Survey of key informants for a study of migrant and refugee youth settlement and social inclusion in New Zealand

Prepared for
The Department of Labour

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Conflict of Interest Statement

All members of the research team involved in the present project and production of the Report are employed by The University of Auckland.

The project team declares no conflict of interests to this research project.

Disclaimer

This Report summarises key findings on the topic of the settlement and social inclusion of migrant and refugee youth in New Zealand. Members of the research team have taken all care to accurately capture and interpret the perspectives of research participants while maintaining their privacy and confidentiality. Any view or opinions expressed in this Report are those of the authors and do not necessarily represent the views of the Department of Labour.

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EXECUTIVE SUMMARY

Context
The migrant population of Aotearoa New Zealand has increased significantly over recent years. This rise in ethnic minority populations, especially from non-English countries, has significant social implications for the country. While there has been a substantial amount of international research into the effects of migration on adults, there is limited research documenting the impact of migration upon young people. Both anecdotal and empirical evidence show that many youth from ethnic minority migrant and refugee backgrounds are not as socially included as their less visible, English speaking migrant counterparts, or achieving as well as this group or their New Zealand born counterparts. This compromises their ability to settle successfully in New Zealand, with negative psychological and behavioural consequences.

The Department of Labour perceives a need for an exploration of the settlement and social inclusion of this cohort, and has consequently commissioned this project to ascertain the significant issues facing youth from migrant and refugee backgrounds in New Zealand, and to examine what factors facilitate or act as barriers to their settlement and social inclusion.

For the purposes of this report, “youth from migrant and refugee backgrounds” is defined as the group of people aged between 12 years and 24 years who have come to New Zealand, mostly with their family, to resettle, and those who were born in New Zealand to first generation migrant or refugee parents.

“Ethnic minority” refers to those groups whose fundamental cultural values, customs, traditions and characteristics differ from the majority of the New Zealand population. This includes people from well-established ethnic communities, recent migrants, refugees and those people born in New Zealand who identify with their ethnic/cultural heritage.

“Visible ethnic minorities” are those ethnic minorities who are physically different from the majority of the population in New Zealand and easily recognisable as such.

Aims and objectives
The overall aim of the study is:

- To ascertain the current picture of the settlement and social inclusion of youth from migrant and refugee backgrounds in New Zealand by examining factors that facilitate or act as barriers to their settlement and social inclusion.

The objectives are:

- to investigate what services exist to facilitate the settlement and social inclusion of youth from migrant and refugee backgrounds;
- to examine what factors facilitate or act as barriers to settlement and social inclusion of youth from migrant and refugee backgrounds;
- to determine what is working well and not working so well and for youth from migrant and refugee backgrounds; and,
- to identify the significant issues facing youth from migrant and refugee backgrounds.
Methods
The study utilises an interactive and innovative methodological approach which adopts an ecological view of migrant and refugee ethnic youth and their settlement and social inclusion, and accommodates both ethnic minority migrant and refugee and ethnic majority host perspectives. It employs qualitative research methods to answer the four research questions.

Because the study is exploratory and seeks a wide perspective on the settlement and social inclusion of youth from migrant and refugee backgrounds, key informants are interviewed rather than youth themselves.

The study consists of two phases: in phase one key informants of the study (i.e. those who provide services to migrant and refugee ethnic youth, and those with significant expertise in the area) are identified, and in phase two, these key informants are surveyed through either a focus group discussion, individual face to face interviews or telephone interviews. The focus group discussion and interviews gathered in-depth data on a wide range of issues within the contexts that shape youth development and experiences, that is, the family, community, school, university, training institution or workplace, and peers.

Seventy one key informants and stakeholders, comprising of 42 service providers and 29 experts, from both ethnic minority and majority groups were recruited through purposive sampling from Auckland, Hamilton, Wellington, Christchurch, Palmerston North and Nelson.

Data were analysed using an inductive approach to produce primarily qualitative and some quantitative data which identified key themes and issues for different age groups, genders, nationalities, migrant groups, (including first and second generation migrants and refugees), and different regions.

Approval of the study, the recruitment methods, and data collection procedures was gained from The University of Auckland Human Participants Ethics Committee (UAHPEC) prior to commencing any fieldwork (Reference 2007/174).

Outcomes
Findings emerging from the study reveal that key informants feel that most migrant and refugee youth generally do not feel settled and socially included in New Zealand. Key informants suggest that some of these youth may suffer psychological and social consequences due to this condition.

Significant Issues:
The most significant issues were found to be:
- Racism, prejudice, discrimination and non-acceptance
- Understanding of the concepts of settlement and social inclusion

Facilitators:
The most significant facilitators of settlement and social inclusion identified by key informants are:
• Positive attitudes and acceptance from educated and informed host community
• Sense of belonging
• Social support e.g. environment conducive to interaction and integration, conducive residential environments, culturally competent and ethnically diverse staff
• Sufficient funding and resources to provide amenities and services which are responsive, appropriate and accessible e.g. information, housing, healthcare, education/training
• Appropriate employment
• English language proficiency and literacy
• Strong cultural base and resilience.
• Positive orientation to acculturation, that is, willingness to integrate

Barriers:
The major barriers of settlement and social inclusion were identified by key informants as:
• Negative host attitudes e.g. closed-mindedness and inflexibility, apathy and unwillingness to integrate with migrants and refugees, lack of cultural sensitivity, negative media portrayal of migrants and refugees
• Inadequate housing and ethnic residential areas
• Unemployment and underemployment
• Pressure from hosts to conform to New Zealand culture
• Conflict - inter-ethnic, intergenerational, cultural identity
• Lack of support including funding and other resources such as services and information
• Lack of interagency collaboration
• Language – lack of proficiency in English
• Skills, literacy and educational inadequacies including lack of recognition of qualifications
• Poor mental health of migrants and especially refugees
• Lack of migrant and refugee willingness to integrate
• Limited capacity/capability of some migrants and refugees to help themselves

Services Provided:
Six categories of service being provided for migrants and refugees have been identified:
1. Service provision for all migrants and refugees – all respondents provided this
2. Youth services – four fifths (80%) of respondents provided this
3. Education of migrants and refugees – over two thirds (68%)
4. Social/cultural – interaction, integration – over half (54%)
5. Information provision to migrants and refugees – over half (51%)
6. Policy/advice/coordination of services/agencies – over one third (35%)

Under one fifth (17%) of respondents provide education/support/information for hosts
Services and initiatives that are working well in facilitating settlement and social inclusion for migrants and refugees:

- ESOL tutors in schools
- Integrated sporting activities
- Homework centres for youth from refugee backgrounds
- Youth programmes run by ethnic communities
- Mentoring at school/Buddy system
- Move towards collaboration between agencies
- Careers programmes for young people
- Migrant and refugee education coordinators
- Cultural competence training for service providers from host community

Services and programmes that apparently do not work well for migrants and refugees:

- Services that do not recognise and cater for differences within ethnic subgroups
- Services that do not include/consult/work with migrant and refugee communities
- Services and programmes that need to be paid for by migrants and refugees
- Services and programmes that encourage communities to become dependent on the state and unable to fend for themselves
- Services that are conducted by those who are not committed to the welfare of youth from migrant and refugee communities
- Services that are not culturally sensitive and do not have a good understanding of the culture they are working with

Key Recommendations

Of the various recommendations based on these outcomes (full discussion in Chapter Ten), the following are the most important recommendations for government/policy makers and service providers for ways of moving forward and for future research:

Most important recommendations for moving forward:

- Government should promote “acceptance” rather than “tolerance” of migrants and refugees in New Zealand.
- Government should provide more settlement support and not rely on other non-government agencies to provide these services
- Government should provide adequate funding for activities, programmes, opportunities and other resources
- Government and service providers should consult with migrant and refugee communities and youth about appropriate service provision
- Government should encourage inter-agency collaboration to avoid duplication of services
- Government should lead and develop appropriate policy for settlement
- Government should educate host community about migrants and refugees and their contributions to the country, and on the involvement of host in the acculturation process
- Government should provide compulsory and free language instruction for adults and youth
• Government should cater for the education of migrants and refugees about settling into New Zealand e.g. service providers should be funded to provide orientation programmes for parents and youth to ameliorate intergenerational conflict, and education on practical skills for communication with schools
• Government should provide more mental health services for youth from migrant and refugee backgrounds
• Government should invest in more research about migrant and refugee youth issues and ensure that findings are translated into action.

Most important recommendations for future research:
• Gather more data on youth and their needs
• Conduct research that gives youth a voice and that is contextually grounded
• Evaluate migrant and refugee settlement programmes for success
• Investigate migrant and refugee youth issues to provide evidence based data that will inform policy and initiatives
• Investigate host and migrant orientations to acculturation and their impact on settlement and social acceptance. (What do hosts and migrants expect of each other in terms of adaptation to each other, and how do these expectations affect attitudes and behaviours towards each other)
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1. CHAPTER ONE: OVERVIEW

1.1 INTRODUCTION AND BACKGROUND

The migrant population of Aotearoa New Zealand has increased significantly over recent years. According to the 2006 statistics, Asians make up the fourth largest major ethnic group after European, Maori and Other Ethnicity totalling 354,552 people (9.2%) in 2006. The Middle Eastern, Latin American and African grouping total 34,743 people (0.9%), with 17,514 Middle Easterners, 10,647 Africans and 6,657 Latin Americans. Migrants increased their share of the total population in the 12-24 years age group from 13% in 1996 to 17% in 2001 and to 21% in 2006. This rise in ethnic minority populations, youth in particular, and especially from non-European countries, has significant social implications for the country.

1.1.1 Settlement in New Zealand:
The globalisation of trade, telecommunication and labour markets is altering the pattern and character of migration in ways that have profound implications for migrant settlement. In New Zealand, it is recognized that of every five New Zealanders, one is born overseas and brings skills and resources to contribute to the wider New Zealand society. The Department of Labour (2007) states that it is desirable for migrant and refugee communities to establish their families in the new country as early as possible so that they can participate fully in the economic and social life of New Zealand. They also suggest that it is the responsibility of the government of New Zealand to ensure adequate support for migrant and refugee communities in order to facilitate the process of their early settlement in New Zealand. There are many agencies, government sponsored and non-governmental organisations, which are working to provide support to this population. The government response has been the development of the New Zealand Settlement Strategy (Department of Labour, 2004a¹), which has identified six goals to enable migrant and refugee communities to: obtain employment appropriate to their qualifications and skills; become confident using English in a New Zealand setting, or able to access appropriate language support; access appropriate information and responsive services that are available to the wider community (for example, housing, education and services for family); form supportive social networks and establish a sustainable community identity; feel safe expressing their ethnic identity and be accepted by and become part of the host community, and participate in civic, community and social activities.

The Department of Labour published two reports in 2004 to document the progress on settlement issues of migrants and refugee communities in New Zealand (Department of Labour, 2004b; Dunstan, Dibley, & Shorland, 2004). These reports suggest that within 18 months of arriving in New Zealand, over 60% of migrants were employed, with the majority being self-employed. However, employment rates amongst some refugees were much lower, especially the Quota and Family-reunion category mainly due to language difficulties. These groups also felt less settled due to economic, housing and reunification difficulties. Most migrants and refugees were also found to need help from related agencies to get settled; however, a majority, especially

¹ The New Zealand Settlement Strategy has since been revised in July 2007 to include three priority areas of economic transformation, families – young and old, and national identity. These revisions were developed during the course of this study which was based on the original goals.
refugees, did not get help (Dunstan et al., 2004). Newcomers were found to place importance in maintaining their culture and traditions in New Zealand to pass on to the next generation and to share with other communities in New Zealand.

1.1.2 The present study:
The Department of Labour now perceives a need for an exploration of the settlement and social inclusion of youth from migrant and refugee backgrounds, and is consequently undertaking a programme of research to explore the current picture of the settlement and social inclusion of youth from migrant and refugee backgrounds in New Zealand. The purpose of this programme of research is to assist in building a strong empirical evidence base that will inform the development of settlement policies for migrants and their families (including youth) through responsive services, a welcoming environment and a shared respect for diversity. As part of their programme of research, this project has been commissioned by the Department of Labour to identify the significant issues facing youth from migrant and refugee backgrounds in New Zealand, and to examine what factors facilitate or act as barriers to their settlement and social inclusion.

This research, which is an exploratory study, engaged key adult informants rather than youth, who are experienced in dealing with young people in New Zealand, through individual interviews and focus group discussions. The study adopts an ecological model\(^2\) which explores the influence of the environment, or context on the level of active engagement of newcomers in New Zealand society, their reciprocity and their interest and interconnections with the host society.

1.2 DEFINITION OF TERMS

For the purpose of this research, the following definitions have been used:

**Migrant:**
The term “migrant” denotes “one that moves from one region to another by chance, instinct, or plan” or “an itinerant worker who travels from one area to another in search of work” (Houghton Mifflin Company, 2003). In New Zealand it is used to describe all immigrants, permanent or temporary, living in the country. This definition is used in this research.

**Refugees:**
The term “refugees” refers to those people who have fled their countries because of war, political oppression or religious persecution and have sought refuge in New Zealand.

**Ethnic:**
The term “ethnic” denotes “having a common national or cultural tradition” (Illustrated Oxford Dictionary, 1998). In New Zealand it is used to describe those groups “who identify with a culture and/or heritage that is different from the larger society” (Office of Ethnic Affairs Resources, 2008). Based on this definition, in this study it refers to all ethnic groups apart from Maori and European.

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\(^2\) For an explanation of the ecological model see Chapter Three.
Youth from migrant and refugee backgrounds:
The young migrant and refugee population is defined as the group of people aged between 12 years and 24 years who have come to New Zealand, mostly with their family, to resettle, and those who were born in New Zealand to first generation migrant or refugee parents (as per Higgins, March 2008).

Ethnic minorities:
Ethnic minorities are defined as those groups whose fundamental cultural values, customs, traditions and characteristics differ from the majority of the New Zealand population. This includes people from well-established ethnic communities, recent migrants, refugees and those people born in New Zealand who identify with their ethnic heritage.

Visible ethnic minorities:
Visible ethnic minorities are defined as those ethnic minorities who are physically different from the majority of the population in New Zealand and easily recognisable as such.

Acculturation:
Acculturation is defined as the exchange of cultural features that results when groups come into continuous firsthand contact; the original cultural patterns of either or both groups may be altered, but the groups remain distinct (as per Kottak, 2005).

1.3 AIMS AND OBJECTIVES

1.3.1 Aim:
The overall aim of the study is:
- To ascertain the current picture of the settlement and social inclusion of youth from migrant and refugee backgrounds in New Zealand by examining factors that facilitate or act as barriers to their settlement and social inclusion.

1.3.2 Objectives:
In order to ascertain the current picture of the settlement and social inclusion of youth from migrant and refugee backgrounds in New Zealand, we need:
- to investigate what services exist to facilitate the settlement and social inclusion of youth from migrant and refugee backgrounds;
- to examine what factors facilitate or act as barriers to settlement and social inclusion of youth from migrant and refugee backgrounds;
- to determine what is working well and not working so well and for youth from migrant and refugee backgrounds; and,
- to identify the significant issues facing youth from migrant and refugee backgrounds.

To achieve the overall aim and objectives, it is necessary to investigate who exactly migrant and refugee youth are, what is understood by ‘settlement’ and ‘social inclusion’, what constitutes barriers, what are barriers and facilitators of settlement and inclusion, and what outcomes are expected. In terms of youth from migrant and refugee backgrounds, this involves examining, for example, what regional variations
exist (if any), what their needs are, and sources of strength individually and collectively.

1.4 RESEARCH QUESTIONS

The following four questions have been addressed in this study:

1. What services exist to facilitate the settlement and social inclusion of youth from migrant and refugee backgrounds in the family/whanau, community, school, university, training institution or workplace, and peer group?

   This involved investigating:
   • What services central and local government, NGOs and other community organisations, such as religious centres, cultural groups and youth organisations, provide;
   • What the mission, policies and objectives of these services are in relation to settlement and social inclusion of youth from migrant and refugee backgrounds; and,
   • The target population of these services.

2. What factors facilitate or act as barriers to settlement and social inclusion of youth from migrant and refugee backgrounds in the family/whanau, community, school, university, training institution or workplace, and peer group?

   This examined what institutional, environmental and personal factors impact positively and negatively on settlement and social inclusion:
   • Institutional factors included the provision and accessibility of settlement assistance programmes and information on these;
   • Environmental factors included host attitudes and behaviours, immigration policy and legislation; and,
   • Personal factors included demographic variables of age, gender, education, occupation, English language competence, worldview, cultural values, attitudes, acculturation orientations, coping strategies and personal experiences, feelings and perceptions of settlement and social inclusion.

3. What is working well and what is not working so well and for whom in the family/whanau, community, school, university, training institution or workplace, and peer group?

   This involved seeking:
   • Specific examples, or case-studies, of what is working well and not so well, including the contexts within which the examples occurred;
   • Whether there is a match between migrant and refugee youths’ needs and the services being provided; and,
   • Determining which barriers are modifiable, and for whom. These were analysed in terms of residency in New Zealand (status and time), ethnic and age group, language proficiency, and circumstances under which they migrate to New Zealand.

4. What are the significant issues facing youth from migrant and refugee backgrounds in the family/whanau, community, school, university, training institution or workplace, and peer group?

   This involved:
• Identifying what issues are being faced by which groups of migrant and refugee youth, such as unemployment, bullying/ethnic intimidation, discrimination, identity issues, and intergenerational conflict; and,
• Examining, through key informants, extreme cases of successful and less successful settlement (self-defined), such as those who have received support from the justice/mental healthcare system.

1.5 SUMMARY
This chapter has introduced the study by providing a brief background and a discussion of settlement in New Zealand. It also presents the aims and objectives of the study, definitions of terms used in the study, and the research questions that the study attempts to answer.
2. CHAPTER TWO: LITERATURE REVIEW

This project team was not required to undertake a detailed literature review in light of
the annotated bibliography already undertaken by the Department of Labour on the
New Zealand literature. Consequently, only a limited literature review of pertinent
issues in mainly the New Zealand context and some international contexts has been
conducted in order to inform our study. Hence, the review is not exhaustive. The
review has consulted some literature, both peer-reviewed and unpublished, to
construct a context and foundation for the study; presents relevant information on the
topic, and highlights the paucity of information on the settlement and social inclusion
on youth from migrant and refugee backgrounds, particularly in relation to New
Zealand.

2.1 THE CONCEPT OF MIGRANT AND REFUGEE SETTLEMENT:

The concept of migrant settlement has been discussed more extensively internationally
in migrant-receiving countries than in New Zealand (Fletcher, 1999). Internationally,
since the late 1960s, the post-war notion of assimilationism that was imposed on
newcomers from the non-dominant society has been seen as dehumanizing and
contrary to human rights as settlement, or resettlement for refugees, should provide
migrants and refugees with access to civil, political, economic, social and cultural
rights similar to those enjoyed by nationals (United Nations High Commissioner for
Refugees, 2004). It has been recognised that diversity, multiculturalism and retention
of ethnic culture contributes positively towards national harmony and prosperity
(Burke, 1986). Canada and Australia adopted multiculturalism as an official policy in
the 1970s. This change in concept gave rise to multiple issues internationally, such as
social cohesion and social inclusion/exclusion, influencing settlement processes and
immigrant-host relations, (European Commission, 2003; Jeanotte, 2002, 2003; Parekh,
2000).

The settlement process cannot be limited to a particular timeframe or a definitive
model. It is viewed as an open-ended process that may vary by individuals and groups.
Some may take a few months while others may take years. However, some researchers
have attempted to split the process into various stages or phases. Cox (1985) has
classified the process into four stages: the pre-movement, the transition, resettlement
and integration (Cox, 1985). Others have divided the settlement process into:
resettlement – finding a job and accommodation; re-establishment – acquisition of
better and more permanent accommodation; and integration – the process which leads
to naturalization (Holton & Sloan, 1994). These settlement stages are mostly
applicable to permanent residents who maintain limited or no link with their pre-
migration countries.

2.2 SOCIAL INCLUSION AND SOCIAL COHESION:

In New Zealand, government agencies operate on the assumption that social inclusion
is more relevant to settlement (as identified in the work of the Department of Labour,
2004a) whereas social cohesion is more relevant to integration (as identified in the
work of the Ministry of Social Development, 2004b). However, social inclusion and
social cohesion are interrelated and necessary elements of settlement and integration.
The national settlement goals (Department of Labour, 2004a) that have been developed for newcomers in New Zealand address issues significant to the development of an inclusive and cohesive society. The process accommodates newcomers and recognises the contribution they make (Spoonley, Peace, Butcher, & O'Neill, 2005). These goals identified in the New Zealand strategic document (Department of Labour, 2004a) are intended to achieve positive outcomes for migrants, refugees and their dependents, and to strengthen their relationship with the host community.

International literature points to five pairs of dimensions that describe the state of a “socially cohesive society.” These pairs are demarcated by positive and negative influences. Having a sense of belonging, participation, inclusion, recognition and legitimacy are considered as positive variables, while isolation, exclusion, non-involvement, rejection and illegitimacy are considered as negative variables (Jenson, 1998). The feeling of belonging derives from the sharing of values which generates a sense of identity as part of the same community. This also refers to the social attitudes between communities and accommodates cultural resources (Berger, 1998). The opposite of that is a feeling of isolation in the community. Inclusiveness as an element of social cohesion relates to the effective opportunity of migrants and refugees to be able to participate completely in the economic aspiration of the new country without being threatened by marginalization or exclusion. This can only occur if there is acceptance of difference by host societies.

Social cohesion requires involvement of migrants in partnerships with government institutions to ensure greater responsibility from both sides. This would shift power from a more centrally controlled authority to the local authority and to the community. With the increase in immigration from all corners of the world multiculturalism and pluralism is now not only a fact but a virtue of a cohesive society - living together with different beliefs and values. It is, therefore, the responsibility of institutions to nurture the practice of recognition and acceptance of differences (Jenson, 1998). Social cohesion among migrant, refugee and host communities can be enhanced by providing a sense of national identity and social and educational support to migrants and refugees. Further cohesion can be ensured by supporting innovative economic growth initiatives that are beneficial to all, and reducing inequality in all basic facets of life by ensuring good health, education, employment and housing.

2.3 MAIN THEMES:

The following are some of the principal themes that appear repeatedly on the radar of resettlement issues. Some of them are visible, some are not; some are modifiable, and others will remain as essential elements of social diversity.

2.3.1 Racism, prejudice and discrimination:

A recurring theme in recent research is that of racism, prejudice and discrimination faced by ethnic minority immigrants in New Zealand (e.g. Human Rights Commission, 2007; Evolve, 2005; Sobrun-Maharaj, 2002). The Human Rights Commission’s Race Relations Report (2007) says that although rates of perceived discrimination are apparently falling compared to the previous year, they are still high and remain a cause for major concern. The report lists a series of very serious hate
crimes that occurred in 2006 including racial harassment and racially motivated attacks on migrants, especially those of Asian origin. A study of African youth to identify significant issues that are affecting the wellbeing of migrants and refugees found that African youth experience discrimination from the New Zealand police and legal system (Evolve, 2005). The African participants also reported feelings of isolation, being under-valued and being marginalised at school which ultimately caused frustration and a sense of exclusion among them. A similar experience of racism and prejudice was reported by Asian youth at schools in Auckland (Sobrun-Maharaj, 2002). This report also highlighted the lack of sensitivity among teachers from dominant ethnic groups on the coping capability of Asian students in the classroom, which may adversely affect their academic performance.

2.3.2 Stereotypes and assumptions:
A generalised culture of assumptions based on stereotypes, such as expectations of high academic performance from Asian students, exists in New Zealand (Kunaswary, 1996). Such generalised views may have contrary effects on pockets of low performing Asian communities, for example. They also make vulnerable groups invisible, for example, labelling Khmer students “Asians”, which deprives them of the attention they need and deserve.

2.3.3 Language and communication:
Proficiency in language is a critical aspect of settlement. Most migrant and refugee youth who migrate with their parents or caretakers are generally bilingual and in some cases, multilingual. Although migrant youth, especially refugee youth, face difficulties in communicating in English initially, they overcome this readily (Watts, White, & Drago, 2002). Research has found that migrant and refugee parents would like their children to develop proficiency in English; however, they would also like them to be bilingual, as language links them closely to their country of origin (Underhill-Sem & Fitzgerald, 1996). Maintenance of ethnic languages is seen as the way to sustainable ethnic identity, and young people are often aware of the dangers of language loss. However, language is also perceived as a major barrier to acculturation (Chu, 1997). Competency in native language and English is found to vary across the generations (Daly, 1990; Shameem, 1994). The younger generation shows much greater proficiency in English than the native language, where the opposite is true for their parents.

Research has also found that building a friendship with someone outside their own community related to the ability of migrants and refugees to communicate well in English (Dunstan et al., 2004).

2.3.4 Employment:
The fiscal contribution of migrants is immense in New Zealand, and increases proportionately with the duration of residency (Nana & Williams, 1999). A report by the Department of Labour (2006) found that an overwhelming majority of employers (>80%) are also satisfied with their migrant employees and have benefited positively by employing them. A more dated report (Benson-Rea, Haworth, & Rawlinson, 1998) suggests that the employment rate amongst highly skilled migrants in their own professions is much lower and is influenced by factors such as English language skills, local work experience and recognition of qualifications. However, recent data suggests that 82% of principal applicants approved in 2005/06 had a job or job offer at
the time of immigration approval (Merwood, 2006). It is to be noted that the revised immigration policy of 2004 requires a valid job or offer of job to qualify for residency (Merwood, 2006). Moreover, nearly 60% of approved immigrants during the period of 2005/06 came from English speaking or western countries (e.g. UK, Germany, South Africa, US, etc.). Furthermore, this report did not consider the employment situation of accompanied dependents of principal applicants, nor did it consider migrants and refugees who came to New Zealand before 2005/06 when the immigration policy was different. When these factors are taken into consideration, they alter the picture of migrant and refugee employment, including their youth.

Employment is seen to be a critical aspect of settlement, especially for individuals in their early adulthood. Information on the employment of youth from migrant and refugee backgrounds in New Zealand is scarce; however, an evaluation report on the effectiveness of the work of the Wellington Students’ Job Centre (Dakuvula, 1984) and a study of Pacific Island youth (Didham, 1989) revealed that it is more difficult for migrant youth to obtain employment than for Pakeha students. These studies found that, if employed, migrants and refugees were heavily concentrated in a narrow range of industries (e.g. manufacturing, retail, food) where income was on average lower. However, New Zealand born youth of migrant parents are more likely to get higher skilled jobs than overseas born youth (Didham, 1989). This study was not explicit about the prospect of skilled jobs between Pakeha youth and local born youth of migrant parents, neither did it differentiate between English and non-English speakers.

Another study (Boyd, 2003) which examined labour market outcomes, found that migrant and refugee youth in the 15-24 age group who had lived in New Zealand for ten years or more had labour market outcomes similar to those of their New Zealand born counterparts, and recent migrants aged 15-19 years had employment rates of 29%, which is less than one half the rate for their New Zealand born counterparts. The same study found that in 2001, employment rates were lowest for recent migrants from Northeast Asia, Southeast Asia and the Pacific Islands, while rates for recent migrants from the United Kingdom, Ireland and Australia were similar to those born in New Zealand. As has been illustrated by previous research on the psychological effects of youth unemployment which found increased levels of psychological distress, depression and anxiety, less happiness, lowered self-esteem, a greater experience of strain amongst the unemployed, and risk of alcohol and drug abuse and criminality (Banks & Ullah, 1988; Hammarstrom, 1994; Kokko, Pulkkinnen & Puustinen, 2000), lower employment rates compromises the ability of youth from migrant and refugee backgrounds to settle successfully and be socially included in New Zealand, with negative psychological and behavioural consequences.

2.3.5 Clash of cultural values and intergenerational conflict:
Much of the literature identified a significant difference between the cultures of ethnic minority migrants and refugees and the dominant culture of New Zealand. This was viewed as creating a clash of values resulting in conflict between youth from migrant and refugee backgrounds and their parents (NZFEC, 1993). On the one hand, parents are anxious about the continuation of their traditional cultural values and modes of behaviour in their children (as illustrated in the workshop for the Indian community on Ethnic Youth Issues in Wellington) (NZFEC, 1993). This is justified by the
revelation that ethnic language and culture could certainly be lost among New Zealand born migrants unless it is actively preserved (Shameem, 1994). Moreover, youth in New Zealand enjoy more freedom and fewer social restrictions than in other countries (such as migrant and refugee native countries) which can be regarded both positively and negatively (Davey, 2002). However, migrant and refugee families tend to curb the freedom of their children and restrict them from participating in social activities such as extra-curricular school activities (Abdi, 2003). This may be due to the influence of family and cultural/religious values as well as practices associate with gender where males are allowed more freedom than females. On the other hand, youth are eager to integrate into the local culture as quickly as possible in order to earn acceptance by their peers. Youth with a high adaptation capacity may, hence, in some cases hasten the social integration process successfully at the expense of intergenerational conflict within the family (Lloyd, 1995).

The literature also indicates that some migrant and refugee parents are anxious about the academic achievement of their children (Chung, Walkey, & Bemak, 1997), which they view as a milestone for successful settlement. These high expectations coupled with lack of understanding of the local educational system has been seen by authors as creating a highly stressful situation for youth from migrant and refugee backgrounds (Cochrane, A., & Lees, 1993). A comparative study between New Zealand born Chinese students and their European peers revealed that the parental expectations of academic performance of Chinese students are far higher than that of their European classmates (Chung et al., 1997). Such parental pressure to succeed may impact adversely on the self-confidence of students. The findings illustrate a close relationship between the educational and occupational aspirations of parents and their children’s mental wellbeing. Financial pressures in the family may also affect their education as children may in many cases need to contribute to the family income or provide domestic support in the family (Anae, Benseman, & Coxon, 2002).

The intergenerational gap in the thought processes discussed above can result in emotional and psychological conflict for migrant and refugee youth, and can leave young people experiencing an identity crisis, feelings of marginalisation and guilt. To minimise these effects, it is necessary for parents to be oriented to the new environment. Accepting aspects of the new culture would facilitate the adjustment of their children and support the development of their separate identities (NZFEC, 1993). The establishment of youth groups helps some young people from migrant and refugee communities in the development of their own cultural identities and may make ethnic culture more visible in the wider New Zealand society.

2.3.6 Literacy and education:
Differences in educational systems between migrant and refugee source countries and the host country often creates coping difficulties for youth from migrant and refugee backgrounds at school. Moreover, many refugee youth come to New Zealand without any or with very little education. This can impact negatively on their ability to settle well and to be socially included. Due to factors like leaving their home country, cultural shock and stress, these students, especially refugee groups, are less likely to participate in studies and sports outside the classroom or school, which further impedes their learning (Abdi, 2003; Bell, 2000). With no prior experience and a
mismatch of systems youth from migrant and especially refugee communities can face significant adjustment problems in New Zealand schools.

A study on the assessment of students’ concerns, anxieties and adjustment in schools (Beaver & Tuck, 1998) found that Asian and Pacific students were more concerned than their Pakeha (European New Zealanders) peers about asking questions in class and approaching a teacher. While Asian students were more concerned about making friends than other students, Pakeha students rated social interaction with other groups less highly than their counterparts from other ethnic groups. Pacific students were more anxious about study than Pakeha students and rated the provision of extra assistance in learning and studying more highly. These findings illustrate the motivation and desire of students from migrant and refugee backgrounds to achieve and settle well if provided with equal opportunities and a favourable environment.

Another study (Beaver & Tuck, 1998) found that some schools have difficulty in coping with the academic and cultural challenges of students from migrant and refugee backgrounds, and efforts for cross cultural communication often produce negative outcomes because of issues such as misunderstandings. The outcomes of this are often racism from host students and high levels of truancy from migrant students (especially refugees). Perceptions of the resulting non-participation by students are found to vary between students and teachers (Gravatt, Lewis, & Richards, 1998). This study, which was predominantly on migrant Asian tertiary students, found that teachers emphasized listening as the way to learn, while students felt that listening, reading and writing were all equally important. Teachers perceived non-participation in class to be linked to students not wanting to expose their weaknesses, whereas students were not participating primarily due to language difficulties. Another study (Fogarty, 1992) found that students from migrant and refugee backgrounds felt that teachers sometimes did not explain a topic sufficiently but expected high returns; on the other hand students are afraid to ask questions due to cultural differences. Yet another study found that teachers are sometimes unaware of the need for academic English for migrant and refugee students (Bell, 2000). These findings suggest a number of challenges within academic settings and indicate that needs differ for New Zealand born students and for those born overseas.

The professional development of teachers requires special attention to cater for the special needs of these students. A survey on secondary school teachers found that teachers lack techniques and strategies to teach students with non-English backgrounds effectively in their subject areas (Barnard, 2001). The author found that this leads to frustration and concern among teachers who have significant need for professional development programmes to equip them to help their students. It appears that there is a need to facilitate this process through the development of a communication system among teachers, between teachers and ESOL specialists, and between schools and migrant and refugee communities.

The parents’ role is also important. Some migrant and refugee parents are seen to have reactive rather than pro-active attitudes towards schools (Abdi, 2003). Some parents, despite having the enthusiasm and desire to spend time and resources to benefit their children’s education, have limited levels of participation in secondary schools due to a lack of clarity about the New Zealand curriculum and education.
system (MacIntyre, 1999). Parents are concerned about the lack of recognition of ethnic cultures and values in the school curriculum, and the apparent reluctance of teachers to learn about or teach migrant culture (Maharaj, 1993). The key barriers cited in learning ethnic specific teaching methods by teachers are time pressure, financial pressure, and language pressure (Fa’afoi & Fletcher, 2001).

2.3.7 Trauma and mental illness:
Some research suggests that generally young migrants and refugees cope fairly well with the change in social and educational environment (Department of Labour, 2004a; Rasanathan et al., 2006; Watts et al., 2002). However, some young refugees may be vulnerable to psychological crises due to experience of pre-migration trauma prior to arriving in New Zealand (Elliot, Lee, & Jane, 1995). Therefore simply being migrant and refugee youth can be considered as predictors of vulnerability to mental ill-health in immigrant communities (Abbott, Wong, Williams, Au, & Young, 1999). Research has found that, due to the social stigma and the concerns about bringing shame on the family, the reporting and/or the rates of help seeking behaviours are relatively low within this population. Moreover, help seeking behaviours are further hindered by the lack of familiarity with available services and suspicions about the providers of these services (Au, 2002).

2.3.8 Identity conflict:
Upon arrival in a new country, migrants are faced with the issue of finding a balance between maintaining their own cultural heritage and identity, and adopting the culture of their new country. For many migrants, this can be a difficult and stressful time (Berry, 2001; Harker, 2001; Sonderegger & Barrett, 2004; Sonderegger, Barrett, & Creed, 2004; Ward, 2006; Ward, Masgoret, Berno, & Ong, 2004). While there has been a substantial amount of international research into the effects of migration on adults, there is limited research documenting the impact of migration upon young people, particularly in New Zealand. However, it is known that identity confusion and poor acculturation in migrant youth has been associated with behaviour problems, lower self-esteem, increased levels of anxiety, and poor mental health (Sonderegger et al., 2004). These effects have also been noted in the New Zealand migrant and refugee youth population.

Studies suggest that ethnic identity is an integral part of migrant and refugee communities and something that becomes more pronounced in the process of acculturation in a new society (Chu, 2002; Eyou, Adair, & Dixon, 2000; Watts et al., 2002). Young people are reported to be generally positive about life in New Zealand and are willing to participate in New Zealand society (Watts et al., 2002). Hence, with a better capacity to adapt, youth from migrant and refugee backgrounds, through integration, would be able to retain the identities of their own communities and adopt that of their host community without being rejected by either, and with higher self-esteem (Eyou, et al., 2000). However, the acculturation process for migrant and refugee youth, especially for teenagers, is highly stressful not only because of their encounter with an unfamiliar country and culture but also because of the developmental changes that are occurring for them as they become young adults (Chu, 2002). If these are not appropriately negotiated it can result in identity conflict or even crisis for young migrants and refugees. Chu (2002) suggests that the school can play a vital role in this by engaging trained teachers and counsellors to help these
students to adapt. Where students (e.g. Chinese) regard individual counselling as stigmatising, alternatives to individual counselling may be sought, e.g. life-skills programmes and peer support programmes (Chu, 2002).

Schools can also help to reduce the threat of identity conflict by celebrating cultural diversity, which is reported to vary among monolingual and multilingual students (White & Gray, 1999). This research indicates that those who speak only one language do not value cultural diversity as highly as those who speak more than one language. The valuing of students’ cultural backgrounds by teachers is fundamental in developing a positive classroom culture, where school may play the central role in culturally inclusive instruction by capitalising on the linguistic and cultural diversity in a class. Two pathways are suggested towards adopting positive school cultures in relation to cultural diversity: the 'accommodation pathway' in which schools acknowledge the cultural diversity in the communities and incorporate appropriate components in the curriculum; and the 'reculturing pathway' which involves changing the school culture to incorporate the cultural aspirations and practices of the community (Whyte, 2005). Whyte (2005) reports that most schools with concerns about cultural diversity have taken the former path.

2.3.9 Dysfunctional coping strategies:
Youth under stress often find dysfunctional ways of coping with their situations as they are not mature enough to deal with adversity in a positive way (Gance-Cleveland, 2004). Some common forms of dysfunctional coping reported by immigrant youth in New Zealand include: self-blame and self-exclusion; silence, blocking out, pretending and ignoring; frustration, anger and retaliation; showing off, ‘bribery’ and escape (Sobrun-Maharaj, 2002). For example, Asian students may disguise their emotional distresses or pretend that everything is okay because they do not wish to be exposed as weak and lose face (Chung, 1988).

Developmental changes in adolescence can give rise to emotional complexities of fear, horror, isolation, pain and hurt which are often experienced as anger and transformed into aggressive actions (Silverstein & Rashbaum, 1994). Like other youth, some youth from migrant and refugee backgrounds deal with threats of social discrimination by peers with violence and aggression, which can manifest in the form of gangs of some sort. It is not the intention of this study to provide a detailed, analytical discussion of gangs; however, a few pertinent issues are noted to clarify the position of youth from migrant and refugee communities. Gangs generally have a negative connotation amongst most people; however, gangs have existed since time immemorial and were once seen as “the spontaneous effort of boys to create a society for themselves where none adequate to their needs exists” (Thrasher, 1927). They were also viewed as developmental groups which allow boys to experiment with their manliness (Vigil, 1988). Today gangs comprise not only of boys, but of girls as well, and these older denotations still apply to both girls and boys. It is argued in some cases, particularly among migrant and refugee youth, that the criminal behaviours of gangs does not arise simply from conformity to deviant norms, dysfunctional families or lack of controls, but rather the source of crime lies in frustration from a lack of opportunity to attain cultural goals and achieve success (Bourgois, 1989; Hagedorn, 1997). In this context a gang may be the expression of a status crisis of “multiple marginality” which integrates the psychosocial effects of living in an underclass with
the conflicts of cultural assimilation and acculturation (Vigil, 1983). A gang is viewed as a social outlet, an escape route or an alternate supportive family (for youth who may not find support from families) within a boring, under-resourced and distressed community (Joe & Chesney-Lind, 1995). Most gang members, despite having great risk of being involved with “trouble”, stay away from crime. They rather try out the gang scene as a way of gaining notoriety (Klein, 1995). The New Zealand youth gang is defined as “a semi-secret, protective, structured group of loyal adolescents, living in a common community, sharing common social interests, who have little regard for their almost daily, risky, illegal behaviour” (Eggleston, 2000). Youth gangs, therefore, should be viewed as one outcome of the wider social problems impacting on youth, including economic deprivation; the loss of extended family/parental support networks due to migration; family stresses, financial pressures, and lack of engagement with services (MSD, 2006). Gangs offer a proxy family unit as well as a source of friendship, status, protection, social activity, and material gain. Non-involvement in school among teenagers may have some connection with gang involvement.

2.3.10 Support – social, psychological, and educational:
Social supports can be defined as inputs provided by individuals or groups to another person to enhance the individual’s belief system and to have a positive effect on the receivers’ desire (Caplan, Robinson, French Jr, Caldwell, & Shinn, 1976; Ryan, 1997). Social support creates a process of interaction with the social environment that is customised for the individual’s psychological needs. This interaction may occur at an individual, group or community level. Support groups are the most common form of community level social support for people experiencing acute life events and role transitions (Ryan, 1997). Social supports are intended to prevent or reduce stresses by changing the situation and managing the symptoms of stress (Pearlin & Aneshensel, 1989). Inadequate social support to youth from migrant and refugee backgrounds has been found to have an adverse effect on academic performance and psychological wellbeing (Tofi, Flett, & Timutimu-Thorpe, 1996). However, Tofi et al. also suggest that while social support is positively associated with psychological wellbeing, the relationship between academic performance and social support is not significant.

2.4 SUMMARY
This literature review discusses the concept of migrant and refugee settlement and the concepts of social inclusion and social cohesion. Most countries receiving migrants and refugees have now adopted diversity and multiculturalism as an official policy to foster national harmony and prosperity. The literature suggests that cohesive support to migrants and refugees would reduce inequality and ensure good health, employment and housing. Involvement of migrants in partnerships with government institutions is required to ensure greater responsibility for support from both sides.

The literature identifies the following main themes as significant factors in resettlement: racism, prejudice and discrimination, stereotypes and assumptions, language and communication, employment, clash of cultural values and intergenerational conflict, literacy and education, trauma and mental illness, identity conflict, dysfunctional coping strategies, and social, psychological and educational support.
Research suggests that issues such as racism, prejudice and discrimination based on stereotypes and assumptions may give rise to a frustrating sense of isolation, being under-valued and marginalised among ethnic minority migrants and refugees. The lack of sensitivity among some teachers from dominant ethnic groups may also adversely affect the performance of migrant and refugee youth in schools.

Language is found to be a significant element of settlement. Studies show that most migrant and refugee youth are bilingual or multilingual and maintenance of ethnic languages is helpful for a sustainable ethnic identity. However, language is also perceived as a major barrier to acculturation if there is a lack of English language proficiency.

Employment is seen to be a critical aspect of settlement, especially for individuals in their early adulthood. In New Zealand, employment is reported to be difficult for youth from migrant and refugee backgrounds compared to Pakeha (European New Zealanders) youth and their employment is heavily concentrated in a narrow range of industries where income is on average lower. However, New Zealand born youth of migrant parents are more likely to gain higher skilled jobs than overseas born youth.

Differences in culture between ethnic minority groups and that of the mainstream society in New Zealand can create a clash of values resulting in conflict between migrant and refugee youth and their parents. Parents are apparently anxious about loss of their culture and values, while youth are more eager to integrate into the local culture at the expense of intergenerational conflict within the family. Furthermore, high academic expectations of some parents are creating stress which adversely impacts on the self-confidence of students.

Differences in educational systems between migrant and refugee source countries and the host country creates coping difficulties for youth from migrant and refugee backgrounds at school. This impacts negatively on their ability to settle well and to be socially included.

The acculturation process for some migrant and refugee youth, especially for teenagers, is highly stressful and if this is not appropriately negotiated, it can result in identity conflict or even crisis for young migrants and refugees. Youth under stress often find dysfunctional ways of coping with their situations as they are not mature enough to deal with adversity in a positive way. This may sometimes manifest in the formation of gangs of some sort. Inadequate social support to youth from migrant and refugee backgrounds has been found to be inversely associated with academic performance and psychological wellbeing.

As will become apparent in this report, the themes identified by the literature as being significant to resettlement, have also been identified by the key informants of this study as having a significant impact on the settlement and social inclusion of youth from migrant and refugee backgrounds in New Zealand.
3. CHAPTER THREE: METHODOLOGY, DESIGN AND METHOD

This chapter outlines the methodology that guides the methods utilised in this study, the research design and research methods used, and the ethical issues taken into consideration prior to implementing the study.

3.1 METHODOLOGY

This study is an exploratory study which adopts an ecological view of youth from migrant and refugee backgrounds. Such a view includes a consideration of the entire environment of youth from migrant and refugee backgrounds and the impact of this environment on their settlement and social inclusion. Because the study is exploratory and requires a wide perspective on the settlement and social inclusion of youth, key informants are interviewed rather than youth themselves.

3.1.1 An Ecological Approach:

In order to impose some order on the wide array of contextual factors to be considered in the settlement and social inclusion of migrant and refugee youth, Bronfenbrenner’s ecological theory of development within a given situation has been adopted (Bronfenbrenner, 1979, 1993, 2005), which illustrates the influence of the environment, or context, on that development. All development occurs in contexts, and can therefore only be properly understood in context. The ecological model is a tool for describing human development with consideration for the role that environments play in the process. Three important implications derived from this theory include:

1) The developing person, including a newcomer to a country like New Zealand, is viewed as actively engaged, and is not only influenced by his/her environment, but also influences the environment;

2) Development (within the context of settlement and social inclusion) is a process of mutual accommodation (e.g. between the newcomers and the host society), characterised by reciprocity; and,

3) The environment of interest is not a single, immediate setting, but incorporates several settings which have more or less direct influence, and the interconnections between these settings.

Adopting an ecological approach allows the researchers to conceptualise the process of adaptation (the task faced by youth from migrant and refugee backgrounds) in the context of the array of personal, and environmental (including institutional) factors that hinder or facilitate this process.

Within this methodological paradigm, the study also employed some elements of communographic and ethnographic approaches to research. The communographic aspect arises from data which have been collected from migrant ethnic minority key informants who approximate the voices of migrants and refugees and provide an ‘insider’ perspective (Sobrun-Maharaj, 2002). The ethnographic element relates to data also being provided by non-migrant ethnic majority key informants who have had an extended involvement in the lives of youth from migrant and refugee backgrounds (Bryman, 2001), and provide an ‘outsider’ perspective on the situation.
These two perspectives (the ‘insider’ and ‘outsider’ perspectives) enhance the quality and depth of data produced by the study.

3.2 RESEARCH DESIGN

As the study seeks the personal views of participants on migrant and refugee youth settlement and social inclusion, it utilises predominantly qualitative methods of data collection. The qualitative method provides a narrative description and exploration of social meaning and cultural context of data through rich, detailed, meaning-centred accounts from face to face and telephone interviews with key stakeholders. This design also enables, where possible, examination of differences in issues, perceptions and experiences between different migrant and refugee communities and groups (including first and second generation migrants and refugees), nationalities, regions in New Zealand (including established migrant centres and emerging ones), age groups and genders. The study also gathers some quantitative data from interviews. This focuses on the numerical measurement of the data that includes information on frequency, duration and intensity, and supplements the qualitative data. As such, the design of this study is multi-dimensional, ensuring that the crucial qualitative and important quantitative features of the phenomenon being studied are not neglected.

3.3 ETHICS APPROVAL

Approval of the study, the recruitment methods, and the data collection procedures outlined in this report was granted by The University of Auckland Human Participants Ethics Committee (UAHPEC) (Reference 2007/174) on 20 June 2007.

The planning and implementation of this project adhered to the following best practice principles:

- Research participants have the right to be treated with dignity and respect
- Research participants have the right to be treated fairly, and to have their views considered
- Research participants have the right to have their culture, values and beliefs respected
- Research participants have the right to a support person or persons
- Research participants have the right to effective communication
- Research participants have the right to be fully informed
- Research participants have the right to have their privacy respected
- Research participants have the right to complain.

The relevant ethical issues specific to this project and the techniques employed to address concerns are outlined as follows:

- Seeking informed and voluntary consent
  Participants were given verbal and written information about the study before their informed and voluntary consent was obtained to participate in the project. The investigators emphasized that participation was purely voluntary and that each persons’ decision to participate, or not, would not influence them adversely in any way. The information provided included their right to withdraw and/or refuse to answer questions.
3.4 RESEARCH METHOD

The study consists of two phases:
1. Phase One: Identification of key informants
2. Phase Two: Survey of key informants

3.4.1 Phase One: Identification of Key Informants:
Key informants were recruited from cities with large numbers of migrant and refugee youth including Auckland, Hamilton, Wellington and Christchurch, and two other emerging migrant centres, Palmerston North and Nelson.

The initial brief required participants only from Auckland, South Auckland, Hamilton and Christchurch. However, anecdotal evidence and settlement statistics indicate that there are growing numbers of migrant and refugee ethnic youth (including secondary school and employed youth, and excluding international students) in Wellington, Palmerston North and Nelson. As such, the scope of the study was expanded to include these additional three centres, thus increasing the rigour of the research design, the robustness of the data and allowing further examination of regional variations in migrant and refugee youth settlement and social inclusion. Regional variations were of interest as different ethnic and national groups are known to settle in different areas/cities of New Zealand and it was thought that the services and social dynamics within these cities could be quite variable, especially in terms of the issues, perceptions and experiences between different migrant and refugee communities and groups. In essence, this wider sample was sought to better reflect the wide range of dynamics that exist around the country, and provide a more comprehensive picture of the situation.

Key informants included those who provide services to youth from migrant and refugee backgrounds, and those with significant expertise in the area. As such, they provided expert comment on the influence of the main social environments that shape youth development and experiences, namely the family, community, school or university, workplace, and peers.

a) Sample:
Seventy one key informants and stakeholders comprising of 42 service providers and 29 experts, from both ethnic minority and majority groups (see Table 1: Demographics of Interviewees and Table 2 below), were recruited through purposive sampling to participate in one of three data-collection phases: i) a pre-interview focus group discussion; ii) individual face to face interviews; and, iii) individual telephone interviews. These numbers were determined by the availability and willingness of participants in the specified locations.
Experts are those with significant expertise in the settlement of migrants and refugees, and service providers are those who provide various settlement services to migrants and refugees.

Table 1: Demographics of Interviewees

<table>
<thead>
<tr>
<th>Interviewee Details</th>
<th>Face to Face Interviews (N = 36)</th>
<th>Telephone Interviews (N = 35)</th>
<th>Total (N=71)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge Base:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Expert</strong></td>
<td>16</td>
<td>13</td>
<td>29</td>
</tr>
<tr>
<td><strong>Service Provider</strong></td>
<td>20</td>
<td>22</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>36</td>
<td>35</td>
<td>71</td>
</tr>
<tr>
<td>NZ born/Migrant/Refugee:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>NZ born</strong></td>
<td>18 (2 Ind., 1 Maori, 1 Euro. Muslim)</td>
<td>17 (2 Maori, 1 Samoan, 1 Ind., 1 Euro Malay)</td>
<td>35</td>
</tr>
<tr>
<td><strong>Migrant</strong></td>
<td>15 (6 Euro.)</td>
<td>15 (7 Euro)</td>
<td>30</td>
</tr>
<tr>
<td><strong>Refugee</strong></td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>36</td>
<td>35</td>
<td>71</td>
</tr>
<tr>
<td>Gender:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Female</strong></td>
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<td>28</td>
<td>52</td>
</tr>
<tr>
<td><strong>Male</strong></td>
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<td>7</td>
<td>19</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>36</td>
<td>35</td>
<td>71</td>
</tr>
<tr>
<td>Geographical Area:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Auckland</strong></td>
<td>11</td>
<td>20</td>
<td>31</td>
</tr>
<tr>
<td><strong>Hamilton</strong></td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td><strong>Palmerston North</strong></td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td><strong>Wellington</strong></td>
<td>6</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td><strong>Nelson</strong></td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td><strong>Christchurch</strong></td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>36</td>
<td>35</td>
<td>71</td>
</tr>
</tbody>
</table>

Table 2: Face to Face and Telephone Interviews - Organisation/Classification and Location

<table>
<thead>
<tr>
<th>Organisation/Classification</th>
<th>Location</th>
<th>Face to Face Interviews</th>
<th>Telephone Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experts</td>
<td>Service Providers</td>
<td>Experts</td>
</tr>
<tr>
<td>Academics (3)</td>
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<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Nelson</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Secondary Schools: - Management, teachers and counsellors (5)</td>
<td>Auckland</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Christchurch</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Palmerston Nth</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nelson</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Tertiary education management (1)</td>
<td>Auckland</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Counselling Services (2)</td>
<td>Auckland</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Health Workers: - Doctors, nurses, psychotherapists etc. (4)</td>
<td>Auckland</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hamilton</td>
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<td></td>
</tr>
<tr>
<td>Specialists from health and social psychological services: (4)</td>
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<td></td>
</tr>
<tr>
<td>- Psychotherapist</td>
<td>Auckland</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>- SPINZ*</td>
<td>Auckland</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>- Health Action Trust</td>
<td>Nelson</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>- Mid-Central Health</td>
<td>Palmerston Nth</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Non-Government Organisations - Refugee and Migrant Services: (5)</td>
<td>Christchurch</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>---------------</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>CRS*</td>
<td>Nelson</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Nelson Refugee Assistance</td>
<td>Auckland</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>RMS*</td>
<td>Hamilton</td>
<td>1</td>
<td>1</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>ESOL providers + home tutors: (3)</th>
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<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>National ESOL* Home Tutors Association</td>
<td>Nelson</td>
<td>1</td>
</tr>
<tr>
<td>Nelson Refugee Assistance</td>
<td>Auckland</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Libraries (4)</th>
<th>Auckland</th>
<th>3</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Police (2)</th>
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</tr>
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</table>

<table>
<thead>
<tr>
<th>Employers (Chamber of Com) (1)</th>
<th>Christchurch</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Ethnic/community organizations: (3)</th>
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<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nawawi Centre</td>
<td>Christchurch</td>
<td>1</td>
</tr>
<tr>
<td>PEETO*</td>
<td>Auckland</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Youth organizations: (7)</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Youth Connex</td>
<td>Hamilton</td>
<td>1</td>
</tr>
<tr>
<td>The New Hub</td>
<td>Nelson</td>
<td>1</td>
</tr>
<tr>
<td>Youth One Stop Shop</td>
<td>Palmerston Nth</td>
<td>1</td>
</tr>
<tr>
<td>Youth Transitions</td>
<td>Palmerston Nth</td>
<td>1</td>
</tr>
<tr>
<td>Youth Employment &amp; Transition</td>
<td>Christchurch</td>
<td>1</td>
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<tr>
<td>Evolve</td>
<td>Wellington</td>
<td>1</td>
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</table>

<table>
<thead>
<tr>
<th>Youth leaders/advisors (1)</th>
<th>Auckland</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Department of Labour – settlement coordinators (5)</th>
<th>Auckland</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Office of Ethnic Affairs (3)</th>
<th>Auckland</th>
<th>1</th>
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</table>

<table>
<thead>
<tr>
<th>Ethnic Community representatives including: (4)</th>
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</thead>
<tbody>
<tr>
<td>Somali</td>
<td>Wellington</td>
<td>1</td>
</tr>
<tr>
<td>Ethiopian</td>
<td>Auckland</td>
<td>1</td>
</tr>
<tr>
<td>Chilean</td>
<td>Auckland</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>City Councils (2)</th>
<th>Wellington</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Ministry of Social Development e.g. settlement advisors (2)</th>
<th>Auckland</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Ministry of Education (2)</th>
<th>Hamilton</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christchurch</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ministry of Youth Development (2)</th>
<th>Wellington</th>
<th>2</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Department of Internal Affairs (1)</th>
<th>Palmerston Nth</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Human Rights Commission (1)</th>
<th>Auckland</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Training – computers etc. (2)</th>
<th>Auckland</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamilton</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

| Family and Community | Nelson | 1 |
b) Recruitment and Selection Process:
All the specified institutions/organisations listed above (Table 2) were located in the areas in which the study was conducted and were sent an introductory letter introducing the study and the researchers, an information sheet explaining the nature, purpose and value of the study and the methods to be employed, and were invited to participate in the study. While the research team identified some of these institutions/organisations on their own, others were recommended to them by those agencies that had already agreed to participate.

It should also be noted that due to the exploratory nature of this research, participation was limited to key informants (service providers and experts) with knowledge on migrant and refugee youth issues rather than youth themselves.

- For the pre-interview focus group (Phase 2 of the research):
Six experts and stakeholders were selected, in collaboration with Department of Labour personnel for the pre-interview focus group discussion. Selection was determined by the nature of the expertise that the participants brought to the discussion. A varied range of expertise was sought in the different fields identified in Table 2 above to ensure a meaningful discussion that would assist in defining the parameters of the study. One representative each from the following six organisations was selected: the Office of Ethnic Affairs, Department of Labour, Human Rights Commission, Ministry of Education, Auckland Regional Migrant Services, and the Auckland Multicultural Society.

- For face to face interviews (Phase 2 of the research):
A total of 36 participants were selected from the list of volunteers from the specified organisations listed above (Table 2) for in-depth face to face interviews. They consisted of 20 service providers and 16 experts. Selection criteria for interviewees included: degree of involvement of organisation in migrant and refugee youth settlement and social inclusion activities, and level of expertise in this field. On site face to face interviews with personnel from organisations/institutions with a strong involvement in migrant and refugee youth settlement and social inclusion allowed members of the research team to view their facilities and gain first hand knowledge of and insight into their work and its impact on settlement and social inclusion. Selection of interviewees was based on recommendations from senior personnel from these organisations and were sometimes senior personnel themselves. Selection was also determined by availability for a 60 minute interview.
Eleven participants were selected from Auckland, four from Hamilton, five from Palmerston North, six from Wellington, four from Nelson and six from Christchurch (see Table 1 above).

- For telephone interviews (Phase 2 of the research):
  Thirty five participants: 20 service providers and 15 experts, were selected from the list of volunteers from the centres listed above (Table 2) for telephone interviews. These participants included those who have a smaller involvement in the settlement and social inclusion of migrant and refugee youth, junior personnel, and those who have experience with such work but have limited expertise in the field, from whom less complicated data is required. Twenty were selected from Auckland, two from Hamilton, two from Palmerston North, two from Wellington, four from Nelson and five from Christchurch (see Table 1 above).

3.4.2 Phase Two: Survey of key informants to answer the research questions.
Phase two followed a qualitative research approach which consisted of:
- A pre-interview consultation through a focus group discussion
- Individual face to face interviews
- Telephone interviews

a) Focus group discussion:
The pre-interview scoping exercise conducted in Auckland, was achieved through a focus group discussion, in which a group of six experts and key stakeholders were extensively consulted by the key researchers involved in the study. This discussion provided an initial, general scoping picture of the current state of affairs for youth from migrant and refugee backgrounds, and identified significant issues concerning the settlement and social inclusion of these youth for investigation during interviews. It also established the parameters of individual face to face interviews, and confirmed the key informants of the study. An interview schedule of open-ended questions to be used in the face to face and telephone interviews was developed after the consultation.

The discussion was tape-recorded to ensure that no information was lost during note taking.

b) Individual Face to Face Interviews:
Thirty six in-depth interviews, of approximately 60 minute duration, were conducted with 20 service providers and 16 experts from the selected sample.

Face to face interviews gathered in-depth data on a wide range of issues within a range of contexts which enabled the examination of the impact of the environment on the settlement and social inclusion of youth from migrant and refugee backgrounds. These interviews also established the parameters of telephone interviews by identifying the issues that required, and those that did not require further discussion in the telephone interviews.

The interviews were tape-recorded to ensure that responses could be verified and quotations extracted.
c) Telephone Interviews:
Thirty five telephone interviews were conducted with approximately 20 service providers and 15 experts in the centres (as listed above in Table 2) to supplement the face to face interview data. Telephone interviews ranged from 30 – 45 minutes in duration. While in-depth information was sought whenever possible, data gathered here was generally less complex than that obtained from face to face interviews.

A response matrix was developed for telephone interviews on which responses could be recorded during the interview. The interviews were also recorded so that responses could be verified and quotations extracted.

3.4.3 Data Collection Measures:
Interview guidelines were developed for the focus group discussion, face to face interviews and telephone interviews (see Appendix H for questions). The face to face and telephone interview guidelines, and to a lesser extent the focus group discussion guideline, covered the following four sections which are based on the research questions listed in chapter one:

1. **Significant issues** facing migrant and refugee youth in the family/whanau, community, school, university, training institution or workplace, and peer group.
2. **Factors** that facilitate or act as barriers to settlement and social inclusion of migrant and refugee youth in the family/whanau, community, school, university, training institution or workplace, and peer group.
3. **Initiatives** that are working well and those that are not working so well and for whom, in the family/whanau, community, school, university, training institution or workplace, and peer group.
4. **Services** that exist to facilitate the settlement and social inclusion of migrant and refugee youth in the family/whanau, community, school, university, training institution or workplace, and peer group.

3.5 DATA ANALYSIS

Data collection and analysis were concurrent and reflexive. Analysis of the data began following the first pre-interview focus group discussion. The focus group discussion data were analysed and served as an emerging basic framework to identify topics to be covered in more depth in face to face interviews. Face to face interview data were then analysed and identified significant issues to be covered in telephone interviews.

Interviews produced primarily qualitative and some quantitative data (discussed below). The qualitative data were analysed using an inductive approach to identify key themes relevant to the research objectives. During this process, concepts were reduced to themes and sub-themes, and their linkages refined. This analysis distinguished issues for different age groups, genders, nationalities, migrant groups, (including first and second generation migrants and refugees), and different regions. Some quantitative data were also derived from the interviews. This produced information such as frequency of specific types of cases and issues for the different groups within the sample (age, gender, region, and nationality), frequency of events, duration and intensity, and this supplemented and strengthened the qualitative data.
The data produced by this analysis were used to address the question: ‘what are the implications of the findings and for whom?’ They were also used to generate implications and recommendations for future research and for provision of services.

3.5.1 Research Rigour: Triangulation of Analyses and Interpretation

The research team met formally in a workshop for the purpose of triangulating the analysis and interpretation of the interview data to ensure that analyses, interpretations and standards of the researchers were consistent. Each member of the research team analysed three selected face to face interviews and then compared their analyses and interpretations of the data. The depth of analysis, themes identified and interpretations applied were found to be consistent across the researchers. This provided confidence that the analyses of the researchers could be logically integrated into a single, consistent interpretation. Furthermore, the research team met with the advisory group, which was appointed to provide advice and feedback on this study, to guide the development of the interview guideline and to provide feedback on the initial data analyses. These processes contributed to the validity of the findings, that is, that the results accurately reflect the opinions and/or actions expressed by the participants.

3.6 SUMMARY

This study adopted an ecological view of migrant and refugee ethnic youth, and accommodated both ethnic minority migrant and refugee and ethnic majority host perspectives, and employed qualitative research methods to answer the four research questions. Because the study is exploratory and requires a wide perspective on the settlement and social inclusion of youth from migrant and refugee backgrounds, key informants were interviewed rather than youth themselves.

The study consists of two phases: in phase one key informants of the study (i.e. those who provide services to ethnic youth from migrant and refugee backgrounds, and those with significant expertise in the area) were identified; and in phase two, these key informants were surveyed through a focus group discussion, individual face to face interviews and telephone interviews. The focus group discussion and interviews gathered in-depth data on a wide range of issues within the contexts of the family, community, school/university/workplace, and peers that shape youth development and experiences.

Seventy one key informants and stakeholders, comprising of 42 service providers and 29 experts, from both ethnic minority and majority groups were recruited through purposive sampling from Auckland, Hamilton, Wellington, Christchurch, Palmerston North and Nelson.

Data were analysed using an inductive approach to produce primarily qualitative and some quantitative data which identified key themes and issues for different age groups, genders, nationalities, migrant groups, (including first and second generation migrants and refugees), and different regions.

Approval of the study, the recruitment methods, and data collection procedures was gained from The University of Auckland Human Participants Ethics Committee (UAHPEC) prior to commencing any fieldwork.
4. CHAPTER FOUR: SIGNIFICANT ISSUES FACING YOUTH FROM MIGRANT AND REFUGEE BACKGROUNDS

Information on significant issues and barriers was sought separately from respondents; however, all respondents considered issues and barriers to be one and the same thing, found them difficult to separate and proceeded to discuss them together. However, in line with the four questions on which the study is based, and for the purpose of easy identification, issues and barriers are presented separately in chapters four and five respectively.

Respondents also found it difficult to discuss youth separately from the family. They suggested that circumstances in the family impact on youth and if families are not settled, youth cannot be; therefore it is difficult for them to discuss youth separately. Hence families and communities were often brought into their discussions.

This chapter identifies the issues being faced by youth from migrant and refugee backgrounds in contexts of the family/whānau; community, school, university, training institution or workplace, and peer group that impact on their settlement and social inclusion.

4.1 RACISM, PREJUDICE, DISCRIMINATION AND NON-ACCEPTANCE:

Almost all key informant participants (94%), including Europeans from the host society, cited racism, prejudice and discrimination from mainstream New Zealanders in the community, educational institutions, workplaces and peer groups as the main barrier to settlement and social inclusion.

They suggested that such negative attitudes and ‘narrow worldviews’ led to general non-acceptance (lack of ‘tolerance’) and social exclusion of ethnic minority migrants and refugees. For example, in schools, “culturally exclusive” teachers reportedly speak/teach in ways that are not understood by all learners. Furthermore, they reported lack of acknowledgment and respect of ethnic minority culture and difference by New Zealanders, and undervaluing of migrants and refugees who have to prove their value to hosts. Consequently, youth are subjected to negative behaviours, such as ethnic intimidation at schools because their cultures are not acknowledged and respected. It is their view that visible, non-English speaking migrants and refugees are more at risk than their less visible and English speaking counterparts. This is reflected in the following comments:

“Christchurch is a very English city and very conservative, and from what I can see it’s very intolerant of difference, particularly toward non-English speaking people”. (Youth Support)

“We’ve got quite an issue with racism in Nelson at the moment…it’s a very diverse community, but pretty homogenous looking, so there is a lot of Europeans…and what we’re finding recently that Asians are being singled out and there have been some nasty racist attacks on Asians”. (Community Support)

“People have done experiments here and put in a CV with their own name on it and have been turned down, but then they use the name Mary Brown or
whatever and they’ve been accepted, so there is a subtle process going on there”.
(Family and Community Support)

Over half the respondents (58%) suggested that racism, prejudice, discrimination and its concomitant non-acceptance creates a “hostile social environment” (Housing services) for these youth characterised by a lack of integration and opportunities for interaction, social exclusion, segregation, dislocation and isolation, and a lack of social/neighbourhood support, and that this has a negative impact on their social and psychological wellbeing.

“I think that youth are a key group in our society generally, and are often an isolated group in our community generally, and we don’t do well with the wider group, so it’s even worse for refugee and migrant youth who are isolated even within that group”. (Mental Health)

“I think that sometimes there is difficulty with any point of difference really …we’ve got underclass people (skinheads) who have been identified in these racist attacks”. (Community Support)

A quarter of the respondents (26%) felt that this was due to host ignorance resulting from lack of education and knowledge and poor understanding of migrant and refugee communities, which creates uncertainty, insecurity and mistrust. Some suggested that this was exacerbated by fear of difference by hosts, which was a consequence of conservatism and/or insecurity.

“Unfortunately not all Kiwis are accepting of difference. They seem to fear difference… They seem to be afraid of migrants and refugees which creates a lot of insecurity amongst them. Racism is also rife. We like to think of ourselves as egalitarian, but this does not include accepting those who are different from ourselves”. (Education)

“Parents feel that migrants are coming here and taking all their jobs, so we work with the media in trying to tell them that we need new people coming in and how that’s made a big difference to the economy and the colour of the region and the lifestyle, and that migrants are not taking our jobs and that we need them to do the jobs”. (Community Support)

“Sometimes as Kiwis we have a quite a shallow understanding of what people have gone through”. (Library)

Most of these participants felt that racist attitudes are characterised by assumptions based on stereotypes about migrants and refugees (e.g. “Muslim youth are terrorists”, “Chinese have too much money”). Participants suggest that these assumptions and stereotypes are negatively influenced by the media, and that the media reflects racist attitudes:

“When they see an African they think aids, and when they see a Middle Easterner they think terrorist and this affects their behaviour towards these people, you know, and this then affects the attitudes of these youth towards the hosts. Even the police behave that way – they see an African youth and assume he’s committed a crime and they assume that a Chinese boy has been speeding, and this puts them in a downward spiral till they finally reach rock bottom and think, why should I care, that’s what they expect of me.” (Youth support)
“The media is a big problem in what it portrays. We’re constantly bombarded with negative images of Iraq and Afghanistan with people shooting, the negative images about Muslim people, you see the worst of everywhere on the media”. (Youth support)

“We are put into these…small boxes and… I feel like, you know, they’re all expecting [us] to cope the same, to think the same, to act the same, like, you know, our colleagues from the box”. (Community Liaison)

These key informant participants suggested that these attitudes were reflected in institutional racism which, they feel, impacts on the resources made available to migrants and refugees including housing, education and health services; opportunities for employment and for interaction with the host society, and support from hosts. Respondents suggested that the lack of resources also impacted on the ability of migrant and refugee youth to deal with conflict in a positive way. Furthermore, they suggested that institutional racism impacted on government response in terms of policy and support:

“Racism is the biggest issue, but institutional racism more than the other…the institutional one is the key factor because charity begins at home - institutions are the ones that safeguard policies and laws. New Zealand is a signatory against racism, but if it’s not implemented and people realise that institutions are promoting racism. If it’s being promoted by politicians, then what do you think will the layman do? There is no committed leadership in New Zealand that commits resources to combating racism”. (Education)

“Racism is the clear cause of lack of integration, and this impacts on every aspect of settlement and social inclusion such as employment, housing, etc.”. (Youth Development)

Some participants were of the view that an assimilationist orientation to acculturation on the part of many New Zealanders contributes to such attitudes:

“Many are of the assimilationist mindset and feel that migrants must become Kiwi to fit into our society…they won’t accept that integration is a bi-directional process and that they have to integrate with newcomers as well”. (Education)

“We talk about integration, but what we practice is assimilation, but we also foster this co-existence kind of thing”. (Settlement Support)

“Kiwis are still of the assimilationist mindset and are still influenced by colonialist attitudes. They are still focussing on biculturalism, so are finding it difficult to deal with multiculturalism. The country is far more racist than people realise – it’s concealed by talk of egalitarianism”. (Police)

4.2 UNDERSTANDING OF CONCEPTS:

Participants considered differences in understanding of the concepts of settlement and social inclusion between migrant and refugee groups and the host population to be another significant issue that impacts the settlement and social inclusion of youth from migrant and refugee backgrounds. They suggested that these groups assume that
their understandings are the same, but they often have a different understanding of these concepts, hence misunderstandings occur about needs and services required.

“We make assumptions about mutual understanding of concepts which leads to misunderstandings – some cultures don’t have particular concepts that the west has because of their lifestyle etc. We assume that what works for us works for others”. (Youth Development)

4.2.1 Understanding of settlement for migrants and refugees:
Participants were asked to define the term settlement or tell us what they understood the term meant. Fifty six percent of participants were migrants and refugees including three who were second generation, hence a wide range of responses covering perspectives of this group and the host population was supplied. They cover many aspects of young migrants’ and refugees’ lives in relation to settlement. Transitioning to the new environment socially and psychologically was rated as the most significant aspects of settlement by respondents.

The social aspect of settlement was considered to be of primary importance by over two thirds of the respondents (68%). This number included all migrants and refugees including three who were second generation (56%), and 12% who were New Zealand born European and Maori. Aspects of this theme included interacting with and integrating into the host society without having to assimilate. This involved maintaining one’s own cultural identity; enjoying equal status with New Zealanders; having supportive social networks and opportunities to create these; being able to function in, participate in and contribute to society and live a ‘normal’ life; having their needs met, and achieving their social and economic goals. This is reflected in the following quotations:

“…living a ‘normal’ life – including identity, self-confidence, turangawaewae, integration. Feeling ‘normal’”. (Settlement Support)

“Not being discriminated against for who they are – and still retaining sense of identity with own culture”. (Youth Worker)

“Finding your way and establishing yourself and your family so that you feel comfortable and can start contributing to the society you live in. This takes acceptance, access to information, knowing how the system works – e.g. where to go when your child is sick; being able to use the resources that you have to navigate your way”. (Settlement Support)

The social aspect was followed by the psychological aspect of settlement, which was considered important by over half the respondents (54%). This included all migrants and refugees (51%). Key informant participants considered having a sense of belonging within the new community; feeling connected with the people; not experiencing racism, prejudice, discrimination; feeling safe and comfortable; having a sense of freedom, and being happy and satisfied to be significant psychological aspects of settlement that contributed to a sense of loyalty to the nation:

“To me it’s when you feel a sense of belonging and when you don’t have the intention of going back to your country of origin because you feel yourself blessed in this society. For that to occur you need to have the psychological belonging, okay, to the community, and the emotional connection to the people.
That can only come about when your needs are being met, okay, and you have achieved a reasonable level of possible satisfaction”. (Education)

“We talk about settlement almost as a mechanical process – people come into the country, you give them support, help them to find a job and so on, and then people settle. …But I think settlement is a much more amorphous idea – it’s got to do with sense of belonging, sense of inclusion much more than getting a job, learning English etc. That’s only part of the settlement process. Settlement happens when you develop a sense of belonging and then a sense of loyalty to where you live… That’s a lot harder to achieve, it’s a journey, not a mechanism. It’s not a straightforward service delivery thing, it’s a lot more complex. People avoid talking about those things because it’s much more amorphous”. (Ethnic Affairs)

“People can settle only if they feel a sense of belonging and most of these young people don’t seem to feel that way. There’s too much racism that stands in the way of that. I have seen that during the 16 years that I have worked with them”. (Education)

Over a third of participants (37%) identified having employment and equal access to education and health as important aspects of settlement. This was followed by the acquisition of housing, an issue raised by under one third of the interviewees (28%).

Acquiring English language proficiency and having access to resources (such as facilities and technology) in order to achieve academic and social success were rated equally by one fifth of the respondents (20%). As one participant stated, settlement is about:

“…providing services so youth can reach full potential” (Employment)

Acculturation issues were cited by some as significant. A few participants commented on the balancing of two cultures (that of the host country and country of origin):

“…finding ways of ‘straddling’ two cultures – in terms of host country, and also of families” (School Counselling)

Similarly, gaining an understanding of New Zealand’s culture and the day-to-day aspects of its society was highlighted by some participants. The following quotes illustrate this point:

“Transition period of finding out how the systems work” (Youth Programme)

“Give migrants/refugees the skills to participate in New Zealand society – including language skills and social skills (understanding New Zealand working culture, transport, sporting culture, etc.)” (School)

“Understanding how systems work in New Zealand in day-to-day living (e.g. health system, getting food, communication) and how New Zealand operates as a society – ‘an understanding about how New Zealand works’” (Youth Legal Support)

As evident from the above descriptions, many of the responses to this item reflected the complexity of settlement; each participant’s response was multifaceted and
concerned with various aspects of life (e.g. home, work/school, social). Moreover, the long term and evolving nature of settlement was acknowledged by some participants who identified settlement as a process or journey that is undertaken. For example:

“Transformation process – can take a year or a lifetime” (Citizens’ Advice)

“Process that starts on arrival to New Zealand, and ends when person is fully integrated into society” (Community Representative)

4.2.2 Understanding of social inclusion for migrants and refugees:
Participants were also asked to define the concept of social inclusion in terms of migrants and refugees. The first and strongest theme that emerged in their definitions of social inclusion was that of acceptance, which was identified by over four fifths of respondents (83%). This included all migrant and refugee respondents as well as the other ethnic minority respondents (i.e. New Zealanders who are not of European ethnicity). This concept incorporated the notions of being embraced, included, welcomed, valued, having hosts caring and being interested in knowing about you without racism and being non-judgmental. This covered acceptance of ones culture and history, and being included socially, economically and politically, without feeling alienated, isolated, or marginalised. This is illustrated by the following statements:

“Social inclusion is the key to everything, isn’t it? It’s not about fitting into the community, but it’s about how the host community accepts you so that you can be able to fit in well. That is the determining factor of one’s sense of belonging. If the host community is not in a position to create an environment of cultural inclusiveness, at the grassroots and the policy level, and if it just remains on paperwork, and just something spoken on a political level, then it doesn’t make sense. On the other hand social inclusion does not mean just linking with your own neighbourhood. It is far beyond that – it’s about institutions being equipped and prepared so that they can alter their policies to accommodate the new groups otherwise they will be subjecting people to political racism”. (Refugee Education)

“While New Zealanders are polite and friendly, there is a level of exclusion by New Zealand people in relation to their home - they don’t tend to invite people home, which can be misinterpreted by migrant and refugee people as a snub, rejection”. (City Council)

“…where the host youth… find it natural or aren’t particularly self-conscious about inviting the migrant and refugee youth into their circles. But at the same time as they’re doing that …without the self-consciousness… ‘feeling sorry for them’ aspect, that they’re still able to accept, and even appreciate, some of the differences which might constrain some of those youth… and an ability to manage that difference, in a way that’s not patronising” (School Counselling)

Over a third of the participants (37%) felt that acceptance facilitated every other aspect of the settlement of youth from migrant and refugee backgrounds, such as participation, having potential recognised and maximised, being treated fairly, having agencies (such as Government) responsive to their needs, having social networks, a sense of belonging, and ‘having a voice’.

“Without acceptance there can be no settlement – acceptance is the key to everything”. (Settlement Support)
“Without this acceptance there is no opportunity for employment and everything else”. (Settlement Support)

“The locals are not willing to accept difference. If people are not accepted, they do not feel included and vice versa”. (Police)

Respect and acknowledgment of culture and identity and different needs (being valued, having legitimacy) so that youth can retain their cultural values and be comfortable with who they are without having to compromise, was considered an important element of social inclusion by over one fifth of the cohort (21%).

“It’s very simple – being comfortable being who they are without having to compromise”. (Settlement Support)

A theme relating to equality also emerged. In particular, some participants discussed having equal opportunities and representation in society, access to the same services/facilities as anyone else, being treated the same as all youth in New Zealand, and having no discrimination, for example, at school, work, sports. For example:

“Giving migrants/refugees opportunities to participate in what New Zealanders of their ages do”. (School)

“…on same footing as all youth in NZ – equal opportunities – be treated the same as all youth in NZ”. (Settlement Support)

The acculturation theme was raised by a few here as well. This relates to the ‘two-way’ process involved in the social inclusion of migrant and refugee youth: the role of the host community in facilitating social inclusion, as well as a need for migrants and refugees to accept the culture of New Zealand. The following quotes illustrate these points:

“Something that the community needs to bring the migrants/refugees through – not something that migrants/refugees go through themselves”. (Youth Employment)

“…bringing own culture and including the New Zealand society into own culture”. (Youth Mental Health)

“…acknowledging own identity and diversity and also accepting New Zealand environment”. (Mental Health)

A few participants acknowledged the complexity of inclusion indicating that it was: a process, can be difficult, and can take time and hard work to overcome the barriers, and that it is difficult to define and measure the concept. This is illustrated in the following quotation:

“I think you need to measure it [social inclusion] by looking at both, um, sort of, objective factors like ‘are people participating in a range of things?’; but also subjective factors like ‘do people feel that they belong? Do they feel that the host society is welcoming? Um, do they feel discriminated against?’ Those, I think, are indicators of social inclusion.” (Ethnic Support)
4.3 SUMMARY

This chapter identifies what issues are being faced by youth from migrant and refugee backgrounds in the family/whānau; community, school, university, training institution or workplace, and peer group that impact on their settlement and social inclusion.

The following significant issues were identified by key informant respondents: racism, prejudice, discrimination and non-acceptance from the host community, and the difference in understanding of the concepts of settlement and social inclusion between the host community and migrants and refugees. Respondents felt that negative attitudes impede acceptance of youth from migrant and refugee backgrounds, which in turn impacts on the provision of services and their ability to settle successfully.
5. CHAPTER FIVE: BARRIERS TO SETTLEMENT AND SOCIAL INCLUSION

This chapter identifies what factors act as barriers to the settlement and social inclusion of youth from migrant and refugee backgrounds in the family/whānau; community, school, university, training institution or workplace, and peer group.

It examines what institutional, environmental and personal factors impact negatively on settlement and social inclusion. Environmental factors include data such as host attitudes and behaviours, immigration policy and legislation. Institutional factors include data such as provision and accessibility of settlement assistance programmes and information on these. Personal factors include data such as demographic variables of age, gender, education, occupation and English language competence; worldview, cultural values, attitudes, acculturation orientations, coping strategies and personal experiences, feelings and perceptions of settlement and social inclusion.

As stated in the introduction to the previous chapter, although issues have been discussed separately in chapter four, these issues are also considered to be barriers and vice versa by all participants.

5.1 BARRIERS

This section highlights findings relating to the barriers faced by youth from migrant and refugee backgrounds as identified by the key informants. Barriers have been categorised into the following topic areas: environmental factors, institutional factors, and personal factors. Barriers experienced specifically by refugee youth, visible ethnic minority migrant and refugee youth, less visible ethnic minority migrant and refugee youth, English and non-English speaking migrant and refugee youth, and the modifiability of these barriers are also presented.

Barriers are summarised in Table 3 below and discussed thereafter.

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5.1.1 Environmental factors:

*Inadequate housing* was identified as a barrier to settlement by almost half the respondents (49%). This included limited and poor housing, which participants felt was a consequence of limited resources and funding. They also felt this leads to conflict and competition amongst the different ethnic groups for scarce resources, difficulties associated with home loans (for some), transportation and isolation issues:

“Housing New Zealand has been forced to place refugees in undesirable low SES [socioeconomic status] areas due to a lack of available houses. This has led to tension between them and other low SES families (e.g. Maori and Pacific families) due to perceived competition for resources. Housing New Zealand then tried to locate refugees in higher SES areas, but these are generally further away from the city centre which can lead to transport difficulties and isolation as they are further away from other refugees”. (ESOL)

“For many Muslim migrants, the issue of getting a loan to buy a house is a particularly significant one because they will not take out loans for religious reasons, and that means there is a lack of housing stability. Many of the less affluent new migrants tend to change house three to four times in the first two years, which means that their social inclusion is back to square one three or four times in the first two years”. (School)
In relation to housing, some respondents were ambivalent about creating *ethnic residential areas*. They felt that large communities of any one ethnic group in one area could be an advantage as it would provide communal support; however, they acknowledged that this could also be a barrier to integration and successful settlement:

“As a community, an ethnic community, gets stronger and bigger, then what can happen is that people can survive within their own community because there’s enough people within the community… that youth can do things together within their community… and not, perhaps, look outwardly as much”. (Refugee Support)

“There are areas taken over by some groups, like ‘Asianside’ a nickname given to Avonside, an affluent area. It is great for social support and retaining your own language and culture and the way that you bring up kids or whatever, …and you do know your neighbours, but then again do you ever feel at home when you move outside of your neighbourhood? Even second and third generations don’t integrate under these circumstances”. (Settlement Support)

Associated with ethnic enclaves, there was a similar ambivalence displayed by a few about *ethnic sports teams*:

“Ethnic sports teams can be a barrier and a facilitator. We should have a co-existence model. We don’t know to what extent it will work”. (Settlement Support)

Over one third of participants (34%) cited *unemployment and underemployment* as a barrier that leads to low incomes and their concomitant difficulties for youth. They perceived this to be caused by no recognition and/or under-utilisation of skills brought by migrants and refugees, as reflected in the following comment:

“NZ now has the lowest rate of unemployment, but if you look at the distribution figures, it is the migrants who are unemployed, and they are highly qualified. So we are made to feel that there is no white man who is a fool no matter how uneducated they are, and you also come to realise that there is no non-white man who is skilled or intelligent no matter what his qualification. So, regardless of your qualification, there is no way you can compete because of your colour, and that has to be stopped”. (Education)

In relation to employment, a few talked about the *closed-mindedness and inflexibility* of New Zealanders, which are reflected in the insistence on having New Zealand work experience, which makes finding appropriate employment difficult. This is expressed in the following comment:

“They are closed-minded and inflexible people – they won’t accept people who don’t have Kiwi experience. I’ve held a top job in Britain, but that’s not good enough for them – the arrogance!” (Youth Employment)

*Lack of cultural sensitivity* toward migrant and refugee youth by some service providers was identified as a barrier by several participants who suggested that this stands in the way of providing appropriate services. This is illustrated in the following comment:
“Somalis have been identified by the police at the moment as an increasingly troublesome group to manage, but we don’t connect with them in a very good way at the moment, so what we’re looking at is … how do we approach their needs in a culturally sensitive way, e.g. separate rooms for young Muslim males and females”. (Youth Support)

Some participants were of the opinion that pressure to conform was also a barrier to settlement, especially for migrant and refugee youth who felt great pressure from Kiwi peers to become New Zealand citizens and adopt the Kiwi culture. This was well captured by a British migrant who said:

“They ask you if you’re going to support the All Blacks. Why the hell should I support the All Blacks – this is not my country. My country is England. I’ve chosen to live in New Zealand because of a number of factors … but I don’t have to take up the identity. I’m always going to support England, always. I don’t need it (the identity) to contribute to the society. I’m paying my taxes, that’s all I need to do really…There is a pressure to almost become assimilated into the society…I find it irritating and tiring”. (Youth Employment)

Apathy and an unwillingness to integrate with migrants and refugees were identified by some participants as barriers, as illustrated by the following comment:

“Apathy is getting in the way of people integrating – people just can’t be bothered- they’re too busy and they’re quite happy to stay comfortable and safe and do what they’ve always done…Unless there’s a compelling need for change people don’t look to change”. (Settlement Support)

Inter-ethnic conflict amongst diverse migrant and refugee groups and between these groups and youth from the host community was cited as a barrier by some participants. One participant referred specifically to conflict between Pacific peoples and other migrants and refugees. Youth respond differently to such conflict as suggested by this comment:

“Some ethnic groups respond differently to conflict, e.g. Korean youth will take a step back and try to avoid conflict when confronted, but Somali youth will take a step forward - depends on background and previous experiences”. (Community Advisor)

A few key informants, who were from both migrant and host communities, identified other barriers such as the clash of values (Western and other values), the focus on biculturalism in New Zealand which can be exclusive of other groups, and immigration status which have a negative impact on the settlement and social inclusion of youth. These are reflected in the following comments:

“…being able to express your culture, language, ethnicity without having to worry that people will react negatively to you.” (Refugee Education)

“We need to start thinking in multicultural terms rather than bicultural as we are now a multicultural society”. (City Council)

“I suspect some do not have residence so keep away from people”. (Youth Transition Service)
Three key informants of European ethnicity displayed concern about ‘unscrupulous’ people and practices, and hidden agendas that some locals were suspected of. They expressed the view that church groups may be providing services to migrants and refugees because it affords opportunities to proselytise, while some employers may be forced to engage with other cultures (even if they do not really want to) because of labour shortage. This could be a barrier to the settlement and social inclusion of some migrant and refugee youth. These concerns are reflected in the following quotations:

“There are unscrupulous people around who are looking to exploit migrants. We need to protect them against this”. (City Council)

“A lot of the willingness comes from church groups who volunteer to help...There are people like the … (name of church group) who help a lot…it’s a funny balance really. There’s a group that comes in and works with international students called … (name of group). Now they are essentially religious people...when they have lunch with them the subject of religion is usually broached. I don’t feel comfortable with that. I think we should be a secular organisation. It’s nobody’s business what religion anyone is. I don’t like that subject being broached really, but I don’t want to censor people and tell them what they can and can’t say to our students, so it’s a balance which is quite delicate. We have such a religious mix within the school, Christians (predominantly), Muslims, Hindu, Jewish, across the spectrum really, so we have to make sure we don’t come across as preaching, or anyone to do with us is preaching”. (Education)

A couple of European participants from the host community avoided talking about racism and host attitudes, and one blamed migrants and refugees for their situation. This participant placed the burden of not settling in and experiencing problems on the migrants and refugees because they are not willing to interact and integrate or learn local ways, saying it was their attitudes and cultural practices that elicited racist attitudes from the locals:

“I find they [migrants and refugees] are just not willing to interact or to integrate or to learn about the local ways. How can they settle in then? They just want to retain their own culture and language”. (Migrant and Refugee Support)

5.1.2 Institutional factors:
Lack of funding and resources was seen by key informants as the largest institutional barrier by almost three quarters of the respondents (61%). These respondents reported that funding was required to provide clothing, computers, housing, educational and informational resources for youth, and resources to cater for the psychological needs of some youth, especially refugees. They suggested that inadequate funding and resources impact negatively on the ability of youth from migrant and refugee backgrounds to settle in successfully and be socially included:

“We cannot accept refugees from all over. We need to be able to understand them. We don’t have enough resources for all kinds of issues, especially psychological issues of refugees. We don’t have the capacity to assist them to grow within our society. We dump them into state housing which can create problems”. (Youth Services)

“If you’re not resident, you don’t receive the same services e.g. health services. If you don’t have the money for this, you might give up and go home...or it could affect their wellbeing”. (Settlement Support)
This group of respondents (61%) also identified *lack of information* for migrants about hosts, their systems and culture, and lack of information for hosts about migrants, refugees and youth issues as a significant barrier. They believed this led to both hosts and immigrants being ignorant about each other. This category also included a lack of information about the resources that are available to migrants and refugees and about access to these resources, and about educational and employment opportunities for these youth:

“There’s an assumption that people will know the stuff – on both sides, hosts and migrants”. (Community Services)

“They [migrant and refugee youth] don’t know the system properly, because the community here are not supportive, because they never talk about education… and there is a lot of high demand in the area of labour…” (Youth Support)

This was followed by *literacy and educational inadequacies* which was cited by over half the respondents (54%). This concerned inadequate educational support at school (including assessment and placement of migrant and especially refugee youth) and adequate training for employment:

“Youth are placed in classes with their own age group, but they know nothing at school, cannot cope with older, more educated youth, and adopt dysfunctional coping strategies such as joining gangs for feeling of inclusion”. (Refugee Settlement)

“Some refugees come here with no education and get put into classes of their own age group. They cannot cope with this and find dysfunctional ways of coping”. (Youth Services)

Over one quarter of the participants identified *lack of recognition of qualifications*, which leads to unemployment and underemployment, as a significant barrier for youth of both migrant and refugee backgrounds and their families. This was offered as a barrier by respondents in all six centres of Auckland, Hamilton, Palmerston North, Wellington, Nelson and Christchurch, and the example of doctors driving taxis around New Zealand was often cited by respondents from various organisations and from migrant, refugee and host communities. This is reflected in the following quotation from a key informant of refugee background:

“Most of the well-educated people we have are not employed, they are not in employment. They are being used, as I’m used. You know? I couldn’t get even a 20-hour job to continue what I’m doing, for example. And it’s not only me, we have people who are really qualified, but who are in the dustbin, who are either driving taxis, or going to the Hawkes Bay [to the Halal plant] as well. Adults. And who are cleaning up or doing dirty jobs to survive because they can’t – or others who went into big depressions and are dependant on Work and Income New Zealand, and who are on sickness benefit because they are not allowed to give their best to their people, by employment, by making a difference…”. (Refugee Support)

About a quarter of key informants in the present study considered *insensitive* (i.e. not interested in migrant and refugee welfare) and *culturally incompetent staff* in agencies such as Work and Income New Zealand, Ministry of Social Development, and the
police to be a significant barrier. They felt this was exacerbated by a lack of ethnic minority frontline staff in these agencies. Those participants who were migrants and refugees themselves reported on their own experiences, and participants from the host community sometimes reported on what they had heard from their clients or presented their own observations:

“…staff who do jobs only for the pay packet and not because they are really interested in helping…” (Youth Services)

“Most government organisations employ people from the mainstream culture who don’t know anything about migrants and refugees. They need to employ migrants themselves who know how to deal with their people and situations”. (Education)

“The other thing is, they [the ministries] have been hiring people who are not qualified as, or have enough experience, to deal with these issues [issues facing migrants/refugees]. Putting them into ministries and, for refugees for example, or whether it’s Ministry of Education or Ministry of Health or the Health Boards etc., and these people are themselves not well-educated… They are only touching on things, and not being able to work more closely with families or the kids or the society, or not being able because they lack the knowledge and the training, as well, to make a difference”. (Refugee Support)

Several respondents identified lack of support, and commitment and action from government to migrants and refugees, especially refugee youth, as an impediment to successful settlement. This included the provision of adequate and accessible resources and funding (as discussed above); facilities (such as places where youth can gather); settlement programmes for youth and their families over an adequate period of time (existing timeframes for settlement may be inadequate, especially for refugees); responsive and appropriate services; opportunities for work and integration, and qualified staff who understand migrants, refugees and youth to deal with their issues rather than relying on volunteers who may not always be suitable:

“New Zealand could be doing more compared to other countries that take in thousands and thousands of refugees and migrants every year”. (Ethnic Representative)

“There is too much reliance of major settlement organisations for new refugees [RMS and ESOL home tutors] on volunteers. If New Zealand is going to accept refugees, it needs the infrastructure to support them”. (ESOL)

“There is insufficient time to work with refugees [RMS and other agencies], so they enter society unprepared for integration…we need longer term programmes – two years for migrants and three years for refugees in not long enough for settlement… More resources are required for more support to refugees – so that additional programmes can be provided”. (Refugee Support)

In the same vein, a few participants also identified government immigration policies as a barrier. One example cited by a research participant, was that policies have now moved away from clustered migration, which means that there are smaller numbers of one ethnic group. This makes it difficult for schools to cater for them. Moreover, a few respondents reported that some settlement policies are perceived as encouraging separation rather than integration, for example, settling refugees in low socio-economic areas and in one street:
“We need to integrate refugee families, not put all of them in one street and in low socio-economic areas…” (Academic)

The media and its negative portrayal of migrants and refugees was also cited as a barrier to settlement and social inclusion:

“The media is a big problem in what it portrays. We’re constantly bombarded with negative images of Iraq and Afghanistan with people shooting, the negative images about Muslim people, you see the worst of everywhere on the media”.
(Youth Employment)

“The media fosters negative images of people who are different – it takes away people’s ability to judge for themselves”. (Settlement Support)

Lack of coordination between organisations and services, including fragmented services, unnecessary duplication of services where various agencies are providing the same or similar services (example, government agencies, non-government organisations and private service providers), and organisations/services being competitive were also found to be an issue for some respondents:

“Agencies don’t know about each other, they are disconnected, consequently there are a lot of gaps. There’s also a lot of duplication”. (Youth Employment)

“[there are] lots of different services targeting little groups of people, like, ‘young, unemployed, Somali men’, and it’s very… fragmented”. (ESOL)

Other barriers identified included:
Legal issues, for example, youth not knowing their rights, differences in legal rights etc:

“Our young people are not aware of their human rights – what they’re entitled to. They don’t know about legal rights and the differences between the two, so they get short-changed…” (Human Rights)

Research/over research that doesn’t benefit communities:

“There was a very strong representation [at the Refugee Forum in May] from a group of young people from a refugee background who said they have been… over-researched, and under-serviced. So they’ve been researched to death, and nothing’s happening. Nothing’s changed”. (ESOL)

Misrepresentation of the extent of diversity by statistics (when groups are lumped together under one term, e.g. Asian):

“Statistics hide/misrepresent the extent of diversity. This does not help people understand differences, the size of certain populations and where the needs are”. (ESOL)

“Gate-keeping” by hosts, according to participants in the present study, that is, keeping minorities dependent on them through their funding strategies, for example:
“The host community keeps minorities dependent on them by advocating for them. They are capable of doing this for themselves and should be allowed to.” (Ethnic Representative)

“Refugee organisations are funded to support refugees, so they hold them back from moving on because their funding is dependent on the number of refugees they have. To continue receiving funding they need to have a catchment of refugees; consequently, people are with them for 10 years sometimes and they become their only source of support”. (Refugee Support)

5.1.3 Personal factors

Skills:

Three quarters of the cohort (75%) cited language difficulties - accent, inability to communicate, including issues with New Zealand accents and jargon, as the primary personal barrier to settlement and social inclusion of youth from migrant and refugee backgrounds. This is reflected in the following comments:

“They feel like they’re inferior because they cannot speak the language”. (Settlement Support)

“Staff and users don’t speak the same language which makes them feel uncatered for and excluded”. (Youth Support)

Furthermore, some felt that those who cannot speak English well are often considered to be unintelligent by some members of the host community, which restricts their opportunities and their ability to settle well:

“When people cannot express themselves well, it doesn’t mean they are not intelligent and don’t know the work”. (Ethnic Representative)

Lack of literacy, education and training (especially for refugees) were cited as the next most significant barrier by one third of the participants (33%) who felt that this created an inability to obtain knowledge about and tap into resources available to them:

Especially for Asians, social benefits or social services is not a common practice. So they won’t know, unless they’re out of a job, they know that New Zealand gives a dole system, but other than that – Like PHO [Primary Health Organisations]…how many of them know that if I go to an organisation, a clinic that is registered with the Health Board I actually get better discount. They don’t know. You know? Simple things like that”. (Police)

Demographic:

Age was considered to be a barrier for some. Some participants suggested that older youth (including adults) find it difficult to get jobs and to settle, and adults (parents) cannot deal with intergenerational conflict, making life more difficult for youth. According to key informants, while younger teenagers are more protected, they are also more vulnerable to negative influences. Older teenagers find it harder to make new social connections, and are more exposed to negative variables. However, youth learn faster and adapt more easily.

“Language is less of a problem for youth than for adults, since youth pick up English a lot more easily”. (Migrant Employment)
Gender was considered to be of similar importance to age. Some participants felt it was more difficult for girls to settle as parents tend to be more protective of them. Girls are also sometimes more visible through their dress (e.g. Muslim girls). That some families give priority and preferential treatment to males in terms of providing resources, was also identified.

Some participants were of the opinion that physical appearance also impacted on migrant and refugee youth ability to settle and be socially included:

“When you go out in your traditional clothes and people yell abuse at you, how do you feel?” (Refugee Education)

A few suggested that socio-economic status of migrants and refugees (which impacts their ability to provide necessities for their youth), religion (including religious beliefs that result in community/religious leaders banning arts/sports for their youth, for example), and immigration status (whether they are in New Zealand legally or not) all impact on youths’ ability to settle well and be socially included in New Zealand.

Personal experiences, feelings and perceptions:
The first theme to emerge in relation to personal experiences, feelings and perceptions centred on inter-generational conflict. Almost three quarters of participants (70%) referred to intergenerational conflict between youth and their parents due to issues such as differing expectations of youth and their parents about life in New Zealand, differences between New Zealand and migrant and refugee ‘norms’, and shifts in power from adults to youth who frequently become the family voice and are burdened with family responsibility. The following quotes illustrate some of these issues relating to these difficulties:

“I’ve often had phone calls from the parents, not so much the youth, about how their teenagers have become rebellious, simply because of the culture that is practiced here, and they’re trying to adapt. Then I have got a group of very young people who call me and share with me their frustrations with their parents. So we cannot look at youth as a youth problem, there is a problem in both ways” . (Police)

“Inter-generational issues (parents vs youth). Opposing pressures and expectations from parents and peers/mainstream culture. Different ‘norm’ between parents and peer groups – can lead to tension e.g. clashes around independence and appropriate ages to do things”. (Children’s Commission)

“All youth want to fit in and be like others – this is particularly challenging for immigrant/refugee youth who can end up stuck in the middle trying to juggle two cultures which can be a source of tension with parents who want them to get a good education and hold onto their culture and language”. (Education)

The trauma of migration and its concomitant culture shock resulting from having to cope with a new culture, especially the freedom that youth in New Zealand have (including sexual freedom), were cited by almost half the key informants (46%) as the next most important barrier. For example:

“For youth there’s a culture difference, there’s a struggle to understand your own culture and the culture at home and of New Zealand, and so there’s a growing gap for our young migrants, trying to keep up with the youth culture
According to key informants, this apparently leads to issues such as sexual practices resulting in high levels of pregnancy and abortion amongst migrants, and gang culture (especially African and Pacific), amongst others:

“We are now seeing high levels of pregnancy and abortion amongst migrant youth who are dealing with a new culture and sexual practices”. (Health Professional)

Parents are unprepared for these issues facing their youth in New Zealand, and this leads to family dysfunction and conflict, for example:

“When it comes to personal problems, they [migrant and refugee youth] want to be able to access help that they need, and normally the people in their communities… won’t let them. ‘You can’t get condoms’, ‘you can’t go on the morning-after pill’, ‘you can’t get contraception’, ‘you’re not allowed to do that sort of stuff’. So, what that means is that young people will sneak around, and do things without people knowing”. (Youth Services)

“Some families have become disconnected from their youth. The system has disempowered parents from dealing with their children the way they want to. It takes children away from the wisdom of their parents…” (Community Representative)

Some youth (especially refugees) experience emotional issues and mental illness. These emotional issues include self-blame, self-pity, guilt (about betraying cultural heritage), anger and frustration about not having control of their lives (youth not consulted by parents) and about not being treated well by New Zealanders, and consequent depression and giving up:

“Some develop a lot of anger and feel that they don’t owe anything to this society due to the way they’ve been treated and then stop trying to get employment etc…” (ESOL)

Feelings of exclusion and isolation, a lack of sense of belonging and disenfranchisement, feelings of disillusionment, helplessness and marginalisation were considered to be significant barriers to settlement and social inclusion by one third of the participants. They felt this caused either withdrawal from or reaction to society and inhibited settlement and social inclusion for youth:

“The turning point for me was when I watched my father get beaten up by a bunch of drunken blokes for no apparent reason…and not being able to do anything about it at that stage (he was 12). That led to me being more active later”. (Youth Development)

Pressure on youth and families to conform to both their own cultural values and New Zealand values was mentioned by one fifth of the participants. They also referred to the pressures placed on adult members of migrant and refugee families, such as work, juggling of gender roles and relationships (at home and outside) and how these can adversely affect younger members of the family. For example:
“…Issues the youths’ parents are going through. Being needed at home – looking after younger children, helping parents with English…” (Youth Support)

“How successful their parents are at settling and integrating into community…If parents are having problems, then this will often be reflected on their children”. (Youthlaw)

Such pressures were identified by some as causing identity conflict/crisis amongst youth which leads to low self-esteem.

“They are no longer identifying with their own culture, but are adopting the hip-hop culture that is now popular. It provides comfort to them because people now feel intimidated by them and they have social status…and are accepted by their peers at least”. (Ethnic Representative)

“They’ve got two quite different ends of continuums of cultural beliefs [between culture of host society and culture at home] that they’re dealing with, so it’s a very confusing time for them, and they find it incredibly challenging to find their own identity within that. So as a result, they, I believe that they, have probably more challenges than – they’ve had far more complex challenges compared to the normal youth who already have challenges…” (Education)

One third of participants stated that negative experiences with the host society, either their own or that experienced by family and friends, encouraged youth from migrant and refugee backgrounds to avoid interacting with hosts and “sticking together” in their own groups.

“Some immigrants have had bad experiences with skinheads in Christchurch, which frighten them away. Others have heard about this in the media and are afraid to integrate…” (Police)

“It’s not only what people experience for themselves, but also what they experience of others around them that impacts them…and how they react depends on what coping mechanisms they have – it’s either fight or flight”. (Youth Development)

Others cited introverted personality/shyness which results in people sometimes not complaining and trying to cope with adverse conditions. Lack of knowledge about how society/systems work in New Zealand, and how to connect with people of the same age, developmental issues, migrant expectations and disillusionment with host attitudes, and dependence on help from agencies are all barriers to successful settlement and social inclusion.

“The intention to help has the consequence of people not becoming able to rely on themselves. They have to have that sense of security in themselves and confidence…” (Settlement Support)

“They don’t want to complain because they are in a foreign country, even when they are treated badly – they try to move on”. (Settlement Support)

**Worldview, cultural values, attitudes and acculturation orientations:**
Almost half the sample (44%) suggested that cultural conflict (e.g. fear of losing culture and religion, balancing home and New Zealand culture, and inability to fulfil
cultural needs), was the primary cultural barrier to settlement. This restricts interaction with the host community, especially for youth:

“It’s really important to know where you come from to be able to move to where you’re going. It’s very, very precious. There’s a lot of cultures that are losing their cultures, being colonised…We’ve still got to appreciate who we are and where we belong”. (City Council)

Differences in culture, including philosophies, dress, customs, opposing values, introverted culture/lifestyle, different cultural concepts, and internal conflicts within their own communities, were identified by over one third of the sample (37%) who said that:

“Culture can be a barrier e.g. if you are a Muslim and need halal meat….and you are not flexible enough it can make life miserable…culture would impact the whole settlement process – if your culture is like the host culture it would be easier”. (Skills Training)

“Europeans are more outgoing which makes it easier for them to integrate, whereas other non-white people are not so. Example: Somali females don’t go outside the Mt Roskill area despite having transport and car, because back home they didn’t go out of their own village. This won’t be an issue for e.g. Scandinavian people”. (IT Training)

“We have very different cultures from Asia. We’re not supposed to answer back to our parents, but in schools they’re taught how to say ‘no’. This can create a lot of conflict… And here [in New Zealand], of course, the law says they can leave home when they’re 16. Asian culture, no. So, again, if you hit me, I’m going to go out of this house. And we all know that a lot of Asian students are not independent when they’re 16, so you can imagine the consequences that’s going to happen if they leave home at such a young age without much support and supervision, simply because our culture’s very different”. (Police)

A few felt that there is a lack of intention or willingness to integrate by some migrants and refugees who ‘cling’ to their own culture and language. This results in a lack of commitment to New Zealand and hinders settlement. For instance:

“Migrant kids also need to learn they need to mix with New Zealand communities”. (Multicultural Services)

“The community who are not sincere towards commitments would be less likely to get our support as they don’t turn up in time.” (IT Training)

Insufficient active migrant and refugee community groups and the limited capacity of such groups to help themselves were also identified as barriers. One example cited by a participant was:

“It took 12 months for a community group to put in one funding application for transport…They need active community leaders who are really pushing, for example, the Bangladeshi community is more active…” (IT Training)

Financial obligations of some migrants to family in their home countries put a strain on their resources and impede settlement:
“There are people who need to support families back in their home country, so they struggle financially and don’t have the resources to settle well”. (Migrant Services)

5.2 BARRIERS/ISSUES FOR REFUGEE YOUTH:

The face to face interviewees were asked whether barriers for refugee youth are the same or different from those of migrant youth. These key informants were unanimous in their belief that refugee youth experienced all the same barriers that migrant youth experienced, but also had greater challenges with education and language, and were more vulnerable due to pre-migration trauma that many have experienced. They stated that many had missed out on schooling and had lived in refugee camps, so had more “baggage”; consequently, they struggled with school and experienced difficulty with employment to a greater extent, as reflected in the following comment:

“They have missed out on schooling, lived in refugee camps and have more baggage, so they struggle with school and employment to a greater extent”. (Education)

Many suggested that refugees also experienced more trauma such as isolation, stress, frustration and anxiety in New Zealand than migrants because most of them are physically different, especially Africans and Southeast Asians:

“Refugees tend to experience more isolation than migrants…The more different that you are, the more difficult it is for you to be accepted and have a sense of support”. (Ethnic Representative)

“Skin colour and the way of dressing can make some people more vulnerable to abuse and discrimination which leads to frustration and other negative feelings…” (Human Rights)

Participants felt this was exacerbated by pre-migration trauma; hence, refugee youth were more susceptible to mental health issues such as depression which impacts negatively on their ability to settle well:

“They have possible trauma and may have been in a refugee camp for a long time…Somalian refugees in Hamilton have not settled well despite having a lot of extra support…” (Migrant Services)

“Previous trauma disposes them to depression or anxiety problems. Poverty, isolation, fear of doing the wrong thing, not knowing the social norms compounds this”. (Academic)

Most participants recognised that depression can lead to a downward spiral characterised by alcohol and drug abuse and violent reactions, which many had observed in refugee youth. This is reflected in the following statement:

“They are depressed so they indulge in drugs, alcohol and those sorts of things…they form gangs which are their peer support groups”. (Settlement Support)

Furthermore, participants acknowledged that this was aggravated by having limited resources including money, lack of institutional understanding of their needs, the
dependency cycle created by some agencies (becoming reliant on help), and loss of family:

“…they make communities dependent on the state and unable to fend for themselves. This leads to depression and all kinds of problems”. (Ethnic Representative)

“Refugees may have been through traumatic experiences and have issues around a sense of loss and grief”. (Education)

5.3 EXPERIENCES OF VISIBLE ETHNIC MINORITY MIGRANT AND REFUGEE YOUTH:

Visible ethnic minority migrants and refugees were defined to participants as those migrants and refugees who are recognisably different, that is physically or by dress, and who belong to ethnic groups other than New Zealand European.

All of the face to face interviewees, except one, agreed that visible ethnic minority migrants and refugees experience difficulties and are disadvantaged more as they experience racism and discrimination based on physical appearance. They suggested these migrants and refugees do not get jobs easily and need to work harder and go further than others to prove themselves to their hosts (New Zealand born Europeans), hence life is more difficult for them:

“African refugees, women in particular, because of their appearance have trouble with employment…and the Muslim community because of their outlook and appearance…” (Ethnic Advisor)

“There is definitely a difference between the experiences of visible and invisible migrants and refugees – invisible ones are accepted more easily, especially if they speak English. Invisible ones without English encounter problems after initial acceptance. When you’re visible and don’t speak English, the problems are compounded”. (Youth Support)

5.4 EXPERIENCES OF INVISIBLE OR LESS VISIBLE MIGRANT AND REFUGEE YOUTH:

Invisible migrants and refugees were defined as those who are physically the same as New Zealand born Europeans and are therefore not recognisable as migrants and refugees.

All face to face interviewees (except one) believed that invisible or less visible migrant and refugee youth “have it easier”, as attitudes towards them are totally different. They are accepted and find employment more easily, but they still need help with practical information to settle successfully:

“Invisible migrants and refugees find it easier to integrate and get jobs etc. as they look similar to the Kiwis [New Zealand born Europeans]. However, even they report barriers. Those who are different have more barriers”. (Refugee Services)
“People open up to invisible migrants and are much more accepting of them. Physical difference creates a problem. I think there needs to be an attitude shift in the community”. (Youth Transition Services)

A few from this sample who were from both settled and emerging migrant and refugee centres reported that some European migrants do not want to identify with, and separate themselves from, non-European migrants and refugees:

“Europeans don’t want to distinguish themselves as migrants. I mean why would they go to a discussion with others who are different from themselves?” (Community Services)

These participants also said that there is sometimes conflict with white South Africans “who expect a lot and think they are always right because they come from that background” (City council), and “who find it very hard to accept the equality of ethnic groups. This can cause tension in schools”. (Library)

5.5 EXPERIENCES OF ENGLISH AND NON-ENGLISH SPEAKING MIGRANT AND REFUGEE YOUTH:

Almost the entire face to face interview group (89%) identified language as a significant problem for non-English speaking youth, and stated that those who speak English and/or are from an English cultural background find it easier to settle in and are accepted more:

“If you have an English accent, you are treated well over the phone, but when they see you and find you are different, then you are treated not so well. It’s the same with names – if you have an English or western name, your applications proceed further, but when they see you in an interview and find you are not English, it stops there”. (Education)

“If your background is English, there is an acceptance. However, being called a POM is derogatory and offensive…perhaps they don’t mean it that way, but for me it is”. (Youth Services)

5.6 KEY INFORMANTS VIEWS ON YOUTH RESPONSES TO BARRIERS:

According to participants, many youth from migrant and refugee backgrounds, for example East European, Latin American, African and Asian communities, employ dysfunctional coping strategies to cope with barriers to settlement and social inclusion.

A third of the participants (33%) indicated that they respond to these barriers by withdrawing from the larger society. Respondents indicated that this is a result of loss of status, embarrassment, and negative views of New Zealanders towards them:

“Some might withdraw and congregate together (i.e. not integrate) – especially refugees if they are not getting enough support, resources.” (Migrant and Refugee Education)
One quarter of the sample suggested that youth from migrant and refugee backgrounds consequently “stick together” in their own ethnic groups, creating *ethnic enclaves* which can develop into ‘gangs’:

> “Youth find they are not welcomed and valued, they find people who are aggressive, and what they do is they team up, they build alliances with a solidarity group to combat that. And obviously, that triggers more racism. Sometimes they are physically attacked and they are outnumbered, so they build gangs to defend themselves”. (Education)

Many face to face interviewees suggested that some youth become *angry, violent and aggressive, and become involved in crime and other problem behaviours* such as “gambling and dangerous driving” (Health Professional). Some smaller refugee communities in Auckland and Hamilton were cited as examples by some participants in these regions:

> “Some develop a lot of anger and feel that they don’t owe anything to this society due to the way they’ve been treated and then stop trying to get employment etc. Some respond negatively - e.g. involvement in crime, gangs, drugs, dropping out of school”. (ESOL)

> “A lot of them find they get into trouble with the police and the law, because they just want to make friends with the local youth and follow what they do just to become accepted into another culture”. (City Council)

> “If they don’t have English proficiency, they find it hard to find jobs and feel excluded. This leads to them forming gangs in which they feel included. When they feel disenfranchised, they sometimes turn to crime and get into trouble with the police”. (Youth Support)

These participants also suggested that some youth take to *drug and alcohol abuse*:

> “… leads them to gangs and drugs and alcohol and crime…” (Refugee Education)

Several participants stated that youth from migrant and refugee backgrounds feel *victimised and frustrated*, and a few suggested that *some youth lose hope and power and give up* (some leave home):

> “I’ve seen people pack up and leave, and I’ve seen it manifest in violence”. (Settlement Support)

> “…you will be frustrated, you might give up and go home”. (Settlement Support)

Some suggested that youth experience feelings of *dislocation, unhappiness, rejection, isolation, and homesickness*:

> “We have quite a number of new migrants who come to us because they feel isolated and they feel that they’re oddities, people stare at them in schools that are primarily Pakeha [New Zealand European] or Pacific Island”. (Ethnic Advisor)
“It’s the loneliness, especially of ethnic minority groups, and not having faces that they can identify with”. (City Council)

Some respondents noticed youth experience identity conflict due to peer pressure to assimilate:

“…migrants/refugees try ‘too hard’ to fit in”. (Mental Health Services)

“For youth there’s a culture difference, there’s a struggle to understand your own culture and the culture at home and of New Zealand, and so there’s a growing gap for our young migrants, trying to keep up with the youth culture and the culture of New Zealand and the culture that they come from. For us, we sometimes alienate ourselves from our culture because we don’t know which culture to belong to”. (Youth Support)

“Some African youth are trying to cope with non-acceptance by finding a new identity for themselves. They are no longer identifying with their own culture…” (Community Representative)

Some participants reported that some youth have mental health issues, such as stress, anxiety, panic attacks and depression due to feelings of exclusion and lack of support:

“…believing that you are to blame for whatever goes wrong…anger, opting out. This leads to depression, men lose status in the family, feel rejected”. (Settlement Support)

In relation to this, a participant from Nelson made this comment about refugees there who feel that they may have more support in Auckland where there are larger numbers of refugees:

“Some, especially refugees, suffer depression which leads them to alcoholism and drugs which sends them into a downward spiral and they run away to Auckland”. (ESOL)

A few respondents suggested that some pretend nothing is wrong, especially refugees who feel very lucky to be here, and therefore try very hard ‘to not rock the boat’:

“You first pretend you don’t see it, but it takes your innocence away…People put on a front – I’m ethnic minority, but I’m not. They whiten up, if you like, and say I don’t experience these things that these poor brown people do”. (Ethnic Advisor)

Many participants also reported that some youth achieve poorly at school (report lack of concentration/motivation) or avoid school because they feel unwelcome and excluded:

“We have lost a generation of young people…the school system is failing them…so they join gangs, indulge in drugs, alcohol and have identity confusion”. (Social Development)

A few participants also reported suicidal behaviour in a few youth as illustrated by these participants:
“They are having to prove themselves to their hosts, which is putting pressure on young people many of whom are becoming suicidal, resorting to the hip-hop culture and forming gangs etc. Even those who do not wish to follow this path are forced to do it by their peers”. (Ethnic Representative)

“A young Filipino boy who was in a mixed family with a Pakeha (New Zealand European) stepfather and was confused about his culture and who he was, took to drugs and alcohol and became suicidal…” (Settlement Support)

A small group of participants reported that some youth find positive ways of coping, which include making an effort to understand cultural differences, being conscious and ‘tolerant’ of differences, trying to help themselves, and standing up for their own culture:

“I’m really speculating, I don’t know. But my observation of what I see is that, you know, youth are very innovative and they’re creative, and they look for ways to overcome it [barriers and issues]. They have lots of networks usually within, you know, between youth and they look… if one person knows a place that they can go to get that kind of help or whatever, then that kind of information is disseminated within their own network. So I think youth seek to empower themselves, if you like, or seek their own options and initiatives”. (Ethnic Advisor)

5.7 PARTICIPANT SUGGESTIONS FOR ADDRESSING BARRIERS:

The following suggestions from respondents for addressing the barriers presented above are listed in order of priority:

5.7.1 Provide more support:
Almost three quarters of the sample (72%) considered providing more educational, social, and psychological support the best suggestion for addressing the barriers experienced by youth from migrant and refugee backgrounds. They perceived this support to be of a psychological and emotional nature and different from services. This included (in order of priority):

- Educational: Providing mentoring/support groups/pastoral care at school and in the community (tailored to individual needs)
- Social: Engaging with youth and giving them a voice, e.g. form youth groups
- Social: Reaching both parents and children/involving parents through holistic services through e.g. a one stop shop in the community that brings all services for youth and parents together, or school activities that involve parents of youth from migrant and refugee backgrounds
- Psychological: Building self-esteem and confidence by valuing their culture
- Social: Empowering ethnic minority communities to help themselves
- Psychological: Developing a strong sense of cultural identity
- Psychological: Increasing their sense of inclusiveness, attachment and belonging
- Educational: Encouraging schools and tertiary institutions to work together
- Social: Having community liaison people to reach communities to provide support with adjustment/acculturation
- Social: Adopting a human rights approach to migrant and refugee issues
- Social: Protecting migrants from exploitation
• Psychological: Giving people (especially refugees) time to themselves for a while to get over their trauma before trying to get them to learn about New Zealand:

“Sometimes interventions try to go in too early when people just need a quiet little hole to sit in”. (Youth Development)

5.7.2 Provide appropriate and accessible services:
Two thirds (62%) of respondents felt that providing appropriate and accessible services is crucial to successful settlement. To do this, they suggest (in order of priority):

• Provide information for migrants in ethnic languages, before they arrive in New Zealand
• A one stop shop that provides all services when they arrive in New Zealand is desirable
• Provide youth appropriate services such as more youth centres (safe places to meet), after school programmes for youth, apprenticeships for youth, and services and programmes (especially for older youth) that are run by youth from migrant and refugee communities. Programmes need to be individually tailored:

“I think again we need to make sure that we know what their needs are. I think that it’s really, really important because often times we make assumptions and say this is what they need and this is what we need to provide for them – and it is really not known what the real needs are and how to deal with it”. (Education)

• Provide English training to all migrants and refugees, free of charge
• Provide appropriate education and training for youth so that they can find paid employment:

“Identify their skills and train them to use them, and employ them rather than use them as volunteers. They’re being used – pay them for their work – include them in the workforce”. (Youth Support)

• Provide day care services to mothers
• Ensure compulsory education for refugee youth (young adults without education)
• Educate parents on how to cope with children in their new environment:

“They [migrant and refugee youth] adapt more quickly, which means that they’re exposed to bad things more quickly, and they’re experiencing them before the rest of the people in their community are, and the rest of the people in their community are trying to protect them from bad stuff. But when young people are immersed more quickly into a community, they will experience things quicker, and the people in their communities aren’t necessarily ‘up to the play’ on what those things are or how to handle them”. (Youth Services)

• Provide culturally appropriate and accessible services to all migrants and refugees. Consult/work with communities on how to make services more appropriate to their cultural needs
• Provide transition services which provide orientation for migrants and refugees and their youth, e.g. introduction to New Zealand culture
• Provide cultural competence training for staff who are not from migrant and refugee communities. This is needed to avoid miscommunication:

“A family was given medicines, but were later found to have put them aside and not used them. The field workers didn’t know that they should have told them what they were and how to use them”. (Community Services)

• Build capacity of existing service providers to deal with migrant and refugee youth issues

5.7.3 Facilitate interaction and integration:
Over half the sample (56%) suggested facilitating interaction between migrants, refugees and hosts and integration of migrants and refugees. This should be undertaken by central and local government, schools, and the media (e.g. host role models, platforms for dialogue). Their suggestions included the following in order of priority:

• Schools and society must embrace/celebrate cultural difference, educate children about diversity and promote understanding

“Education is the key here. We know that schools are probably the best place for integration to take effect or hold as it is the place where they can experience friendship or no friendship, or welcome or no welcome and a sense of belonging”. (Migrant and Refugee Education)

• Ensure positive media portrayals of migrants

• Schools must initiate integration (e.g. mixed learning groups)

• Schools must take bullying seriously and acknowledge the existence of ethnic intimidation

• Learn from international models – one participant suggested that the Canadian model is good, but others have failed (no references provided)

• Attempt to integrate families by having two to three in one location and not putting all of them in one street

• Government should provide avenues to show that cultures are welcome and promote a sense of belonging

“We need some leading public figures such as the mayor, church leaders, school principals, to get the host community to ‘buy in’ to refugees and migrants being a positive thing”. (Housing New Zealand)

“We need to have conversations – dialogue – about the basic things - social conversations in a safe environment”. (F31)

• “Recognise the browning of the New Zealand society”/multiculturalism

• Be proactive as opposed to reactive

• Acknowledge problems so that they can be addressed

5.7.4 Educate Hosts:
Almost half the participants (41%) suggested that the host population needs to be educated about migrants and refugees and their contributions to the New Zealand society to create trust, empathy and understanding:
“In schools kids need to be made to realise that this is their world. It isn’t going to be the white Pakeha [New Zealand European] world of the fifties and sixties, and why it’s interesting, and what opportunities it gives them… all the positives… rewrite the story for them”. (Family and Community Services)

“We say we celebrate diversity, but we are afraid of immigrants taking over. We are resistant to change and the implications for them (for hosts). We need to see the contributions of migrants and that they are actually increasing the pie rather than taking away a huge slice”. (Ethnic Advisor)

5.7.5 Provide more resources and ensure that they are utilised appropriately:
One third (30%) of the cohort suggested that the provision of more resources, and more importantly, ensuring that they are utilised appropriately was necessary for successful settlement. This includes (in order of priority):

- Provide more resources, especially for youth from refugee communities and particularly in the emerging centres of Palmerston North and Nelson. However, more resources are still required in the established centres of Auckland, Hamilton, Wellington and Christchurch. “Resources” usually referred to money to provide other resources such as facilities, services, programmes (listed above) and additional resources such as ethnic food, clothing, computers and other necessities.

- Utilise resources (money) better to get value for money by ensuring better coordination/collaboration between agencies and accessibility of services, e.g. some non-governmental agencies “try to own a project or community” and do not work with other agencies causing duplication and a waste of resources (no specific examples provided):

  “Agencies need to work together and not try to own a project or community. We have to make this thinking mainstream rather than compartmentalising things – it needs to be integrated into government services”. (Community Services)

- Provide administration help with funding applications to communities
- Provide resources for refugee youth to communicate with family left behind in the country of origin
- Be strategic in allocating funding to competing communities. For this there needs to be better coordination between policy and funding systems and those working with communities, for example.

5.7.6 Ensure appropriate employment:
A quarter of the participant sample (25%) suggested that migrants and refugees (especially youth) need to be employed appropriately to settle successfully. To achieve this they suggest the following is required (in order of priority):

- Provide appropriate job training and employment
- Employ more migrants and refugees at management and policy level.

5.7.7 Suggestions for migrants and refugees:
About one fifth of the sample (18%) suggested that migrants and refugees need to play a part in ensuring their own successful settlement. They need to:

- Learn about New Zealand society
- Form support networks
- Resolve conflict around leadership within communities
• Educate themselves (through night courses for those who work) to ensure appropriate entry levels for youth.

5.8 BARRIERS THAT PARTICIPANTS CONSIDER TO BE MODIFIABLE:

The face to face interview sample was asked if any of the barriers listed above were modifiable, and for whom. The following two barriers were considered to be modifiable:

1. Resources: All participants felt that the allocation of resources, which usually referred to money, for all migrants and refugees can be easily improved and that this can be done soon, if not immediately. This would also enable migrants and refugees to facilitate their own settlement.

2. Host attitudes: Over half the sample (58%) felt that host attitudes towards migrants and refugees can be changed over time. They suggested that this needs to start from the top with policy about initiatives that promote acceptance and integration, for example, compulsory citizenship courses at school for youth, and policies for employers that ensure equal employment opportunities for migrants and refugees.

This is reflected in the following comment:

“Attitudes can be changed. Barriers are unintentional – there is good intention on the part of many. Given time, resources and education, and facilitating the relationship between hosts and migrants, removing stereotypes and assumptions, they can change”. (Ethnic Representative)

5.9 SUMMARY

Respondents identified the major barriers to the successful settlement and social inclusion of youth from migrant and refugee backgrounds as: negative host attitudes for example, closed-mindedness and inflexibility, apathy and unwillingness to integrate with migrants and refugees, lack of cultural sensitivity, negative media portrayal of migrants and refugees; inadequate housing and ethnic residential areas; unemployment and underemployment; pressure from hosts to conform to New Zealand culture; conflict experienced by youth such as inter-ethnic, intergenerational, cultural and identity conflict; lack of support including funding and other resources such as services and information; lack of interagency collaboration; lack of proficiency in English; skills, literacy and educational inadequacies including lack of recognition of qualifications; poor mental health of migrants and especially refugees; lack of migrant and refugee willingness to integrate, and limited capacity/capability of some migrants and refugees.
6. CHAPTER SIX: FACILITATORS OF SETTLEMENT AND SOCIAL INCLUSION

This chapter presents the factors that were identified by participants in all six centres as facilitators of successful settlement and social inclusion of youth from migrant and refugee backgrounds. These variables are divided into environmental factors, institutional factors and personal factors. They are summarised in table 4 below and discussed thereafter.

<table>
<thead>
<tr>
<th>Environmental Factors</th>
<th>Institutional Factors</th>
<th>Personal Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social environment</strong>:</td>
<td><strong>Responsive, appropriate and accessible support services and programmes</strong></td>
<td><strong>Literacy</strong>:</td>
</tr>
<tr>
<td>Social support</td>
<td>Adequate resources</td>
<td>• English language competence</td>
</tr>
<tr>
<td>Environment conducive to interaction and integration</td>
<td>Information</td>
<td>• Education</td>
</tr>
<tr>
<td>Basic amenities and services which are responsive, appropriate and accessible</td>
<td>Culturally competent and ethnically diverse staff</td>
<td>Demographic variables:</td>
</tr>
<tr>
<td>Sufficient resources</td>
<td>Positive media</td>
<td>• Age</td>
</tr>
<tr>
<td>Appropriate employment</td>
<td>Positive community, school and government responses</td>
<td>• Gender</td>
</tr>
<tr>
<td>Conducive residential environments</td>
<td>Interagency collaboration</td>
<td>• Similarity to hosts</td>
</tr>
<tr>
<td><strong>Host attitudes and behaviours</strong>:</td>
<td><strong>Empowerment of and legitimacy to the ethnic voice</strong></td>
<td><strong>Personal experiences, feelings and perceptions</strong>:</td>
</tr>
<tr>
<td>Being accepted and valued</td>
<td></td>
<td>• Supportive family</td>
</tr>
<tr>
<td>Educated and informed hosts</td>
<td></td>
<td>• Positive orientation to acculturation</td>
</tr>
<tr>
<td><strong>Literacy</strong>:</td>
<td></td>
<td>• Sense of belonging</td>
</tr>
<tr>
<td><strong>Demographic variables</strong>:</td>
<td></td>
<td>• Feeling of satisfaction and of achievement</td>
</tr>
<tr>
<td><strong>Personal experiences, feelings and perceptions</strong>:</td>
<td></td>
<td>• Exposure to New Zealanders and their culture</td>
</tr>
<tr>
<td><strong>Personal characteristics</strong>:</td>
<td></td>
<td>• Positive experiences with hosts</td>
</tr>
<tr>
<td><strong>Resilience</strong></td>
<td></td>
<td>• Ability to cut ties with the past</td>
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<tr>
<td><strong>Good coping strategies</strong></td>
<td></td>
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<tr>
<td><strong>Understanding of one’s own culture</strong></td>
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<tr>
<td><strong>Religion</strong></td>
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</tbody>
</table>

6.1 ENVIRONMENTAL FACTORS:

6.1.1 Social environment:

*Social support* was identified by over two thirds of respondents (68%) as the primary facilitator of successful settlement and social inclusion of migrant and refugee youth. Such support included (in order of priority) support from other migrants (especially youth) of own culture, social connections (networks), support structures in host community for migrants and refugees (having people to talk to/ask questions of/listen to/understand, such as mentors and good role models), supportive schools and communities that are culturally aware, policies that facilitate integration (e.g. policies for equal employment, empowerment/involvement of families [not relying on children as go betweens], a space for refugee youth run by refugee youth, and involvement of youth in programme development). One respondent suggested:
“I think having, for example, like a mentor person. You know, to sort of be the guide, sort of, look out for them makes a huge difference. For example, being a refugee I had a, I think they would be called RTLBs [Resource Teachers of Learning and Behaviour?] these days, and that made a huge influence, just to have that person, sort of, support me in my early days, and really helping to assist with the language development and learning development, and then exposing me to a number of things, such as taking me to see the fire engine. You know, the fire department, and all these little things which to this day I remember… When you have a secure hand you can, sort of, hold on to, to introduce you to the host culture, it can make such a big difference”. (Health)

This was followed by an environment conducive to interaction and integration, which was cited by over one quarter of the sample (28%) as a facilitator of settlement and social inclusion. This included youth involvement in society and mixing with youth of different ethnicities and making friends, having strong bonds and trust between own culture/family and host community, participation in sport, and opportunities to interact with hosts:

“Enabling young people to pursue their talents puts them in touch with their host community and helps with acceptance. If you’re involved with your football team and have talents, then you’re judged by your ability and not by your ethnicity”. (Settlement Support)

“In New Zealand, if you can make it in sport you’re automatically a hero with your peers”. (School)

The provision of basic amenities and services which are responsive, appropriate and accessible, such as housing, healthcare and education/training, and sufficient resources to provide these was considered an important facilitator by over one quarter of respondents (27%). This was followed by appropriate employment.

“They need responsive and appropriate services, you know, being able to access language schools, healthcare, employment and training which is accepting of your culture, etc.” (Education)

Some considered conducive residential environments in which migrants and refugees are integrated into more affluent areas with quality housing as equally important, as well as ethnic residential areas which could provide much needed social support. There was, however, some ambivalence about the value of this:

“There are areas taken over by some groups, like “Asianside” a nickname given to Avonside (affluent area) – it is great for social support and retaining your own language and culture and the way that you bring up kids or whatever, …and you do know your neighbours, but then again do you ever feel at home when you move outside of your neighbourhood? Even second and third generations don’t integrate under these circumstances”. (Settlement Support)

6.1.2 Host attitudes and behaviours:
Over two thirds of key informants (68%) stated that acceptance by the host society and peer group was crucial to settlement and social inclusion. For them, the concept of acceptance includes: positive, supportive and non-racist attitudes that are enabling
for migrant and refugee youth as being valued and accepted empowers youth; acknowledgment and respect of migrants and refugees and their culture; not requiring people to assimilate to fit in, and celebration and embracing of ethnic and cultural diversity. As respondents said:

“Accept the differences and respect them. To me, I get the sense that…I don’t know if the society is mature enough to do that…it almost needs to grow past biculturalism before it can do that”. (Youth Employment)

“Hamilton Girls High School allows students to wear long skirts and traditional headdress - but the skirt must be grey, and the headdress must be grey, black or white so as to be in line with the uniform”. (ESOL)

Half the group (50%) suggested that educated and informed hosts, who know about migrant and refugee culture, have a willingness to learn about them and to compromise and acculturate with migrants and refugees, to include and communicate with them, and who have empathy for them (not judgmental), are important for successful settlement and social inclusion. This is reflected in the following statements:

“Acculturation is a two way process - let’s learn about it, and break down the barriers”. (Ethnic Support)

“We need empathy. We are complacent and don’t know what goes on in the world. We need to be more open and accepting”. (Youth Transition Service)

“I was talking recently to a lady who works with, I think it’s RMS or something, and they’d had a new family come into New Zealand, and I think they were from Afghanistan or something like that, and they’d given them a table to put in their house… for RMS, they feel like ‘oh right, we need to give them, you know, tables and chairs and beds’ you know, but they don’t need that. They’d much rather have food you know, rather than a table in their house. It’s just taking up space because they usually sit on the floor, anyway. Small things like that, you know, to be able to educate other people on how things work in the rest of the world. I think that’s important”. (Ethnic Representative)

Examples of such attitudes and behaviour noted by participants were: the police having knowledge about migrant and refugee youth so they understand their attitudes and behaviours (Youth Worker), and the legal system accommodating the case of the Muslim woman with the burka and allowing her to provide evidence in a closed court so that she could reveal her face to a select few (Ethnic Advisor).

The following statement illustrates what impact positive host attitudes have on migrants and refugees:

“I thought at one point that I have to change everything, and to forget my culture and my language. This was my idea when I came in New Zealand and actually, I was so much encouraged by colleagues at work, by attitudes and so on, that I do feel more Romanian here in New Zealand than in my home country”. (Health Services)
6.2 INSTITUTIONAL FACTORS:

Two thirds of participants (66%), who came from all six regions, identified the most important institutional factor impacting on settlement and social inclusion as being responsive, appropriate (i.e. culturally and youth sensitive) and accessible support services and programmes. Their examples include settlement programmes, capacity building for communities, mentoring (at school and work), childcare and technology:

“…special classes or tuition to help them to speak better when they arrive and assessing them well so that they are not just lumped in a class with special needs – that creates more discrimination”. (Youth Health)

Over one third of the responses (37%) indicated that more and adequate resources, such as money, time and personnel would assist agencies to provide better services for youth from migrant and refugee communities:

“If services aren’t resourced adequately it’s hard for staff to take out time to learn about new things – if you have people coming through the door all the time, you may not have time to do things differently, or you may not have the time to go off and do some training about different cultures, and I think that is a fairly common problem. It’s about resourcing and perhaps the expectations of the organisation…” (Health)

The same number of respondents suggested that information for youth (especially refugees) about local systems, practices and customs, and easy access to these would also facilitate their settlement and social inclusion:

“One of the issues that refugee youth have identified here is the need for improved information for refugee adolescents on arrival. Not just in written form, but in a variety of forms”. (Resettlement Service)

Culturally competent and ethnically diverse staff with positive attitudes (i.e. understanding and friendly towards youth from migrant and refugee backgrounds), was cited as a significant facilitator by over one quarter of the participants (27%). A similar number (25%) identified access to employment and training for employment as a facilitator.

Some respondents suggested that positive media representations of migrants and refugees would also facilitate settlement and social inclusion, but this would need to be supported by government initiatives:

“Song and dance and a few advertisements on TV and other media is not enough. The Government has to do a lot more to educate Kiwis [European New Zealanders] about immigrants or the problems will grow”. (Police)

A few felt that positive community, school and government responses (e.g. in the case of the Kosovo and Tampa refugees), together with interagency collaboration, welcoming and safe schools, and empowerment of and giving legitimacy to the ethnic voice, would all be facilitators of the settlement and social inclusion of youth from migrant and refugee backgrounds.
6.3 PERSONAL FACTORS:

6.3.1 Literacy:  
*English language competence* was rated most highly by almost three quarters of the sample (72%) as it helps communication and understanding.  
*Being educated and valuing education* were cited as the next most significant facilitator by over one quarter of the respondents (28%).

6.3.2 Demographic variables:  
Demographic variables that participants felt facilitate the settlement and social inclusion of youth from migrant and refugee backgrounds are:  
*Age:* Several participants considered being younger as a facilitator as teenagers cope better and adapt and integrate faster, and are apparently more determined than older youth.  
*Gender:* Most participants suggested that being male favours more opportunities from many migrant and refugee families than being female. However, being female usually favours better outcomes in education and employment, perhaps due to stricter cultural rules for them.  
*Similarity to hosts:* All participants, except one, suggested that being physically and culturally similar to hosts enables acceptance and facilitates settlement and social inclusion.

6.3.3 Personal experiences, feelings and perceptions:  
The personal experiences, feelings and perceptions of migrants and refugees perceived as facilitators by over a quarter of the participants (28%) include (in order of priority) having a *supportive family*; having a *positive orientation to acculturation,* that is, an ability and desire to adapt, and the freedom to adapt in your own time (e.g. dress code):  

“It’s the space to be able to negotiate settlement on our own terms”. (Health)

Other facilitators identified by participants include: having a *sense of belonging and community,* having a *feeling of satisfaction and of achievement,* having exposure to *New Zealanders and their culture,* having *social support* from own and similar cultures; having *positive experiences with hosts,* and “*being able to cut ties with your past* so that you don’t have baggage dragging you down, such as some refugees who are traumatised” (Youth Services).

6.3.4 Personal characteristics such as resilience and coping strategies:  
Of the personal characteristics of migrant and refugee youth that facilitate settlement and social inclusion, confidence in oneself, identity and culture (feeling culturally safe and free to retain it), and high self-esteem and sense of self-worth were rated most highly by about one fifth of the sample. This was followed by adaptability, and having an open mind. Participants felt this was important for all youth of migrant and refugee backgrounds, but especially so for refugees and for the parents of youth of migrant and refugee backgrounds whose attitudes impact on the ability of youth to settle well. Being smart and assertive, and having self-responsibility and initiative were also considered important:
“Young people need to use their smarts earlier on because they are at school or at university and come into contact with the host community reasonably early on…they are forced into the community and must adapt”. (Settlement Support)

Ambition, motivation to succeed, commitment and sincerity, an outgoing personality and capacity to resolve conflict were also listed as facilitators:

“They’re here to work hard…it’s about sending money home to their families…to work and make a success of themselves”. (Youth Support)

**6.4 RESILIENCE:**

Respondents were asked whether there is evidence of resilience amongst youth from migrant and refugee backgrounds. One third of key informants (34%) believed that many migrant and refugee youth, especially refugees, have resilience which helps them through some of the adversity encountered in New Zealand. They suggested that if they did not have resilience, they would not cope at all. An example cited frequently was that of refugee youth who often come to New Zealand on their own and do not have families to support them. Apparently, some key informants felt that young people’s premigration experiences develop resilience in them, which enables them to find ways of coping on their own.

They suggested that resilience provides stability and support to youth and helps coping.

**6.5 WORLDVIEW, CULTURAL VALUES AND ATTITUDES, AND ACCULTURATION ORIENTATIONS:**

Almost half the participants (40%) rated understanding of one’s own culture, having a strong cultural base and being connected with one’s culture most highly. They felt this is important as it gives confidence to youth from migrant and refugee backgrounds to interact successfully with their hosts.

*Willingness to integrate* and learn about hosts, and having a positive outlook was rated similarly.

Having *religion*, and involvement by and influence of community elders were also considered facilitators by a few participants.

**6.6 SUMMARY**

Participants identified the following factors as the most significant facilitators of successful settlement and social inclusion of youth from migrant and refugee backgrounds: positive attitudes and acceptance from educated and informed host community; a sense of belonging for youth; social support (e.g. environment conducive to interaction and integration, conducive residential environments, culturally competent and ethnically diverse staff); sufficient funding and resources to provide amenities and services which are responsive, appropriate and accessible (e.g. information, housing, healthcare, education/training); appropriate employment;
English language proficiency and literacy; a strong cultural base and resilience for youth, and willingness of youth to integrate.
7. CHAPTER SEVEN: SERVICES FOR YOUTH FROM MIGRANT AND REFUGEE BACKGROUNDS

This chapter identifies what services exist to facilitate the settlement and social inclusion of migrant and refugee youth in the family/whānau; community, school, university, training institution or workplace, and peer group. It investigates:

- What services central and local government, NGOs and other community organisations such as religious centres, cultural groups and youth organisations provide
- What their objectives (and mission/policies if available) are in relation to settlement and social inclusion of youth from migrant and refugee backgrounds
- Who their target population is.

7.1 SERVICES PROVIDED (CATEGORIES):

Seven service categories have been identified in the services provided by 71 respondents from 25 categories of agencies (for details see chapter 3). Six of these are for migrants and refugees, and one for the host community. Table 5 (below) provides details of these seven categories of services, their objectives and target populations. Several agencies provide more than one type of service, and information on these has been provided by more than one respondent from a particular category. Figures in table 5 below represent the number of respondents rather than the number of agencies providing a service. Most agencies (except Refugee and Migrant Services) provide services for both migrants and refugees, and most provide services for the family (80%) with very few providing services only for youth (approximately 27%):

1. Service provision – all respondents
2. Youth services (included with family) – four fifths (80%)
3. Education of migrants/refugees – over two thirds (68%)
4. Social/cultural – interaction, integration – over half (54%)
5. Information provision to migrants/refugees – over half (51%)
6. Policy/advice/coordination of services/agencies – over one third (35%)
7. Education/support/information for hosts – under one fifth (17%)

Table 5: Services provided

<table>
<thead>
<tr>
<th>SERVICE CATEGORY AND FUNCTION/OBJECTIVES</th>
<th>Number of respondents providing this service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service provision:</td>
<td></td>
</tr>
<tr>
<td>Medical and counselling services/health promotion/mobile clinic/ nursing services for all migrants and refugees</td>
<td>18</td>
</tr>
<tr>
<td>Settlement programme (housing, transport - road rules etc, police, health systems) for all migrants and refugees</td>
<td>10</td>
</tr>
<tr>
<td>Connects migrants and refugees with services/funding/fundraising</td>
<td>9</td>
</tr>
<tr>
<td>Employment assistance/support / job placement programme / job experience / mentoring for all migrants and refugees</td>
<td>7</td>
</tr>
<tr>
<td>Social work/one-to-one case work for all migrants and refugees</td>
<td>6</td>
</tr>
<tr>
<td>Mentoring/supporting migrants and refugees</td>
<td>4</td>
</tr>
<tr>
<td>Dispute resolution services/advice; advocacy of human rights and encouragement of harmonious race relations for all migrants and refugees</td>
<td>4</td>
</tr>
<tr>
<td>Refugee support</td>
<td>3</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>Language line – free translation service (DIA) / telephone interpreting service for all migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Offer C.V services, internet and computer access – to help with setting up email and internet access etc at home for all migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Cultural competency/support/input/ (e.g. ethnically matched staff) for hosts, migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Alcohol/drugs services for hosts, migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Assist with accommodation for all migrants and refugees</td>
<td>2</td>
</tr>
<tr>
<td>Bilingual liaisons people - liaison officers for each district</td>
<td>2</td>
</tr>
<tr>
<td>Connects migrants and refugees with own culture / community</td>
<td>1</td>
</tr>
<tr>
<td>Youth services:</td>
<td></td>
</tr>
<tr>
<td>Youth development programmes (working on a programme for youth identity, assessing / feeding youth into programmes) – all youth</td>
<td>10</td>
</tr>
<tr>
<td>Support with school/education/courses / special class for refugees</td>
<td>7</td>
</tr>
<tr>
<td>Connects communities and youth – provide social opportunities – all youth</td>
<td>6</td>
</tr>
<tr>
<td>Youth forum / reference group – all youth</td>
<td>6</td>
</tr>
<tr>
<td>Mentoring youth – all youth</td>
<td>5</td>
</tr>
<tr>
<td>Provide a welcoming and safe place for youth / students/ recreation/drop in centre – all youth (mainly migrants and refugees)</td>
<td>5</td>
</tr>
<tr>
<td>Homework centre – all youth</td>
<td>5</td>
</tr>
<tr>
<td>Library services in various languages e.g. books, story time in Mandarin and Afrikaans – mainly migrants and refugees</td>
<td>4</td>
</tr>
<tr>
<td>Contracting services for youth to community groups and Non-Governmental Organisations for providing appropriate services for youth/facilitate this – all youth</td>
<td>2</td>
</tr>
<tr>
<td>Youth council/ youth work (encouraging cultural diversity) – all youth</td>
<td>2</td>
</tr>
<tr>
<td>Youth service funding (Project settling in) – migrants and refugees</td>
<td>2</td>
</tr>
<tr>
<td>Youth radio station - 'by youth for youth' – all youth</td>
<td>1</td>
</tr>
<tr>
<td>Interact with migrant and refugee youth to change their perception of the police</td>
<td>1</td>
</tr>
<tr>
<td>Childcare services / pre-school care - all</td>
<td>1</td>
</tr>
<tr>
<td>Education of migrants and refugees:</td>
<td></td>
</tr>
<tr>
<td>ESOL assessment and access and teaching (only few in country)</td>
<td>10</td>
</tr>
<tr>
<td>Literacy programmes/resources</td>
<td>9</td>
</tr>
<tr>
<td>Capacity building of ethnic communities / empowering (e.g. Somali)</td>
<td>8</td>
</tr>
<tr>
<td>Pre-employment training</td>
<td>8</td>
</tr>
<tr>
<td>Life skills programmes (incl. IT training, computers &amp; CV writing)</td>
<td>4</td>
</tr>
<tr>
<td>Education support/ individual learning plans</td>
<td>2</td>
</tr>
<tr>
<td>Migrant and refugee education coordination (MOE) to provide culturally appropriate services</td>
<td>2</td>
</tr>
<tr>
<td>Resource development (for mental health promotion, religious handbook)</td>
<td>2</td>
</tr>
<tr>
<td>Educating youth about human rights, identity, belonging, inclusiveness</td>
<td>2</td>
</tr>
<tr>
<td>Specialist programme for people with professional background</td>
<td>1</td>
</tr>
<tr>
<td>Social/cultural – interaction, integration:</td>
<td></td>
</tr>
<tr>
<td>Inter-communal interaction: building bridges across ethnic communities and workplaces/schools, host communities, etc. (Ethnic Voice, Ministry of Education, multicultural events) – hosts, migrants and refugees</td>
<td>22</td>
</tr>
<tr>
<td>Intra-communal interaction: work with ethic communities and their leaders – dialogues etc. – migrants and refugees</td>
<td>7</td>
</tr>
<tr>
<td>Community centres – social and cultural (e.g. moon sightings) services for migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Parenting programmes – migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>Organising and participating in activities in community/social gatherings – migrants and refugees</td>
<td>3</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

**Information provision to migrants and refugees:**

| Provision of information to migrants and refugees / multilingual information services | 22 |
| Ethnic workshops for ideas and issues | 8 |
| Infoline - legal advice/education/assistance | 4 |
| Showing migrants/refugees around local area | 2 |

**Policy/advice/coordination of services/agencies:**

| Advocacy /sit in the Settlement Support Advisory Board | 8 |
| Provide policy advice to the government | 4 |
| Research | 4 |
| Trying to bring together and work with other agencies | 3 |
| Trying to be a catalyst for change and ideas/profiling “best practice” | 2 |
| Inform relevant agencies of gaps / needs | 2 |
| In charge of recruiting Asian police officers | 1 |
| Established an ethnic strategy | 1 |

**Education/support/information for hosts:**

| Training employers and employees in cross-cultural communication – to promote mutual understanding | 5 |
| Provision of information on cultural diversity (awareness) to hosts | 4 |
| Advice and training to the police and other agencies on ethnic issues and how to deal with them | 2 |
| Follow-up support for employers of migrants and refugees | 1 |

### 7.2 DISSEMINATION OF INFORMATION ABOUT PROGRAMMES:

Most agencies disseminated information about their programmes by _word of mouth_ and their _networks_. This was followed by _advertisements_ in different languages, at airports, in newspapers and _websites, brochures and leaflets_, and communication with _community centres and leaders_. Some worked with _other agencies_, for example, Citizens Advice Bureau, libraries, city councils, schools, cultural and religious organisations, student associations, and sports clubs. A few produced _newsletters_ and used the _media_ such as television and radio, and a few held _youth forums_.

### 7.3 ACCESSIBILITY OF PROGRAMMES AND SERVICES:

When asked if anything was done to ensure programmes and services were accessible, most respondents revealed that nothing in particular was done to ensure this, and that their programmes and services were perhaps not easily accessible to most youth from migrant and refugee backgrounds (especially refugees) in terms of cost of courses. They suggested that financial help, especially to refugees, would make services more accessible, or programmes that presently have a cost could be free of charge. Some suggested that if information on programmes and services was provided in the languages of migrants and refugees (refugees in particular), they may be accessed more by these youth who may be unaware of programmes and services. There appeared to be a lot of uncertainty about this amongst respondents.
7.4 SERVICE USERS:

According to those interviewed, just over half of the agencies involved in this study (56%) cater for both migrants and refugees and see all ethnic groups. Generally, youth and employment related organisations see all ethnic groups including European New Zealanders. Only a few organisations such as the Refugee and Migrant Services (RMS) provide services only for refugees, (that is under one fifth of those interviewed). Only two agencies reported providing services only for migrants.

7.4.1 Services that are specifically for refugee youth:
The large majority of respondents (83%) report that their agencies do not provide services specifically for refugee youth. Agencies catering for refugees appear to provide services for refugee families and not specifically for youth.

Respondents suggested that most agencies, including the Department of Labour, do not cater specifically for youth, including those from migrant and refugee backgrounds. However, they are now building knowledge in this field as they recognise that there is a need to understand youth issues.

If any services are offered for youth from refugee (and migrant) backgrounds, they are mainly ESOL and homework programmes at school. Participants from schools state that they do not have separate activities for these youth as they are “trying to integrate them into the community”. They are of the view that separate activities will encourage segregation rather than integration.

7.5 NATIONALITIES AND ETHNICITIES SEEN MOST:

Data on nationalities was not clear. Many interviewees appeared to be uncertain about the nationalities that were seen most often.

The migrants and refugees seen by services include a range of nationalities, from those of European ethnicity, such as British, Dutch, South Africans, Astonians, Latvians, Russians; those of African ethnicity, such as Somali, Ethiopian, Congolese, Zimbabweans (few); those of Asian ethnicity, such as Indians, Chinese, Koreans, Japanese, Taiwanese (small numbers); South East Asians, such as Filipinos, Burmese, Chin, Cambodians, Vietnamese, Thai; as well as Latin Americans, Afghans and Khurds; and Pacific Peoples.

Interestingly, Middle Eastern ethnicities such as Iraqis and Iranians were not mentioned by those interviewed for this study, although one librarian cursorily mentioned a need for “Arab” books to be added to their stock.

The largest groups seen by participants appear to be refugees of all ethnicities.

Only small numbers of English speaking Europeans appear to use these services. Asians appear to be the smallest users of services.
7.5.1 Nationalities by centre:
According to key informants, the distributions of nationalities by centre are as follows:

**Hamilton**: mainly Somali and Chinese

**Nelson**: Burmese, Chin, Filipinos, Cambodians, Vietnamese, Thai, Samoans, a few Indians and Chinese, Astonians, Latvians, Russians, Brazilians, Japanese, Europeans from Britain, Europe, South Africa and Zimbabwe, and a few Africans

**Christchurch**: East Asians, (Chinese, Koreans, Taiwanese), small numbers of Indians, South East Asians, Filipino, Latin American, Afghans, Somalis, Khurdish, Ethiopian, Dutch, British, Pacific Peoples, Burmese, Chin

**Palmerston North**: mainly Maori and Pacific peoples, Japanese, Congolese, Korean, small numbers of Asians

**Wellington**: Africans (Somali, Ethiopian), Pacific Peoples, Maori, European (East and West and European New Zealanders), and small numbers of Asians

**Auckland**: All the above - refugees and migrants including Pacific Peoples

7.6 AGE GROUPS SEEN MOST:

Most respondents reported seeing all ages of migrants and refugees; in some cases, seeing the family together as a group. However, key informants said they tended to focus on adults rather than children. Young people were usually seen with their families. Some, especially those dealing with employment issues, saw mainly older youth (16-24 years) for whom they provided transition services such as training and assisted with employment placement. Respondents reported that most agencies do not work specifically with youth.

7.7 ACTIVITIES YOUNG PEOPLE ARE INVOLVED IN:

According to respondents, most of the young people who are seen by their agencies are students and unemployed, although a small number are employed. No other specific activities were mentioned.

7.8 SERVICES PROVIDED BY OTHER AGENCIES FOR MIGRANTS AND REFUGEES:

Some respondents listed the following services that they are aware of that provide services for migrant and refugee communities. This does not constitute a list of all services available in each category or city:

7.8.1 Central government:
- Ministry of Social Development – settlement initiative, refugee youth strategy (not focussed on youth)
- Department of Labour
- Ministry of Youth Development
- Work and Income New Zealand
- Ministry of Education - ESOL tutors in schools
- Police – work with ethnic communities
- Office of Ethnic Affairs
7.8.2 Local government:
- City councils (e.g. 20 agencies working together in Christchurch on a youth strategy to support youth)
- Libraries and community centres
- Multi-ethnic councils
- Youth councils
- Cultural festivals (run by councils)

7.8.3 Non-Government Organisations/Volunteer Groups:
The agencies identified by respondents in the six centres are presented in table 6 below. They do not represent all the agencies that exist in the centres, but only the ones mentioned by participants.

<table>
<thead>
<tr>
<th>Auckland</th>
<th>Hamilton</th>
<th>Palmerston North</th>
<th>Wellington</th>
<th>Christchurch</th>
<th>Nelson</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Mt. Roskill Refugee Youth Strategy</td>
<td>• Migrant assistant/support network where key agencies collaborate (positive environment)</td>
<td>• Youth one stop shop (Palmerston North)</td>
<td>• Youth Connex (Youth group)</td>
<td>• PEETO – youth group</td>
<td>• The Hub – youth hangout</td>
</tr>
<tr>
<td>• Refugee and migrant action group (Auckland)</td>
<td>• Ethnic/commuity groups</td>
<td>• Ethnic centre</td>
<td>• Evolve (Youth centre)</td>
<td>• ESOL centres</td>
<td>• Health Action for Youth</td>
</tr>
<tr>
<td>• Refugee and Migrant Services (health and wellbeing action plan for refugees)</td>
<td>• Sports Waikato</td>
<td>• Migrant and refugee resource centre</td>
<td>• Migrant centres</td>
<td>• Migrant and refugee resource centre</td>
<td>• ESOL centres</td>
</tr>
<tr>
<td>• Somali women’s group (Auckland)</td>
<td>• ESOL centres</td>
<td>• ESOL centres</td>
<td>• Migrant and refugee resource centre</td>
<td>• Ethnic/commuity groups</td>
<td>• Settling In project</td>
</tr>
<tr>
<td>• Somali Concern</td>
<td>• Migrant and refugee resource centre</td>
<td>• Homework centres</td>
<td>• Homework centres</td>
<td>• Homework centres</td>
<td>• Migrant and refugee resource centre</td>
</tr>
<tr>
<td>• Wesley community centre (Auckland)</td>
<td>• Homework centres</td>
<td>• Homework centres</td>
<td>• Homework centres</td>
<td>• Homework centres</td>
<td>(opened during time of interviews, 2007)</td>
</tr>
<tr>
<td>• Youth transition Youth Line</td>
<td>• Interpreting services</td>
<td>• PEETO – youth group</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Career services</td>
<td>• ESOL centres</td>
<td>• ESOL centres</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Ethnic centres/communit y groups</td>
<td>• Auckland Regional Migrant Services – various services e.g. Employer/employ ee evenings</td>
<td>• Auckland Regional Migrant Services</td>
<td>• Migrant and refugee resource centre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Interpreting services</td>
<td>• Onepoto Awhina (social group aimed at older relatives)</td>
<td>• Homework centres</td>
<td>• Migrant centres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• ESOL centres</td>
<td>• Citizens Advice Bureau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Auckland Regional Migrant Services</td>
<td></td>
<td></td>
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</tbody>
</table>

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7.8.4 Other agencies:
- Chamber of Commerce, and other employment services
- Outward bound leadership programme
- Church groups (e.g. Kiwi friendship society)
- University of Auckland mentoring system for Pacifika youth

7.9 SERVICES NEEDED BY MIGRANT AND REFUGEE YOUTH:

Many respondents reported that migrants and refugees (in particular) feel more services are needed for them and particularly their youth, for example, interpreters and access to computers. This was reported in all six centres. Whilst the more established centres of Auckland, Hamilton, Wellington and Christchurch apparently have more services and facilities for migrants and refugees, they are reported to be inadequate, and particularly so for youth. This is especially so in Auckland which has a different dynamic from the rest of the country with the largest proportion of migrants and refugees, and where services and facilities are apparently inadequate for the large numbers of youth from migrant and refugee backgrounds. In fact, respondents from all six centres reported that they provide very few services, if any, that focus only on youth from migrant and refugee backgrounds. Usually, services for youth cater for youth from all ethnic groups and these are utilised mainly by Pakeha (European New Zealanders) and Maori, for example, youth transition and employment services.

Some participants felt that migrants and refugees would like to run their own programmes for their own communities including their youth, hence would like to have access to capacity development programmes that will enable this, such as how to develop and run a programme, and how to find funding for programmes and services, for example.

Migrants and refugees would also like interethnic programmes that build bridges across and trust between communities, especially with host communities. An example cited was that of having dinner with a host family that has been implemented in Christchurch and appears to be promoting interethnic understanding and trust amongst those participating in the programme.

7.10 SUMMARY

Six service categories for migrants and refugees have been identified from participant responses. These include: service provision in which all respondents appear to engage; youth services which are included in family services that four fifths of respondents reportedly provide; education of migrants and refugees which is apparently undertaken by over two thirds of respondents; social/cultural services that facilitate interaction and integration which are supplied by over half the sample; information provision to migrants and refugees by over half the sample; and the development of policy, provision of advice and coordination of services and agencies
which is undertaken by over one third of respondents. Under one fifth of respondents provide education, support and information for the host community.

Most agencies disseminated information about their programmes by word of mouth and their networks. Most respondents revealed that nothing in particular was done to ensure that programmes and services were accessible. According to those interviewed, just over half of the agencies involved in this study (56%) cater for both migrants and refugees and see all ethnic groups. Approximately one quarter of respondents reported providing services only for youth. The large majority of respondents (83%) report that their agencies do not provide services specifically for refugee youth. Most respondents reported seeing all ages of migrants and refugees, and tended to focus on adults. Most of the young people who are seen are students and unemployed, although a small number are employed. Data on nationalities seen were not clear.

Participants reported that more services are needed by youth from migrant and refugee communities, such as interpreting services and access to computers, as well as capacity development programmes and interethnic programmes that bring communities together.
8 CHAPTER EIGHT: INITIATIVES THAT ARE WORKING WELL AND THOSE THAT ARE NOT WORKING SO WELL

This chapter presents what respondents were able to identify as working well and what is not working so well and for which groups in the family/whānau; community, school, university, training institution or workplace, and peer group. It provides examples and contexts where possible, and suggests criteria for successful services and programmes. These are summarised in table 7 below:

Table 7: Services that work well and not so well and criteria for successful services

<table>
<thead>
<tr>
<th>Services and initiatives that are working well</th>
<th>Services and programmes that apparently do not work well</th>
<th>Criteria for successful services</th>
</tr>
</thead>
<tbody>
<tr>
<td>• ESOL tutors in schools</td>
<td>• Services that do not recognise and cater for differences within ethnic subgroups</td>
<td>• Services and programmes that consult with and involve elders and representatives of communities</td>
</tr>
<tr>
<td>• Integrated sporting activities</td>
<td>• Services that do not include/consult/work with migrant and refugee communities</td>
<td>• Services that employ people from the same ethnic group (or similar) to that of clients</td>
</tr>
<tr>
<td>• Homework centres for youth from refugee backgrounds</td>
<td>• Services and programmes that need to be paid for by migrants and refugees</td>
<td>• Services that support youth to take care of their own needs and to be in charge of their own destinies</td>
</tr>
<tr>
<td>• Youth programmes run by ethnic communities</td>
<td>• Services and programmes that make communities dependent on the state and unable to fend for themselves</td>
<td>• Programmes that involve youth and consult them</td>
</tr>
<tr>
<td>• Mentoring at school/Buddy system</td>
<td>• Services that are conducted by those who are not committed to the welfare of youth from migrant and refugee communities</td>
<td>• Programmes that create interethnic and cross-cultural understanding</td>
</tr>
<tr>
<td>• The move towards collaboration between agencies</td>
<td>• Services that are not culturally sensitive and do not have a good understanding of the culture they are working with</td>
<td>• Programmes that are strengths based</td>
</tr>
<tr>
<td>• Careers programmes for young people</td>
<td>• Programmes that provide one to one interaction</td>
<td>• Services and programmes that use empathetic and dedicated providers</td>
</tr>
<tr>
<td>• Migrant and refugee education coordinators</td>
<td>• Programmes that create interethnic and cross-cultural understanding</td>
<td></td>
</tr>
<tr>
<td>• Cultural competence training</td>
<td>• Programmes that are strengths based</td>
<td></td>
</tr>
</tbody>
</table>

8.1 SERVICES AND INITIATIVES THAT ARE WORKING WELL:

Some interviewees reported positive feedback about services from users, but one expressed uncertainty about its veracity:

“…but we don’t know whether this is true as they won’t tell you if they’re not happy”. (Settlement Support)

Most respondents appeared to be unable to spontaneously name services and initiatives that they thought were working well and instead focussed on those that they did not perceive to be working well. They found this to be of greater significance and felt they needed to talk about these issues instead. Most of those respondents involved in the New Zealand Settlement Strategy were not able to comment as this initiative had only just started at the time of the interviews and they felt they were not in a position to make those judgments at such an early stage. Many other respondents did not have youth initiatives in place and did not deal with youth issues, so could not
comment. However, further reflection provided the following list of initiatives that may be working well:

8.1.1 ESOL tutors in schools:
Many participants reported the ESOL tutors in schools programme initiated by the Ministry of Education to be the best response to the settlement of migrant and refugee youth. These are found in all six centres and are considered to be a good model to be used by other agencies.

8.1.2 Integrated sporting activities:
A number of respondents from all six centres talked about integrated sporting activities in schools and the community that facilitate interaction between the different ethnic groups and encourage integration. They felt sport breaks down barriers and promotes focussing on talent rather than difference. This applied to both migrant and refugee youth, but seemed to include mainly boys than girls. Respondents reported that girls from visible ethnic minority migrant and refugee communities such as Asians (in particular) and Africans usually do not participate much in sport, hence may not always have access to this opportunity for interaction.

8.1.3 Homework centres for youth from refugee backgrounds:
Several participants mentioned homework centres for youth from refugee backgrounds that were being run by volunteers from the host community in all six centres. These are run after school, sometimes at school or in libraries or other community centres. They considered these to be extremely helpful and welcomed by refugee communities where parents often could not help their children with their school work. However, these are apparently run mainly at primary schools for younger children, and participants feel that they should be introduced in secondary schools that have students from refugee backgrounds who may not have such help.

8.1.4 Youth programmes run by ethnic communities:
Many respondents talked about youth programmes that are run by migrant and refugee communities for their young people in all six centres. Most felt that these have positive outcomes because they instil youth with confidence in their identities and cultures and provide them with community support. However, some were ambivalent about their value as they felt that having separate activities for ethnic youth does not encourage integration. One participant was uncertain about whether they “just provided fun or actually taught them something” (Ethnic Representative).

8.1.5 Mentoring at school/Buddy system:
Some participants felt that the buddy system employed by some primary schools in all six centres works well for migrant and refugee children. However, this seems to be done mainly at primary schools and not much at secondary schools, but they thought it could work well there too:

“…Having someone they can talk to (e.g. buddy system at some schools) to help migrant and refugee youth break out of their shell”. (Youth Law)
8.1.6 The move towards collaboration between agencies:
A few participants talked about some agencies in their regions that are recently beginning to come together to collaborate on better ways to support migrant and refugee populations and respond to their needs. Examples cited are the Christchurch initiative where 20 agencies have begun to collaborate and the Hamilton initiative where a migrant assistant support network consisting of various agencies has come together. They consider these to be good initiatives that should produce good outcomes, especially for youth:

“Hamilton has a migrant assistant support network where a number of key agencies discuss how to best support migrants and refugees – good collaboration …I see a lot of positive things happening here”. (Education)

8.1.7 Careers programmes for young people:
A few respondents mentioned careers programmes for young people from both migrant and refugee backgrounds in schools (which may occur in all six centres) that they thought are working well. These programmes are helpful because they assist youth to select long and short term goals and possible careers which some parents (especially refugees) cannot do for their children.

8.1.8 Migrant and refugee education coordinators:
A couple of respondents involved in education stated that the Ministry of Education now employs migrant and refugee education coordinators around the country who ensure that services are culturally appropriate and are responding to the needs of youth from migrant and refugee backgrounds and their families. They perceive this as a positive development which is creating a positive environment for these youth.

8.1.9 Cultural competence training:
A couple of participants from the host community who work with migrants and refugees and who had received cultural competence training, reported that they appreciated this training as it had been helpful in improving their services. They asked for more training and advice on ethnic issues and suggested that these programmes should be offered to all service providers from the host community.

8.2 SERVICES AND PROGRAMMES THAT APPARENTLY DO NOT WORK WELL:
According to respondents, the following types of services and programmes do not work well for youth from migrant and refugee backgrounds and their families anywhere in the country. They suggest that service providers from established and emerging migrant and refugee centres need to take these into account as these issues still need to be worked through (in order of priority):

8.2.1 Services that do not recognise and cater for differences within ethnic subgroups:
Several participants suggested that working with different ethnic subgroups as one homogeneous ethnic group, for example, Africans or Asians, does not work well for any ethnic group amongst both migrants and refugees as each subgroup has its own culture, identity, “affiliations and politics”. They say that this is still a problem amongst many service providers who seem to lack awareness of differences:
“It is important to work with the different African groups separately and not lump them into one group of Somalis for example. They have their own affiliations and politics and won’t always work together. This is also the case with the Burmese who have two separate groups: the Burmese and the Chin”. (Refugee Support)

8.2.2 Services that do not include/consult/work with migrant and refugee communities:
Several participants felt that the least successful services were those that do not include migrant and refugee communities in the planning of services or their provision. They felt that these communities need to be consulted and worked with to ensure that services are appropriate for their communities. If services are not culturally appropriate, communities will not participate in them.

8.2.3 Services and programmes that need to be paid for by migrants and refugees:
Many respondents felt that most refugees and many migrants will be unable to participate in services and programmes that have a cost. Refugees usually cannot afford to pay for services (such as literacy programmes and child care for example), and many of those migrants that need help (such as English language lessons and transport for example) cannot afford them.

8.2.4 Services and programmes that make communities dependent on the state and unable to fend for themselves:
Participants identified this as an issue particularly with refugee groups. Many apparently remain on benefits from the state for long periods and become dependent on them and find it difficult to fend for themselves.

8.2.5 Services that are conducted by those who are not committed to the welfare of youth from migrant and refugee communities:
Educators such as school teachers were cited as an example of service providers who simply do a job and are not really interested in the migrant and refugee youth that they teach, therefore do not provide the most appropriate service.

8.2.6 Services that are not culturally sensitive and do not have a good understanding of the culture they are working with:
Participants stated that the cultural needs of migrant and refugee ethnic groups often differ from those of European New Zealanders and this is often not taken into consideration by service providers. For example, one participant stated that experience gained from working with ethnic minority youth from migrant and refugee backgrounds suggested that

"Counselling does not work for Africans and all other ethnic minorities. This service is used most by Europeans. Pacific Islanders will only talk to Europeans about sex, but only to Pacific Islanders about family issues, and running a drama group with refugees who are mostly Muslim will not work as Muslims do not believe in performance”. (Youth worker)

A few key informants stated that some parents, especially refugees, were not happy with some of the youth programmes which they did not consider to be culturally
sensitive. Parents do not want their youth to participate in programmes that may encourage assimilation and loss of culture:

“Refugee adults are afraid of having separate programmes for their youth as they are afraid of western influences on their children. They don’t like the western role models that promote values that are unacceptable to them”. (Refugee Services)

8.3 CRITERIA FOR SUCCESSFUL SERVICES:

Respondents suggested that for services to be successful, they need to be (in order of priority):

8.3.1 Services and programmes that consult with and involve elders and representatives of communities:
Most respondents felt that if programmes for migrant and refugee communities are to be successful, their elders and representatives have to be involved in the planning process. Their experience shows that many of these communities will not allow their youth to participate in youth programmes that have been planned by European New Zealanders for example, as they fear that they will not be culturally appropriate and may encourage their youth to engage in activities that they do not approve of.

8.3.2 Services that employ people from the same ethnic group (or similar) to that of clients:
A large number of respondents say that it is important to have staff who are from the same (or similar) ethnic group to work with migrants and refugees, or at least make initial contact with them. Respondents suggest that migrants and refugees who cannot speak English well are often ashamed of their English and will not communicate with others who are different from themselves. Many also find it difficult to relate to someone who is ethnically different.

8.3.3 Services that support youth to take care of their own needs and to be in charge of their own destinies:
Several respondents stressed the importance of enabling youth, especially refugee youth, to take care of their own destinies. An example provided by some respondents is providing people with job training so that they can find jobs and determine what sort of lives they will lead, rather than depend on the state to provide support.

8.3.4 Programmes that involve youth and consult them:
These respondents also stressed the importance of having critical dialogue sessions with youth to ascertain what their needs are to ensure that services are appropriate to their needs.

8.3.5 Programmes that create interethnic and cross-cultural understanding:
Many participants felt that it is important to have programmes that create interethnic and cross-cultural understanding. Some suggested that one way of achieving this is to use narratives in cross-cultural communication in the workplace to explain why people behave in certain ways, that is, to allow people to tell their cultural stories...
(about what, how and why they do things) that will enable cross-cultural understanding.

8.3.6 Programmes that are strengths based:
Rather than focus on deficiencies, many participants suggested that programmes provided to youth from migrant and refugee backgrounds and their families, especially refugee youth, should be strengths based. An example cited by some participants is parenting programmes that utilise the skills that migrants and refugees bring with them.

8.3.7 Services and programmes that provide one to one interaction:
Some participants suggested that programmes for youth, especially refugee youth, should provide one to one interaction as many refugee youth are illiterate and have individual needs which cannot always be catered for in a group setting, for example, individual language tutoring in schools.

8.3.8 Services and programmes that use empathetic and dedicated providers:
Some respondents believe that services and programmes for youth from both migrant and refugee backgrounds can be successful only if providers are empathetic and dedicated. As discussed above (chapter 5), they suggested that some service providers work with migrants and refugees simply because it provides a job and not because they have their well-being at heart.

8.4 SUMMARY

Several programmes and initiatives that have been initiated in all six centres are reported to be working well. These include: ESOL tutors in schools; integrated sporting activities; homework centres for youth from refugee backgrounds; youth programmes run by ethnic communities; mentoring at school; the move towards collaboration between agencies; careers programmes for young people in schools; migrant and refugee education coordinators, and cultural competence training for service providers from the host community.

The types of services and programmes that reportedly do not work well include: services that do not recognise and cater for differences within ethnic subgroups; those that do not include/consult/work with migrant and refugee communities; services and programmes that need to be paid for; those that make communities dependent on the state and unable to fend for themselves; services that are conducted by those who are not committed to the welfare of youth from migrant and refugee communities, and services that are not culturally sensitive and do not have a good understanding of the culture they are working with.

Participants identified the following criteria for successful services for youth from migrant and refugee communities: services and programmes that consult with and involve elders and representatives of communities; services that employ people from the same ethnic group (or similar) to that of clients; services that support youth to take care of their own needs and to be in charge of their own destinies; programmes that involve youth and consult them; programmes that create interethnic and cross-cultural
understanding; programmes that are strengths based; services and programmes that provide one to one interaction, and those that use empathetic and dedicated providers.
9. CHAPTER NINE: SETTLEMENT AND SOCIAL INCLUSION OF YOUTH FROM MIGRANT AND REFUGEE BACKGROUNDS

This chapter discusses the issues, barriers, facilitators and services that are considered by the key informants of this study to have the most significant impact on the settlement and social inclusion of youth from migrant and refugee backgrounds. Where possible, they are discussed in relation to the brief review of relevant literature and variables that was undertaken to provide a context for this study (bearing in mind that a review of literature was not part of the brief of this exploratory study, as explained in chapter 2).

The Department of Labour, in its introductory letter to participants of this project (see Appendix A), acknowledges that “settlement and social inclusion are significant issues for migrant youth as well as adults”. This exploratory study supports this position. Findings emerging from this study (presented in the previous chapters) reveal that the majority of key informants of this study feel that many youth from migrant and refugee backgrounds do not feel settled and socially included in New Zealand and that some may suffer adverse psychological and social consequences due to this condition. This finding is consistent with the literature for example, a local study by Eyou and colleagues (2000) reported that strong ethnic identity among Chinese adolescent migrants is not necessarily associated with psychological well-being, as it depends on the strength of identification with the majority culture which is similar to the notion of integration in the context of the present study. This work highlights the importance of examining both identification with one’s own ethnic group as well as with the majority group or the host community. For further details on the link between social integration and mental health outcomes, see the work by Trauer, Eager and Mellsop (2006) (Trauer & associates’ study focused on issues concerning ethnic identity of Maori and Pacific Island people) and also by Beiser and Hou (2006).

The original New Zealand Settlement Strategy (Department of Labour, 2004) discussed in chapter one and that informed this discussion, identified six goals which would enable migrant and refugee communities to settle successfully. According to these goals, employment and education appear to be a priority, along with English acquisition, appropriate information and responsive services, supportive social networks and a sustainable community identity, expression of ethnic identity and acceptance by host community, and finally, participation in civic, community and social activities.

In this study, the priorities of key informant participants involved in this study differ somewhat from these goals. Research participants in the present study suggested that acceptance of migrants and refugees by the host population, which makes it possible for them to “feel safe expressing their ethnic identity” and to “become part of the host community” (Department of Labour, 2004) takes priority over the other variables of employment, English language proficiency, access to information and services, forming social networks, and participating in civic, community and social activities (see chapter 6, section 6.1.2). While respondents acknowledged the importance of these other variables, they recognised that appropriate employment cannot be obtained if employers are not accepting of migrants and refugees, for example. They suggested
that non-acceptance, which can be manifested through racism, prejudice and discrimination, impacts on every aspect of the lives of youth from migrant and refugee backgrounds and their families. It creates an environment that is not accepting of ethnic minority youth and their cultures. Data from the 2002/2003 New Zealand Health Survey, a cross-sectional survey involving face-to-face interviews with 12,500 people revealed that Maori experienced the highest prevalence of "ever" experiencing any of the forms of racial discrimination (34%), followed by similar levels among Asian (28%) and Pacific peoples (25%) (Harris et al., 2006). Racial discriminations include experience of ethnically motivated attack (physical or verbal), or unfair treatment because of ethnicity (e.g. by a health professional, in work or when gaining housing). Respondents in the present study explained further that if migrants and refugees are not accepted, the needs of youth from these backgrounds are extremely difficult to accommodate and they cannot always be assisted successfully with settlement. They cannot obtain appropriate employment, language support, appropriate information and responsive services, or form supportive social networks and establish a sustainable community identity as envisioned by the settlement strategy. Nor can they feel safe expressing their ethnic identity and become part of the host community, or participate in civic, community and social activities. As one participant stated,

"without acceptance there can be no settlement. Acceptance is the key to everything" (Settlement Support).

9.1 SIGNIFICANT ISSUES AND BARRIERS

Information on significant issues and barriers was sought separately from respondents; however, they reportedly perceived them to be one and the same thing. Hence, they are discussed together.

Consistent with the existing body of literature (e.g. Abbott, 1997; Briggs, Talbot, & Melvin, 2007; Rasanathan et al., 2006; Gray & Elliott, 2001; Xiong, Dettner, Keuster, Eliason, & Allen, 2006), racism, prejudice and discrimination; lack of English language proficiency; intergenerational conflict and cultural conflict were identified by participants in the present study as the most significant issues and barriers to the successful settlement and social inclusion of youth from migrant and refugee backgrounds. These themes are discussed below in order of priority based on the importance given by respondents.

9.1.1 Consequences of racism, prejudice, discrimination and non-acceptance:

All participants, except one key informant from the host community, perceived racism, prejudice, discrimination and its concomitant non-acceptance of migrants and refugees by many New Zealanders to be a major issue for youth from migrant and refugee backgrounds. Over half the sample perceived this to be an issue because it creates a “hostile” social environment for these youth. These participants suggested that the consequences of such a negative environment for these youth include social and psychological dysfunction. This view is supported by other literature (e.g. American Psychological Association, 2001; Beiser & Hou, 2006; Pernice & Brook, 1996; Tofi, Flett, & Timutimu-Thorpe, 1996). Participants recognised that if such a condition already exists with some migrant and refugee youth due to the migration process, it is exacerbated by negative attitudes and behaviours from the host
community. Some consequences identified by participants include identity conflict or crisis; feelings of rejection, isolation and dislocation; victimisation, frustration, loss of power and hope; anger, violence and aggression, which often result in depression and other mental illness such as stress, anxiety and panic attacks (see chapter 5 section 5.6). These consequences can prevent most youth from migrant and refugee backgrounds from settling successfully in New Zealand.

This is illustrated by face to face interviewees who were asked to provide examples of successfully settled youth from migrant and refugee backgrounds. Over two thirds of key informant participants (67%) considered youth from migrant and refugee backgrounds and their families not to be very well settled (on the whole) and could not think of many examples (if any) of successful settlement. They said that whilst people may appear settled on the surface because they have material things such as a house, car and job, they are not truly settled because they do not have a sense of belonging in New Zealand. They suggested that a sense of belonging comes from being fully accepted. A participant of refugee background who appeared to be settled, at least superficially, said:

“I don’t think there is anybody of colour who is successfully settled…I cannot claim that I am settled simply because I don’t feel the emotional or psychological belonging, okay, I don’t feel secure. When I say secure, I don’t mean physical security, what I’m saying is cultural security. Culture is one of the assets that people bring with them and are keen to preserve, and if the environment we live in is not conducive to nurturing that culture, then obviously you don’t feel that it’s a nice place to live…and this is an area that is mostly ignored, including by people in the policy area”. (Refugee Education)

However, a few participants (mostly European New Zealanders) considered those who have found employment or have material things (such as a house and car) to be settled as this appeared to be an indicator of successful settlement to them. Apparently, this group gave less consideration to the psychological dimension of settlement discussed above and in chapter four, that appears to have greater significance for most migrants and refugees.

As presented in chapter five, respondents believed that many youth succumb to dysfunctional ways of coping with the negative environment in which they find themselves. These include: withdrawing from the New Zealand society and forming ethnic enclaves which can develop into ‘gangs’; committing crime, taking to problem behaviours such as gambling and dangerous driving; pretending that nothing is wrong, and in a few instances, developing suicidal behaviour. Respondents suggested that such dysfunction can result in academic and social failure which in turn exacerbates dysfunctional coping, creating a vicious, self-perpetuating cycle which is difficult to resolve:

“It results in academic and social failure, alcohol and drug abuse, violence, conflict with authority, etc. They either explode or implode. In the United Kingdom some youth have taken to terrorism”. (Youth Development)

“People react with anger or they withdraw…When people react angrily at least you can have a discussion, but when they withdraw there is no resolution”. (Youth Employment)
This view is supported by literature which states that a positive environment with adequate social support has a positive effect on an individual’s psychological needs (Pearlin & Aneshensel, 1989), and that inadequate social support to youth from migrant and refugee backgrounds is inversely associated with academic performance and psychological wellbeing for example, depression, the phenomenon of “demoralisation” (e.g. Briggs et al., 2007; Kim, 2006; Tofi et al., 1996).

Participants suggested further that if the psychological needs of migrant and refugee youth are not met through acceptance, successful settlement will not be achieved and the social issues that threaten our society (and that motivated this research) will escalate:

“We need resources to engage youth or we have the potential for trouble with them. There is plenty of evidence of youth getting into crime and gangs and we don’t want the kind of situation in Britain [referring to terrorist attacks] and France [referring to youth riots]”. (Youth Support)

“There is potential in New Zealand of the kind of things happening overseas with youth – not quite as extreme, but there definitely is potential. We know that there are gangs in Auckland, the National Front in Christchurch who go around pinging those who are different, your know, that sort of thing, graffiti on the mosques”. (Youth Development)

“The system must not alienate refugee groups – take note of what has happened overseas and the consequences. We need a responsive policy to resettlement and avoid the problems that other countries have experienced”. (Refugee Education)

The issue of gangs:
An in-depth discussion or definition of gangs is not the central theme or objective of this exploratory study which reports key informant participants’ views on the settlement and social inclusion of youth from migrant and refugee backgrounds. However, some attention is paid to this subject as a number of participants expressed concern about the general understanding of the concept of gangs that they encounter in the broader society. They believed that people’s understanding of the concept is important as it impacts on attitudes towards groups of young people. It was apparent to participants in the present study that the term ‘gang’ conjures up negative images in most people, and they asked whether “a group of similar people gathered in one spot” (this is not an academic definition) is necessarily there for negative reasons. They suggested that gangs offer a proxy family unit as well as a source of friendship, status, protection, social activity, and material gain for some, as supported by researchers (Joe & Chesney-Lind, 1995), and that this needs to be remembered when talking about ‘gangs’ of youth from migrant and refugee backgrounds and labeling them negatively. While some respondents talked about gangs as a source of fear and concern, others (mainly respondents from migrant and refugee backgrounds) acknowledged their existence as a source of support for youth from migrant and refugee backgrounds. Key informant participants did, nonetheless, acknowledge the existence of negative gang activity together with the fact that this usually ties in with lower socio-economic areas where housing and other adverse conditions appear to be

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3 Demoralisation refers to the sense of hopelessness, existential crisis and a sense of “stuckness”.

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big issues for refugees in particular. As illustrated in chapter two, criminal
behaviours of gangs do not arise simply from conformity to deviant norms, bad
families or lack of controls, rather the source of crime can also lie in frustration from
lack of opportunity to attain cultural goals and achieve success (Bourgois, 1989;
Hagedorn, 1997).

9.1.2 Language:
Language difficulties were identified by three quarters of participants as the most
significant barrier to the successful settlement and social inclusion of youth from
migrant and refugee backgrounds. It is acknowledged that lack of English language
proficiency is a major barrier to acculturation (Chu, 1997; Takeuchi et al., 2007) in
that it impacts on young people’s ability to access information and services and to
communicate with hosts, as well as their ability to educate themselves. Key
informants felt that this in turn impacts on their ability to secure good jobs and to
settle successfully, which in turn impacts on the economic stability of the nation.

9.1.3 Intergenerational and cultural conflict:
Adverse social conditions such as non-acceptance by the host community, lack of
opportunity for interaction with hosts, poor housing, and inappropriate employment
(see chapter five for further information) which contribute to poor mental health
(Pearlin & Aneshensel, 1989), are exacerbated by tension between youth and their
parents (Liu & Ng, 2004; Xiong et al., 2006). Conflict between youth and parents
causes family dysfunction which aggravates psychological issues such as identity
conflict, emotional issues (e.g. low self-esteem) and mental illness (e.g. depression)
engendered by non-acceptance and its concomitants (Eyou et al., 2000; Nayar, 2005).
This was perceived by almost three quarters of respondents to be a major barrier in
the successful settlement of youth from migrant and refugee backgrounds. Key
informants suggested that one of the reasons why migrants choose to emigrate, is to
provide their children with a better future. Parents also wish to ensure that their
traditional cultural values and modes of behaviour in their children are preserved
(NZFEC, 1993). Consequently, they have high expectations of their children, thus
placing extra pressure on them to achieve academically and culturally, often causing
intergenerational conflict and psychological stress (Cochrane & Lees, 1993).

Although intergenerational conflict may arise from various sources, in the case of
migrant and refugee families, it is often the result of cultural conflict. The experience
of migrant and refugee families show that they go hand in hand, and that the more
cultural conflict there is within a family, the more intergenerational conflict it will
produce. However, many key informant respondents perceived intergenerational
conflict to be a separate issue from cultural conflict and more significant than cultural
conflict. They did, however, also perceive cultural conflict as important.

The clash between ethnic minority and western host values compromises the ability of
youth from migrant and refugee backgrounds to settle successfully (Nayar, 2005). Almost
half the sample were of the opinion that youth feel a pressure from parents to
retain their culture and religion and pressure from peers to adopt the New Zealand
culture, and are thus faced with the task of balancing home and New Zealand culture
(see chapter 5 section 5.1.3 for examples from participants). Conflicts with parents
can leave young people experiencing an identity crisis and feelings of guilt. Many key
informants found that youth who used their services felt that the conflict they experience is aggravated by conditions in New Zealand where their culture is not acknowledged, accepted and respected by the host society, their cultural needs are often unfulfilled, and they feel isolated, dislocated and marginalised. These findings are supported by those of a study of refugees in New Zealand that students are systematically discriminated against due to the differences in culture and life experience from that of the dominant group (Humpage, 2000). Similar to what has been documented in literature (e.g. Abbott, 1997; Briggs et al., 2007; Gray & Elliott, 2001), key informants explained further that refugee youth add pre-migration trauma to the equation, which exacerbates the situation as they are more susceptible to mental illness. They often have less family support because they frequently do not have their families with them or have only one parent in New Zealand, and also often do not have other resources such as money to provide basic necessities and adequate services (such as culturally appropriate psychological services) to help them cope. Such problems are reported to be inversely associated with academic performance and psychological wellbeing (Tofi et al., 1996).

9.2 FACILITATORS

Six themes emerged as the most significant facilitators of settlement and social inclusion. They include (in order of significance accorded by respondents) acceptance and social support which rated equally, followed by a sense of belonging, having employment and job skills training, English language proficiency and literacy, and a strong cultural base which produces resilience. Whilst respondents acknowledged that there is some good work occurring for the settlement and social inclusion of youth from migrant and refugee backgrounds, such as integrated sporting activities for all youth, homework centres for youth from refugee backgrounds, youth programmes run by ethnic communities, mentoring of youth at schools, careers programmes for young people, migrant and refugee education coordinators in the Ministry of Education, and a move towards collaboration between agencies working with migrants and refugees, they felt that the following facilitators would further improve conditions:

9.2.1 Acceptance and Social support:
Acceptance and social support were both rated equally, by over two thirds of participants, as important facilitators of successful settlement and social inclusion. A closer examination of the data suggests that acceptance may be valued more highly by migrant and refugee respondents than respondents from the host community who generally rated social support more highly.

However, it seems that acceptance and social support work together and influence each other. Acceptance of youth from migrant and refugee backgrounds by the host population creates a mindset and an environment conducive to providing social support for them, such as social networks, mentors from the host community, supportive schools and communities, policies that facilitate integration, youth spaces and programmes (for details see chapter 6 section 6.1.1). When people accept, welcome and include migrants at a governmental and communal level, they are willing to provide the resources necessary for their successful settlement. Moreover,
social support is positively associated with psychological wellbeing (Jenson, 1998; Tofi et al., 1996; Ward, 2006).

However, a few participants suggested that there may be a need to be mindful of the motivation for offering support to youth from migrant and refugee backgrounds as this can impact on the quality of support offered. They were concerned about whether the offer to help these youth stemmed from humanitarian inclinations or simply from a need for labour – as cited by participants with regard to some centres where labourers are needed on vineyards or by other exporters, or the desire of some religious groups to increase their members. They perceived such motivations as a cause for concern because they may have a negative impact on the ability of some youth to settle successfully. It is significant that the key informants who raised the issue of proselytising by churches are migrants of European ethnicity and not ethnic minorities. Clearly, they perceive this as a significant barrier, which suggests that it may need some attention.

Half the sample of key informants suggested that to be accepting of migrants and refugees, hosts must be educated and informed about them and their contributions to New Zealand. They felt that it is only if they are educated and informed that they will be willing to provide the responsive, appropriate (i.e. culturally and youth sensitive) and accessible support services and programmes that are required for successful settlement. This includes adequate resources to make appropriate services and programmes with culturally competent and ethnically diverse staff possible. For this to occur more resources (especially funding), including information, are required (for further details see chapter 6 section 6.2).

9.2.2 Sense of belonging:
A sense of belonging to the new country was listed as the second most important element of settlement, by one third of respondents, mainly by migrants and refugees. These key informants suggested that a sense of belonging comes from being valued and accepted by hosts and that this empowers youth to take control of their lives. Some respondents from the host population also considered this to be crucial to settlement. Participants were of the view that without a national sense of belonging there can be no sense of loyalty to the nation and no social cohesion within the country. The consequences of such disaffection are dysfunctional behaviour, and academic and social failure with social, political and economic ramifications for the country (Sobrun-Maharaj, 2002; Tofi et al., 1996).

One third of respondents, most of whom were migrant and refugee participants, stressed the importance of the psychological aspect of settlement, namely, feeling a sense of belonging (because they are accepted and respected), happiness and comfort. This was for them the primary determinant of successful settlement and more significant than the social aspect of having a good job and a nice house, for example.

Given the importance that respondents placed on this aspect of settlement, it would seem an area requiring further consideration and research, as well as inclusion in guiding documents such as the Department of Labour settlement strategy.

9.2.3 Employment and training:
Although a significant feature of settlement, employment rated below the psychological aspects of acceptance and belonging as important facilitators of settlement and social inclusion. Key informants considered access to employment and training for employment as significant facilitators of the settlement and social inclusion of youth from migrant and refugee backgrounds. However, it is clear from their responses that these participants felt that youth from migrant and refugee backgrounds find it much more difficult to obtain employment in New Zealand than their New Zealand counterparts, a situation that apparently has not changed much since the eighties as reported by Dakuvula (1984). It goes without saying that appropriate employment would provide the resources required to finance education and the material comforts necessary for successful settlement. Moreover, being able to participate in this way and contribute to the economy of the country will provide a sense of achievement which will contribute to successful settlement.

9.2.4 English language proficiency and literacy:
Again, although English language proficiency and literacy were considered significant facilitators by key informants, they rated below the psychological aspects and employment. It is widely acknowledged empirically and anecdotally (Chu, 1997; Takeuchi et al., 2007), and supported by the present study, that youth who are proficient in the English language and are literate, are in a better position for successful settlement and social inclusion or good mental wellbeing. Takeuchi’s study found that country of origin, gender, age at the time of migration and English language proficiency were the key explanatory variables for mental health outcomes among Asian migrants in America. Amongst other things, this enables communication with hosts, the ability to participate in the community, to access information, to tap into resources and to procure appropriate employment. Furthermore, it provides self-confidence and a sense of pride, and contributes to a sense of belonging. This would ultimately impact positively on social cohesion within the country.

9.2.5 Strong cultural base and resilience:
Key informants considered having a strong cultural base and understanding of their culture to be a significant facilitator of settlement in youth as it facilitates a strong cultural identity, confidence and high self-esteem which contribute to resilience in youth. This view is supported by other studies, for example Hunter and Lewis (2006) who believe that culture has enabled the resilience and survival of Aboriginal peoples in Australia. The characteristics listed above are also facilitated by having a supportive family and a sense of belonging and of community, which again are contributors to resilience (Brooks & Goldstein, 2003; Nayar, 2005). Similarly, having a positive outlook and a positive orientation to acculturation, that is, an ability and desire to adapt, integrate and learn about hosts, are facilitators. However, respondents considered it important that youth from migrant and refugee backgrounds have the freedom to adapt in their own time.

9.3 SUMMARY:
The majority of key informants of this study felt that many youth from migrant and refugee backgrounds do not feel settled and socially included in New Zealand and that some may suffer adverse psychological and social consequences due to this condition.
According to the original New Zealand Settlement Strategy goals, employment and education appear to be the main priority for successful settlement. However, responses from key informants suggest that acceptance of migrants and refugees by the host population takes priority over the other variables of employment, English language proficiency, access to information and services, forming social networks, and participating in civic, community and social activities. This is because non-acceptance, which can be manifested in racism, prejudice and discrimination, impacts on every aspect of the lives of youth from migrant and refugee backgrounds and their families.

Racism, prejudice and discrimination and its concomitant non-acceptance of migrants and refugees by New Zealanders are perceived to be the most significant issue for youth from migrant and refugee backgrounds. Some consequences of this attitude for youth as identified by participants include identity conflict or crisis; feelings of rejection, isolation and dislocation; victimisation, frustration, loss of power and hope; anger, violence and aggression, which often result in depression and other mental illness such as stress, anxiety and panic attacks. According to the key informant participants, many youth apparently succumb to dysfunctional ways of coping with a negative environment by withdrawing from the New Zealand society and forming ethnic enclaves which can develop into ‘gangs’; committing crime, taking to problem behaviours such as gambling and dangerous driving; pretending that nothing is wrong, and in a few instances, developing suicidal behaviour. Respondents suggested that such dysfunction can result in academic and social failure.

The most significant barriers identified are lack of English language proficiency (because it impacts on the ability of youth to secure good jobs and to settle successfully), and intergenerational conflict and cultural conflict. In the case of migrant and refugee families, intergenerational conflict is perceived to often be the result of cultural conflict, that is, the clash between ethnic minority and western host cultures and values. Pressure from parents and peers to conform to their cultures leaves many young people experiencing an identity crisis and feelings of guilt. Refugee youth add pre-migration trauma to the equation, which exacerbates the situation as they are more susceptible to mental illness. These problems are reported to have an adverse effect on academic performance and psychological wellbeing.

The most significant facilitators of settlement and social inclusion are considered to be: acceptance and social support which rated equally, a sense of belonging, having employment and job skills training, English language proficiency and literacy, and a strong cultural base which produces resilience. Respondents acknowledged that there is some good work occurring for the settlement and social inclusion of youth from migrant and refugee backgrounds, such as integrated sporting activities for all youth, homework centres for youth from refugee backgrounds, youth programmes run by ethnic communities, mentoring of youth at schools, careers programmes for young people, migrant and refugee education coordinators in the Ministry of Education, and a move towards collaboration between agencies working with migrants and refugees.
10. CHAPTER TEN: CONCLUSION

10.1 CONCLUSIONS AND RECOMMENDATIONS:

The brief of this project was to explore “what the current picture of migrant and refugee youth settlement and social inclusion looks like in New Zealand”. Key informants in this survey expressed concern about what is occurring for youth from migrant and refugee backgrounds in terms of their settlement and social inclusion. This may be because most key informants of this study focussed on what is not working well as these apparently outweigh those things that are working well for these youth. While they acknowledged that some good things are being done for them (see chapter 8 for more information on this), respondents felt it is more important to highlight the many issues that impede their successful settlement and social inclusion. According to key informants, most youth, especially refugees, do not feel accepted, socially included and settled. All key informants except one attributed this predominantly to racism, prejudice and discrimination from hosts and their concomitant consequences.

However, some respondents have expressed confidence that this situation can be reversed because, as one stated:

“We [New Zealanders] have a notion of fair play and tolerance… we know how to get on with people. Our education system and values permit this”. (Education)

Responses indicated that services do exist to facilitate the settlement and social inclusion of youth from migrant and refugee backgrounds and that some initiatives are working well (see chapter 8 for a list of these). However, most services are reportedly still in their “infancy” and need to be developed further to ensure that they are culturally and youth appropriate and adequate. Established migrant and refugee centres such as those in Auckland, Hamilton, Wellington and Christchurch are apparently better equipped to deal with these issues because they are reported to have more services and facilities than other emerging centres such as those in Palmerston North and Nelson, but they too are far from adequate (see chapter 8 section 8.3). There is a huge gap in migrant and refugee youth specific services and data, even within the Ministry of Youth Development which, participants state, requires attention.

The Department of Labour, in its introductory letter to this project for participants (see appendix A), states that its “programme of research will assist in building a strong evidence base that will feed into the development of settlement policies for migrants and their families (including youth) through responsive services, a welcoming environment and a shared respect for diversity”. Key informants expressed the hope that the knowledge gained from this project will inform policy to bring about practical solutions and good outcomes for youth. As one respondent suggested:

“...Youth are the biggest area of concern, youth and women, isolated women, but youth particularly because they are the future of their people. They are what the strength of those communities is going to be in 10-20 years time, and...”
at the moment what’s happening for a lot of those kids is that they’re getting lost in the system and they’re failing at school”. (F9)

It is therefore crucial that this knowledge is acted on as soon as possible. To this end, the following recommendations are made to government/policy makers and service providers for ways of moving forward based on international and national literature, the findings of this study and suggestions from respondents. These recommendations are made in order of priority which is determined by responses:

10.1.1 Promote “acceptance” rather than “tolerance”:
There is an apparent need to focus on the question of acceptance of ethnic minorities in New Zealand as reported by 94% of respondents. Rather than speak in terms of ‘tolerance’ which suggests putting up with things we do not like, the use of the term ‘acceptance’ should be encouraged. The use of the word ‘acceptance’ will hopefully change the mindsets of all New Zealanders and foster acceptance rather than tolerance. Although some government departments and officials are now beginning to use this term, wider usage should be initiated at government level which may filter down to the community and individual levels, for example, positive role-modelling by government officials (central and local), such as hearing them speak in terms of acceptance rather than tolerance and seeing the term used in government documents.

10.1.2 Provide more government support for settlement:
Respondents (almost half) felt strongly that more support is needed from government for the settlement and social inclusion of youth from migrant and refugee backgrounds. They felt that it is the responsibility of government to provide support and that this should not be left to other non-government agencies. They felt government is dealing with migrant and refugee issues superficially (using a “band-aid approach”) and “needs to be serious about supporting young people to settle in the country” (Academic):

“Refugees arrive in Mangere and are then handed over to RMS…RMS is an NGO so the government is relinquishing its responsibility to a contracted provider and I don’t personally think that’s right. I think the government has a responsibility…to do the best they can with them”. (City Council)

Respondents’ suggestions for ways in which government can provide more support include: providing a social environment in New Zealand which is conducive to interaction and integration including supportive schools and communities that are culturally aware, culturally competent and ethnically diverse staff; support structures in host community for migrants and refugees (such as mentors and good role models); conducive residential environments; policies that facilitate integration (e.g. policies for equal employment; empowerment/involvement of migrant and refugee families, and involvement of youth in programme development).

10.1.3 Provide adequate funding for activities/programmes/opportunities and other resources:
Respondents (one third) identified funding as a major issue for both government and non-government organisations and agencies (such as the Ministry of Ethnic Affairs that some respondents suggest is poorly resourced, and schools):
“Provide resources to make programmes for migrant and refugee youth sustainable – right now projects limp from one funding round to the next – funding is forever an issue”. (Youth Mental Health)

Participants reported that funding is needed to foster social connectedness, integration and successful settlement of migrants and refugees, and to engage youth and keep them out of crime and gangs and avoid the negative experiences of Britain and France such as bombings and riots caused by disenfranchised youth. They suggested that government should take an active role in this and not leave it to non-government and private organisations:

“If they would invest in youth so that they are positioned to have a measure of academic, employment, and social success post school, they would save themselves a hell of a lot of dollars, and there needs to be an understanding and much better application of youth psychology in the fashioning of response initiatives - to make initiatives more effective”. (ESOL)

Furthermore, some participants suggested that resources need to be utilised appropriately, and with consistency and quality control in social and community agencies. They felt that programmes are not always useful and funding is not always used in the best way as illustrated by the following comments:

“Do some of these programmes for youth actually work? Govt. invests a lot of money in these initiatives, but focuses on getting rid of their funding and using it for some kind of programme, but do not think about what is best for the children – they go to these programmes just to have fun and not to actually learn anything. It doesn’t always improve their lives, but often has the opposite effect”. (Ethnic Representative)

“Refugee organisations (not RMS) are funded to support refugees (social work, English tutoring, etc.), so they hold them back from moving on because their funding is dependent on the number of refugees they have. Consequently, people are with them for 10 years sometimes and they become their only source of support. They should be moved out into the mainstream where service providers support them. The capacity of mainstream service providers needs to be built so that they can do this, and refugee capacity needs to be built so that they can access services”. (Refugee Education)

Examples of services and programmes cited by participants are: mentoring programmes in schools and local neighbourhood for youth (as well as for families); compulsory and cost-free English language instruction for adults and youth; migrant and refugee youth groups to help young people in the development of their own cultural identities and to make migrant and refugee culture a more visible part of New Zealand society; orientation programmes for parents to teach them about the new culture and how to adapt to this and support their youth and avoid intergenerational conflict which is apparently an issue amongst youth from migrant and refugee backgrounds.

This may be required in all regions, including established areas, as respondents reported that while some programmes are working well (see chapter 8 for details) many current programmes (especially for refugees) are still in their “infancy”.

“Designing a programme specifically for refugee youth does not work – it defeats the purpose of integration - it fosters the culture of alienation and
separateness. Programmes have to link refugees with the host community youth to bring them together”. (Refugee Education)

10.1.4 Consult with communities:
Respondents suggested that agencies need to form strong networks with migrant and refugee communities and consult with them about service provision and involve them; identify leaders in ethnic communities who can act as contact points for their youth; consult with migrant and refugee youth about their needs and give them a voice to ensure that appropriate services are provided for them:

“Young people from migrant and refugee backgrounds, especially refugees, are lost - they have no choice in coming here. We need to make them feel that they belong here – provide programmes for them”. (Ethnic Advisor)

10.1.5 Encourage inter-agency collaboration:
Respondents suggested that government agencies should work with other agencies (non-government organisations and the private sector) and provide policies that integrate agencies and encourage them to collaborate, as it takes an inter-agency approach to deal with the wide range of issues pertaining to settlement. Respondents reported that agencies work in silos and that isolated programmes do not work:

“Govt. agencies need to get their act together. Each one is busy protecting their patch. What they need is a collective agreement of who is doing what, and to work together. Right now they are fragmented and nobody works together because they’re all competing for the small amount of resources available – they’re like a dysfunctional marriage. Everybody has the same goal, so they should be working together”. (Social Development)

10.1.6 Develop appropriate policy:
New Zealand is now a multicultural society where a responsive, progressive policy to resettlement is needed in order to avoid the problems that other countries have experienced. Respondents suggested more policy is required to implement the settlement strategy to cater adequately for the needs of migrants and refugees and to help youth integrate. They suggested further that policy sometimes only caters for the needs of some ethnic groups and not others, and that smaller, hard to reach groups often get left out. Moreover, policy delivery for visible ethnic minority migrants and refugees is often based on European benchmarks; however, they suggest, “a one size fits all” policy does not work:

“The policies and perceptions that New Zealanders have are based on experience gained from migrants of European background, and the way they see integration is dependent on European viewpoints, which means that if I don’t dress like Europeans dress, I am not integrated, and if I don’t speak the language spoken by Europeans, I am not integrated, if I don’t behave the way they behave, I am not integrated”. (Refugee Education)

10.1.7 Educate host community:
Participants felt that the government needs to educate New Zealanders, including government officials and the media, about migrants and refugees and their contributions to the country, and on acculturation and its two-way process in which everyone has to play a part. This is needed so that positive attitudes can be developed towards migrants and refugees and racism, discrimination and non-acceptance
decreased. One fifth of participants suggested that government should lead this initiative in order to lend credibility and legitimacy to it:

“Government needs to get down to the real issue which is racism and non-acceptance...Until the mainstream community is accepting of newcomers, whatever they’re doing is just putting a patch on things”. (Settlement Support)

10.1.8 Educate migrants and refugees:
Respondents emphasised the importance of the role of parents in the successful settlement of youth. Some respondents acknowledged that migrant and refugee parents sometimes have reactive rather than pro-active attitudes towards schools, a view supported by other research (Abdi, 2003), and suggested that they need education to improve this. As recommended by Abdi (2003), this requires a strategy to develop effective communication between school and parents in order to increase parents’ participation in their children’s education. Education on practical skills for communication with schools and for settlement in general was also included.

Around one fifth of participants felt that it is the obligation of government to provide this education to all newcomers.

Some participants suggested that government should also consider how NZQA can be modified to make it easier for migrants and refugees to obtain qualifications and remain in New Zealand as too many skilled migrants are being lost to return or onward migration to their home countries or other countries like Australia:

“If we are going to be smart and competitive for the skills we need in this region, we are going to have to make this an attractive place for migrants, to say come here and put your roots down here, we have room for your qualifications and experience”. (Settlement Support)

10.1.9 Bridge gap in mental health services for youth:
Participants have identified a big gap in appropriate mental health services for all young people who have English as a second language (e.g. language specific services), but especially for refugee youth who appear to be in greater need of these services due to the pre-migration trauma suffered by most of them. This gap should be bridged to ensure successful settlement of youth.

10.1.10 Gather more data on youth and their needs:
Some participants reported that there is not enough data available on youth in general and their needs, and even less on youth from migrant and refugee backgrounds. This view is endorsed by participants from the Ministry of Youth Development who feel that more data are required (e.g. demographics, needs) if effective services are to be provided.

10.2 STRENGTHS OF THE STUDY:

- Most members of the project team are ethnic minority migrants themselves, hence they have a sound understanding of migrant and refugee issues, and have strong backgrounds in mental health, social psychology and education,
and their collective expertise and experience contributed to the knowledge provided in this report.

- The robustness of the applied methodology and research rigour (e.g. cross-checking by research team, input from ethnic minority researchers in data interpretation and checking of accuracy) to handle a very complex project and very diverse population groups in a very short period of time.
- Partnership with Department of Labour personnel and consultation with an advisory team in the design of the project, recruitment of participants, and feedback to the drafts of the report has added to the rigour and validity of the research.
- The report is timely and relevant in the light of concerns and needs expressed by stakeholders.
- This is a nationwide study which consulted a wide range of people, including a wide variety of service providers and experts, enabling us to tap into an extensive body of knowledge that is derived from both theoretical and practical orientations.
- A wide range of ethnic groups were interviewed, thus providing access to in-depth, first hand knowledge about the topic.
- Perspectives of both host, migrant and refugee communities are provided.
- The study provides both qualitative and quantitative data.

### 10.3 LIMITATIONS OF THE STUDY:

- With the exception of one youth key informant who is a service provider, the study has no direct youth input due to its exploratory nature as discussed in the methodology section.
- Difficulty was encountered in engaging service providers and experts in the sector, thus fewer people than originally hoped for opted to participate in the study.

### 10.4 FUTURE RESEARCH AND ACTIONS:

The following recommendations are made for future research into migrant and refugee youth issues. They are based on the findings of this research and suggestions of key informants:

- Conduct research that gives youth a voice and that is contextually grounded, that is, research with youth themselves, that lets youth determine the primary areas of concern, for example:
  - Obtain migrant and refugee youth views on their settlement and social acceptance.
  - Examine the significance of a sense of belonging to migrant and refugee youth and its impact on their capacity to settle successfully.
  - Examine the significance of acceptance by the host community to migrant and refugee youth and its impact on their capacity to settle successfully.
  - Investigate migrant and refugee youth success stories and ascertain what factors contribute to these.
- Evaluate migrant and refugee settlement programmes for success.
• Investigate migrant and refugee youth issues to provide evidence based data that will inform policy and initiatives.
• Investigate host and migrant orientations to acculturation and their impact on settlement and social acceptance, that is, what their expectations of each other are and how these affect attitudes and behaviours towards each other.
• Translate research findings into 'action'; some participants expressed frustration that there is an abundance of information and recommendations that do not eventuate into actions. The project team offers the following suggestion to aid translating youth migrants and refugee research to action and policy (see Figure 1).

In Figure 1 while a distinction is made between Translational Research and the Knowledge Transfer process which results in the uptake of valued research findings by policymakers in the social sector, it is proposed that a research project team, for example Centre for Asian Health Research and Evaluation, can be involved in both activities ensuring that relevant research findings are translated into effective and affordable services and policy solutions which will contribute to desirable outcomes for everyone in New Zealand - recent migrants, individuals from refugee background and long time settlers alike.

Translational research is research that transforms research findings arising from population studies or community settings into evidence informed policies and new social services (includes service audits, and community development interventions) which will enhance wellbeing and reduce disparities in quality of life.

Knowledge transfer is a broad process of ‘proactive communication’ which encompasses all steps between creation of new knowledge and its application to yield beneficial outcomes for society.
REFERENCES


APPENDIX A - INTRODUCTORY LETTER TO PARTICIPATING ORGANISATIONS

Introductory letter to Participating Organisations

Survey of Key Informants for a Study of Migrant and Refugee Youth Settlement and Social Inclusion

Dear

The Department of Labour is committed to good settlement outcomes for migrants, refugees and their families, and in 2004 launched The New Zealand Settlement Strategy. The Strategy's six goals are for migrants, refugees and their families to: obtain employment appropriate to their qualifications and skills; become confident using English in a New Zealand setting, or able to access appropriate language support; access information and responsive services available to the wider community; form supportive social networks and establish a sustainable community identity; feel safe expressing their ethnic identity and be accepted by and become part of the wider host community; and participate in civic, community and social activities.

Migrant and refugee youth form a significant proportion of the population. The proportion of young people aged between 15 and 24 years in the New Zealand population who were born overseas grew from 10.8% to 17.9% between 1991 and 2001. Settlement and social inclusion are significant issues for migrant youth as well as adults.

The Department of Labour is undertaking a programme of research to explore what the current picture of migrant and refugee youth settlement and social inclusion looks like in New Zealand. This programme of research includes an annotated bibliography of relevant New Zealand literature, a statistical profile of migrant and refugee and the study to which you are being asked to participate. The programme of research will assist in building a strong evidence base that will feed into the development of settlement policies for migrants and their families (including youth) through responsive services, a welcoming environment and a shared respect for diversity.

The Department of Labour is now working with the University of Auckland to ascertain what the significant issues are facing migrant and refugee youth in New Zealand, and to examine what factors facilitate or act as barriers to settlement and
social inclusion of migrant and refugee youth. More details of this project are provided in the information sheet attached.

We would like to encourage you to participate in this important project by identifying experts and service providers within your organisation who may be able to provide us with the information we require. If you are willing to participate, please fill in the attached consent form and send, by 15 June 2007, to:

Dr. Anurupa Sobum-Maharaj
Centre for Asian Health Research and Evaluation
Social and Community Health, SOPH
University of Auckland
Telephone: 64 9 3737399 Ext: 89204
Fax: 64 9 3635852

Any further queries may also be addressed to her.

Yours sincerely

Vasanthi Krishnan
Manager Research & Evaluation
Workforce
Department of Labour
APPENDIX B - PARTICIPANT INFORMATION SHEET FOR FACE TO FACE AND TELEPHONE INTERVIEWS

Participant Information Sheet
For Face to face and Telephone Interviews

Key Informants are invited to participate in the following study

Title: Survey of Key Informants for a Study of Migrant/Ethnic Youth Settlement and Social Inclusion

To: The participants (Key informants)

Researcher: Dr Aniruddha Sobrun-Maharaj, (09) 3737399 Ext 85204, Email: sobrun-maharaj@auckland.ac.nz

What is this research all about?
The Department of Labour (DoL) has funded this project to explore the current picture of migrant/ethnic youth settlement and social inclusion in New Zealand by examining factors that facilitate or act as barriers to settlement and social inclusion of migrant/ethnic youth. It will also investigate what services exist to facilitate the settlement and social inclusion of migrant/ethnic youth; what is working well and not working so well and for whom, and what the significant issues are facing migrant/ethnic youth.

Why is this research happening?
It is known that upon arrival in a new country, migrants are faced with the issue of finding a balance between maintaining their own cultural heritage and identity, and adopting the culture of their new country. This is a difficult and stressful time for new migrants, which is influenced by many factors. A substantial amount of international research into the effects of migration on adults is available but there is limited research documenting the impact of migration upon young people. However, it is known that identity crisis and poor acculturation in migrant youth has been associated with behaviour problems, lower self-esteem, increased levels of anxiety, and poor mental health. It is, therefore, important to explore the ecological factors and barriers which may influence the settlement and social inclusion process of this population in New Zealand.
Who will the research involve?
This research will involve Key Informants including those who provide services to migrant/ethnic youth, and those with significant expertise in the area. These will be recruited from cities around New Zealand with large numbers of migrant/ethnic youth.

How will data be gathered?
Data will be gathered through a focus group discussion and individual face to face and telephone interviews. The interviews will be conducted in English, at a place and time convenient to you, and are expected to take approximately 60 minutes each. The researchers will take notes during the discussion sessions which may also be audio-taped with your consent. The tapes may be transcribed for further analysis.

How will the findings of the research be used?
Findings from this research will provide in-depth data on a wide range of issues within the social environments of the family, community, school/university/workplace, and peers that shape youth development and experiences. This information will be used to develop and evaluate the role of the whole environment on migrant/ethnic youth settlement and social inclusion. It will also be used to create a positive and inclusive environment for migrant/ethnic youth in New Zealand which will aid settlement and contribute to social cohesion within the nation. This will include increasing understanding of ecological factors impacting on the settlement and social inclusion of this cohort, and developing and providing services that will improve the settlement and social inclusion of migrant/ethnic youth in New Zealand.

How will you be involved in this study?
You will be involved in a face to face or a telephone interview to gather in-depth data on a wide range of issues involving migrant/ethnic youth within a range of contexts including the social environments of the family, community, school/university/workplace, and peers that shape youth development and experiences.

Keeping what you share safe and anonymous
Your assistance in this matter is greatly appreciated. You are assured of confidentiality of your participation as your name will not be used anywhere in the study. Your data will not be confidential as it will be used in reports and other publications, but it will be anonymous and will not identify you. You have the option to withdraw your data at any time, and you may withdraw from the research at any time during the study. The information provided may also be withdrawn by you up till 31 August 2007.

Interviews will be audio-taped with your consent, but you may request that the recorder be turned off at any time during the interview, and the audio-taped recorded during interviews will be erased by the researchers after completion of the project. Transcriptions of interviews and any other information will be kept by the researchers in a locked cabinet on University premises for up to six years after this research for
future reference if necessary. After this period the transcriptions will be destroyed by
shredding.

A summary of research findings will be sent to the funding agency and other
stakeholders, and will be made available to participants at their request.

Any Questions?
If you have any queries or require further information, please contact the principal
investigator, Dr Anuratha Sobrun-Maharaj, or one of the personnel listed below:

Dr Anuratha Sobrun-Maharaj
Centre for Health Research and Evaluation,
School of Population Health, The University of Auckland
Phone: +64 9 3737599 Ext 89204
Email: a.sobrun.maharaj@auckland.ac.nz

Dr Samantha Tate
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Dr Elemanul Hoque
Centre for Health Research and Evaluation,
School of Population Health, The University of Auckland
Phone: +64 9 3737599 Ext 86504
Email: e.hoque@auckland.ac.nz

Ms Fiona Rossen
Social and Community Health
School of Population Health, The University of Auckland
Phone: +64 9 3737599 Ext 89219
Email: f.rossen@auckland.ac.nz

For any queries regarding ethical concerns please contact:
The Chair, The University of Auckland Human Participants Ethics Committee,
The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland
Phone: +64 9 373 7999 Ext 87830

Approved by the University of Auckland Human Participants Ethics Committee on 20
APPENDIX C - PARTICIPANT INFORMATION SHEET FOR FOCUS GROUP DISCUSSION

Participant Information Sheet
For Focus Group Discussion

Key Informants are invited to participate in the following study:

Title: Survey of Key Informants for a Study of Migrant/Ethnic Youth Settlement And Social Inclusion

To: The participants (Key informants)

Researcher: Dr Anurita Sobrun-Maharaj, (09) 3737599 Ext 89204, Email: a.sobrun-maharaj@auckland.ac.nz

What is this research all about?
The Department of Labour (DoL) has funded this project to explore the current picture of migrant/ethnic youth settlement and social inclusion in New Zealand by examining factors that facilitate or act as barriers to settlement and social inclusion of migrant/ethnic youth. It will also investigate what services exist to facilitate the settlement and social inclusion of migrant/ethnic youth, what is working well and not working so well and for whom, and what the significant issues are facing migrant/ethnic youth.

Why is this research happening?
It is known that upon arrival in a new country, migrants are faced with the issue of finding a balance between maintaining their own cultural heritage and identity, and adopting the culture of their new country. This is a difficult and stressful time for new migrants, which is influenced by many factors. A substantial amount of international research into the effects of migration on adults is available but there is limited research documenting the impact of migration upon young people. However, it is known that identity crisis and poor acculturation in migrant youth has been associated with behaviour problems, lower self-esteem, increased levels of anxiety, and poor mental health. It is, therefore, important to explore the ecological factors and barriers which may influence the settlement and social inclusion process of this population in New Zealand.
Who will the research involve?
This research will involve Key Informants including those who provide services to migrant/ethnic youth, and those with significant expertise in the area. These will be recruited from cities around New Zealand with large numbers of migrant/ethnic youth.

How will data be gathered?
Data will be gathered through a focus group discussion and individual face to face and telephone interviews. The interviews will be conducted in English, at a place and time convenient to you, and are expected to take approximately 60 minutes each. The researchers will take notes during the discussion sessions which may also be audio-taped with your consent. The tapes may be transcribed for further analysis.

How will the findings of the research be used?
Findings from this research will provide in-depth data on a wide range of issues within a range of contexts including the main social environments of the family, community, school, university/workplace, and peers that shape youth development and experiences, and will enable the examination of the impact of the whole environment on migrant/ethnic youth settlement and social inclusion.
This information will potentially be used to develop an appropriately focused strategy in creating a positive and inclusive environment for migrant/ethnic youth in New Zealand which will aid settlement and contribute to social cohesion within the nation.
This will include increasing understanding of ecological factors impacting on the settlement and social inclusion of this cohort, and developing and providing services that will improve the settlement and social inclusion of migrant/ethnic youth in New Zealand.

How will you be involved in this study?
You will be involved in a pre-interview consultation through a focus group discussion with key stakeholders including Department of Labour representatives. This discussion will identify significant issues for investigation and scope the parameters of interviews to be conducted with service providers and experts.

Keeping what you share safe and anonymous
Your assistance in this matter is greatly appreciated. Given the nature of focus group discussions, confidentiality of your participation cannot be guaranteed, but any information will be published or reported in a way that will not identify you as its source. Your data will also not be confidential as it will be used in reports and other publications, but it will be anonymous and will not identify its source. Your data will be identified by codes only. If you choose to participate in this study, you may refuse to answer any particular question, ask any questions about the research at any time, and you may withdraw from the research at any time during the study.

Audio-tapes recorded during interviews will be erased by the researchers after completion of the project. Transcriptions of interviews and any other information will be kept by the researchers in a locked cabinet on University premises for up to six years after this research for future reference if necessary. After this period the transcriptions will be destroyed by shredding.
A summary of research findings will be sent to the funding agency and other stakeholders, and will be made available to participants at their request.

Any Questions?
If you have any queries or require further information, please contact the principal investigator, Dr Anuritha Sobrun-Maharaj, or one of the personnel listed below:

Dr Anuritha Sobrun-Maharaj  
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School of Population Health, The University of Auckland  
Phone: +64 9 3737599 Ext 89204  
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Dr Samson Tse  
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School of Population Health, The University of Auckland  
Phone: +64 9 3737599 Ext 85097  
Email: s.tse@auckland.ac.nz

Dr Ekramul Hoque  
Centre for Health Research and Evaluation  
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Ms Fiona Rosser  
Social and Community Health  
School of Population Health, The University of Auckland  
Phone: +64 9 3737599 Ext 89218  
Email: f.rosser@auckland.ac.nz

For any queries regarding ethical concerns please contact:  
The Chair, The University of Auckland Human Participants Ethics Committee,  
The University of Auckland, Office of the Vice Chancellor, Private Bag 92019,  
Auckland  
Phone: +64 9 3737599 Ext 87830

Approved by the University of Auckland Human Participants Ethics Committee on 20 June 2007 for 3 years. Reference number 2007/174.
APPENDIX D - CONSENT FORM FOR FOCUS GROUP DISCUSSION

Consent Form
For Focus Group Discussion

Title: Survey of Key Informants for a study of Migrant/Ethnic Youth Settlement and Social Inclusion
Researcher: Dr Anurita Sobrun-Maharaj, (09) 3737599 Ext 89204, Email: a.sobrun-maharaj@auckland.ac.nz

This Consent Form will be stored for six years in a locked cabinet on University premises, before it is destroyed.

I have read the Information Sheet and have had the details of the research explained to me. My questions have been answered to my satisfaction, and I understand I may ask further questions at any time.

I understand that, given the nature of focus group discussions, confidentiality cannot be guaranteed, but I understand that any information will be published or reported in a way that will not identify me as its source.

I agree to provide information to the researcher on the understanding that my name will not be used.

I understand I have the right to withdraw from the group discussion at any time without giving a reason and to decline to answer any particular questions.

I understand that I cannot withdraw my information/data even if I leave the group discussion.

I agree that the group discussion will be audio taped.

I understand that the audio-tapes will be only transcribed by the researchers if needed and stored after the completion of the project. The data will be kept for up to six years after this research by the researchers, as it might be used as part of future research projects in the same field.

I understand that a summary of research findings will be sent to the Department of Labour.

I request do not request for a summary of the key research findings.
I agree to take part in this research under the conditions set out in the Information Sheet.

Name: 

Postal address: 

Signed: 

Date: 

Approved by the University of Auckland Human Participants Ethics Committee on 20 June 2007 for 3 years. Reference number 2007/174.
APPENDIX E - CONSENT FORM FOR INDIVIDUAL INTERVIEWS

Consent Form
For Individual Interviews

Title: Survey of Key Informants for a study of Migrant/Ethnic Youth Settlement and Social Inclusion

Researchers: Dr Ammutha Sobrun-Maharaj, (09) 3737599 Ext 89204,
Email: a.sobrun-maharaj@auckland.ac.nz

This Consent Form will be stored for six years in a locked cabinet on University premises, before it is destroyed.

I have read the Information Sheet and have had the details of the research explained to me. My questions have been answered to my satisfaction, and I understand I may ask further questions at any time.

I agree to provide information to the researcher on the understanding that any name will not be used.

I understand I have the right to withdraw from the study at any time without giving a reason and to decline to answer any particular question.

I agree do not agree that I will be audio taped and understand that, even if I agree, I may choose to have the recorder turned off at any time.

I understand that the audio-tapes will be only transcribed by the researcher if needed and ceased after the completion of the project. The data will be kept for up to six years after this research by the researcher, as it might be used as part of future research projects in the same field.

I understand that I have the right to withdraw my information/data up to 31 August 2007.

I understand that a summary of research findings will be sent to the Department of Labour.
I request/do not request for a summary of the key research findings.
I agree to take part in this research under the conditions set out in the Information Sheet.

Name: _____________________________________________________________

Postal address: _______________________________________________________

Signed: ___________________________

Date: ____________________________

Approved by the University of Auckland Human Participants Ethics Committee on 20 June 2007 for 3 years. Reference number 2007/174.
APPENDIX F - PROJECT TEAM

Dr Amritha Sobrun-Maharaj was the principal investigator on this project. Her role was to direct the overall design and implementation of the project and ensure it was completed in adherence to the best practice of research and to the contract specifications; collaborate with the Department of Labour; develop, interpret and test the data collection tools; recruit participants and conduct interviews, and coordinate and contribute to the synthesis and write-up of the report and research findings.

Associate Professor Samson Tse contributed to the conceptualisation, design and implementation of the project and the synthesis and write-up of the report and research findings; ensured research input and perspective throughout the project, and assisted in recruitment of participants and in conducting interviews.

Dr Ekramul Hoque conducted the literature review; assisted in recruitment of participants and conducting interviews and transcription and analysis of interviews, and contributed to the synthesis and write-up of the report and research findings.

Dr Fiona Rossen contributed to the development, interpretation and testing of the data collection tools; assisted in conducting interviews and transcribing and analysing interviews, and in the production of the final research report.
APPENDIX G - ADVISORY GROUP

An advisory group was created to aide the project team in three key areas: First, to consult on issues concerning migrant and refugee youth and their settlement and social inclusion; second, to inform the project team in the development of the data collection measures; and third, to provide feedback on the findings of the project. Members of the advisory group included:

- Ismail Ibrahim from the Department of Labour with a background in migrant and refugee education and expertise in settlement.
- Rohan Jaduram from the Human Rights Commission with expertise in migrant and refugee youth issues.
- Peter Shaw from the Ministry of Education with expertise in migrant and refugee education.
- Carolynn Day, Regional Settlement Support Coordinator from the Auckland Regional Migrant Services, with expertise in settlement issues.
- Vivian Chow from the Auckland Multicultural Society with knowledge of migrant and refugee issues.
APPENDIX H - INTERVIEW GUIDELINES

a) Focus Group Discussion questions:
An interview guideline was developed based on the sections listed above and other issues that needed clarification. This consisted of the following set of open ended questions which were used to guide the focus group discussion:

1. Discussion/brainstorming of:
   - **Main issues**: What do you perceive as the main issues impacting on migrant and refugee youth settlement and social inclusion?
   - **Key settlement indicators**: What do you see as the key settlement indicators amongst youth?
   - **Pertinent references**: Are there existing projects, reports, etc. that you consider pertinent to this project that may inform our study?

2. Participant views/comments on:
   - **Additional centres for study**: What are the additional geographical centres in which we should conduct interviews?
     Discussions with the team, based on statistical and anecdotal data suggest that these centres should be Palmerston North and Nelson. What are stakeholder views on this?
   - **Key informant list**: What other organisations should we add to the key informant list? Delete?
   - **Key people**: Who are the key people within these organisations that we should be talking to?
     - For face to face interviews
     - For telephone interviews
   - **Additional information**: Based on your experience and expertise, what additional questions do you think we need to ask; additional information we need to gather?
     - For face to face interviews
     - For telephone interviews

b) Face to Face Interview Guideline:
The interview guideline (as detailed below) for the face to face interviews was developed through extensive consultation with experts, key stakeholders and the key researchers involved in the study, after analysing the focus group discussion. While the scope of the interview is extensive, all items were easily covered within a 60 minute interview. It should also be noted that the questions below formed a guideline for interviews, and not a strict interview schedule.

The following questions were asked in the context of the settlement and social inclusion of migrant and refugee youth in the family/whanau, community, school, university, training institution or workplace, and peer group:

1. **Settlement and social inclusion:**
   - Your understanding of settlement for migrants and refugees.
   - Your understanding of social inclusion for migrants and refugees.
   - Examples of successful settlement for migrant and refugee youth.
2. **Significant issues:**
   - Your perception of the main issues impacting on the settlement and social inclusion of migrant and refugee youth (specific examples).
   - Based on your experience, which particular migrant or refugee groups may be impacted by these issues. For example, is there a difference in the experiences of:
     - Visible and invisible ethnic minority migrants and refugees
     - English and non-English speaking migrants and refugees

3. **Factors that facilitate or act as barriers:**
   - Factors that facilitate migrant and refugee youth settlement and social inclusion.
   - Factors that act as barriers to migrant and refugee youth settlement and social inclusion.

   *Environmental factors: e.g. host society worldview, cultural values and attitudes towards migrant and refugee youth; policy and legislation, priority and resources allocation, residential area.*

   *Institutional factors: e.g. organisational/ service providers’ resources (availability or lack thereof), staff attitudes, service accessibility, language and cultural practices.*

   *Personal factors: e.g. demographic variables of migrant and refugee youth, such as age, gender, education, occupation and English language competence, their personal experiences, feelings and perceptions; resilience and coping strategies; acculturation.*

   - Suggestions you have for addressing these barriers. How? For whom?

4. **Your Services:**
   - Services your organisation provides to facilitate the settlement and social inclusion of migrant/refugee youth. What? How?
     - Feedback from migrants/refugees on the impact of these services.
   - Dissemination of information about these programmes.
   - Accessibility of programmes.
   - Users of your services – nationalities, refugees or migrants, age groups, activities these young people are involved in:
     - students/employed/unemployed/mothers etc
   - Types of services that are found to be most successful? Why? For which group?
   - Types of services found to be less successful. Why? For whom? Work undertaken to address this.
   - Services that are provided specifically for refugee youth.
   - Suggestions to assist migrant and refugee youth more effectively.
     - By your agency
     - By others. Whom?
5. **Services provided by others**
   - Other services in your region/area currently provided to migrants to facilitate settlement and social inclusion by:
     - i. central government
     - ii. local government
     - iii. NGOs
     - iv. other agencies
   - Other services in your region/area currently provided to refugees to facilitate settlement and social inclusion by:
     - i. central government
     - ii. local government
     - iii. NGOs
     - iv. other agencies

6. **Last comments:**
   - The most important things you would want the government to know about assisting young migrants and refugees settle well in New Zealand.

e) **Telephone Interview Guideline:**
The guideline for the telephone interviews was developed after analysing the face to face interviews. The following questions were considered to be pertinent for the telephone interviews:
1. What is your understanding of settlement for migrant and refugee youth?
2. What is your understanding of social inclusion for migrant and refugee youth?
3. Your services
   - What is your position within your organisation?
   - Are you a migrant or refugee, or from the host population?
   - What are the services that your organisation offers to migrant and refugee youth?
   - Who uses them?
     - i. Are they migrants or refugees?
     - ii. What are their nationalities and/or ethnicities?
     - iii. What are their age groups?
     - iv. What are their occupations – students, employed, unemployed, other?
     - Do you think that your services can be improved? How?
4. What do you see as the main barriers/issues affecting the settlement and social inclusion of migrant and refugee youth?
5. What are youth reactions to these barriers?
6. What do you see as the main factors that facilitate the settlement and social inclusion of migrant and refugee youth?
7. Do you have any suggestions on how we can assist migrant and refugee youth to settle more effectively?
8. Are you aware of what other services there are in your community or region for migrant and refugee youth?
   - Do you use them?
   - What other services do we need?