

# **Final Report**

## **“Tapping the Pulse of Youth in Cosmopolitan South-Western and Western Sydney”**

**A Research Project funded by the *Department of  
Immigration and Citizenship***

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## **1. Executive Summary**

### **1.1 Background**

- Sydney is one of the world's most multicultural cities: 58 percent of its population comprises first or second generation immigrants from most corners of the globe. Most of Sydney's immigrant minorities, particularly those who are newly-arrived, live in South-Western and Western Sydney.
- Issues pertaining to young people in cosmopolitan Sydney have been in the spotlight for many decades, but particularly throughout the last ten years, during which a series of community-related issues involving youth of 'Middle Eastern' background gained prominence, and the Cronulla beach riots of December 2005 suggested an increased need to investigate inter-ethnic youth relations in one of the world's most cosmopolitan cities.
- With some important exceptions, research into the South-Western and Western Sydney region as a whole is lacking, especially where cosmopolitan youth in the region is concerned. This research project, in the form of a pilot survey of youth, aims to fill that gap. The pilot study sought to demonstrate the importance of contemporary research into cosmopolitan youth in South-Western and Western Sydney in general, and, in particular, the importance of a four-year longitudinal survey of cosmopolitan youth.

### **1.2 Research Project**

- In order to explore many aspects of the lives of cosmopolitan youth, we devised a survey that was trialled among 51 youth aged between 14 and 17 years living in Western or South-Western Sydney. On the basis of this trial, the final survey, which is the main research instrument of this project, was developed (See Appendix A).
- **339 youth were surveyed** overall, including 195 young women and 144 young men aged 14-17 years living in Western or South-Western Sydney. The survey took place from May to November, 2007.

### **1.3 Aims of the Research Project**

- As a pilot project, the main purpose of this research was to test the efficacy of conducting surveys of minority young people in Australia as a way of gaining

information that would provide insights into their lives and the ways that they connect to their friends, their family, and their community. The aim was to provide a snapshot of the attitudes and aspirations of young men and women from minority backgrounds living in Western and South-Western Sydney and of the state of inter-ethnic youth relations in the region that has the greatest density of minority youth in all Australia. This was because there were many claims about how Australian multicultural society was or was not working, but little evidence to back these claims. We were also interested to explore aspects of the lives of minority youth related to education, work, identity, people and place. We were also interested to demonstrate that if such research was fruitful, there was a case for extending the research to a larger sample. Moreover, we are mindful of the limits of a single survey, a snapshot of minority young people at a moment in time, and wanted to establish an argument for the commissioning of a *four-year annual longitudinal study* of 1000 youth in Western and South-Western Sydney so that we could follow minority youth, as well as a control sample of Anglo youth, over four years to see what happened to them over time

- The research was designed to provide *insights* into: the attitudes, aspirations and social relations of multicultural youth in Sydney today; young people's understandings and interpretations of Australian values and the Australian flag; their inter-ethnic social relations and social networks; and issues relating to safety and feelings of belonging, identity and trust among young people in Western and South-Western Sydney.
- The issue of the transition from school to work in Western and South-Western Sydney was central to this survey. A better understanding of the education experiences of young people, including their career aspirations and opportunities, in addition to their ability to find a job, is critical to any social policy.

#### **1.4 Methodology**

- We developed a *stratified sampling methodology* in order to ensure that we included the voices of young people across a range of minority ethnic, linguistic and religious backgrounds. The sample was stratified to mainly include young men and women aged between 14 and 17 from a number of

different ethnic backgrounds (Tongan, Indigenous Australian, Lebanese, Vietnamese, Somali, Sudanese, Indian, Chinese, New Zealand, Pacific Islander, Korean and Filipino), as well as a small sample of ‘Anglo’ youth to act as a control.

- As a consequence ninety five per cent of those young men and women surveyed were first or second generation immigrants from a non-Anglo background.
- Because of their age, most of those surveyed from each ethnic background group were at school when surveyed. We additionally sought to include in the survey cosmopolitan youth who are unemployed and studying in the TAFE sector. All the respondents live in Western and South-Western Sydney.
- For the fieldwork, we used a *networking or snowballing methodology* to find the young people to be surveyed. We used *networks of research assistants* who each found and administered the survey to 20 youth of their own ethnic backgrounds and gender. This enabled us to carry out our stratification strategy and to get richer responses from the youth surveyed who were more likely to trust the research process and respond to the questions when recruited through community networks rather than a process of ‘cold calling’. We recruited these research assistants through our own social networks in the migrant community and ethnic community organisations in Sydney, including the Canterbury Bankstown Migrant Resource Centre. We also recruited a number of students from the University of Western Sydney.

## 1.5 Main Findings

- *Young people from minority backgrounds living in Western and South-Western Sydney generally feel good about living in Australia.*

Two in three young people reported to *often* feeling good about living in Australia and another one in four young people reported to *sometimes* feeling good about living in Australia. Only a small percentage (5.6 percent) reported that they rarely or never felt good about living in Australia. This is a very significant finding, providing evidence that despite the alarmist predictions of anti-immigrant and anti-multiculturalism critics, Australia’s multicultural society works in a cohesive, inclusive way for most youth of minority backgrounds most of the time. Overwhelmingly, the young people surveyed,

who were 95 per cent from minority immigrant backgrounds, felt good about living in Australia. This finding, above all others, bodes well for Australia's future as one of the most culturally-diverse societies in the world today. When linked to the other, sometimes contradictory, findings of this research project that are outlined below, this finding is a litmus test of the positive way that Australian multicultural society is working today and suggests that Australia has good prospects for social cohesion in the future.

100 percent of those born in Switzerland, Bangladesh, Africa, Tonga, Egypt, Vietnam, Lebanon and England felt good about living in Australia. This was followed by young people born in Sri Lanka (91.7 percent), India (83.3 percent), China (75.0 percent), Korea (64.7 percent) and Sudan (61.5 percent). Young people born in New Zealand (18.5 percent) felt least good about living in Australia.

- ***Most of the young people surveyed reported that they like living in their Western and South-Western Sydney suburb; feel 'ownership' of their local area and feel safe living there.***

To feel 'ownership' of the local place is an indication about connectedness to the local area. Two thirds of the youth surveyed often or sometimes felt 'ownership' of their local area. This indicates that the majority of young men and women surveyed feel that they belong in their local neighbourhoods. When probed for more detail about this, the young men and women surveyed suggested that it is their social networks in, and the social environment of, their local area that they liked most. Approximately one fifth of the young people had lived in their local area their whole life, and over two fifths (43.1 percent) had lived there more than five years. Only a small minority group of youths (16.8 percent) felt that there was nothing good in the area.

We also found that most young people surveyed felt safe living in Western and South-Western Sydney. Most young people felt safe in their local area during the day, but only 24.3 percent of the males and 17.4 percent of the females felt safe after dark. Those who said they did not feel safe formed a minority: only 62 youth (or 18 per cent of the sample) reported that they rarely felt safe in their local area. This contrasts sharply to some media stereotypes that construct Sydney's western suburbs as havens of fear, crime and conflict.

Most youth felt very safe in shopping malls, but less safe at bus and train stations. On the other hand, the youth surveyed did not feel as safe in other parts of Sydney. Only a quarter of males and around a fifth of females reported that they often felt safe in places other than their local area.

Public discourses about *ethnic youth gangs* and *ethnic crime* in Sydney have promoted the image of young people of minority ethnic backgrounds, particularly young males, as anti-social criminals. The majority (94.4 percent) of young people surveyed, however, reported that they did not get into trouble when they were socialising together in public. The young people surveyed were also asked about their knowledge of youth gangs in their local area. More than half of the young people interviewed (198) were not aware of any youth gangs in their local area. Clearly ethnic youth gangs do exist in Sydney today, but this finding suggests that the problems are often over-exaggerated in the popular discourses of media sensationalism and political opportunism.

- ***The young males and females from both minority immigrant backgrounds and from the ‘Anglo’ control group living in Western and South-Western Sydney have inter-ethnic friends and social networks, so that their daily lives are inter-connected: they do not live lives parallel to, or isolated from, youth from other ethnic backgrounds in their local area.***

Most of the youth surveyed had multi-cultural social networks, evidence that the underlying social cohesion of inter-ethnic youth relations is quite strong in Sydney, notwithstanding the rather exceptional events at Cronulla Beach in December 2005. The majority of friends among the Anglo control group came from Australia (44), followed by Tonga (31), Lebanon (27), Asian countries (16), as well as China (16) and Korea (11). Young people from minority backgrounds also reported that their friends were from a diverse range of ethnic backgrounds, including friends from Anglo backgrounds. The Sudanese youth surveyed, for example, who are among the newest minority group of youth to arrive in Sydney had friends that were Australian, Lebanese and Indian, as well as Sudanese.

Only 15 young people reported that they had no friends. The group of young people who indicated that they did not have any friends was proportionally

largest among Koreans (11.8 percent), followed by Sudanese (8 percent), New Zealanders (7.7 percent) and Anglo (4.1 percent).

These culturally-diverse young people in Sydney connect socially in diverse ways, often using digital technologies, though this is in addition to, and does not replace, inter-personal contact. Social contact and a social network system are essential in order to feel a part of society. The young people were asked about their social contact during the two weeks prior to being surveyed. The results show that speaking to friends over the phone and visiting relatives were their most common form of social contact, with females more socially active than males. The youth surveyed often make this social connection via the use of new digital *technologies*. Young females (141) were more inclined to send emails than males (78) and to send SMSs (139 and 80 respectively). Young people also spent 50 percent of their time on virtual social networking.

The survey indicates that most young people from minority backgrounds in Sydney connect to other youth, reflecting strong inter-ethnic friendship networks. They also connect to their neighbours: Half of the young men and women surveyed had spoken to their neighbours in the previous two weeks.

- ***The values that young people from minority backgrounds living in Western and South-Western Sydney rate as important are very traditional values. They trust their friends, but do not have a lot of trust in people outside their family/friendship network***

Friendship was the value most important to them. On average, youth surveyed had four friends. 70 percent of females responded that they could often expect friends to help them when needed. Only 56 percent of males were of the same opinion. In addition to friendship, the values that ranked highest were honesty, trust, family, and respect. However, the research shows that the young people had low expectations when it came to trusting people outside their social network. Only around one fifth felt that people could be trusted, about half felt that people could sometimes be trusted, and one in ten thought people could never be trusted.

- ***Many of the minority youth surveyed did not identify as Australian and many say that they do not feel Australian. Despite this, most liked the Australian flag. This suggests that the culturally-diverse young people***

*surveyed in Sydney have diverse and multiple or hybrid identities. They exhibit transnational or cosmopolitan identity not confined to or limited to Australia, but as Australians located in and linked to a wider world. They thus have fluid and sometimes contradictory feelings about how they belong to Australian society.*

Only one third of the young men and women surveyed identified as 'Australian', despite the fact that two thirds were born in Australia. This reflects the cultural diversity of their heritage and the national backgrounds of their immigrant parents and reflects the cultural diversity of the people of Sydney, one of the most multicultural cities in the world today. This finding is not surprising as multiple or hybrid identities are found among minority youth in all western societies with significantly diverse immigrant populations. Because youth identities are subjective and fluid, the challenge is to promote a more inclusive, diverse notion of Australian identity that reflects Australia's multicultural society, one that youth from minority immigrant backgrounds can increasingly identify with.

Two thirds of the young people surveyed were born in Australia and it would be anticipated that they would feel 'Australian'. However, less than half of the respondents felt 'Australian' all the time (48.5 percent). About a quarter felt 'Australian' sometimes. One in twenty rarely felt 'Australian' and a fifth did not really feel 'Australian' at all. This finding could be constructed as a problem. However, we argue that minority youth today are cosmopolitan in outlook and possess a 'global imagination' that crosses national boundaries. In a globalised world, such an emerging cosmopolitan identity could be considered more an asset than a problem.

On the other hand, most young people from a minority background in Sydney say that they like the Australian flag. Asked if the Australian flag was important to them, approximately two thirds of young people thought the flag was often or sometimes important. Nearly one fifth of the males and fewer of the females thought that the flag was never important. There was no significant difference between genders. This finding demonstrates the often contradictory subjectivities and fluid identities of minority youth when contrasted to the previous findings about national identity. The young people were asked what the Australian flag meant to them. The most common

response was that it was an Australian symbol (70), that it represented the Australian people, patriotism (66), being Australian (35), respect (33) and freedom (31). There was, however, a group of young people who thought the flag did not represent anything (66).

- ***The research found that young people from minority backgrounds living in Western and South-Western Sydney are very optimistic about their future in Australia. They have very strong and positive aspirations related to their education and work outcomes and are very confident that they will achieve these high aspirations in Australia in the future.***

The survey enquired about the education experience of these young men and women and asked them about what they aspired to achieve in terms of their education and employment future and how likely they thought that they were going to be able to achieve these ambitions and dreams. The young people in the research were still within the education system and when asked if they enjoyed going to school, nearly half of them (48.4 percent) said that they often enjoy going to school, with young women (53.3 percent) more positive about school than young males (41.7 percent). When asked about occupational aspirations after finishing education, the young men and women surveyed demonstrated strong ambition. The most preferred occupation was a medical doctor or work within the medical field (31), followed by being a teacher (30), taking up an artistic profession (17), becoming a lawyer (15) and an accountant (15). Mechanics and building industry work were the other most frequently cited professions. Finally, the young people were asked how successful they thought they would be in achieving their preferred occupation, which can indicate their confidence in their present situation and their hope for the future. Half of all young women surveyed, and 40 percent of the young males, were fully confident in their ability to achieve their preferred occupation. Only a small number of respondents expressed pessimistic attitudes about their chances of achieving their preferred employment in the future.

## ***2. Introduction***

Sydney is a global, cosmopolitan city. 60 percent of the population of Sydney comprises first or second generation immigrants from most corners of the world. Issues relating to young people in Sydney have been in the spotlight for many decades, but particularly in the last ten years, when a series of issues involving the community relations amongst young people of minority immigrant backgrounds gained prominence. Some of these involved the anti-social activities of so-called ethnic youth gangs, particularly those comprised of criminals of 'Middle Eastern appearance' (Collins et al 2000); others related to issues of criminal and violent behaviour and its impact on public unsafety in the public places of the city. In the past few years, international, national and local events have focussed a critical spotlight on Arabic and Middle Eastern youth in Sydney, which takes about 80 percent of all Australia's Lebanese immigrants. Since 9/11, the Bali bombings and the rail terrorism in Madrid and London (7/7), the face of male Middle Eastern immigrants has frequently been associated with terrorism. In the same climate, gang rapes of young Anglo women occurred in Sydney, for which a group of young male Lebanese Muslims were charged and imprisoned. Relations between the Middle Eastern Arabic community of South-Western Sydney and other Sydney youth reached a crisis point in December 2005 in the lead up to, during, and after, the events of the Cronulla beach riots (Collins 2007; Reid forthcoming). In multicultural communities such as Sydney, criminals will come from both immigrant and non-immigrant backgrounds. But during these events entire immigrant communities in South-Western Sydney have been tarred with the label of 'criminality' (Poynting et al 2004). This is not justified, since individuals, not communities or cultures, commit criminal and anti-social acts (Collins et al 2006).

The events outlined above put the spotlight on community relations between immigrant youth and other young and older people who live in South-Western Sydney, a region of great cultural, ethnic, linguistic, religious, socio-economic and class diversity (Collins and Poynting eds 2000). Youth policy issues, which extend not only to community relations, but also to socio-economic inequality, have risen very high on the agendas of federal, state and local government authorities. Yet despite important exceptions (Collins and Poynting eds 2000; Burchell 2006), adequate

research into the South-Western Sydney region as a whole and its cosmopolitan youth is lacking. Education is a particularly important area in the development of inter-ethnic youth relations (Reid, Sproats and Singh 2006), with issues relating to the transition of young people from school to work in Western and South-Western Sydney critical to the maintenance of social cohesion in Australian society (Babacan 2007). We need new, contemporary research to ‘tap the pulse’ of today’s cosmopolitan youth in Western and South-Western Sydney and to chart their experiences in the critical processes of transition from school to work. It is also important to investigate issues relating to young people’s perceptions of the Australian flag and Australian values, as well as to their identity and sense of belonging in Western and South-Western Sydney. This research project aimed to provide data from the youth survey that will provide insights into these issues.

A set of questions for the survey was developed and trialled with 51 respondents. From this trial the survey contents were revised to develop the final form of the survey that was used in the fieldwork for this research. We received **339 completed surveys**, 195 from young women and 144 from young men aged 14-17 years living in Western or South-Western Sydney. The final version of the survey, which constituted the main research instrument of the project, is provided in **Appendix 1**. This research report presents our analysis of the youth responses to this survey.

The structure of this Final Report is as follows. Section 3 presents a literature review of the field, drawing on international and Australian research. Section 4 explains the methodology behind the survey, and the major characteristics of those youth surveyed. Section 5 presents and analyses data from the survey. Section 6 explores the main findings from the research. The Appendices contain the survey, information, consent forms and UTS/UWS HREC Clearance.

### ***3. Literature Review***

The ethnic diversity of Sydney is the result of sustained waves of immigration. Inter-ethnic relations and issues of social cohesion are of key concern in culturally diverse societies like Australia (Jupp and Nieuwenhuysen eds 2007). Although social conflict between young people of different ethnic backgrounds – as witnessed in the Sydney Cronulla beach riots – are the exception, not the rule (Collins 2007), it is important to monitor the aspirations, attitudes and social interactions of young people in Sydney. This is particularly the case in Western and South-Western Sydney, the most culturally diverse region in Sydney (Collins and Poynting eds 2000).

Recent Australian youth surveys have investigated issues relating to youth values and concerns including education, work and the future (Dusseldorp Skills Forum 2006; the Australian Institute of Family Studies 2004, 2006); education and training pathways, and access and success in the Australian labour market (Department of Employment, Education and Training, Economic and Policy Analysis Division 1991; Wallace and Cross 1990), and political engagement and voting (Youth Electoral Study 2005; Australian Democrats Youth Poll 2005). At an international level there have been detailed studies investigating how social and economic changes over the last twenty years have affected the lives of Western youths (Dwyer and Wyn 2001).

Longitudinal studies such as the “Life-Patterns Project” have studied the progress of young Australians since leaving secondary school, with special attention to the changing and uncertain nature of the global labour market and the importance of flexibility in career success (Dwyer, Smith, Tyler and Wyn 2004). Although these surveys have noted some variables relating to ethnicity, for the most part issues of cultural diversity have not been a central concern. For example, a research report from the Longitudinal Survey of Australian Youth considered the relationship between completion of schooling and ethnicity. It concluded that the long-term trend for people from non-English speaking backgrounds was towards higher levels of educational attainment, in line with stronger aspirations for university entry. This was in contrast to earlier studies that indicated higher percentages of non-English speaking people not completing school as compared with children from English speaking families (Ainley and Sheret 1992; Williams 1987; Lamb 1996a).

A significant proportion of the research literature on ethnic youth has revolved around questions of ethnicity and crime and has involved negative constructions of ethnic youth participation in 'gangs' with the associated negative stereotypes of dangerous, anti-social youths. More recent research has begun to question this association of ethnic youths with 'gangs'. Some researchers have pointed out that the notion of 'gang' is a term that applies to the United States context but is inappropriate in relation to ethnic youths in Australia (White 1996; Standing Committee on Social Issues 1995). More recent Australian research has emphasised the social nature of groups of ethnic youths in terms of friendship networks, peer support and informal structures of social activity. The basis of group formation is a supportive social environment which highlights the biased, negative racial stereotyping represented by media reports of ethnic 'gangs' involved in crime.

Studies of urban concentration also suggest that ethnic community concentrations in particular neighbourhoods should be reconceptualised in a more positive framework. Studies have historically highlighted the exclusionary, ghetto-like quality of ethnic living spaces. Dunn suggests that urban researchers can take a more positive perspective by theorising the advantages of diverse cultural expressions in places like the Sydney suburb of Cabramatta (Dunn 1998).

Research indicates that there are more complex reasons involved in understanding ethnic 'groups' and that special attention must be accorded to investigating the nature of these groups, whether they are permanent or transitory, and the kind of social capital which brings young people of similar ethnic background together. To date, there has been a lack of empirical and demographic information about the activities of ethnic young people and their ages, gender composition, level of education, employment status, socio-economic background, as well as the experiences of ethnic minority people as migrants, including what they do with their time, and where they spend it. This lack is particularly acute with respect to young women of ethnic minority background. A detailed analysis of how ethnic minority people use public space was conducted by Pe-Pua in four local government areas in Sydney (1996). Interviews and discussions focused on identifying reasons for 'street-frequenting' behaviour in ethnic minorities, such as socialising, fighting or illegal activities. The study concluded that these behaviours could be addressed by providing for the

educational and employment needs of these young people. A more recent analysis referred to the physical behaviours and identity of Western Sydney Arabic-speaking male teenagers as 'protest masculinity' (Connell 1995) and attributed these identities to the hidden injuries of race and class-based marginalisation (Poynting 1999).

A major study called "Ethnic youth gangs in Australia. Do they exist?" explored the notion of ethnic minority groups in this broader context (White et al 1999). It investigated issues concerning ethnic minority young people from Vietnamese, Turkish, Pacific Islander, Somalian, and Latin American backgrounds in metropolitan Melbourne. The study looked at the problems, challenges and opportunities faced by these young people, including the difficulties of migration, of leaving familiar homes and cultures to settle in a new, often quite alien environment. Interviews with Somalian young people highlighted the special circumstances surrounding their migration and settlement, the fact that their experiences were heavily shaped by the conditions of war and famine in their country of origin, and the different language and culture they faced when coming to Australia. Research of this sort points to the importance of recognising the specificity of different migrant experiences, the different social contexts which have brought migrants to Australia, and how these experiences continue to influence their experience of their host country. For example, further research on refugees, such as those coming from Africa, shows that these young people have had almost no formal schooling, or a highly disrupted educational experience, and arrive in Australia almost illiterate.

Understanding ethnic minority youth experiences involves the exploration of a wide range of institutional contexts within which young people find themselves. The experience of schooling is fundamental to an understanding of ethnic experience and identity. Research has highlighted the disrupted schooling experiences of many migrants and refugees in their country of origin (White, Perrone, Guerra, and Lampugnani 1999). Ethnic youth from particular cultures can experience problems of social adjustment stemming from the conflict of traditional cultural and family values with those of a secular, Western school. For example, Ghuman (2001) found that second and third generation South Asian young people in Australia and other Western countries face unique problems of social adjustment because the majority of their home values tend to conflict with those of the school. South Asian homes, for

instance, tend to emphasise family and kinship solidarity and collectivity, religious outlook and gender role differentiation. Schools in the West, conversely, stress the development of 'individuality', autonomy and independence (Dewey 1964), secular outlook and gender equality. It has been noted that adolescent girls from minority backgrounds find the conflict between their home values and the school particularly stressful (Bryant-Waugh and Lask 1991; Dolan 1991; Merrill and Owens 1986).

In addition, ethnic youths may experience the racial prejudice of their white peers, and in some cases, teachers. The Ethnic Youth Issues Network in Melbourne carried out a survey of 88 young people in the eastern suburb of Knox and the inner Western suburb of Flemington, and found that about 70 percent of young people were racist in language and behaviour, and did not believe this was wrong. The attitudes in the two suburbs were very similar. Aboriginal and Asian groups were the most frequent targets (see also Garland and Chandra-Shekeran 2003; Cahill 1997). Somalian young people in Melbourne indicated that a major source of conflict on the street and in schools related to racist name-calling and harassment. This had repercussions in restricting where they could go at certain times of the day due to the perceived lack of safety, often related to racism (White, Perrone, Guerra, and Lampugnani 1999). Studies have indicated that prejudice and racist incidents between students are a greater problem during secondary rather than primary schooling (Cahill 1997).

In 1986, the Federation of Ethnic Communities Councils surveyed Australian ethnic community leaders about unemployment amongst young people from non-English-speaking backgrounds. The results showed a concern for high unemployment among migrant youth (Della Torre 1986). Many studies have highlighted the marginalised economic position of migrants and minority youth cultures in Australia. For example, studies have emphasised the high unemployment amongst migrants of Lebanese backgrounds, which was four to five times the national average in the last decade (Collins, Morrissey and Grogan 1995; see also White, Perrone, Guerra and Lampugnani 1999).

Research into ethnic communities and ethnic youth must include questions about the conflict of values between different cultures, including those that are dominant and

those that are minority. Research has been carried out to identify the difficulties migrants face in adjusting to their new country, its institutions and values. Studies have distinguished between migrant attitudes, and the adapting attitudes of first and second-generation migrants. The enduring physical and social cohesion of ethnic communities has destroyed any belief in assimilation (for research promoting assimilation theories see Borrie 1954, 1959; Cox 1976; Bowen 1977; Zubrzycki 1960; 1982; Wilton and Bosworth 1984; Storer 1985). Multiculturalism endorses the acceptance of difference in diverse communities but does not say much about the actual changes taking place within specific ethnic communities. Ethnographic research amongst Italian communities in Perth identified an informal network amongst Italo-Australian youth which provided a sense of separation and space from parents' networks (Baldassar 1999). The research considered ways in which young people dealt with the restrictions of family honour as part of the traditional family values of their parents. Recent research reveals that ethnic groups in modern settings are constantly recreating themselves, and ethnicity is continuously being re-invented in response to changing realities within the group, in the host society and in the home country (cf. Banks 1996; Jenkins 1996; Govers and Vermeulen 1997; Yinger 1997; Bottomley 1998; O'Connor 2004). Proponents of ethnicity theory (cf. Sollors 1989) and symbolic ethnicity theory (cf. Gans 1979, 1994; Alba 1985) argue that culture is not being lost, but that ethnicity is taking on an expressive rather than an instrumental function. People are recognised as having some ability to choose the expression of ethnicity that best suits them (cf. Waters 1990), more akin to a study of ethnic consciousness (Govers and Vermeulen 1997). This can relate to the notion that identity is something shifting, plural and even contradictory (Hall 1987, 1992, 1996). Noble et al. (1999) conducted interviews with young men of Lebanese, Vietnamese and Anglo backgrounds to explore the dynamics of identity formation by considering friendship groups, socio-economic contexts and gender, and the ways identities are formed in the spaces between home and school. Studies such as these indicate that minority youths employ 'essentialising' strategies which construct stereotyped notions of what it means to be 'Lebanese' and oversimplified versions of 'others' as 'Australians', 'Aborigines', or 'Asians' that rely on negative stereotypes.

#### **4. Methodology**

The main research instrument for this research project is the survey (see Appendix A). The survey data was provided by 339 respondents and entered into SPSSv15 for analysis. A survey sample of 339 is large enough to get a range of responses for young men and women from a range of ethnic backgrounds. The intention was to stratify the sample to include the voices of young men and women, aged between 14 and 17, from different ethnic backgrounds, including an Anglo control, who live in Western and South-Western Sydney. The methodology employed for the survey was a *networking methodology*. People from each ethnic community were sought, in the first instance, to find and survey other young people from their community through their own social networks and, subsequently, via a process of *snowballing*. Each part-time research assistant was asked to use his/her social networks to find 20 other young people to be surveyed. We matched the interviewer to the gender and ethnic/cultural/language background of the young person to be interviewed. In many instances, the paid surveyor was known to the family of the youth to be interviewed or knew someone recommended the interviewer to the family. The paid surveyor could only complete the survey with the youth participant if both the parent/guardian and the young person to be surveyed had signed a consent form.

The alternative to a networking methodology for finding respondents for the research project is a *random sample*. A random sample makes it easier to make strong claims of the statistical robustness of the data and to argue that the population as a whole is similar to the sample chosen. The *networking methodology*, however, possesses advantages that outweigh the loss of randomness and statistical representativeness. Through the use of a networking methodology, we have been able to tap into social networks to find those to be interviewed. The research process was therefore built on a sense of trust between interviewer and interviewee, in addition to the trust and social capital that the Chief Investigators had established within the Western and South-Western Sydney community over many decades. It was anticipated that this approach would lead to richer data than that which can be offered by a random sample. This methodology also helped to resolve ethical issues involved in research with young people. Tapping into social networks increased the probability of parental consent, a necessary condition for young people to take part in the survey,

and of the consent of the young person him or herself. Questions of child safety are also less likely to be problematic when the interviewer is known to the friends and/or other relatives of the young person's family.

The interviewers used were recommended by directors of Migrant Resource Centres from across Western and South-Western Sydney. Most interviewers already had Child Protection Clearance and significant contacts within the community. Often, their role in their ethnic community was the main reason for their involvement in the MRC. The research involved young people under the age of 18 years, which raised special issues and considerations. The UTS Human Research Ethics Committee (HREC) required Child Protection Clearance for all interviewers involved in the fieldwork for the research project. Because of *Child Protection Legislation*, all adults employed as part-time research assistants were required to receive a *Working with Children Check*. Concerns for anonymity and safety shaped practices for the recruitment, training and debriefing of the assistants. Interviewers were required to attend a training and information session prior to going out in the field. The training session explored the ethical issues relating to the interviews, which included child safety, parental consent and other obligations. The ethical responsibilities of each interviewer were emphasised, particularly given that they would use their own personal networks to locate young people to be interviewed.

The UTS Human Research Ethics Committee reviewed our first draft of the survey and raised concerns about the potential for risk or harm to participants arising out of the sensitivity of some questions. After discussions with DIAC, we replaced these questions with other questions relating to social networks, place and space. As requested by the UTS HREC, the questionnaire has been clearly labelled as voluntary. Each interviewer agreed that the information they obtained during the interview must remain confidential to them.

## ***5. Survey Findings***

The research was undertaken in Western and South-Western Sydney, and its target group was young people chosen to represent the multicultural demographic of Sydney. Information about the everyday life of these young people, their community affiliations and their attitudes towards school and future prospects were explored.

The research involved personal interviews or small group interview sessions. The questionnaire included structured, semi-structured and open questions. An interviewer of the same gender and ethnic background as the interviewee undertook the personal interviews. The aim of matching interviewees with interviewers was to enhance the understanding and trust between them, in addition to that of their parents.

The interviews were confidential, with no identifiable personal information supplied on the completed questionnaire. Prior to the interview, interviewees and their parents were informed about the project, and parents were asked to sign a permission form to acknowledge that they were informed about the project, that they understood its aims and that they gave their permission for the interview to be undertaken with their son or daughter.

The data has been analysed using the statistical program SPSS v15. The results from the survey are presented in the following.

### **5.1 Characteristics of the young people**

The gender distribution of the sample of 339 young people living in Western and South-Western Sydney was 144 (42.5 percent) males and 195 (57.5 percent) females. They ranged in age from 13-18 years of age, with the majority between 14 and 17 years old. The sample only includes three 13 year-olds and two 18 year-olds, which are grouped in the analysis that follows with the 14 year-olds and the 17 year-olds respectively (Table 5.1). There is no significant difference between gender and age groups.

**Table 5.1** Age structure of the sample in relation to gender

<b>Age of participants</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
13 years	2.1	0	.9/3
14 years	27.8	27.2	27.4/93
15 years	17.4	22.1	20.1/68
16 years	22.9	22.6	22.7/77
17 years	29.9	27.2	28.3/96
18 years	.0	1.0	.6/2
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

The young people were well established in their residential areas, with two thirds having lived there for more than five years (Table 5.2). Only a small group of young people had been living in their present community less than two years (15.7 percent). The majority of the youths were familiar with the facilities and recreational possibilities offered by their community.

**Table 5.2** Time of residence at the present address in relation to gender

<b>Time of residence at present address</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
My whole life	20.8	20.0	20.4/69
10 years or more	18.8	16.9	17.7/60
More than 5 years but less than 10 years	27.8	23.6	25.4/86
More than 2 years but less than 5 years	18.8	22.6	20.9/71
More than 1 year but less than 2 years	8.3	8.7	8.6/29
Less than a year	5.6	8.2	7.1/24
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Western and South-Western Sydney is a multicultural region, reflected in the diversity of the young people's country of birth and that of their parents (Tables 5.3, 5.4 and 5.5).

**Table 5.3** Country of birth of the young people in relation to gender

<b>Country of birth</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
Australia	74.3/107	61.0/119	66.7/226
New Zealand	4.9/7	10.3/20	8.0/27
Sudan	3.5/5	10.8/21	7.7/26
South Korea	7.0/10	6.1/12	6.5/22
Sri Lanka	4.2/6	3.1/6	3.5/12
India	2.1/3	1.5/3	1.8/6
China	.0/0	2.1/4	1.2/4
England	1.4/2	.5/1	.9/3
Tonga	.0/0	1.5/3	.9/3
Other <sup>1</sup>	2.8/4	3.0/6	2.9/10
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Two thirds of the young people were born in Australia (66.7 percent, Table 5.3) with other larger groups from New Zealand (8.0 percent) and Sudan (7.7 percent). The parents of the young people were much more likely to have been born outside Australia. Only 4.3 percent of the mothers (Table 5.4) and 4.4 percent of the fathers (Table 5.5) were born in Australia.

**Table 5.4** Country of birth of young people's mothers in relation to gender

<b>Mother's country of birth</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
Tonga	23.9	26.8	25.6/71
South Korea	13.5	11.9	13.7/38
Lebanon	11.0	10.7	10.8/30
Sudan	5.5	13.7	10.5/29
Sri Lanka	8.3	7.7	7.9/22
Vietnam	10.1	4.8	6.9/19
China	5.5	5.4	5.4/15
Australia	3.7	4.8	4.3/12

<sup>1</sup> Switzerland, Bangladesh, Ethiopia, Hong Kong, Canada, Egypt, Vietnam, South Africa, and Lebanon

**Table 5.4: continued:**

India	4.6	2.4	3.2/9
Turkey	2.8	3.6	3.2/9
Hong Kong	5.5	1.2	2.9/8
Other <sup>2</sup>	2.7/3	/12	5.4/15
No response	35	27	62
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

The largest group of mothers were born in Tonga (25.6 percent) followed by Korea (11.2 percent), Lebanon (10.8 percent) and Sudan (10.5 percent). The largest group of fathers were also was born in Tonga (24.5 percent), followed by Korea (11.3 percent) Sudan (10.9 percent) and Lebanon (10.6 percent). Please note a relatively larger Tongan sample emerged.

**Table 5.5** Country of birth of the young people's father in relation to gender

<b>Father's country of birth</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
Tonga	22.4	25.7	24.5/67
South Korea	16.8	12.0	13.9/38
Sudan	5.6	14.4	10.9/30
Lebanon	11.2	10.2	10.6/29
Sri Lanka	7.5	7.8	7.7/21
Vietnam	9.3	6.0	7.3/20
China	6.5	4.8	5.5/15
Australia	3.7	4.8	4.4/12
India	6.5	2.4	4.0/11
Turkey	2.8	3.6	3.3/9
Hong Kong	3.7	.6	1.8/5
New Zealand	.9	2.4	1.8/5
Other <sup>3</sup>	2.7/3	5.4/9	4.4/12
No response	37	28	65
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

<sup>2</sup> Mothers born in Malaysia, Greece, Egypt, New Zealand, Italy, Fiji, Croatia, South Africa, West Papua, England

To explore intergenerational factors in the ethnic background of the young people and their parents, the young people were asked about the language they spoke at home (Table 5.6), and the language they preferred to speak (Table 5.7). More than one third spoke Australian English at home (37.7 percent), followed by Tongan (19.0 percent).

When asked what language(s) our informants mainly spoke (Table 5.6) and preferred to speak at home (Tables 5.7), the answer was recorded as they gave it. They were much more inclined to speak Australian English than the language they actually spoke at home (57.8 percent, Table 5.7). This can be seen in the light that two thirds of them were born in Australia (Table 5.3) and have grown up speaking Australian English.

**Table 5.6** Main languages spoken at home in relation to gender

<b>Main languages spoken at home</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
Australian / English	41.7	34.7	37.7/127
Tongan, Tongan / English	16.7	20.7	19.0/64
Korean, Korean/English	11.1	10.4	10.7/36
Arabic, Arabic / English	2.8	10.2	7.1/24
Tamil, Tamil / English	7.0	5.1	5.9/20
Cantonese/Mandarin/English	8.4	3.6	5.6/19
Sometimes English, sometimes other	.7	7.3	4.5/15
Dinka, Dinka / English	4.2	2.0	3.0/10
Vietnamese	4.2	1.6	2.7/9
Turkish / English	.7	1.6	1.2/4
Hindi / English	1.4	.0	.6/2
Other <sup>4</sup>	1.4/2	2.5/5	2.1/7
No response	0	2	2
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

<sup>3</sup> Fathers born in Malaysia, England, America, Bangladesh, Greece, Fiji, Germany, South Africa, PNG

<sup>4</sup> Sinhala, Bengali, Hindi / Punjabi, Arabic / Swahili /English, Gujrati / Fijian, Chinese / Vietnamese, Turkish

**Table 5.7** Preferred languages spoken at home in relation to gender.

Preferred languages spoken at home	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Australian / English	59.0	56.9	57.8/196
Tongan, Tongan / English	14.6	14.3	14.5/49
Korean, Korean / English	6.3	7.7	7.1/24
Tamil	6.3	4.6	5.3/18
Cantonese/Mandarin/ English	6.3	3.6	4.4/15
Sometimes English, sometimes other	.7	4.6	2.9/10
Arabic, Arabic / English	.7	4.7	2.9/10
Vietnamese	2.1	.5	1.2/4
Dinka, Dinka / English	1.4	1.0	1.2/4
Hindi / English	1.4	.0	.6/2
Turkish, Turkish / English	.7	1.0	.9/3
Other <sup>5</sup>	.7	1.5	1.2/4
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Taking the number of people living in the same household into consideration, the young people surveyed were found to live in larger-than-average Sydney household size, 2.6 people. The majority of young people lived with their parents, 91.7 percent with their mother and 87.6 percent with their father. Half had at least one sister (52.5 percent) and a brother (53.2 percent). Other relatives also shared the household with the young people. More than half lived with one other relative and nearly a quarter with three or more relatives. Sometimes, their households included people unrelated to them as well as siblings and relatives (Table 5.8).

**Table 5.8** Number of people living in the home in relation to gender

Number of people living at residence	Males	Females	Total
	<i>N</i>		<i>N</i>
Mother	133	178	311
Father	131	166	297

<sup>5</sup> Sinhala, Hindi and Punjabi, Swahili, Punjabi / English

**Table 5.8: continued:**

			<i>N=608</i>
One sister	52	64	116
Two sisters	24	36	60
Three sisters	8	22	30
Four or more sisters	7	8	15
			<i>N = 221</i>
One brother	58	66	124
Two brothers	26	43	69
Three brothers	7	12	19
Four or more brothers	11	10	21
			<i>N=233</i>
One relatives	7	19	26
Two relatives	5	3	8
Three relatives	3	3	6
Four or more relatives	1	4	5
			<i>N=45</i>
Other people, one to four	4	7	11
<i>Total N</i>	<i>144</i>	<i>195</i>	<i>339</i>

As shown in Tables 5.3 and 5.7, two thirds of the young people in the research cohort were born in Australia, and over half of them preferred to speak Australian-English. In spite of their linguistic preferences, only one third of respondents identified as Australian (Table 5.9). One in ten identified as Tongan, and about the same number identified as Korean.

## 5.2 The young people's identity

Issues of national identity have long been considered contentious in Australian multicultural society (Castles et al 1988; Sheehan 1998; Hage 1998; Castles 2000). The informants provided answers to the question: what is your national identity? The answers are presented in Table 5.9 (as per Table 5.6 and 5.7, the answers are recorded as given). Only one third of the young men and women surveyed identified as 'Australian', despite the fact that two thirds were born in Australia. This supports the argument that minority youth in Sydney have diverse and multiple identities, as Butcher (2003), who also interviewed young people in western Sydney and found that they forged hybrid identities that incorporate their migrant identities with elements of 'being Australian'. Hall's notion that ethnicity is an invention by the self and in relation to, and

by, others (Hall, 1987; 1992; 1996) is also useful in understanding this contradiction. That is, we would expect that identity is fluid but also that choices are not available to all equally.

**Table 5.9** The national identity of the young people in relation to gender

Perceived national identity	Males	Females	Total
	<i>N</i>		<i>Percent/N</i>
Australian	53	66	35.8/119
Tongan, (Tongan/Greek/New Zealander/ Italian)	10	26	10.8/36
Korean (Korean/Canadian)	14	18	9.6/32
Chinese	11	9	6.0/20
Indigenous/Aboriginal/Koori	16	4	6.0/20
Koori/American			
Lebanese	7	12	5.7/19
Sudanese (Sudanese/Egyptian)	2	16	5.4/18
New Zealander	4	11	4.5/15
Sri Lankan	7	8	4.5/15
Indian (Indian/Sri Lankan, Indian/South Africa)	5	3	2.4/8
Turkish	3	4	2.1/7
Vietnamese	3	4	2.1/7
European (Greek/Italian, Spanish /Italian)	2	2	1.2/4
Arabic (Arabic/Italian)	0	3	.9/3
Greek	2	1	.9/3
American	0	2	.6/2
English	0	1	.3/1
Bangladeshi	1	0	.3/1
Egyptian	0	1	.3/1
Asian (Vietnamese/Chinese/Cambodian/ Australian)	1	0	.3/1
No responses	3	4	7
<i>Total N</i>	<i>141</i>	<i>191</i>	<i>339</i>

The religious affiliations of the young people surveyed shows that 15.1 percent said that they had no religion, and one in ten were Catholic or belonged to the Church of Tonga (Table 5.10).

**Table 5.10** Religious affiliations of the young people in relation to gender

<b>Religious affiliation</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	<i>Percent</i>		<i>Percent/N</i>
No religion	21.0	10.8	15.1/51
Catholic	13.3	9.8	11.3/38
Church of Tonga	11.2	10.8	11.0/37
Orthodox	4.2	12.4	8.9/30
Hindu	9.1	6.2	7.4/25
Muslim	6.3	6.7	6.5/22
Anglican	4.2	5.7	5.0/17
Uniting	2.8	5.7	4.5/15
Buddhism	5.6	3.6	4.5/15
Baptist	2.8	4.6	3.9/13
Methodist	2.8	3.1	3.0/10
Christian (unspecified)	6.3	5.2	5.6/9
Uesiliana	1.4	2.6	2.1/7
Presbyterian	5.6	3.1	4.2/6
Protestant	.7	2.1	1.5/5
Assembly of God	.0	2.1	1.2/4
Church of Christ	1.4	.5	.9/3
Pentecostal	.0	1.5	.9/3
Other <sup>6</sup>	.7	3.5	2.4/8
No responses	1	1	2
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

The sample shows the ethnic, cultural and religious diversity of Western and South-Western Sydney. The following section shows the social networks the young people both created and of which they are part.

The ethnic backgrounds of the respondents represented around 80 different nationalities. Most of their friends were of Australian, Lebanese, Chinese, Asian, Indian, Tongan or Italian descent (Table 5.11). In total, the 339 young people responding to the survey reported 1,352 friends. This corresponds to 3.9 friends per

<sup>6</sup> Full Gospel, Mormon, Salvation Army, Catholic and Buddhist, Sikh

person (1,352 / 339). 15 respondents indicated that they did not have any friends. During the interview procedure ethnic background and gender were matched between interviewer and interviewee, to enhance understanding of the interviewee's culture and situations. The relationship between their own ethnicity and that of their friends is explored for the four largest groups: Australian, Sudanese, Korean, and New Zealander (Table 5.12). Please note the respondents exact answers were recorded in the following tables.

**Table 5.11** Ethnic/cultural backgrounds of the respondents' friends

<b>Ethnic/cultural background</b>	<b>N</b>	<b>Ethnic/cultural background</b>	<b>N</b>	<b>Ethnic/cultural background</b>	<b>N</b>
Anglo	200	Malaysian	6	European	9
Lebanese	115	Croatian	6	Mixed	3
Chinese	90	Cambodian	6	White	2
Asian	86	Pakistani	5		
Indian	66	Russian	5		
Tongan	61	Indonesian	5		
Italian	56	Afghani	5	Christian	9
Korean	47	Cook Islander	5	Buddhist	5
Greek	46	Irish	4	Muslim	3
Samoan	40	Palestinian	4	Hindu	3
Vietnamese	35	Thai	4	Catholic	1
Filipino	29	Chilean	4	Orthodox	1
Fijian	28	South American	4		
Sri Lankan	26	Portuguese	3	I do not have friends	15
Egyptian	25	Hong Kong Chinese	3		
New Zealander	25	Tamil	2		
Islanders	23	Persian	2		
Turkish	20	Bosnian	2		
Maori	18	Middle eastern	2		
Sudanese	17	Rarotongan	2		
Aboriginal	16	Singaporean	2		

**Table 5.11: continued:**

English	14	Taiwanese	2		
Arabic	12	French	2		
Spanish	12	Kurdish	2		
African	12	Polish	2		
Maltese	11	Mauritian	2		
Japanese	10	Dutch	1		
Iraqi	9	Somalian	1		
Assyrian	9	Albanian	1		
Serbian	9	Bangladeshi	1		
African	8	Columbian	1		
American	8	Ukrainian	1		
German	7	Iranian	1		
Macedonian	7	Mongolian	1		
Tahitian	1	Bengali	1		
Lao	1	Brazilian	1	<i>Total N</i>	<i>1352</i>

**Table 5.12** Ethnic/cultural backgrounds of the respondents (four largest groups) and nationality of their friends

<b>Ethnic/cultural backgrounds</b>	<b>Australia</b>	<b>Sudan</b>	<b>Korea</b>	<b>New Zealand</b>	<b>Total N</b>
Anglo	44	5	0	0	49
Tongan	31	0	0	16	47
Lebanese	27	3	0	0	30
Korean	11	0	13	0	24
Asian	16	0	0	3	19
Chinese	16	0	2	1	19
Indian	7	3	0	0	10
Vietnamese	8	0	0	1	9
Greek	7	0	0	0	7
Italian	5	1	0	0	6
Islanders	4	0	0	2	6
Turkish	5	0	0	0	5
Sudanese	0	5	0	0	5
Maori	4	0	0	0	4

**Table 5.12 continued:**

Fijian	4	0	0	0	4
Samoan	2	1	0	1	4
African	1	2	0	0	3
Egyptian	1	1	0	0	2
Sri Lankan	2	0	0	0	2
New Zealander	2	0	0	0	2
Aboriginal	2	0	0	0	2
Afghani	1	0	0	0	1
Bangladeshi	1	0	0	0	1
Persian	1	0	0	0	1
Indonesian	1	0	0	0	1
Croatian	0	1	0	0	1
American	1	0	0	0	1
German	1	0	0	0	1
Assyrian	1	0	0	0	1
Bosnian	1	0	0	0	1
Middle eastern	1	0	0	0	1
Irish	1	0	0	0	1
Dutch	1	0	0	0	1
Many different countries	0	1	0	0	1
I do not have friends	9	2	2	2	15
<i>Total</i>	<i>220</i>	<i>25</i>	<i>17</i>	<i>26</i>	<i>288</i>

The young people who identified as ‘Anglo’ – the largest group in the sample – stated that the majority of their friends came from Australia (44), followed by Tonga (31), Lebanon (27), parts of Asia (16), as well as China (16) and Korea (11). The second largest group was from New Zealand. The majority of their friends were Tongan (16), Asian (3) and Islander (2). The Sudanese had the majority of their friends among Australians and among other Sudanese (both 5), but also among the Lebanese (3) and Indian (3). Even if the respondents were most inclined to have friends who shared their own national identity, they did have friends from other ethnic groups (Table 5.12). The group of young people who indicated that they did not have any friends are proportionally largest among the Korean (11.8 per cent), followed by the Sudanese (8 per cent), New Zealanders (7.7 per cent) and the Australians (4.1 per cent). Thus, loneliness is more prevalent among the non-Australian born youths.

Friendship implies both respect and acceptance. The young people were asked if they felt valued by their friends (Table 5.13). The majority responded in the affirmative. Females felt more valued than males (68.2 percent and 57.6 percent, respectively). More males (4.9 percent) than females (2.1 percent) never felt valued by their friends. More females (6.2 percent) than males (5.6 percent), however, indicated that they rarely felt valued by their friends.

**Table 5.13** Feeling valued by friends in relation to gender

Feeling valued	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often	57.6	68.2	63.7/216*
Sometimes	36.8	25.6	30.4/103
Rarely	.7	4.1	2.7/9
Never	4.9	2.1	3.2/11
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The young people were asked what values they considered to be important. Friendship (98), honesty (80), trust (63), family (61), and respect (60) were most often mentioned as important values (Table 5.14). Loyalty (45), your own personality (41), religion (39), love (32), school, education, knowledge and intelligence (32) were also found important. It is of note that sport was mentioned only once. The list provides an indication of the values that are important to young people in Western and South-Western Sydney.

**Table 5.14** Important values for young people

Important values	N
Friendship	98
Honesty	80
Trust	63
Family	61
Respect	60
Loyalty/Sharing	45

**Table 5.14 continued:**

<b>Important values</b>	<b>N</b>
Personality	41
Religion/Christian values	39
School/Education/knowledge/intelligence	32
Love	32
Kindness	21
Peace	20
Caring/compassion	18
Freedom/ freedom of speech	18
Morals	14
Reliability	12
Cultural values	11
Equal rights	11
Acceptance/opportunities	11
Humour	6
Generosity	5
Safety /security	4
Good listener	3
Good looking	3
Happiness	3
Good/ nice	3
Integrity	2
Material goods/money	2
Elders	2
Work ethics	2
Food	2
Sport	1
<i>Total N</i>	<i>725</i>

After identifying their own set of values, the young people were asked if they felt valued at school. Overall, nearly half of the respondents stated that they often felt valued at school, two out of five sometimes felt valued and fewer than one in ten rarely or never felt valued at school.

**Table 5.15** Feeling valued at school in relation to gender

Feeling valued at school	Males	Females	Total
		<i>Percent</i>	<i>Percent/N</i>
Yes, often	42.4	52.1	47.9/162*
Sometimes	41.7	39.2	40.2/136
Rarely	6.3	6.7	6.5/22
No, never	9.7	2.1	5.3/18
No answer		1	1
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

In terms of the gender of the respondents, half of the females (52.1 percent) and two in five males (42.4 percent) often felt valued (Table 5.15). The males (9.7 percent) were more inclined to feel that they were not valued at school than the females (2.1 percent).

Two thirds of the young people were born in Australia and it would be anticipated that they would feel 'Australian'. However, less than half of the respondents felt 'Australian' (48.5 percent). About a quarter sometimes felt 'Australian' (Table 5.16). One in twenty rarely felt 'Australian' and a fifth of the young people did not really feel 'Australian' at all.

**Table 5.16** Feeling 'Australian' in relation to gender

Feeling 'Australian'	Males	Females	Total
		<i>Percent</i>	<i>Percent/N</i>
Yes, Australian	51.4	46.4	48.5/162
Sometimes I feel Australian	25.7	23.2	24.3/81
Rarely	3.6	5.7	4.8/16
No, not really	19.3	24.7	22.5/75
No answer	4	1	5
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The males (51.4 percent) indicated that they felt more 'Australian' than the females (46.4 percent). A quarter of the females rarely felt 'Australian'. The difference between the genders, however, was not markedly significant.

The numbers of young people who do not feel Australian is often an expression of the dual or multiple multi-cultural and national backgrounds of first and second generation youth in Sydney today. It is not so much a threat to Australian national identity but a reminder of the complexity, plurality and dynamic nature of Australian national identity that accompanies the changes to the ethnic composition of Australian society that a non-racial immigration policy delivers. It could be argued, as supported by the following findings, that minority youth in Australia today have a cosmopolitan outlook that suggests they are happy and comfortable with multiple identities.

Comparison of the nationality of the young people with responses to the question of feeling good about living in Australia shows that young people born in England, Switzerland, Bangladesh, Africa, Tonga, Egypt, Vietnam and Lebanon all feel 100 percent good about living in Australia. These interviewed groups, however, were sometimes very small, to the extent that they may contain only one person. The next highest groups that indicated that they felt good about living in Australia comprised young people born in Sri Lanka (91.7 percent), India (83.3 percent), China (75.0 percent) and youths born in Australia (73.1 percent). ***Groups made up of young people born in Korea (64.7 percent), Sudan (61.5 percent) and in New Zealand (18.5 percent), felt least good about living in Australia.*** Overall, 231 young people felt good about living in Australia, 90 felt sometimes good, 15 rarely and seven young people never felt good about living in Australia.

The youths were asked about key Australian values. Their responses, however, reflect how the young people see Australian society more accurately than they reflect key Australian values themselves (Table 5.17). For the young people, Australia represented friendliness (69), respect for others (51) and freedom of choice (46).

**Table 5.17** Australian values according to young people

Australian values	N	Australian values	N
Friendly	69	Polite	7
Respecting diversity/elders/cultures/each other	51	Courage/determination	7
Freedom of choice/speech/religion	46	Tolerant /open-minded	7
Honesty	27	Safety/security	7
Multiculturalism/cultural practices	27	Nature/Environmental sensitivity	6
Helpful/Caring	22	Work	5
Equality	22	Australian slang	5
Family	21	Food	5
Love	18	Humour	5
Loyalty	16	Looking after each other	5
Neighbourhood belonging	16	Appreciating Australian and Aboriginal culture and history	4
No racism/No discrimination	15	Law abiding	4
Enjoying life/Laid back/Relaxed	15	Australian flag	4
Loving Australia	15	Australian laws	4
Education	13	Understanding /accepting	4
Barbeques	13	Shopping	3
Kindness	13	Speaking English	3
Peace	12	Tradition	3
Trust	12	Unity	3
Sport/Football/ Cricket	13	Clothes (eg. thongs & flannelette)	3
Democracy	9	Community	3
Fair say to everyone/Fair go	9	Cooperation	3
Drinking/Beer	8	Dancing/clubbing	3
Treat everyone fairly	8	Having fun	3
Swimming /beach	8	Happiness	3
Opportunity for making money/Wealth	8	Women's rights/no violence against women	3
Honour	7	Harmony	2
		Welfare	1
<i>Total N</i>			628

The young people were asked if the Australian flag was important to them (Table 5.18). Approximately two thirds of the youths thought the flag was important often or sometimes important (69.1 percent). Nearly one fifth of the males and fewer of the females thought that the flag was never important. There was no significant difference between genders.

**Table 5.18** Importance of the Australian flag in relation to gender

<b>Importance of Australian flag</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
		<i>Percent</i>	<i>Percent/N</i>
Yes, often	38.9	36.9	37.8/128
Sometimes	32.6	30.3	31.3/106
Rarely	10.4	16.4	13.9/47
No, never	18.1	16.4	17.1/58
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The young people were asked what the Australian flag meant to them (Table 5.19). The most common response was that it was an “Australian symbol” (70). They also said it “represents the Australian people”, “patriotism” (66), “being Australian” (35), “respect” (33) and “freedom” (31). There was a group of young people, however, who thought the flag did not represent anything (66). Note that multiple answers were permitted for this question.

**Table 5.19** What the Australian flag means to the young people

<b>Meaning of the Australian flag</b>	<b>N</b>
Australian symbol	70
It is just a flag/nothing much	66
Our people/patriotism/courage	66
Being Australian	35
Respects	33
Freedom/independence	31
Britain/Commonwealth	15
Multiculturalism	15

**Table 5.19 continued:**

Meaning of the Australian flag	N
Unity	15
Belonging	14
A flag to be respected	14
Peace	13
Better opportunities	12
Colours/ Southern cross/stars	10
Democracy/ Duty/obligation to laws/politics	10
History/Heritage	8
Living in a good country	6
Honesty	4
Security	3
Same as the Aboriginal flag	1
White Country	1
Sport	1
<i>Total N</i>	<i>443*</i>

\* Multiple responses allowed

In relation to the gender of the young people surveyed, a majority of the young people felt good about living in Australia (67.8 percent, Table 5.20). Only a small percentage rarely or never felt good about living in Australia (5.6 percent). There was no significant gender difference in their responses. The females were slightly more positive than the males.

**Table 5.20** Feelings of living in Australia in relation to gender

Feelings of living in Australia	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often feeling good	65.3	69.7	67.8/230
Sometimes feeling good	27.8	25.6	26.5/90
Rarely feeling good	3.5	3.6	3.5/12
No, never feeling good	3.5	1.0	2.1/7
Total	100.0/144	100.0/195	100.0/339

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*\*-- moderate; .01-.05\*-- weak.

### 5.3 The social networks of the young people

The young people were asked where they met with their friends, who their friends were and whether or not they considered the place where they lived as ‘theirs’. To be part of the local community, to be ‘known’, and to meet up with friends when shopping were more common for females than for males (Table 5.21). Half of the females always met up with friends when shopping. Half of the males said they sometimes met up with friends when shopping. ‘Traditional’ differences between men and women in attitudes to shopping may explain some of these responses. Females also tend to find shopping malls safer than being on the street (Thomas 2003).

**Table 5.21** Meeting friends when shopping in relation to gender

Meeting friends when shopping	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often	37.5	52.1	45.9/155 *
Sometimes	50.0	33.5	40.5/137
Rarely	9.0	11.9	10.7/36
No, never	3.5	2.6	3.0/10
No answer			1 (female)
<i>Total</i>	<i>100.0/144</i>	<i>100.0/194</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*\*-- moderate; .01-.05\*-- weak.

It is important for young people to feel that they can get help from friends when needed. The research shows that the females were much more secure in their belief that friends would help them when needed (Table 5.22). 70 percent of females responded that they often could expect friends to help them when needed while only 56 percent of males were of the same opinion. Males were also somewhat more pessimistic about receiving support from friends than females, with 6.3 percent of the males compared to 4.1 percent of the females rarely getting help from friends. These findings correspond with earlier research showing that females feel more confident that their friends will help them if they are in need of support (Fabiansson 2006).

**Table 5.22** Getting help from friends in relation to gender

Getting help from friends	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often	56.3	70.3	64.3/218 *
Sometimes	37.5	25.6	30.7/104
Rarely	6.3	4.1	5.0/17
No, never	.0	.0	.0/0
<i>Total Percent/N</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

Another essential aspect of feeling affiliated with the local community and to friends and families is trust in people (Table 5.23). The research shows that the young people have low expectations of trusting people. About one fifth felt that people could be trusted; about half felt that people could sometimes be trusted and one in ten thought people could never be trusted. The levels of trust the young people expressed are lower than the levels of trust expressed by rural young people, who were asked the same question in 2003 (Fabiansson 2006). Furthermore, we might expect, based on earlier research, that females would express more trust in other people than males. There is, however, no significant difference based on gender in this project, which corresponds with earlier research (Fabiansson 2006).

**Table 5.23** Trust in people in relation to gender

Most people can be trusted	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often	23.1	18.5	20.4/69
Sometimes	51.0	46.7	48.5/164
Rarely	15.4	24.6	20.7/70
No, never	10.5	10.3	10.4/35
No answer			1 (male)
<i>Total Percent/N</i>	<i>100.0/143</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

Having social contact and a social network system is essential for feeling part of society. The young people were asked about their social contact during the last two weeks (Table 5.24). The results show that speaking to friends over the phone was most often done during the last two weeks, followed by visiting relatives. This indicates close communication and social networking with relatives. In all categories females are more socially active than the males, and the females are also more inclined to send emails than males (141 and 78, respectively) and to send SMSs (139 and 80, respectively).

**Table 5.24** Contact with relatives and friends the last two weeks in relation to gender

Visited or spoke to	Males	Females	Total
	<i>N</i>		<i>Percent/N</i>
Spoke to friends on the phone	109	175	84.3/284***
Visited relatives	89	144	68.9/233
Sent emails to friends	78	141	64.8/219**
Sent SMS to friends	80	139	64.8/219**
Visited a friend in her/his home	101	114	63.6/215*
Spoke to neighbours	70	114	54.4/184
Went to the shopping mall to meet friends	62	97	47.9/159
Visited an online chat room	59	96	46.3/155
Done none of these things	0	2	.6/2
<i>Total N</i>	<i>144</i>	<i>195</i>	<i>339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

It is interesting to note that the young people visited their friends in each others' homes, which indicates that the parents may be well aware of and know about their teenagers' friends.

To feel ownership of the local place can be an indication about connectedness to the local area (Table 5.25). Overall, about one third of the youths often felt ownership of their local area and a further one third sometimes felt ownership of the local area. The males more often felt ownership (37.8 percent) of the local area than the females (34.7 percent). Males, however, were also more negative in indicating that they never felt

ownership of the local area. About one fifth of the males did not feel ownership of the local area, while approximately one in ten of the females expressed the same feeling (Table 5.25).

**Table 5.25** Ownership of the local place in relation to gender

Ownership of the local place	Males	Females	Total
	<i>Percent</i>		<i>Percent/N</i>
Yes, often	37.8	34.7	36.0/121
Sometimes	30.8	40.4	36.3/122
Rarely	10.5	11.9	11.3/38
No, never	21.0	13.0	16.4/55
No answer			3 (1 male, 2 female)
<i>Total</i>	<i>100.0/143</i>	<i>100.0/193</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The young people were asked if they ever got into trouble when they were hanging out together. The majority (94.4 percent) of them said that they did not get into trouble. Getting into trouble depended on where they were hanging out, if they were noisy and if they were fighting. In addition, if they were in a big group, they were not allowed to loiter in shops, and police and neighbours could harass them. Stealing, trespassing, and crashing their father's car were the only crime-related activities. Only a small group of the males and females reported any trouble (5.6 percent).

#### **5.4 The young people's community**

Approximately one fifth of the young people had lived in their local area their whole life, and over two fifths (43.1 percent) had lived there more than five years. Only a small group of the young people had lived there less than a year. Comparison of this finding with those arising from the question about feeling 'Australian' reveals an interesting conundrum for further investigation. The length of time lived in the local area also suggests the question that if a person has lived in an area for a long time and feels ownership of that area, could they be resistant towards change? The youths

were asked to consider their reaction toward people from other cultures moving into their area.

**Table 5.26** Preparedness to support a young person from another culture moving into their area in relation to gender

<b>Preparedness to support</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	Percent		Percent/N
Yes, often	18.8	32.8	26.8/91 *
Sometimes	35.4	33.8	34.5/117
Rarely	22.2	16.9	19.2/65
Never	23.6	16.4	19.5/66
<i>Total</i>	<i>100.0/144</i>	<i>100.0/195</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The finding shows that females are more prepared to support young people from different cultures than males (Table 5.26). The males indicated less willingness to help and more inclination to never help a newcomer from a different culture. These findings correspond with earlier research of rural young people where the females were more inclined to help strangers than males (Fabiansson 2006). It also suggests that the use of space and the sense of attachment to place need to be further investigated for this generation of youth, especially where new educational geographies are to be considered.

The youths were asked to describe what was best and what was worst about living in their local area. More than one answer was permitted. As Table 5.7 shows, about one third thought that the social networks, family and friends and the diversity of the population were the best features of the local area. Twenty-nine percent nominated the social environment as the best feature with the area. They stated that it was a secure area, that it was friendly and that they felt they belonged in the community. One in ten responded that convenience – having everything close by – was one of the best features of the area. There was a group of youths who felt that there was nothing good in the area (16.8 percent).

**Table 5.27** What the young people thought was best about living in their local area

Best about the area	First alternative	Second alternative	Third alternative	Fourth-sixth alternative	Total
	N				Percent/N
Social networks	131	33		0	34.8/164
Social environment	94	40	1	1	28.9/136
Nothing good	39	8	8	24	16.8/79
Convenient close to everything		41	8	4	11.3/53
Physical environment	18	15	0	1	7.2/34
Tolerance	2	3	0	5	1.1/5
<i>Total</i>	<i>284</i>	<i>140</i>	<i>17</i>	<i>30</i>	<i>100.1/471</i>

Note: some students gave more than one alternative

In relation to the gender of respondents, both males and females appreciated the social networks in their local area most (Table 5.28).

**Table 5.28** What the young people thought was best about living in their local area in relation to gender (first alternative)

Best about the area	Males	Females	Total
	Percent		Percent/N
Social networks	34.0	42.5	38.9/131**
Social environment	22.9	31.1	27.6/93
Nothing good	18.8	6.2	11.6/39
Convenient close to everything	17.4	15.0	16.0/54
Physical environment	6.3	4.7	5.3/18
Tolerance	.7	.5	.6/2
No answer			2 (female)
<i>Total</i>	<i>100.0/144</i>	<i>100.0/193</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*\*-- moderate; .01-.05\*-- weak.

Female respondents favoured the potential for social networking offered by the friendliness and security of their local area, with friends and families close by. A lower percentage for the males felt the same (Table 5.28). Overall, males expressed

more negative feelings toward their local area than females. They also thought less of the social benefits of the local area.

There was no significant difference between age groups. Younger respondents, between 13 and 14 years old, were more inclined to appreciate the social network and the personal relationship to the area than the older youths, those between 17 and 18 years old. The oldest age group (17-18 year-olds) were more negative about the area than the younger respondents. The respondents aged 15 to 16 years highlighted the convenience of the area as being close to many things like shops, communication and entertainment.

**Table 5.29** What the young people thought was worst about living in their local area

Worst about the area	First alternative	Second alternative	Third alternative	Fourth alternative	Total
	N				Percent/N
Nothing bad	173	40	41	41	60.6/295
Restrictions in the physical environment	47	5	1		10.9/53
Crime and conflict	41	9	2	0	10.7/52
Social environment restricting	40	3	0	0	8.8/43
Noise and air polluted environment	23	5		1	6.0/29
Anti-multicultural area	12	3	0	0	3.1/15
<i>Total</i>	<i>336</i>	<i>65</i>	<i>44</i>	<i>42</i>	<i>100.1/487</i>

Note: some students gave more than one alternative

The majority of the young people (60.6 percent) thought that there was nothing bad about their area (Table 5.29). Some pointed out negative aspects like restrictions in the physical environment, lack of public transport, being far from school, services, a lack of parks and the area being isolated from the City. This was followed by concerns about crime, drug taking, shootings and gang fighting. A further group of concerns relating to social isolation, difficulty in meeting family and friends, but also to being known in the area, and easily recognised. Some respondents stated that there was nothing to do. Noise and air pollution were also mentioned, as well as racism and

negative attitudes towards some population groups like Asians, Lebanese, and Indians. There was no significant gender difference (Table 5.30) in relation to the first alternative. Males were more positive towards the area than females. In contrast, males were more critical about what they stated was best in the area (Table 5.28).

**Table 5.30** What the young people thought was worst about living in their local area in relation to gender (first alternative)

<b>Worst about the area</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	Percent		Percent/N
Nothing bad	59.4	45.3	51.3/172
Restrictions in the physical environment	11.9	15.6	14.0/30
Crime and conflict	7.7	15.6	12.2/41
Social environment restricting	10.5	13.0	11.9/40
Noise and air polluted environment	7.0	6.8	6.9/23
Anti-multicultural area	3.5	3.6	3.6/12
No answer			4 (1 male, 3 female)
<i>Total</i>	<i>100.0/143</i>	<i>100.0/192</i>	<i>100.0/339</i>

Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*-- moderate; .01-.05\*-- weak.

The young people were asked about conflicts between people in the area, and about what people were supposed to do or not to do about neighbourhood conflicts or conflicts between young people (Table 5.31). The majority of both males and females thought that there were no conflicts between people in their local area.

**Table 5.31** Conflicts between people in the young people's local area (disputes about what people should do or not do) in relation to gender

<b>Conflicts</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
	Percent		Percent/N
Yes	12.6	18.1	15.8/53
Sometimes	18.2	19.7	19.0/64
Rarely	12.6	15.5	14.3/48
No	56.6	46.6	50.9/171
No answer			3 (1 male, 2 female)
<i>Total</i>	<i>100.0/143</i>	<i>100.0/193</i>	<i>100.0/339</i>

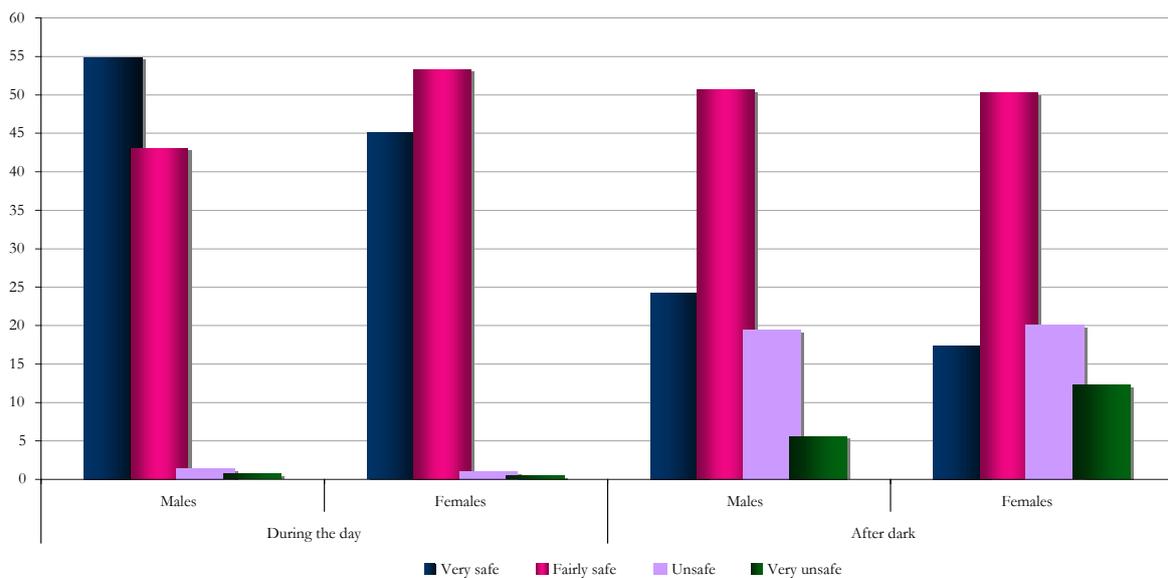
Pearson Chi-Square; level of significance; >.001\*\*\*-- strong; .001-.009\*\*\*-- moderate; .01-.05\*-- weak.

If there were any conflicts, they were seen to be cultural and ethnic, as well as relating to family and gangs. Religious differences were also mentioned. The following section will explore the identities of the young people surveyed in more detail.

## 5.5 Youth and Community safety

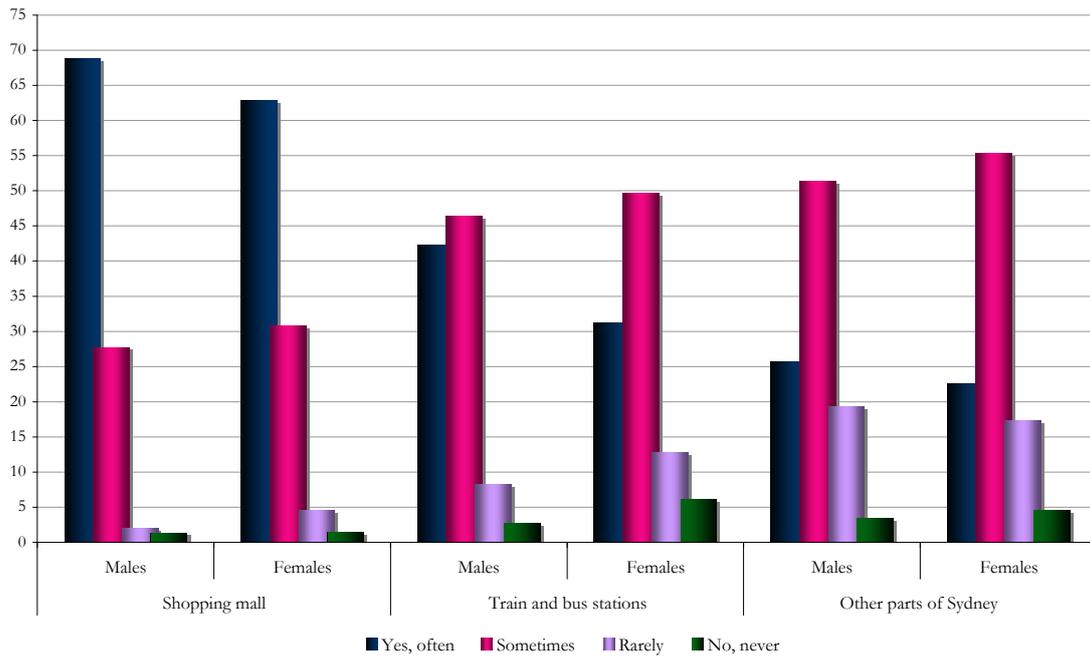
Safety as an issue is highlighted on national, community, and individual levels. The young people were asked how safe they felt in their local area during the day, and after dark. 54.9 percent of the males and 45.1 percent of the females felt very safe (Figure 5.1) during the day. Only a few of the young people did not feel safe during the day. The percentage of young people who did feel very safe after dark compared to during the day more than halved to 24.3 percent of males and 17.4 percent of females. A small group of individuals felt very unsafe after dark with eight males (5.6 percent) and 24 females (12.3 percent).

There was no significant difference between males and females in feeling safe during the day or after dark. In a 2003 survey of young people in rural areas, significant differences emerged between males and females about feeling safe in the local community, with a substantially higher percentage of females feeling unsafe both during the day and after dark (Fabiansson 2007).



**Figure 5.1** Feeling safe during the day and after dark in relation to gender

This data demonstrates that young people feel safe in shopping malls. 68.8 percent of males and 62.9 percent of females indicated that they felt very safe in shopping malls (Figure 5.2). Only five youths never felt safe in shopping malls and a further 12 rarely felt safe at shopping malls. When at train and bus stations the young people in the research felt less safe. About two fifths of the males and less than a third of the females felt safe at train and bus stations. 16 young people never felt safe there, and a further 37 indicated that they rarely felt safe (Figure 5.2).



**Figure 5.2** Feeling safe in shopping malls, train and bus stations and in other places in Sydney in relation to gender

Where feeling safe in other places in Sydney was concerned, the percentages were lower again. About a quarter of the males and about a fifth of the females often felt safe in other places (Figure 5.2). Of 62 young people who rarely and never felt safe, 14 young people never felt safe in other places in Sydney. There was no significant difference between males and females.

The youths were asked about their knowledge of youth gangs or more established groups that have less strict membership conditions and allegiance to the gang culture. More than half of the young people surveyed (198) were not aware of any gangs in

their local area. Thirty youths said that there were gangs but that they were not aware of their names. Groups based on ethnicity were mentioned by 41 young people. 13 young people mentioned a group named 'Crips'. Additionally, 17 mentioned gangs or groups identified by the name of their local areas. The young people did not overwhelmingly identify any well-known or easily identifiable gang or group. The responses indicated that gangs or prominent groups did not dominate their local areas. Two thirds of young people thought that ethnicity mainly defined the groups or gangs in the local area, groups who were together because of common values and social networks. As noted above, the majority (94.4 percent) of the young people surveyed did not get into trouble when they were hanging out together.

The ethnic backgrounds of the groups reflect the multicultural landscape of their local areas. The largest groups were Anglo (32), followed by Lebanese (32), Islanders (29), and Asian groups (26). Smaller groups containing Middle Eastern (8), Sudanese (8), Korean (7), Italian (5) and Tongan (5) were mentioned, and other minor groups mentioned by four of the young people were of Chinese, Greek, Indian, and Arabic ethnicities.

The research showed that groups exist in the local areas based mainly on ethnicity. These groups, however, are mainly social groups, that meet because of social network and family ties.

## **5.6 Ethnic and cultural conflicts**

Young people were asked if they had experienced any ethnic or cultural conflicts at school, and if so, what had been done about it. About three quarters of the young people had not experienced any cultural or ethnic conflicts at school. It is interesting to note that males (27.3 percent) had experienced slightly more ethnic conflicts than the females (22.6 percent). This difference, however, is not significant.

The ethnic cultural conflicts the young people had experienced mainly related to racial discrimination (25), cultural heritage, language, accent and appearance (22), their friends (8), bullying (7), religion (2), and creating trouble for the person (8). All these issues have consequences for educational responses. *The new educational*

***geographies created by policies of school choice are creating changes in the social composition of schools, and this requires further investigation.***

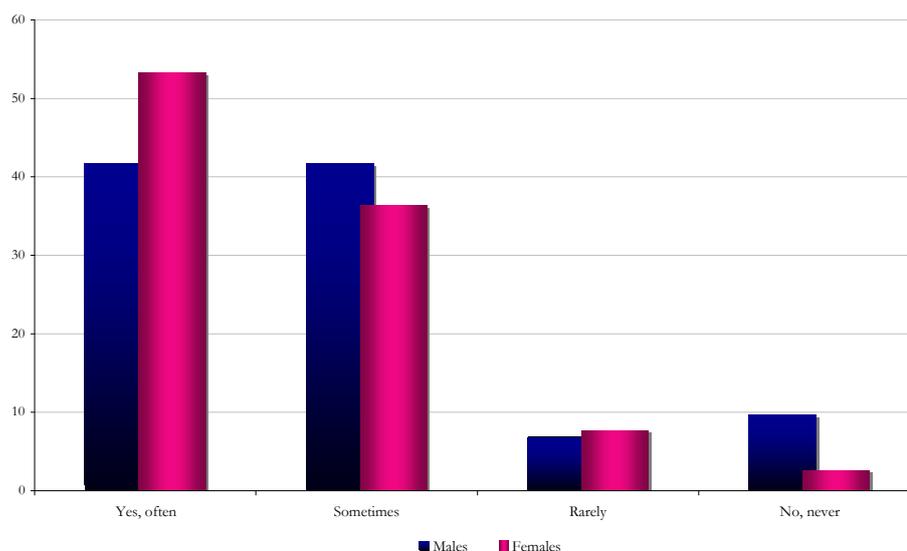
Since the late 1980s, for example, the shift in education policy in NSW to increase school ‘choice’ has turned education into a market place (Marginson, 1997) and parents have become increasingly mobile in the search for ‘good schools’ (Gulson, 2006). The sweeping changes to the NSW public education system, which began with the policies *Dezoning of Primary Schools for 1989* (88/296); the *Extension of Dezoning of Schools for 1990* (23 June, 1989); *Choice of Schools 1992* (5 May 1991) (cited in New South Wales Department of Education and Training, 1997) and the statement on the *Enrolment of Students in Government Schools: A Summary and Consolidation of Policy NSW Department of School Education Executive Services Directorate (opcit)*, the fate of the days of *only* local community enrolment in public schools was sealed. The *Report of the consultation on future directions for public education and training: one size doesn’t fit all* suggested that “schools of the future should become social and educational centres of communities and builders of social capital of the local communities they serve” (Riordan, 2005: 243 cited on p. 186). However, recent research indicates that a number of schools in Sydney are increasing in ethnic concentration (McDougall, 2009; NSW Department of Education and Training, 2008), suggesting that schools no longer serve just the ‘local’ community, and questioning the capacity of schools to contribute to building social capital in communities and indeed, social cohesion. When NSW school choice policies are compounded by federal policies of school choice through greater support for private schools (Kemp, 1996, 1999; DEEWR, 2009), increased segregation by socio-economic status, gender, religion, ethnicity and language is not surprising.

The young people were asked specifically if there were ethnic and cultural conflicts, and what the school community did about such conflicts. One hundred and thirty young people reported no ethnic or cultural conflicts, while seventy-six youths reported incidents that had happened at their school. The actions undertaken to solve these issues were suspension or expulsion (29), teachers talking with students about racism (12), trying to solve the conflict at all costs without calling the police (9), trying to solve the issues (8), partaking in education programs that promote NO racism and speaking about racism (3), informing the young person’s parents, who

were then called to the school (3), supporting students, for example to repair the damage or offering counselling (6), and school detention (3). One young person was told to ignore racist comments. Another strategy was to report the incident and to take action to expose the conflict at the school. Clearly new anti-racist strategies are required that build on the findings of this project.

## 5.7 Education

The young people in the research were still inside the education system. They were asked if they enjoyed going to school (Figure 5.3). Nearly half (48.4 percent) often enjoyed going to school. Females (53.3 percent) were more positive than males (41.7 percent). About seven percent rarely found going to school enjoyable. 5.6 percent never found it enjoyable. 24 males and 20 females surveyed rarely or never found going to school enjoyable.



**Figure 5.3** Youth attitudes to going to school in relation to gender

The differences between male and female attitudes toward going to school was only weakly significant. The majority of the young people with 79.0 percent of the males and 69.7 percent of the females went to government schools. Those who did not go to government schools mainly attended Catholic (35), unspecified private (20) and Christian (12) schools (Table 5.36).

**Table 5.36** Non-government schools the youths attend

School domination	Male	Females	Total N
Catholic	16	19	35
Private-unspecified	5	15	20
Christian	2	10	12
Coptic Orthodox	0	3	3
Anglican	1	1	2
Uniting Church	0	1	1
Methodist	0	1	1
Protestant	0	1	1
Muslim	0	1	1
<i>Total N</i>	<i>24</i>	<i>52</i>	<i>76</i>

The young people surveyed went to school both in the Western and South-Western Sydney districts, but also further away such as the lower and higher North Shore (Table 5.37).

**Table 5.37** Suburbs where the youths' schools are situated

School suburb	Total N	School suburb	Total N
Macquarie Fields	13	Northmead	5
Liverpool	17	Homebush	5
Parramatta	17	Baulkham Hills	4
Mount Druitt	16	Green Valley	4
Lakemba	15	Kogarah, Sylvania	4
Regents Park	14	Ryde area	4
Strathfield	12	Greystanes	3
Doonside	11	Campbelltown	3
Merrylands	11	Bonnyrigg	3
Fairfield	10	Beverley Hills	3
Blacktown	10	Chester Hill	3
Casula	9	Holsworthy	3
St Mary's	8	Hurstville	3
Ingleburn	7	Kogarah	3
Hoxton Park	6	Plumpton, Rooty Hill	5

**Table 5.37 continued:**

Bankstown	6	Windsor, Richmond	3
Ashfield	5	Western Sydney suburbs	44
Punchbowl	5	City, Inner West suburbs	9
Homebush	5	North Sydney suburbs	8
<i>Total N</i>			<i>344</i>
Note: some respondents ticked two options			

The number of students who had attended ESL schools (English as Second Language) was explored. The Australian multicultural landscape and the migration from non-English speaking countries make it necessary for students to improve their English language proficiency through extra tuition in English. Two thirds of the students in the sample were born in Australia, and for them it would not be necessary to undertake extra English lessons. Only 44 youths had attended ESL classes, 19 males and 25 females. Those who had attended ESL classes thought it helped them to improve their English language skills and that it helped them communicate with teachers and class friends. Not everyone, however, believed they benefited from the classes. Some said they did not understand the teaching, that they thought it was not relevant to schoolwork, that they found it difficult to concentrate, and that they only played English games. Only five responses to the question, however, were negative. 26 responses were positive.

Some of the young people attended Saturday schools, and religious and cultural classes to improve their education. Table 5.38 shows the diversity in Saturday schools the young people in the sample attended.

**Table 5.38** Attendance of Saturday schools

<b>Saturday school classes</b>	<b>Males N</b>	<b>Females</b>	<b>Total N</b>
Religious school	14	33	47
Cultural school	15	18	33

**Table 5.38 continued:**

Language school	12	18	30
Tutoring	10	10	20
Music school	4	13	17
Sport	1	3	4
Cultural school	0	1	1
Detention	0	1	1
Other unspecified	0	1	1
Art school	0	1	1
Cooking school	0	1	1
Drama school	0	1	1
<i>Total N</i>	<i>56</i>	<i>101</i>	<i>157</i>

The females were more inclined to attend Saturday schools than males, especially religious, language and music schools.

The preferred future occupation for young people was to be a medical doctor or work within the medical field (31). This was followed by being a teacher either at school or pre-school level (30) (Table 5.39). This was followed by an artistic profession (17), lawyer (15) or an accountant (15) related occupation. Mechanics and working within the building industry were the other most often chosen occupations.

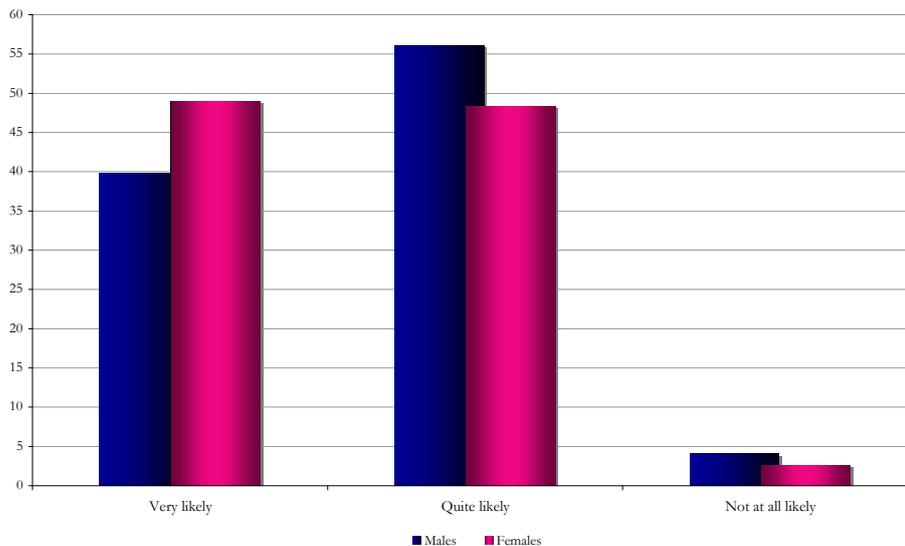
**Table 5.39** Preferred future occupation

<b>Occupation</b>	<b>N</b>	<b>Future occupation</b>	<b>N</b>
Doctor, medical related	31	Architect/Draftsman	7
Teacher/Child care	30	Service related	7
Art, artist, music related	17	Physio	6
Lawyer	15	Hairdresser	6
Accountant/Financier	15	Computer Engineer, IT	6
Mechanic	14	Community services	5
Builder, carpenter, trade	14	Psychologist/Counsellor	4
Manager	12	Policeman/crime investigator	4

**Table 5.39 continued:**

Nurse	12	Politic, government	4
Sport	12	Vet	4
Engineer, electronics	10	Chef, Dietician/Nutritionist	4
Fashion designer	9	Graphic designer	3
Journalist, editor, writer	8	Photographer	3
Business owner	8	Armed forces	3
		Beautician	2
<i>Total N</i>	<i>56</i>	<i>101</i>	<i>157</i>

Finally, the young people in the research were asked how successful they thought they would be in achieving their preferred occupation, which can express their confidence in their present situation and hope for the future. The results showed that females (49.0 percent) were more confident in their ability to achieve their preferred occupation than males (39.8 percent, Figure 5.4).



**Figure 5.4** The likelihood the youths will achieve their preferred occupation

Only a few of the youths expressed pessimism about their chances of achieving their preferred occupation in the future.

## ***6. Key Findings, Conclusion & Future Developments***

### **6.1 Key Findings**

The aim of this research project was to conduct a pilot survey to provide a snapshot of the attitudes and aspirations of young men and women from minority backgrounds living in Western and South-Western Sydney, the region that has the greatest density of minority youth in Australia. This was because there were many claims about how Australian multicultural society was or was not working, particularly from the perspective of young people, but little evidence to back these claims. The Cronulla Beach Riots of December 2005 sent shockwaves across Australia and internationally about social conflict between young people of diverse ethnic and religious backgrounds in one of the most cosmopolitan cities in the world today. The violent clash between young people (mainly males) of Anglo appearance and of Middle Eastern appearance held out the possibility of Sydney experiencing racially motivated conflict on the scale of that experienced in the north Western suburbs of Paris in 2005 and again, recently, in late 2007, or of that experienced in Burnley and Oldham in the UK a few years earlier. The research project was therefore conceived to provide a better understanding of the state of Australian multiculturalism in general, and inter-ethnic youth relations in Western and South-Western Sydney in particular, in the aftermath of the Cronulla beach riots.

The intention of the research was to pilot a questionnaire constructed to explore many aspects of the lives of minority youth related to education, work, identity, people and place. The research was designed to provide insights into the attitudes, aspirations and social relations of multicultural youth in Sydney today. A survey was developed to investigate young people's understandings and interpretations of Australian values and the Australian flag, the extent to which they identify as Australia and how they assess their life in Australia. The survey also included questions that explored the inter-ethnic social relations and social networks of young men and women from minority ethnic or religious backgrounds. Other questions addressed issues relating to safety and feelings of belonging, identity and trust among young people in Western and South-Western Sydney. Questions related to the education experiences of young people, including the transition from school to work, career aspirations and opportunities, were also included.

The sampling procedure for selecting young men and women to be surveyed was deliberately stratified to include mainly young men and women from minority immigrant backgrounds living in Western and South-Western Sydney. We hired research assistants who each found and administered the survey to 20 youth of their own ethnic backgrounds and gender. This enabled us to carry out our stratification strategy and to get richer responses from the youth surveyed who were more likely to trust the research process and respond to the questions when recruited through community networks rather than a process of 'cold calling'. We recruited these research assistants through our own social networks in the migrant community and ethnic community organisations in Sydney as well as among the ethnically diverse student body of the University of Western Sydney. The sampling strategy led to 339 informants from a range of minority backgrounds including a small 'Anglo' control group. While two thirds of the sample was born in Australia, 95 per cent who responded to the question about their mothers, and fathers' place of birth identified a country other than Australia. Most of the young men and women surveyed were therefore second generation youth whose parents were from a minority background.

The results of the survey highlight a generally positive view of young men and women from minority ethnic or religious backgrounds living in Western and South-Western Sydney today and of inter-ethnic youth relations and of Australian multicultural society. The picture that emerges from the survey data is one of largely optimistic and engaged minority youth living in the multicultural suburbs of Western and South-Western Sydney, where they generally feel safe, and feel that they belong. They have broad, multicultural friendship networks that they trust and value and they also connect to their family and neighbours. They like, and feel good about, living in Australia and hold strongly to values that are not anti-social, putting a high priority on friendship, respect, trust and family. They like the Australian flag. Most like school and have ambitions to succeed at school and have a successful career, many aspiring to become doctors or health professionals, lawyers, artists and accountants. Others aspire to be mechanics or work in the building industry.

One of the strongest findings from this pilot survey was that two in three young people reported to often feeling good about living in Australia and another one in four

young people reported to sometimes feeling good about living in Australia. Only a small percentage (5.6 percent) reported that they rarely or never felt good about living in Australia. This is a very significant finding, providing evidence that despite the alarmist predictions of anti-immigrant and anti-multiculturalism critics, Australia's multicultural society works in a cohesive, inclusive, way for most youth of minority backgrounds most of the time. This finding, above all others, bodes well for Australia's future as one of the most culturally-diverse societies in the world today. When linked to the other, sometimes contradictory, findings of this research project that are outlined below, this finding is a litmus test of the way that Australian multicultural society is working today and suggests that Australia has good prospects for social cohesion in the future.

Another key finding is that young males and females from both minority immigrant backgrounds and from the 'Anglo' control group living in Western and South-Western Sydney have inter-ethnic friends and multi-cultural social networks, so that their daily lives are inter-connected: they do not live lives parallel to, or isolated from, youth from other ethnic backgrounds in their local area. Moreover, the values that young people from minority backgrounds living in Western and South-Western Sydney rate as important are very traditional values. They trust their friends, but do not have a lot of trust in people outside their family/friendship network.

## **6.2 Conclusion**

From this snapshot of young people in Western and South-Western Sydney there are strong positive trends about their social connectedness and engagement with their local and the global neighbourhoods. There *appear* to be contradictory messages about the national identity of these young people. While most of the minority youth surveyed like living in Australia and like the Australian flag, only one in three identify as 'Australian' despite the fact that two in three were born in Australia. Moreover the research found that less than half of the respondents felt 'Australian' all the time, one in four felt 'Australian' sometimes and one in five did not really feel 'Australian' at all. The finding could be constructed as a problem. However, we argue that minority youth today are cosmopolitan in outlook and possess a 'global imagination' that crosses national boundaries. In a globalised world, such an emerging cosmopolitan identity could be considered more an asset than a problem.

This suggests that the culturally-diverse young people surveyed in Sydney have diverse and multiple or hybrid identities. They exhibit transnational or cosmopolitan identity not confined to or limited to Australia, but as Australians located in, and linked to, a wider world. They thus have fluid and sometimes contradictory feelings about how they belong to Australian society. This reflects the cultural diversity of their heritage and the national backgrounds of their immigrant parents and reflects the cultural diversity of the people of Sydney. Because youth identities are subjective and fluid, the challenge is to promote a more inclusive, diverse notion of Australian identity that reflects Australia's multicultural society, one that youth from minority immigrant backgrounds can increasingly identify with.

The presence of 'hybrid identities' among minority youth in Sydney is found in all multicultural societies and is often an expression of the dual or multiple multi-cultural and national backgrounds of first and second generation youth in Sydney today. It is not so much a threat to Australian national identity but a reminder of the complexity, plurality and dynamic nature of Australian national identity that accompanies the changes to the ethnic composition of Australian society that a non-racial immigration policy delivers. It could be argued that minority youth in Australia today have a *cosmopolitan outlook* that suggests they are happy and comfortable with multiple identities. Tomlinson (2000) argues that people now experience complex connectivities brought about in part by new communication networks but also attachments to other places. The argument is that this has created "a kind of cultural awareness that has itself become global" (Rizvi, 2009, 257). Cosmopolitanism in this sense is not so much a function of being an educated elite as in past colonial constructions of 'the cosmopolitan' person but associated with "a global imagination... in how people engage with their everyday activities, consider their options and make decisions within the new configurations of social relations that are no longer confined to local communities but potentially span, either directly or indirectly, across national boundaries" (ibid, 257-258).

Another contradictory message emerges about the image of cosmopolitan youth in Sydney today. For the tabloid media, an image of ethnic youth together in public is a trigger for a story about trouble, crime, anti-social behaviour and conflict. Yet our data reveals a very different picture, one where cosmopolitan youth feel ownership of,

and safe in, their local area. Most of the young people surveyed reported that they like living in their Western and South-Western Sydney suburb, feel 'ownership' of their local area and feel safe living there. To feel 'ownership' of the local place is an indication about connectedness to the local area. Two thirds of the youth surveyed often or sometimes felt 'ownership' of their local area. This indicates that the majority of young men and women surveyed feel that they belong in their local neighbourhoods. This is not a lost, bitter, younger generation of disaffected immigrant minority youth living in the suburban wastelands of the city but, rather, an engaged, confident and assertive generation of youth from minority backgrounds who aspire to career success and feel comfortable and safe in their neighbourhoods, their city and their nation. This finding also challenges the negative stereotype of Sydney's Western and South-Western suburbs as an urban, working class wasteland, an unsafe 'bad area'. Our fieldwork reveals that Western and South-Western Sydney is the ethnically-diverse, socially-diverse, cosmopolitan region of the city whose diversity resists any simple stereotyping on social or ethnic grounds.

Considering the issue of conflict between young people, the 2005 Cronulla beach riots appear to be an exception to the rule: mostly, young people get on with youth of other ethnic, cultural, and/or religious backgrounds. Youth gangs exist, anti-social behaviour by groups of young people in public spaces exists. Racist attitudes to youth of certain ethnic, cultural, and/or religious backgrounds also exist (Dunn and Forrest 2008; Forrest and Dunn 2007), leading to racial abuse, violence and conflict between minority and other youth, particularly involving youth from Middle Eastern and/or Muslim background as victims (Poynting and Noble 2004). These elements of occasional social and ethnic conflict co-exist with the trend or default mode of Sydney society as characterised by social cohesion. Incidences of racial conflict and abuse in Sydney where minority youth are the victims are too common, but are isolated and sporadic events that only occasionally escalate in to major inter-ethnic youth conflict, as evidenced during the Sydney Cronulla beach riots in 2005 (Collins and Reid 2009).

In conclusion, it is worth remarking that it is often difficult to point to data and evidence that confirms that Australian cosmopolitan society is working well, against the odds. Critics of Australian immigration and multiculturalism policy conclude from

images of inter-ethnic youth conflict in Paris, Toronto, Los Angeles and Sydney the inability of immigrant youth to identify with, and integrate into, the nations and neighbourhoods where they settle in a cohesive, inclusive, way. The Cattle Report (2002) into the Bradford, Burnley and Oldham riots in the United Kingdom earlier this decade highlighted the segregation of minority youth and the separation in their daily lives from white youth, emphasising the ‘depth of polarisation’ between white and minority youth in Britain, leading them to live disconnected ‘parallel lives’. In this survey, however, we have found solid evidence to conclude that most contemporary minority youth in Western and South-Western Sydney are not disaffected, isolated, fearful or angry but are, in the main, hopeful and optimistic. They do not live ‘parallel lives’ in Sydney separate from mainstream youth and mainstream society. However contradictions emerge in cosmopolitan Sydney, just as they emerge in any culturally-diverse society. The picture is not entirely positive. Most youth do not feel as safe in other parts of Sydney as they do in their local neighbourhoods. Impressions of confronting racism and prejudice in their lives endure, alongside networks of cross-cultural friendships. Most are not sure that people outside their social networks can be trusted. Importantly, there is the belief that another riot is possible and that we need to be alert to these dynamics.

### **6.3 Future developments**

This pilot survey of cosmopolitan youth in Western and South-Western Sydney has demonstrated the importance of contemporary research on Australian young people, particularly in our major cities which number among the most cosmopolitan cities in the world today. It is critical to ‘tap the pulse’ of Australia’s cosmopolitan youth at regular intervals, to monitor their social relations, their perceptions, experiences, feelings and aspirations, values, hopes and fears. This research is particularly needed in the Western suburbs of Sydney and Melbourne, Australia’s two largest cities and home to most recently arrived Australian immigrant minorities. The richness of the data generated by this pilot survey and the insights that it permits provide objective evidence of the value of this type of research.

What we have achieved in this research project is a snapshot of cosmopolitan youth in Western and South Western Sydney at a point in time characterised by relatively full-employment two years after the Cronulla riots and six years after the 9/11 terrorist

attacks on the USA. Social snapshots such as provided by this research are valuable. However the weaknesses are that the sample is small and that a one-off survey does not allow us to follow people over time, to see if and how they change their attitudes and aspirations, their social relations and hopes and values. Larger scale longitudinal surveys are required to track youth over time in order to see what happens to them in the important school to further education or school to work transition; to see if aspirations are matched by outcomes. Longitudinal surveys also a detailed investigation of the changing social relations between youth of different genders and ethnicities with a richness that is simply not available from published Australian research to date.

Nevertheless, the research project has identified important policy responses that are required to prevent Sydney from experiencing something on the scale of the Paris riots of 2005 and 2007. We argue that continuous policy development and resource allocation should be directed to education, particularly in relation to new anti-racist strategies that promote cosmopolitan identities and employment programs, as well as to public infrastructure and public space in Western and South-Western Sydney. In addition, this research has implications for policy development and funding in the areas of policing, the media, the welfare safety net and community relations, if social cohesion is to remain the norm and social conflict the aberration in Australian society in general, and Australian cities in particular.

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## Appendix A - The Survey

<i>Interviewer ID</i>		<i>Interviewee ID</i>	
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ID	SOCIAL NETWORKS	RESPONSE/COMMENTS
1	When you go shopping in your local area are you likely to run into friends and acquaintances?	1.1 . Yes, often 1.2 . Sometimes 1.3 . Rarely 1.4 . No, never
2	Can you get help from friends when you need it?	2.1 . Yes, often 2.2 . Sometimes 2.3 . Rarely 2.4 . No, never
3	Do you agree that most people can be trusted?	3.1 . Yes, often 3.2 . Sometimes 3.3 . Rarely 3.4 . No, never

		<p style="text-align: right;"><i>Please tick yes or no for each row</i></p> <p style="text-align: center;"><b>Yes                  No</b></p>
4	<p>During the last 2 weeks, have you been to visit or contacted, by yourself or together with others, any of the following people?</p>	<p>4.1I went to visit relatives</p> <p>4.2I spoke to neighbours</p> <p>4.3I went to visit a friend in her/his home</p> <p>4.4I went to the shopping mall to meet friends</p> <p>4.5I spoke to friends on the phone</p> <p>4.6Sent emails to friends</p> <p>4.7I sent SMS to friends</p> <p>4.8I visit an online chat room</p> <p>4.9I did none of these things</p>
5	<p>Where do you hang out with friends? [Tick all places]</p>	<p>5.1 . Friends house</p> <p>5.2 . The local shopping mall</p> <p>5.3 . The beach</p> <p>5.4 . Train or bus station</p> <p>5.5 . The local park</p> <p>5.6 . Movies</p> <p>5.7 . Online</p> <p>5.8 . Other places, where _____</p> <p>5.9 . No, I do not hang out with friends</p>

6	When you hang out together in public, does your group get into trouble?	6.1 . Yes, what happened _____ _____ 6.2 . No
7	Do you consider this place [your local area] to be yours?	7.1 . Yes 7.2 . Sometimes 7.3 . Rarely 7.4 . No, never.
<b>ID</b>	<b>YOUR COMMUNITY</b>	<b>RESPONSE/COMMENTS</b>
8	How many years have you lived in your local area?	8.1 . Less than 1 year 8.2 . More than 1 year but less than 2 years 8.3 . More than 2 years but less than 5 years 8.4 . More than 5 years but less than 10 years 8.5 . 10 years or more 8.6 . My whole life
9	If a young person from a different culture moved into your street, would you help the person settling in?	9.1 . Yes, often 9.2 . Sometimes 9.3 . Rarely 9.4 . No, never



14	From which ethnic/cultural backgrounds are your friends? [List all of them]	14.1 _____ 14.2 _____ 14.3 _____ 14.4 _____ 14.5 _____ 14.6 _____ 14.7 . I do not have friends
15	Do you feel valued by your friends	15.1 . Yes, often 15.2 . Sometimes 15.3 . Rarely 15.4 . No, never
16	Why do you think your friends value you?	16.0 . Valued because _____ _____ _____ 16.9 . Don't know
17	Do you feel valued at school/work?	17.1 . Yes, often 17.2 . Sometimes 17.3 . Rarely 17.4 . No, never
18	What values are important to you?	18.0 The values, _____ _____ _____

19	Do you feel Australian?	19.1 . Yes, Australian 19.2 . No, not really
20	To you, what are the key Australian values? [List the Australian values]	20.1 _____ 20.2 _____ 20.3 _____ 20.4 _____ 20.5 _____ 20.6 _____ 20.7 _____ 20.8 _____ 20.9 . Don't know
21	Is the Australian flag important to you?	21.1 . Yes, often 21.2 . Sometimes 21.3 . Rarely 21.4 . No, never
22	What does the Australian flag mean to you	22.0 Please describe, _____ _____ _____
23	Do you feel good about living in Australia?	23.1 . Yes, often 23.2 . Sometimes 23.3 . Rarely 23.4 . No, never

24	If you could choose another country, which country would you like to live in?	24.1 . I would choose _____ 24.2 . Don't know 24.3 . I would still choose Australia
<b>ID</b>	<b>COMMUNITY SAFETY</b>	<b>RESPONSE/COMMENTS</b>
25	How safe do you feel in your local area <b>during the day</b> ? Would you say you feel:	25.1 . Very safe 25.2 . Fairly safe 25.3 . Unsafe 25.4 . Very unsafe
26	How safe do you feel in your local area <b>after dark</b> ? Would you say you feel:	26.1 . Very safe 26.2 . Fairly safe 26.3 . Unsafe 26.4 . Very unsafe
27	Do you feel safe in the local shopping malls?	27.1 . Yes, often 27.2 . Sometimes 27.3 . Rarely 27.4 . No, never
28	Do you feel safe at train and bus stations?	28.1 . Yes, often 28.2 . Sometimes 28.3 . Rarely 28.4 . No, never

29	Do you feel safe in other parts of Sydney?	29.1 . Yes, often 29.2 . Sometimes 29.3 . Rarely 29.4 . No, never
30	Are there youth gangs in your local area?	30.1 . Yes, the gang/s _____ _____ 30.2 . No, not really gangs, but groups such as _____ _____ 30.3 . No
31	Are these youth gangs, members from the same ethnic/cultural backgrounds?	31.1 . Yes 31.2 . No
32	What are the ethnic/cultural backgrounds of youth gangs in your local area?	32.0 . Ethnic/cultural background/s _____ _____ _____ 32.10 . No applicable
<b>ID</b>	<b>CRONULLA RIOTS</b>	<b>RESPONSE/COMMENTS</b>
33	What was your reaction to the Cronulla riots?	33.0 Please describe, _____ _____ _____ _____ _____

34	Do you know anyone who participated in the Cronulla riots?	34.1 . Yes, brother/s 34.2 . Yes, sister/s 34.3 . Yes, relative/s 34.4 . Yes, friend/s 34.5 . Yes, friend's brother/s/ relative 34.6 . Other _____ 34.7 . No, I did not know anyone
35	Whose side were you on?	35.1 . I was on _____ 35.2 . I was on no side
36	Have you been personally affected by the Cronulla riots?	36.0 . Yes, how, _____ _____ _____ 36.2 . No
37	Have your friends been affected by the Cronulla riots?	37.0 . Yes, how, _____ _____ _____ 37.2 . No
38	Have your family been affected by the Cronulla riots?	38.0 . Yes, how, _____ _____ _____ 38.2 . No

39	Has something good come out of the Cronulla riots?	39.0 . Yes, what _____ _____ _____ 39.2 . No
40	Do you think there is a high chance of another riot happening in Sydney, like the one that happened at Cronulla?	40.1 . Yes 40.2 . No 40.9 . Do not know
41	If you think there is a high chance of another riot happening in Sydney, which groups would you think might be involved?	41.0 . The groups, _____ _____ 41.9 . Don't know 41.10 . Not applicable
42	Where (place) do you think next ethnic/cultural conflict will happen in Sydney?	42.0 . At (place) _____ 42.2 . Do not know 42.10 . Not applicable
43	Have you experienced any ethnic/cultural conflict at school, TAFE, University or at another education institution?	43.0 . Yes, at _____ 43.2 . No
44	If you have experienced ethnic/cultural conflict/s, what was the conflict/s about?	44.0 Conflict/s about _____ _____ _____ 44.10 . Not applicable

45	If there was ethnic/cultural conflict at your school, what did the school do about it?	<p>45.0 . They did, _____</p> <p>_____</p> <p>_____</p> <p>45.2 . Nothing</p> <p>45.10 . Not applicable</p>
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ID	EDUCATION	RESPONSE/COMMENTS
46	Do you (or did) you enjoy going to school?	46.1 . Yes, often 46.2 . Sometimes 46.3 . Rarely 46.4 . No, never
47	Which subject/s do you (or did) you like best and which subject do you (or did) not like?	47.1 . I like/d _____ _____ 47.2 . I do/did not like _____ _____
48	What kind of high school does (or did) you attend?	48.1 . Government school 48.2 . Non-Government school, which domination, _____ _____
49	Do you know your high school's postcode?	49.1 . Yes, no. _____ 49.2 . No, but it is in the suburb of _____

50	<p>Have you attended any 'Saturday' school or school outside the normal school hours? [Tick all relevant]</p>	<p>50.1 . Yes, religious school</p> <p>50.2 . Yes, cultural school</p> <p>50.3 . Yes, music school</p> <p>50.4 . Yes, other, specify _____</p> <p>50.5 . Other informal education, specify, _____ _____</p> <p>50.6 . No</p>
51	<p>Have you attended any ESL classes (English as Second Language) or Intensive Language School?</p>	<p>51.1 . Yes, which _____</p> <p>51.2 . No</p>
52	<p>If you have attended such classes, ESL classes, were these useful or not useful?</p>	<p>52.1 . Useful, explain _____ _____</p> <p>52.2 . Not useful, explain _____ _____</p> <p>52.10 . Not applicable</p>

53	Are you mainly at school or are you working?	<p>53.1 . I am still at school in Year _____, and 53.2 . I plan to leave in Year _____</p> <p>53.3 . I have left School and I am working as _____</p> <p>53.4 . I have left School and I am looking for work such as, _____</p> <p>53.5 . I am studying at TAFE/ University/ College [circle answer], the subject/s and / or trade _____</p>
54	What type of occupation would you like to have in the future?	<p>54.1 . I would like to become a _____</p> <p>54.2 . I am not sure but perhaps _____</p> <p>54.9 . I do not know</p>
55	How likely are you to achieve your preferred occupation?	<p>55.1 . Very likely</p> <p>55.2 . Quite likely</p> <p>55.3 . Not at all likely</p>

56	What do you think will be the highest level of education qualifications that you will hold <b>ten</b> (10) years from now?	56.1 . Finishing School Certificate or equivalent 56.2 . Finishing HSC (High School Certificate), or equivalent 56.3 . Finishing a TAFE Certificate or Diploma, or equivalent 56.4 . Completing a University Degree 56.5 . Completing a University Post graduate qualification 56.6 . Other education level, please explain: _____ _____
ID	BACKGROUND	RESPONSE/COMMENTS
57	What is your country of birth?	57.1 . Australia 57.2 . Country _____
58	What are the countries of birth of your parents?	58.1 . Both parents born in Australia 58.2 . Mother: _____ 58.3 . Father: _____
59	What is the main language/s spoken at home?	59.1 . Australian/English 59.2 . Language _____
60	What language do you prefer to speak at home?	60.1 . Australian/English 60.2 . Other, _____

61	What is your gender?	61.1 . Male 61.2 . Female
62	How old are you?	62.0 _____ years
63	What is the postcode or name of your home suburb?	63.1 . Postcode _____ 63.2 . Name _____
64	How many people live in your home	64.1 . Mother (including stepmother) 64.2 . Father (including stepfather) 64.3 . Sisters, how many _____ 64.4 . Brothers, how many _____ 64.5 . Relatives, how many _____ 64.6 . Other people, how many _____
65	How would you identify yourself, Australian or another nationality?	65.1 . Australian 65.2 . Part Australia, part another ethnicity (which _____) 65.3 . Of multiple ethnicities (name them) _____ 65.4 . Other, which _____



## Appendix B Consent and Information Letters



I \_\_\_\_\_ *(participant's parent's or guardian's name)* agree to my son, daughter or ward and I \_\_\_\_\_ *(participant's name)* agree to participate in the research project ***Tapping the Pulse of Youth in Cosmopolitan South-Western and Western Sydney: A pilot study 2007*** being conducted by Professor Jock Collins, *School of Finance and Economics*, University of Technology Sydney PO Box 123 Broadway NSW 2007 (phone 02 95147720) and Dr Carol Reid, *School of Education*, Bankstown Campus, University of Western Sydney, Locked Bag 1797, Penrith NSW 1797, phone 0297726524

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I understand that the purpose of this study is designed to get the views of young people in Western and south-Western Sydney about a number of important social issues and to gain information about that will inform policy development to improve the school to work transition of young people in Western and south-Western Sydney.

I understand that my participation in this research will involve my child (parent/guardian) / me (child to be surveyed) answering over sixty questions included in the survey. We anticipate that this survey will take up to 45 minutes to complete. The answers will be treated as confidential and your child (parent/guardian) /you (child to be surveyed) will not be able to be identified by any written reports that emerge from this research project.

I am aware that I can contact **Professor Jock Collins or Dr Carol Reid** if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason.

I agree that the research data gathered from this project may be published in a form that does not identify my child or me in any way. I also agree to this research data being accessed by researchers in future years for research purposes that have been given consent by relevant University Human Research Ethics committees.

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Signature (parent or guardian)

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Signature (participant)

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
Signature (researcher or delegate)

**NOTE:**

This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: 02 - 9514 9615, Research.Ethics@uts.edu.au), and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.



This survey is the first year of a proposed **4 year longitudinal survey** of youth in Western and south-Western Sydney. We want to track youth over 4 years in order to understand their school to work transition in order that policy makers can improve the employment outcomes for young people and in order to tap youth views on a range of social issues in that time. We would thus like to contact your child (parent/guardian) /you (child to be surveyed) in the next three years. This would require us getting from you contact details so that we can survey your child (parent/guardian) /you (child to be surveyed) in 2008, 2009 and 2010. These contact details will not be stored with the survey answers so that your child (parent/guardian) /you (child to be surveyed) will not be able to be identified in any way in the published material that arises from this research proposal. **We thus seek your approval to get**

**contact details from you and to contact your child (parent/guardian) /you (child to be surveyed) in the next three years.**

I understand that my participation in this **longitudinal research** will involve my child (parent/guardian) / me (child to be surveyed) answering about sixty questions included in the survey in 2008, 2009 and 2010. We anticipate that these surveys will take up to 45 minutes to complete. The answers will be treated as confidential and your child (parent/guardian) /you (child to be surveyed) will not be able to be identified by any written reports that emerge from this research project.

I agree that the research data gathered from this **longitudinal research** project may be published in a form that does not identify my child or me in any way. I also agree to this research data being accessed by researchers in future years for research purposes that have been given consent by relevant University Human Research Ethics committees.

I give consent for my child (parent/guardian) / me (child to be surveyed) to participate in this longitudinal survey in 2008, 2009 and 2010 and provide contact details below to enable the researchers to locate my child (parent/guardian) / me (child to be surveyed).

\_\_\_\_\_ / \_\_\_\_/\_\_\_\_  
Signature (parent or guardian)

\_\_\_\_\_ / \_\_\_\_/\_\_\_\_  
Signature (participant)

\_\_\_\_\_ / \_\_\_\_/\_\_\_\_  
Signature (researcher or delegate)

**CONTACT Details:**

Address of Parent:

Contact phone number of parent:

Mobile phone number of youth to be surveyed:

E-mail address of youth to be surveyed:

Contact details of another family member who will know how to contact you if you move to a new address over the next three years

**NOTE:**

This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: 02 - 9514 9615, Research.Ethics@uts.edu.au), and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

## Appendix C - UTS Human Research Ethics Committee

### CHILDREN

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Research involving children and young persons under the age of 18 years raises special issues and considerations. If your research does involve children, you are advised to discuss your application with the Research Ethics Officer beforehand. Adults in any employment that involves direct contact with children are subject to the Child Protection Legislation and the Working With Children Check. The University has specific guidelines which will be accessible on the University's web page. In addition, researchers should familiarise themselves with the relevant section of the *National Statement on Ethical Conduct Involving Humans* (ref: <http://www.health.gov.au/nhmrc/publications/humans/part4.htm>), and the guidelines published by the Commission for Children and Young People <http://www.kids.nsw.gov.au/check/> and the Child Protection Legislation, which can be viewed at the following web site: [http://www.austlii.edu.au/au/legis/nsw/consol\\_act/toc-C.html](http://www.austlii.edu.au/au/legis/nsw/consol_act/toc-C.html)

(a) *How will you obtain consent from both children and their parents, and any other stakeholder?*

The paid surveyor will use his/her social networks to find the children to be surveyed. We match interviewer to the gender and ethnic/cultural/language background of the child to be interviewed. This means that in nearly all instances the paid surveyor will either be known by the family of the child to be interviewed or will know someone who will recommend the interviewer to the family. The paid surveyor will only complete the survey with the child participant if both the parent/guardian and the child to be surveyed sign a consent form. This methodology will also overcome problems that may arise because the parent of the child to be surveyed is not fluent in English, thus removing the need to have consent forms translated into other languages.

(b) *The HREC recommends that, when conducting research with children, a third person is present, or that the researcher and child are in a room that is visible from outside. If for any reason this is not your intention, please explain.*

(c) *Have you lodged a completed Prohibited Employee Declaration and the Working With Children Check form with your Faculty?*

*I am in the process of doing this.*

IF YOUR RESEARCH DOES INVOLVE CHILDREN, PLEASE SIGN THE FOLLOWING DECLARATION:

**DECLARATION FOR RESEARCH INVOLVING CHILDREN:**

We have read and understood the relevant guidelines and legislation referred to above.

We understand and agree that we and any other person engaged to work with children as part of in this research in either a paid or unpaid capacity, must:

- a) make a 'Prohibited Person' declaration, and
- b) will be subject to the provisions of the Working With Children Check.

\_\_\_\_\_  
Supervisor/Chief Investigator

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

\_\_\_\_\_  
Student/Co-investigator

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**NOTE: ALL RESEARCHERS INVOLVED IN THE PROJECT MUST SIGN THIS DECLARATION**

## APPENDIX D UTS HREC Clearance Letter

19 March 2009

Professor Jock Collins  
CH01.03.310  
Faculty of Business  
University of Technology

Dear Jock,

UTS HREC 2007-53 – COLLINS, Professor Jock, REID, Dr Carol - “Tapping the Pulse of Youth in Cosmopolitan South-Western and Western Sydney: A pilot study 2007”

Thank you for your response to my email dated 11 May 2007. Your response satisfactorily addresses the concerns and questions raised by the Committee, and I am pleased to inform you that ethics clearance is now granted.

Your clearance number is [UTS HREC 2007-53A](#)

Please note that the ethical conduct of research is an on-going process. The *National Statement on Ethical Conduct in Research Involving Humans* requires us to obtain a report about the progress of the research, and in particular about any changes to the research which may have ethical implications. This report form must be completed at least annually, and at the end of the project (if it takes more than a year). The Ethics Secretariat will contact you when it is time to complete your first report.

I also refer you to the AVCC guidelines relating to the storage of data, which require that data be kept for a minimum of 5 years after publication of research. However, in NSW, longer retention requirements are required for research on human subjects with potential long-term effects, research with long-term environmental effects, or research considered of national or international significance, importance, or controversy. If the data from this research project falls into one of these categories, contact University Records for advice on long-term retention.

If you have any queries about your ethics clearance, or require any amendments to your research in the future, please do not hesitate to contact the Ethics Secretariat at the Research and Innovation Office, on 02 9514 9615.

Yours sincerely,

Professor Jane Stein-Parbury

Chairperson,

UTS Human Research Ethics Committee