Victoria communities as a welcoming and sharing place for all cultures. The marae concept is consistent with the aims and objectives of multiculturalism.

In the context of multicultural centres or facilities, the marae can best be aligned to that of the “community hub facility”. Community hubs are becoming the preferred model for the provision of shared/community space as they offer the capacity to support a number of diverse roles for the use of the space. The hub model is a shift away from the traditional singular use of space towards multi-purpose uses by a number of diverse communities.

Traditionally the marae in New Zealand serves to meet the tribal needs of its people. Tribes are geographically and genealogically defined and tribal affiliations are an important part of providing identity for Maori people. The role of the marae supports the provision of cultural identity through its built form and the purposes for which it is used.

The marae provides opportunities to deliver a range of diverse activities including cultural, social and recreational events. Every important tribal activity/event is held at the marae. Community decisions and relationships are brokered at the marae and the marae is central to all Maori communities.

This central meeting place and the conceptual use of this space are universal across Pasifika communities.

For the Maori community in Australia/Victoria, the desire to have a “culturally visible” presence” in the broader fabric of Australian society has driven a number of initiatives to develop the marae.

- The Maori community sees this space as being shared space for all Pasifika communities and all communities in general.
- The marae would be used for a number of different community and capacity building initiatives as well as meeting the specific cultural needs of the PV community.
- One of the priority cultural needs for the establishment of the marae is to accommodate the tangihanga process.
- The presence of the marae would provide and sustain cultural identity.

Previous initiatives to establish a marae in Victoria have been unsuccessful for a number of reasons including:

- a lack of community capacity to support this type of project;
- a perception by some Maori that the transfer of the marae physical form beyond New Zealand would be culturally inappropriate; and
- a sense of mistrust amongst some Pasifika Victorians in relation to supporting initiatives to develop a marae. This is linked to previous efforts that have been unsuccessful.

COMMUNITY AND CAPACITY BUILDING

Organisations struggle to develop and implement community and capacity building initiatives. These are generally resourced from the communities through fundraising activities and volunteer contributions.

Commitment becomes difficult when balancing the need for employment with family, school, social and recreational activities, remittances and church activities. This leaves little time for broader community development.

Limited evidence based data to support applications for resources to local, state or commonwealth government also presents difficulties.

This then results in community driven initiatives proving too difficult to maintain whilst the difficulty in engaging with Pasifika communities contributes to the non-sustainability of agency driven projects.

There have been some successful projects that have received support from the Victorian Multicultural Commission and Multicultural Arts Victoria however broader based and ongoing community building projects have struggled to access ongoing financial support.

COMMUNITY ENGAGEMENT / SERVICE PROVISION

Pasifika Victorians do not readily access mainstream services. Church leaders, elders or respected community members are still the preferred models when seeking support or help for family or other problems.

There is also a sense of “shame” attached to seeking help from agencies as this draws attention to the family in a negative light within the community.

Service providers often struggle to engage with Pasifika communities as there is little or no cultural training available to support knowledge of the values and traditions within the community. Gaining “access” to these communities can be difficult for service providers as there are few published resource guides/directories or Pasifika workers within these areas to facilitate engagement.

THE ROLE OF THE CHURCH

It is apparent that the roles of church ministers, pastors and priests, as well as lay leaders of the churches, can be central in the religious and also social life of the various communities. The majority of the clergy are themselves Samoans, Tongans or Cook Islanders often trained in Island theological colleges.

The church leaders often provide the assistance and leadership within these communities in the context of city life in Australia.

The church provides opportunities for these communities to remain engaged. This engagement promotes opportunities for a number of the Pasifika communities including the Samoan, Tongan, Fijian and Cook Island communities to sustain their respective cultural needs and identity.

This may explain why these communities have been less active in advocating for the development of cultural space.

For many Pasifika families and elders there is concern that the Pasifika youth are “disconnecting” from the church and the role that it plays in the lives of these families and communities. This is leading to some intergenerational conflict within these communities. This conflict is also apparent around new attitudes that Pasifika youth have about the practice of sending money back to the country of origin (remittances).

In the Maori community the role of the church is not so apparent. Adherence to the traditional role of the elders (kaumatua/kuia) is more widely practiced when developing community initiatives or projects.

CITIZENSHIP

Pasifika Victorians had limited interest in applying for citizenship due to:

- a perception that citizenship would add little or no value to their lives in Australia;
- little or no understanding of the process;
- a general perception that any law changes for new arrivals do not include New Zealanders;
- little or no understanding of their residency rights in Australia (particularly for those not eligible for permanent residency).

TANGIHANGA / FUNERAL SERVICES

Pasifika Victorians share similar cultural protocols and challenges in relation to the handling of a death within the family. The biggest challenge is the lack of space to meet the requirements associated with the tangihanga.

Tangihanga (funeral rites) is an important component of Pasifika culture. The tradition requires family members to stay with the body of the deceased person from the time the body is released into the care of the family, until burial. Community centres, funeral parlours and church facilities are not designed to meet this requirement.

The role of the extended family is to provide emotional support for the immediate family of the deceased person until burial takes place. This includes cooking all meals for family visitors and mourners who will arrive at the family home to pay their respects.

They will also facilitate arrangements for the repatriation of the body back to the country of birth or will arrange the funeral in Australia if the body is not being repatriated. These arrangements will be done in liaison with the family of the deceased.

The body of the deceased person will “lie in state” in the family home to accommodate the need for family to stay with the loved one until burial. Mourners will arrive throughout the laying in state period to pay their respects to the family. Some may decide to stay with the family to offer additional support.

Over the years many Pasifika Victoria families have struggled to accommodate the cultural protocols of tangihanga. Tangihanga have been held in homes with backyards transformed into

makeshift kitchen and sleeping areas. On some occasions, “homes” have been flats, rugby grounds or clubrooms and even a high-rise apartment building where mourners were standing in the corridors. Supporting the need of the family of the deceased person is paramount for some Pasifika Victoria communities and takes precedence over all things, including work. It is not unusual for PV to take time off work to be present at the home of the family of the deceased person throughout the laying in state period. To not do so is often frowned upon by other members of the family.

REPATRIATION

The body is usually always required to be returned to the country of birth for burial. This expectation of repatriation places additional financial and emotional strain on the immediate and extended family. It is common practice for the extended family members and other mourners to support the family by leaving a financial donation (koha) to help meet the cost of the funeral or the repatriation process.

Often family members from the country of birth may arrive to ensure the return of the deceased to the country of birth. This can be an added stress for the immediate family in Australia who may not be able or willing to repatriate the loved one to the country of birth. If this decision is made by the family in Australia, they will rely heavily on other members living in Australia for support.

If the body is repatriated, extended family members may accompany the family back to the country of birth. This is difficult for these family members who need to take the time off work to fulfill this traditional requirement. For some communities, it is a mandatory requirement that extended family members accompany the immediate family and the deceased person’s body home.

For the Maori community, it has been a challenge to hold the tangihanga without a marae. It is for this reason that Maori lament the lack of culturally specific space as the community struggle to meet cultural protocols associated with tangihanga.

Tangihanga was the single most identified and prioritised need for the provision of a marae by all Maori who participated in the SPF research.

CORONIAL PROCESS

Difficulties in dealing with the coronial process were also identified during community consultations convened by the SPF. These issues and recommendations were presented during the review of the State Coroners Act 1984.

These issues include the following:

- A perception that the State Coroner’s Office is unsympathetic when dealing with Pasifika Victoria communities and that there is little or no understanding by the Coroner’s Office of what is important for Pasifika Victoria communities during the death of a loved one.
- The “waiting period” for the return of the body of a loved one in the care of the Coroner’s Office to families has been difficult in the past for Pasifika Victoria communities. Families have had to wait for up to a week or more in some cases for the return of a loved one’s body. Often the explanation is because the Coroner’s Office is closed over weekends or long public holidays and on some occasions, there has been no explanation provided to families by the Coroner’s office when this occurs.
- Autopsies are difficult for Pasifika Victoria families to accept and a sense that the process is not made easier as the Coroner’s office works in a non-sympathetic manner with families. This could be made easier if the process includes keeping the family informed as to why the autopsy is required, what will happen to the deceased person’s body parts and when the autopsy will be performed.
- Families feel disempowered and disconnected by the Coronial process.

YOUTH

One of the most significant challenges is the issue of the over-representation of Pasifika youth in the juvenile justice system. This issue is compounded by the fact that these communities do not readily seek legal advice or support when young people get into trouble with the Law.

A strong impression gained by court staff, legal aid lawyers and the Experts Panel is that Pasifika youth and their families are generally unaware of agencies, personnel, programs and procedures designed to assist them; and, if they are aware, they are often reluctant to use them.

The *Oceanic Peoples in Victoria Report 1999* was concerned that Maori and Pacific Island families often preferred to find their own solutions rather than approach official authorities. Reluctance to seek assistance from authorities may sometimes be due to the shame of having to ask, or of being seen to be in trouble.

The problems identified reveal that Pasifika youth and their families are reluctant to utilise mainstream services for the following reasons:

- a distinct lack of connectedness of Pasifika youth within the Pasifika Islander community as well as the general community;
- they often tend to appeal for assistance only within their own cultural and communal networks,
- these networks do not appear to have solid grounding with generic welfare service provision;
- a response to this intended lack of participation with basic privileges and rights afforded to Australian citizens is clearly indicated by a breakdown in family. The deleterious effects of this breakdown are accentuated by substance abuse;
- the above is catalyzed by factors such as community ignorance and police harassment;
- the link between Pasifika youth and involvement with the police and justice system is not simply attributable to the young person and their values. It is difficult to hold that the apportionment of fault lies within a culture itself, but can be propagated through the fabric of society lacking adequate resources and understanding of the needs and requirements of culturally minor groups;
- Pasifika youth reside within a cultural quandary, with messages relayed from parents and guardians conflicting with those they receive from their peers and schools;
- local welfare and justice services in this region have not received appropriate cultural training to engage these young people; and
- due to a number of factors, including the “shaming” process inherent within Pasifika cultures, Pasifika youth are reluctant to seek assistance outside of their immediate cultural milieu;
- Remittances: Pasifika families often engage in a gift giving process in which they will send money and goods back to their islands of origin for extended family members. This fairly common practice, combined with relatively large families, further reduces

material resources and harmony within the family, leading to further dislocation from mainstream Australian culture;

- Dislocation: It is this dislocation which can often be translated by unaware public servants, community workers and private citizens into a perception of undesirable or criminological deviant behaviour. This can impact adversely on their professional conduct when working with Pasifika youth.
- It is apparent that there is a public perception of Pasifika youth which does not necessarily correlate with their behaviour. This perception is heightened by skin colour, physical appearance (size) and groups of young people congregating in public spaces (as recently as during August 2005 at Noble Park Station).

Pasifika youth are often stereotyped. Many perceptions of them are in fact misconceptions (Francis 1995: 180).

CULTURAL IDENTITY

A common misconception is that all Pasifika youth are of similar cultural background hence ‘Pacific Islanders’ is used as a generic term. Although the great majority of Pasifika youth in Victoria are from Polynesia (such as Samoa, Tonga, New Zealand Maori, Cook Islands, Niue and Fiji), the other two main cultural areas of Melanesia (Solomon Islands and Papua New Guinea) and Micronesia (Nauru and Kiribati) are also represented here.

In the case of every country, social organisation and customary rules of behaviour differ markedly. Not only does every country have its own language, but in Melanesian countries people also speak the distinctive language of their own tribe or clan.

Pasifika youth are the same as young people of any society. They are confronted by an array of issues that are associated with adolescence and the search for personal identity, often leading to some conflict with their parents and other elders. At the same time, Pasifika youth in Melbourne are trying “... to balance the expectations of their parents and the implications of their Pacific Island backgrounds with the demands of their peer group and the requirements of life in Australia - a search for cultural identity which is not fully resolved until adulthood ...” (Francis 1995:182, 188).

The 'mixed' heritage of some young people may further complicate their identity issues, while for others diversity of heritage is a source of richness.

FISHERIES

There is a tendency amongst some Pasifika communities to be non-compliant to the Fisheries laws in relation to the collecting and taking of seafood;

- there appears to be an escalated propensity towards violent behaviour by Pasifika communities towards Fisheries Officers when approached by these officers;
- Fisheries officers struggle to engage with the PV community in order to discuss these issues;
- there is a lack of cultural understanding by Fisheries personnel in relation to the traditions and customs of Pasifika communities; and many Pasifika families will often relocate when facing criminal charges in order to avoid heavy fines and possibly imprisonment.

COMMUNITY PROFILES

THE NEW ZEALAND COMMUNITY

New Zealand has a high level of emigration in proportion to its population, much of which is to Australia.

New Zealand citizens are not counted as part of Australia's annual migration program. They are included in settler arrival and net overseas migration figures, when arriving or leaving for more than a 12-month period. Over half arrived in the last twenty years.

It is important for the development of these communities that local, state and commonwealth government, external stakeholders, cultural and non-cultural partners, and other service providers and agencies recognize that the New Zealand community has a distinct and diverse cultural component.

Approximately 11,000 of the total number of New Zealand born persons living in Victoria are of Maori descent (2001).

THE MAORI COMMUNITY

Maori people enter Australia as New Zealanders with no clear recognition of their cultural/ethnic background. This impacts on their ability to be acknowledged as a distinct ethnic/cultural community.

Cultural definition and identity for this community rests with the organisations, churches and families that struggle to support the retention and expression of their culture. This struggle has been the major factor in driving previous attempts to build a marae in Victoria.

In the Maori community, the role of the kaumatua (elders) is highly valued and respected. Kaumatua play a significant role in supporting decision making and providing cultural support. Their input and contribution is valued by the community to ensure the maintenance of the cultural protocols (tikanga) when required.

Although kaumatua play an active role in supporting families through times of crisis or trouble, it is usually in an advisory capacity. Other members of the community will be responsible for providing the resources or information needed to deliver this advice.

The Maori community is the largest Pasifika Victorian cultural community with Maori migration increasing as many move in search of better employment and lifestyle opportunities. They have been the most proactive and visible of the cultural communities in advocating for the establishment of culturally specific space, a cultural centre (marae) in Victoria.

They are unified in their desire to obtain space that will cater and provide for tangihanga, but also identify opportunities to participate in a range of events and activities from the marae as important. These include cultural events and the teaching of traditional forms of art including carving and tukutuku (weaving). The marae is essential to support community development at all levels.

This community has settlement issues that are not visible within the wider community. This is because these issues do not relate to language, religion or colour. The challenge that they face is the retention of "taha Maori" (Maori cultural identity) as they integrate into Australian society.

A lack of opportunity to express and participate in cultural events and activities leads to a loss of identity (cultural disconnection), which is particularly challenging for Maori youth as they struggle to find their “sense of place” within a society that actively promotes multiculturalism.

All Maori participants who took part in this research identified the need for a marae to be established to support opportunities to express and practice their culture. The marae underpins the retention of cultural identity and the success of future community development for the Maori people in Victoria and Australia. (SPF 2006).

THE SAMOAN COMMUNITY

The Samoan community numbers are approximately 5,000 in total. The majority of Samoans in Victoria come from the Independent State of Samoa, previously known as Western Samoa.

Today the community predominantly lives in the Dandenong area. Almost three-quarters speak Samoan at home; 14% speak English. They are mostly Catholic and Protestant. A combination of Christian beliefs and Samoan traditions underpin community life (Fa’a Samoa).

The Samoan community has not actively pursued a vision to establish a “cultural centre” within Victoria as church participation supports cultural sustenance and expression.

THE TONGAN COMMUNITY

Today there are around 4,000 Tongans residing in Melbourne. The church remains the centre of most Tongans in Melbourne. It also is a social activity that helps keep a sense of community.

Many young people born in Australia have found it difficult to feel completely connected to their Tongan culture, often because they have not learnt to speak Tongan or learned the cultural skills. Many of them express regret about that and would love to have more opportunities to learn about their Tongan heritage.

THE FIJIAN COMMUNITY

In 2001, 7,123 people in Victoria were Fiji-born. The population today consists of several ethnic and racial groups, but the majorities are of Indian descent.

Religion is a focal point for community activity as there are a number of Fijian churches in Melbourne. Fiji Day is celebrated each year on the 10th October, with a festival in Melbourne.

THE PAPUA NEW GUINEAN COMMUNITY

The number of Papuans and New Guineans settling in Victoria increased with the relaxation of the White Australia Policy in the 1960s. In Victoria today, the community of those from Papua New Guinea is relatively young, with three-quarters aged under-40. The majority are Christian and most speak English at home.

PASIFIKA VICTORIA

The SPF has embraced the term of “Pasifika Victoria” to describe the Pasifika CALD communities that live in Victoria. They include the Polynesian, Melanesian and Micronesian communities who share cultural, historical and geographical ties.

The Pasifika Victoria cultural community as defined by the South Pacific Foundation numbers approximately 38,000 (SPF visit to Canberra ABS 2005). The PV community consists of:

| Cultural background | Number |
|--|--------|
| Maori | 11,000 |
| Fijian | 8,500 |
| Samoan | 7,000 |
| Tongan | 4,000 |
| Rarotongan/Cook Island | 4,000 |
| Papua New Guinea | 2,500 |
| Solomon Island, West Papua, Kiribati, Tuvalu, Niue, Tahitian, and Hawaiian | 1,000 |

These figures take into account that a percentage of Maori and other Pasifika individuals do not identify their cultural background in the Census forms. The figures do not include the non-Maori New Zealand population of which there are a total of 45,000 (including the 11,000 who identified as Maori).



Recommendations

RECOMMENDATIONS

THE VISION

“*Pasifika Victoria: The Way Forward*” embraces the needs and aspirations of the culturally diverse communities of PV.

It is a statement of the SPF’s intentions to provide the best opportunities for current and future generations of Pasifika Victorians. This intention is built around the establishment of a cultural centre/ marae that will underpin the development of capacity building for these communities.

The SPF has developed recommendations to support the findings contained in this report:

The recommendations seek to:

- support and inform the direction of the development of the cultural centre/marae;
- support a strategic approach to community and capacity building initiatives for these communities.

STRATEGIC OBJECTIVE 1

Establish a cultural centre/marae for Pasifika Victoria

Establish a cultural centre/ marae for the cultural communities of Pasifika Victoria to meet the culturally specific needs of these communities. The cultural centre/marae will provide cultural visibility and identity for all Pasifika communities residing in Victoria.

It is important that these communities have equitable access to the facility and therefore the preferred location would be in the City of Melbourne’s central business district or within the municipality boundaries. This location would also provide opportunities for service provision to be more readily accessed and delivered to these communities.

RECOMMENDATION 1

- Work collaboratively across local, state, commonwealth government and communities toward the establishment of a cultural centre/marae within the City of Melbourne.
- Seek to engage with the NZ government to provide support for the development of the cultural centre/marae.

STRATEGIC OBJECTIVE 2

Governance model for future development

It is important for the future development of these communities that a co-ordinated response to the issues discussed in this report be developed.

The role of the SPF in achieving this response is vital as the peak organization body for these communities. The SPF will need to sustain this development and should be supported by state and local government to achieve this goal.

RECOMMENDATION 2

- Co-ordinate a response across community and government towards the implementation of the recommendations contained in this report.
- Develop a governance model to co-ordinate future planning for Pasifika Victoria communities.
- The key components of the governance model would include: effective strategic planning, policy setting, performance monitoring and reporting.

STRATEGIC OBJECTIVE 3

Service provision

There is a need for service provision to be delivered using best practice models to support and promote access and equity to services for Pasifika Victoria communities. These models would seek to:

- ensure increased access to services and resources by Pasifika Victoria communities;
- increase opportunities for engagement between Pasifika Victoria communities and service providers;
- support the need to redress the issues identified in this report.

The framework for this model must be developed by the communities of Pasifika Victoria and should be informed by this report.

Recommendation 2 supports this strategic objective.

RECOMMENDATION 3

Develop a framework to support strategies that would

- increase access to services by Pasifika Victoria communities by acknowledging and utilizing the traditional models for these communities;
- promote opportunities for Pasifika Victoria focused cultural training for service providers;
- support the implementation of the recommendations contained in the discussion paper *Youth Access to Justice in South East Melbourne*.

STRATEGIC DIRECTION 4

Sustainability for Pasifika Victoria communities

It is important that the Pasifika Victoria communities embrace and participate in the framework of Multiculturalism in its broader sense.

In order to be effective, community and capacity building for these communities needs to be sustained. The cultural centre/marae will underpin this development and sustainability.

The cultural centre/marae will also provide the wider community with an opportunity to knowledge; access and work with the communities of Pasifika Victoria.

Such cultural visibility for Pasifika Victoria is vital to its sustainability as an active participant in the fabric of Australian society.

RECOMMENDATION 4

- Promote a sustainable, thriving and inclusive Pasifika Victoria within Multicultural Victoria by including a unified Pasifika Victoria within the framework of a fairer Victoria (2005);
- Engage with local and state government to access funding opportunities to support and sustain Pasifika Victoria community building initiatives for the next three years;
- Seek the support of the New Zealand government in developing the communities of Pasifika Victoria, thereby acknowledging that these communities are mostly New Zealand citizens;
- The SPF to initiate stage 3 of the project (*Pasifika Victoria: Community Building and Strengthening Cultural Ties within Multicultural Victoria*) as outlined below in order to implement these recommendations contained in this report.

Stage Three: “*Pasifika Victoria: Community Building and Strengthening Cultural Ties within Multicultural Victoria*”: A co-ordinated response towards implementing the outcomes of the report

Culturally specific meeting space is critical to the success of the implementation of the model and to the successful development and sustenance of the cultural communities of Pasifika Victoria.