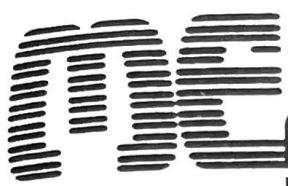


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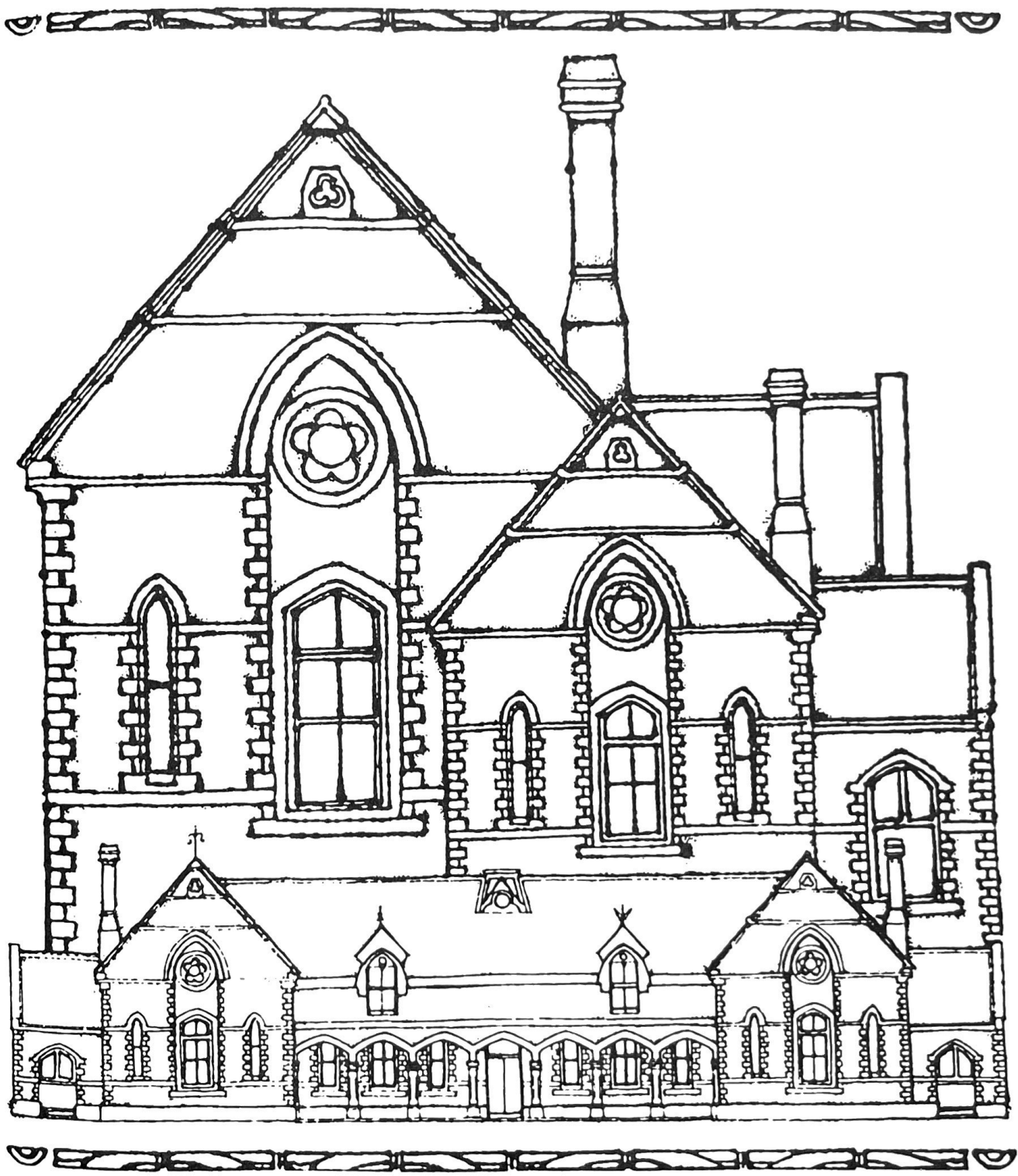


Multiculturalism in Education

NEWSLETTER

No.6, 1986

Languages & Multicultural Centre
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LANGUAGES & MULTICULTURAL CENTRE. BUILT 1873
Education Department of South Australia

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CONTENTS

Guest Editorial	1
Opening Up Your Mind to Multiculturalism	3
Northern Area Initiatives	6
Northern Area Multicultural Interest Group	7
Multicultural Education at Salisbury North	8
Task Force - Second Phase Language Learners	11
ESL at Marden Goes Bush	13
Australia - Education	15
Arranged Marriages	16
Liaison Between Ethnic & Systemic Schools	18
Background - Drama and Culture	22
Games	25
National Museum of Australia - Media Release	27
Reading Through the Holidays	29
Worth Reading	32
ABC Children's & Education TV - Press Release	33
Carouselle Theatre	34
Australia's First Ethnic Museum	36
Mortlock Library	37
R-7 Record Keeping Booklet	38

GUEST EDITORIAL

Just as we are beginning to come to terms with the implications of the Federal Budget on Multiculturalism and ESL, we discover that the Jupp report has been released. The Jupp Report? Jupp chaired the Review of Migrant and Multicultural Programmes and Services (ROMMPAS for Acronym lovers). His report available from the Government Printers at a cost of \$34 is entitled "Don't Settle for Less". (I am not sure if that refers to the price of the report or the recommendations). One other piece of background information. Draft copies of the report were available at the time of the Budget - one would have thought that the Government in framing the Budget would have thought to attempt to incorporate some aspects of the report in its Budget strategy.

So does the Jupp report give us any hope that things may be different in the future? The answer to that is a definite but qualified 'maybe'.

Firstly anyone reading the report will be conscious of the ghosts from reports and organisations past that haunt the discussion. There are references to the Campbell Report, the Fry Report, countless AIMA studies and, of course, to the various State MECC's. All of these references have one thing in common - they refer to recommendations that have not been implemented and to organisations that no longer exist (or, in the case of MECC, have become a State responsibility). Thus, when I again hear that ESL is under-resourced:

".....a recent review of the Commonwealth English as a Second Language Programme (CESLP) found that 55% of those in need of specialist ESL assistance were not receiving it". (Para 7.3)

I wonder what impact this will have on future resourcing especially in the light of a budget which effectively pulled the rug from under the ESL programme.

The report argues strongly for the inclusion of ESL funding under recurrent expenditure and I don't suppose that anyone strongly objects to that. However, the question becomes what level of support will be given by the Federal Government?

The role of the Federal Government is discussed in some detail in Chapter 5. The argument is in essence that the Federal Government does not have any on-going special responsibility for the settlement of migrants. Rather Jupp argues that local government and State governments need to take responsibility for providing services that migrants need in order to be able to participate on equal footing within Australian society.

However, it needs to be borne in mind that both State and local government are dependent on Federal funding to be able to meet their constitutional responsibilities. For example, while Education is a State concern, it is beyond the resources of the State to provide adequate levels of funding without also some considerable input of Federal monies.

A second and closely related issue is that the implementation of economic policies at a national level is dependent on the sort of education the workforce of tomorrow is receiving.

So there is a twofold Federal responsibility here. In the first place in order to maintain an approximation of an adequate education system, it is necessary to provide States with funds to discharge their obligations. Secondly, the quality of education that all Australians receive is a national issue, one that the Federal Government can help direct through the allocation of specific purpose grants. The Participation and Equity Programme is an example of that.

We need to be concerned therefore that Jupp apparently absolves the Federal Government from any responsibility in ensuring that the States have sufficient resources to cater for the educational needs of students from non-English speaking backgrounds.

To argue that this will be taken care of under recurrent funding is no reassurance, for neither Jupp nor the government has identified any process whereby the needs are to be determined.

It is a significant omission, especially in the light of the fact that the report discusses at some considerable length the problem of ensuring that funds are directed to those people most in need. The report stresses quite rightly that to use non-English speaking background as an indicator of need is of little help. Presumably one would like to differentiate between NESB people on the basis of need. For example the current provisions for New Arrivals are absurd when one considers that a fifteen year old child coming to Australia with ten years of schooling, who attended a school where English was taught as a foreign language, whose parents are fluent in English and employed is, under the regulations, given the same support as a child who is illiterate in his or her first language, has no experience of schooling, whose parents speak little or no English and are out of work. Clearly, that is an absurd situation.

So what can be said about the Jupp Report - does it give us any hope for the future? It only gives us hope in so far as it reiterates the principles on which multiculturalism is based, in that it supports the reports that have gone before it, in that it argues yet again that until a career structure exists for MCE/ESL teachers we are going to continue to stumble from band-aid solution to band-aid solution, we are going to have to continue to invent the wheel as the hard-won expertise is lost.

Yet those insights are simply not picked up in the recommendations. No doubt this report will be accepted by the Federal Government, for it will enable it to sharpen its rhetoric. But I suspect little will change for 25% of Australians. I suppose we can at least take some comfort from the fact that in this State at least we have a government which has been prepared to match its rhetoric with funding.

*John Töns,
Languages and Multicultural Centre.*

OPENING UP YOUR MIND TO MULTICULTURALISM

Recent controversial media coverage given to the "Sacred Cow that is Multiculturalism" (Adelaide Advertiser, 14 April, 1986) has opened doors of debate and critical interpretation for and against the philosophy re ideas of multiculturalism. A bonus for educational reform concerning multiculturalism is that it has made teachers think more seriously about the educational concepts underlying multiculturalism and its implications for schools and students.

Emerging from the debate is a growing trend of thought that curriculum can not be divorced from the processes attempting to transform society through school programmes into a more just and equitable one.

Multiculturalism centres around attitudes to a variety of cultural, linguistic, social and religious customs of all groups in our society. It is also the recognition of accessing resources, services, human rights and political power for all groups. It is largely concerned with the distribution of power. In schools, it has no subject barriers nor is it aimed at only students from a non-English speaking background. Central to this is the need for all educators to consciously appraise our perceptions of our society - our attitudes, values, beliefs, lifestyles and the way we interact and relate with other people.

"Diversity & Cohesion" outlines three key principles which all schools need to address through policy and curriculum development. They are:

Social cohesion/justice - while acknowledging cultural diversity the premise is to guarantee all groups, political, social and economic equality through shared values such as language.

Cultural identity - promotes learning to value your own identity and that of others.

Equality of participation - promotes the ideas of multiculturalism which are in harmony with educational ideals relating to the development of skills, knowledge, values and attitudes to facilitate equal participation.

O.S.T.P. (Our Schools and Their Purposes) identifies four priorities which are consonant with the above multicultural emphasis. They are the:

- development of the basic skills of literacy and numeracy
- importance of all forms of communication
- the centrality of skills for social living and interaction and effective participation in society
- techniques for rational problem solving

The above implies that the principles of multiculturalism are not restricted to a single subject. Rather, multiculturalism should permeate the whole curriculum, both in policy and practice.

WAYS IN FOR ALL SCHOOLS TO START UNZIPPING

Some Starting Points:

- Review the content selection of subjects and its relationship to the learners by examining its:
 - relevance, i.e. does it acknowledge the language experience? and
 - background of its learners, i.e. Who selects the content? Based on what? How it is assessed and the appropriateness of the assessment and reporting.
- Review methodology and the process of learning by examining
 - relationships between teacher/students
 - learning styles of students
 - teaching strategies.
- Review how your existing curriculum and policies are reflective of:
 - students' needs (do they always stay constant with school expectations?)
 - your local community needs - review parent/community expectation, involvement and participation
 - your wider community needs - review contacts with people/groups from minority backgrounds.
- Decide where the gaps are and what your focus/response is. For example, it may be a whole school emphasis, interested teachers, parents, students. A variety of approaches will be required for achieving different aims and meeting needs in different situations.

PROGRAMMES IN SCHOOLS

There are a variety of R-12 programmes in schools which are taught under the umbrella of multiculturalism. They are:

New Arrivals Programme (N.A.P.) - intensive English language programmes for non-English speaking background students within their first six months of education in Australia.

English as a Second Language Programme (E.S.L.) - the targeted audience for these programmes R-12 are non-English speaking background students to develop literacy and communication skills in order to cope with the mainstream language, both 1st phase and 2nd phase.

Languages other than English (LOTE) - these programmes introduce a variety of languages to many students R-12 across the state. Languages being taught in South Australian schools include - Greek, French, Asian languages, German and Italian. In some schools mother tongue maintenance programmes exist.

CURRICULUM AREAS

English

this area provides a wealth of literature and resources both human and material concerned with the understanding of speculation of the uniqueness and universality of the human condition.

The Arts:

lend to its different disciplines, such as dance, drama etc. ways of exploring cultural diversity and commonality of human behaviour through the creating, appreciating and presenting modes.

Technical Subjects: offer opportunities to respond to influences about
Home Economics: people's contributions in Australia.

Maths/Science: providing starting points for increasing awareness
Technology: of the contributions of scholars from the rest of
the world as well as showing there are a variety of
approaches to ways of processing and solving problems.

History/Geography:

Social Studies: enable certain concepts to be studied in depth e.g.

Humanities history of migration

Religion/Health tradition and change

Pastoral Care - lifestyles, customs and beliefs.

*Sylvia Eliseo,
MIA Project Adviser,
Languages & Multicultural Centre*



A. T. E. S. O. L. 5TH SUMMER SCHOOL.

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NORTHERN AREA INITIATIVES

After initial consultation with Northern Area educators and central support personnel, 1986 saw the formation of the Northern Area Multiculturalism in Education Executive Group.

The group is convened by Dr. Effie Best and Jennifer Stehn is the Executive Officer. Its purpose is to develop and then monitor a five year plan for implementing multiculturalism in education in the Northern Area.

As a basis for such planning, small working parties undertook the following tasks.

1. A survey of what is currently happening with regards to multiculturalism in education in the Northern Area. The focus of this survey was:
 - statistical data collection
 - central policies and support services
 - Northern Area staffing
 - advisory support
 - MCE/ESL teachers
 - inservice programmes
 - grants
 - existing networks
 - L.O.T.E.
 - community support
2. A collation of specific multicultural programmes in schools.
3. A survey of perceived multicultural issues. Children, parents, teachers and principals were interviewed.

This information has highlighted concerns and needs specific to the Northern Area.

A comprehensive chart outlining the current situation, concerns and needs has been drawn up by the Executive and responded to by the consultation group.

The consultation group consists of parents, teachers, principals, Area office and central support personnel, ethnic schools liaison officer and Salisbury Migrant Resource Centre and SAASSO representatives. This group has made very valuable contributions to the development of proposals on a regular on-going basis.

In the next stage the consultation group will make suggestions for action plans and time lines. From these, a proposed five year plan will be developed. In early 1987 it will be presented for consideration and approval by the Northern Area Executive.

NORTHERN AREA MULTICULTURAL INTEREST GROUP

The Northern Area Multicultural Interest Group was formed as a support network in 1985. Its membership consists of teachers, principals, Northern Area Office personnel and central advisers. Projects undertaken this year included:

- general inservicing of the group on an on-going perceived needs basis
- mutual support of members
- lobbying of reintroduction of support for E.S.L. programmes
- letter writing to CAE's highlighting the importance of pre-service training in E.S.L. and culturally inclusive perspectives for all students
- letter writing to Area offices highlighting the need for rapid transfer of E.S.L. student records
- successful application to MECC for a grant to highlight the availability of resource persons in the Northern Area who are available to schools for cultural awareness raising
- operating as a working party for the Northern Area Multiculturalism in Education in the collation of multicultural programmes currently being implemented in schools.

In 1987 the group will provide several practical workshops which will focus on the use of community resource persons.

There is a possibility that the group will be expanding its membership in 1987.

MULTICULTURAL EDUCATION AT SALISBURY NORTH

BACKGROUND

To make education most effective for children their parents must be supportive of the education process. They must be informed and feel able to participate in that process.

This is true for all children but for particular groups within schools this is more difficult.

Children from backgrounds where English is not the first language have particular difficulties because their parents are often excluded from much of the information that goes home. Communication between school and home is often minimal.

To facilitate more parental involvement several initiatives have been developed at Salisbury North Primary School.

- The MCE/ESL teacher at the school withdraws some children of non-English speaking backgrounds from classes to give them English language support. She also works in many classes in the school providing support for teachers in multiculturalism in education. This programme includes lessons on a range of countries specified in existing syllabi. Cooking, language, music, dance, resources and materials have been provided. A variety of days such as UN Day were organised with parents from a range of cultural backgrounds helping out in classes.
- Home visits have helped to establish a good rapport with parents. This has resulted in more children going on excursions and camps. Parents were contacted, encouraged to come along and where a full camp was not agreed to, the MCE/ESL teacher took children down to camp for a day. This resulted in several children being allowed to go on the full camp in the following year.
- The School Information Booklet has been translated into six different languages and all school forms such as enrolment, excursions, GAS forms etc. have been translated so that parents could better understand what the school was doing.
- From home visits and talking to parents a need for adult English classes was established. Some parents were already going to Adelaide for this service, but many were restricted by having two or three children at home. An ESL class was established twice a week at the school with a creche provided. Initially this was run through a grant but is now run voluntarily by English speaking parents who support the ESL group. This group flourished and as confidence grew, new ways to encourage these parents to participate in other ways in the school were discussed.

The adult ESL class has now been running for 18 months. Approximately 15-20 people from a wide variety of countries attend these classes, including Polish, Spanish, Italian, French and Vietnamese speaking people. A voluntary creche is run to enable people with young children to attend.

- Although these adults, many of whom have children in the school, were attending regularly there was minimal involvement with English speaking parents or with children and teachers in the school.

- parents in the ESL classes, other parents and teachers expressed an interest in getting to know each other and we looked for ways to increase interaction.

In 1985 the adult ESL class put on a luncheon for teachers and parents who attended the Drop-In-Centre. This was very successful and led to the programme outlined below. ESL classes also took their breaks in the Drop-In-Centre and so started to get to know English speaking parents. One or two began to attend parent club meetings and became involved in parent activities at the school.

Participation needed to be at a level at which parents felt comfortable in order to have a good chance of success and be worthwhile for those involved. The parents from the ESL class needed to feel their role was valued by staff, children and other parents.

In response to this situation, the following programme was planned. Although this can work in many schools it is important to realise that it was done within the context already outlined and that ESL parents had input into the development of the idea.

THE PROGRAMME

We obtained a copy of the PEP video "Game Trail" made in 1985 by Pauline Harris at The Parks Language Unit. It is a video of games played in many countries. These games are simple, need little equipment and are ideal for primary and secondary children. The video uses children to demonstrate the games. Viewers can quickly learn a range of interesting games. The adult ESL classes were shown the video, discussed it and came up with a list of other games that were played in the various countries represented. This engendered language activities for that session and developed enthusiasm to trial the games with children in the school.

The adult ESL class decided they would like to teach the games to the primary school children.

This idea was proposed to the staff and agreed to.

A day was held where the ESL class and English speaking parents came together, played the games for an hour and a half and then held a combined luncheon. This was an excellent day, enjoyed by all. One of the parents from the ESL class videoed the occasion.

Next the children and teachers viewed the video to give them an idea of the games.

At the end of that week, sessions were held with individual classes. The adult ESL class taught the games to the students.

This was organised in half hour blocks and six games were taught to each group, rotating every five minutes to a different games station.

A grant from MECC was applied for to get equipment so that the whole school would be able to learn and play the games.

OUTCOMES

Parents with second language backgrounds were involved in a positive and interesting way in working with children.

They chose their involvement.

Children working with the parents in the ESL class got to know them and to appreciate some aspects of culture which were exciting and fun.

The non-English speaking background parents felt comfortable in playing games where as, if asked in for reading or creative writing (the traditional areas of parents working in classrooms), they may not have been able to contribute with confidence because of limited English language skills.

English speaking parents met and worked with non-English speaking background parents. Since then communication between the groups has increased.

Non-English speaking background parents feel more comfortable about coming into the school and have asked to be involved in other areas of school life.

Further ideas such as cooking, working with craft groups, bringing along items of cultural interest to show to the children, are being discussed with the idea of further involvement with children at the school.

Non-English speaking background parents were asked to help other non-English speaking background families by translating newsletters etc. and agreed to do so.

The non-English speaking background parents are preparing special pages for our school magazine!

A FOLLOW-ON

Bilingual parents are translating ESL children's books, work and stories into bilingual and multilingual formats.

Photos taken in both groups are being used to make books. The texts are being translated and will be available for school library use.

Phil Symonds .. Community Liaison Officer (Salisbury North)
Heather Baston .. ESL/Multicultural Education Teacher (Salisbury North)
Marie McClenaghan .. Co-ordinator, AMES (Northern Suburbs)
Gerry Varley .. Deputy Principal (Salisbury North)

TASK FORCE -

SECOND PHASE LANGUAGE LEARNERS

The Task Force has been set up to assist teachers in schools to cater effectively for the needs of second phase language learners. Its role is to crystallise existing expertise by involving Support Network members in an empowering process where what we do is shared, published and acknowledged.

1. Action Research

During Term 2 action research programmes were supported in the following schools:

Croydon High - Kos Zafry, Vivienne Golcich and John Walsh

focus: Establishing courses for second phase language learners on a subject line.

Underdale High - Margaret Donovan and Pat Kelly

focus: Students of non-English speaking background writing about their parents' school experiences - 'Stumbling Blocks and Stepping Stones 2'

Campbelltown High - Angie Baggio, Cherie Burton, Soulla Stefanou-Haag

focus: Developing Humanities materials inclusive of second phase language learners.

2. Advisory Committee Meeting

The second meeting of the Advisory Committee took place on 24th July, 1986. It was attended by:

Task Force Executive - Soulla Stefanou-Haag, John Walsh, Pat Kelly and Debra Burke.

Mr. Rex Arnold, Assistant Director, Northern Area (Curriculum)

Mr. Chris Majewski, S.O.S., Multicultural Education

Ms. Paula Hennig, S.O.S., Special Populations

Dr. Claire Woods, S.O.S., English

Mr. Kit Moller, Acting S.O.S., P.E.P.

Mr. Jim Dellit, Principal, Smithfield Plains School

Mr. Peter Jackson, Principal, Norwood High School

Apologies were sent by:

Rosemary Gracanin, Assistant Director, S.S.A.C.S.

Ann Sexton, Supervisor, Languages & Multicultural Centre (on leave).

At this meeting the Executive put forward a proposal for an in-service programme for teachers of second phase language learners. Whilst the Advisory Committee supported the proposal in principle, they did not feel that it was realistic given present financial constraints. They suggested various other strategies re teacher in-service. Hopefully, something can be done in 1987 to continue to support second phase language learners and their teachers.

3. Writing Conference

The Task Force held a most successful two day writing conference on 30th September and 1st October, 1986 - entitled Inclusive Practices - Stage 1. The aim of the conference was to:

- give teachers and advisers an opportunity to share successful inclusive practices;
- document these practices so that other educators may readily adopt them.

We were glad to see mainstream and E.S.L. teachers as well as advisory staff at the conference.

Georgina Tsolidis (MACCME in Victoria) was the key note speaker, effectively outlining the issues concerning second phase language learners. School based people involved in the action research mentioned above, as well as Carol Perry (Salisbury's whole school in-service programme) spoke about initiatives in their schools. We also discussed examples of other successful practices before beginning the writing task.

Considerable headway was made with the writing of the document "Sharing Successful Inclusive Practices" and we have planned a follow-up day for 4th December. We will include a report of the conference in the final report of the Task Force. "Sharing Successful Inclusive Practices" should be available by the end of this year or early next term.

4. Final Report

With the assistance of PEP Research and Documentation funding, the Executive will produce a report on the activities of the Task Force this year.

It will include suggestions as to how the work of the Task Force may be continued next year.

5. Other Activities in Term II

- We established contacts with relevant bodies in other states viz. Tasmania, Northern Territory, Queensland and Canberra. All were interested in our network and wanted to receive copies of any strategies we used.
- We continued the mailouts of articles and practical materials for classroom use. Thank you for your feedback.

FOR MORE INFORMATION

Contact: Soulla Stefanou-Haag,
C/- Languages & Multicultural Centre

ESL AT MARDEN GOES BUSH

In the first week of November, a group of 22 students from Marden High School plus four staff spent a highly successful week camping in the Flinders Ranges.

The group comprised all twelve students from the Literacy Unit and ten students selected from 'mainstream' ESL classes. Eighteen of the students are first phase ESL learners whilst the other four are Australian born, of Italian backgrounds. Altogether there were people from eight countries and/or backgrounds: Vietnam, Kampuchea, Laos, Taiwan, Chile, Holland, Italy and Australia.

The organization of the camp was a joint effort by the school's ESL/NAP staff (Graham Taylor, Lyn Thredgold and Deidre Roberts) and Geoff Henderson, the school's Outdoor Education Co-ordinator whose knowledge and expertise was extremely valuable.

The Literacy Unit's Vietnamese bilingual assistant, Tao Nguyen, accompanied the three ESL/NAP staff on the trip.

The main aims of the camp were for the students to experience a part of Australia which was unknown to them, except through books, and to do so in an atmosphere which promoted interaction with others from a different background, with English as the common language. The communication and co-operation which ensued was extremely satisfying to watch.

Work groups were organised to necessitate the use of English and all had a mixture of nationalities. These groups worked efficiently at their tasks and by the end of the week required minimal teacher involvement other than general supervision.

The whole of Monday, 3rd November was occupied by the journey from the school to Rawnsley Park Camping Ground, a distance of just over 500km. Our convoy of the minibus and two support cars travelled through Port Wakefield, Crystal Brook, Port Pirie, Quorn and Hawker, noting features and points of interest, but stopping only for rest periods, fuel, a flat tyre and change of bus drivers (Graham and Lyn). Upon our arrival, one work group was dispatched to the kitchen whilst the others set up camp, erecting tents and inflating air beds.

On Tuesday morning, the group set off on a moderate walk of 5km across undulating country, and shady creek beds, each person well equipped with lunch, ample water, hat and sunburn cream. The staff and group leader carried maps and compasses so everyone could follow their progress on paper. The walkers then hitched a ride in the bus to Black Gap where we lunched in the shady creek bed. There were still a few large pools of water and abundant tadpoles and frogs which provided endless enjoyment. Due to the heat we decided against further walking and retired to the campsite for showers and more sedate activities. We discovered the temperature was 40°C! That night we went on a short trek along a pre-determined route and experienced the smells and sounds of the bush at night and the splendour of a star-filled country sky. Students were left by themselves, about 50 metres apart, for 10 mins. Although initially apprehensive they enjoyed this very different experience.

Wednesday promised to be hot again, so we limited ourselves to a 2 hour walk to Arkaroo Rock, the site of old Aboriginal Cave paintings. We went on to lunch in the shady Wilpena Pound camping ground. A cool change followed by strong winds and rain caused us to return yet again to camp!

We were determined to do one decent trek, so it was decided that a group of those who were both interested in, and capable of making the climb, would tackle Rawnsley's Bluff on Thursday, weather permitting. With backpacks full of food, water and other necessities, Graham, Lyn and fifteen students set off early. After 2½ hours steady climbing we reached the top of the bluff and were treated to a fantastic view of the surrounding countryside. Near the top we were surprised to come across a herd of fifteen feral goats. We ate lunch and explored for 1½ hours before reluctantly making our descent back to the camp, a feeling of accomplishment pervading the whole group.

Meanwhile, Deidre had taken the rest of the students for a shorter walk in the valley between the camp and the wall of the Pound.

The rest of the afternoon was spent playing games and socializing, which continued until an early bedtime at 9.30 p.m.

Friday morning we got up early and after two hours of frantic activity we were on our way by 8.00 a.m. On our return trip, we travelled via Gladstone, Melrose and Clare which provided views of rolling, green hills and farmlands - a sharp contrast to the saltbush plains we encountered on the way up. We arrived back at Marden at 3.00 p.m.

The week proved to be an excellent introduction to the pleasures and perils of the Australian bush. The students were exposed to a variety of quite different landforms, flora and fauna. They also learnt the importance of being properly equipped and other safe practices in a hostile environment.

To anyone contemplating a similar trip, it must be stressed that it is important to have an experienced person in the team, ideally someone who is at least a candidate for and preferably someone who holds a Bushwalking and Mountaineering Leadership Certificate. Graham has this, knows the area well and would be happy to talk to anyone interested in taking a group to this area.

Although we expected the Literacy Unit and ESL students to get on, it was great to see just how well they mixed. The Literacy Unit students in particular got a great deal of confidence from the trip and all who went have been talking enthusiastically about it since we got back. We are fortunate that at Marden the Literacy Unit is within the High School and we are able to fully co-operate with the staff on such ventures.

Lyn Thredgold

AUSTRALIA - EDUCATION

Since I come to Australia and come to school, I have some feeling about Australian students.

Firstly, I wanted to say sorry about this. I think Australian students are a bit impolite to the teachers and the older people, the way they behave in the classes. It's not really all the classes, it also depends on the teachers as well. If the teachers are easy with them, they get worse in their behaviors. They run across, in and out of the class, making noise and sitting on the floor, they even put their feet on too. And it's unfair for the students who want to learn, for their behavior like this is not fair every lesson. If the teachers were strict, they would behave better and more polite.

The problem is that the teachers want the students to like them so they are easy. Most of Australian students like the teachers who let them do what ever they want to, and do not give them much work. In this case they don't learn anything. They just come to school for fun and for making around.

What I have above are what happened to me in school and my thoughts about Australian students. I was brought up in conditions which are opposite to the way of Australian students. But you are the people who have grown up in these conditions, so you would feel that very ordinary. You would think it

would be OK for the students to do things and be impolite like that in the classes.

But I think there are some reasons why they are like that. Firstly, it's maybe because of their parents who do not get close to them to teach them the things they need to know. Secondly, because of their friends and the people around them are the people who are useless for the society in the future, so the students influence from that kind of people. Thirdly, they maybe lazy and from that their study goes down. When they come to the class they don't understand so they get bored and depressed. Then they start to make around to stop themselves getting bored.

From those points above, I have given my opinion about school. And here I have some ideas about school. So it might help the students and also teachers to get on with each other well.

• Each class should have a leader to be in charge of the class when the teacher is absent.

• If any students violate the school rules three times a letter should be sent home.

• Any students who fail a subject have to repeat that year.

• If a letter came home to parents and the parents do not do anything the school should have freedom to punish students. Depend on the situation.

ARRANGED MARRIAGES

In the first week of July there were a number of reports dealing with the issue of arranged marriages. In general, the attitude conveyed was one of condemnation. The media was not content with merely sensationalising arranged marriages but also felt the need to preach against the practice.

By and large the stance against arranged marriages is an assimilationist stance. If you doubt that, imagine for a moment that arranged marriages in Australia are the norm. Place yourself in the role of an investigative journalist who comes across not one but a number of instances where not only a marital relationship has irretrievably broken down, but where the father decides to kill not merely himself but his estranged partner and children. Having described this do you now present your news in such a way as to leave no impression other than that anyone who sanctions 'love' matches is crazy? Of course you don't. You know as well as anyone else that there are no guarantees on domestic bliss, that the breakdown leading to multiple murder is a sad aberration and that the reasons for such aberrations are complex.

If we discuss the above case in the context of contemporary Australian society, should we not go on to examine marriage in a total cultural context? Should we not account for domestic problems by referring to all factors only one of which relates to the way the marriage was established?

This is why I chose to describe the attack on arranged marriages as essentially assimilationist. If such marriages are discussed outside of their cultural context, if they are discussed in isolation of the culture then it is hard to make any sense of them and it is even harder to help people who are caught in such a marriage if it doesn't work. When Doris Day sang:

Love and Marriage
Go together like a
Horse and Carriage

she was describing an ideal that is seldom matched in reality but is used as a basis for attacking the notion of arranged marriages.

Does that mean therefore that we must say the arranged marriages are good simply because they are part of a particular culture? To me that would seem equally silly, we are entitled to have views about different aspects of particular cultures but we need to be a little circumspect about the way we choose to air our views.

Firstly, we need to bear in mind that it is unsuccessful domestic arrangements that hit the headlines. We all know that domestic bliss is simply not good newspaper copy.

Secondly, we need to remember that all cultures are dynamic. Our attitudes towards social institutions and human relationships are subject to change. However, we are much better equipped to cope with that change and the uncertainties it brings if we are in an emotionally secure environment. It is one's culture that provides the security from which the new world can be explored.

As teachers we need to be aware that there are arranged marriages and arranged marriages. At one end of the spectrum are those marriages where the husband-and-wife-to-be are victims of their parents' greed, desire for social status etc. At the other end of the spectrum are those marriages in which the parents take all sorts of steps to ensure that the couple are well matched and have every chance to find future happiness together.

Another dimension to be taken into consideration is the question: what is meant by 'arranged'? Again this notion exists on a spectrum. On the one hand parents contrive to arrange marriages by organising their children's social life so that they will meet partners who, in the parents eyes, are 'suitable'. On the other end of the spectrum are arrangements where the matchmaker determines who will be matched to whom.

Yet another factor that needs to be taken into account is the way decisions are made in particular cultures. There are many cultures where it is the group which makes decisions - the notion of individuals having freedom of choice is relatively recent and not especially widespread. Furthermore, it is simply not true that the couple have no choice about whom they marry, except in rare circumstances, people participating in arranged marriages do have some choice about the matter.

Whether or not any marriage is successful depends on the willingness of the partners to work at making that marriage successful, do we really believe in a happy-ever-after-land?

What should we as teachers do when we discover that a girl is about to be married? I suppose the first thing to remember is that we do not have to live the rest of that girl's life. I recall when teaching in England there were three girls in my class who had their marriages arranged. To me it seemed a terrible thing to find that three young girls were to be wed to men about twice their age. One of them was upset - she had a boyfriend and wanted to marry him. The other two were looking forward to their weddings. The two who were happy with their future did not need to be talked out of marriage yet our student counsellor thought otherwise. The girl who wanted to stay with her boyfriend was ultimately able to marry him partly due to the intervention of the school and partly due to the fact that the parents could see that she would be happy with him. The other two girls suffered from the school's intervention. The school was not able to offer alternatives and the parents, quite rightly I feel, resented the intrusion of the school into what was clearly a domestic matter.

I do not know the aftermath of the story. I do know that for many people from minority cultural backgrounds the family is an essential support structure. That support is especially critical if you are living in a society which has different values to your own. Marriage, however it is arrived at, is one key element in that support - if we encourage students to reject marriage we also run the danger of cutting those students off from the support they need in order to help their marriage survive successfully.

I do not know if love and marriage go together like a horse and carriage - we are after all living in the age of the motor car. What I do know is that Doris Day has a lot to answer for.

John Tons

LIAISON BETWEEN ETHNIC & SYSTEMIC SCHOOLS

In South Australia, ethnic schools contribute extensively to education in and for a multicultural society. Presently there are approximately 196 schools teaching some 34 different languages. Their efforts need to be acknowledged, nurtured and promoted by all educational institutions and individuals.

Present Support

Some support mechanisms for ethnic schools exist. They are:

- Commonwealth Schools Commission per capita grant scheme which has been operating since 1981 and assists ethnic communities in teaching their language and culture to young people.
- South Australian Government Grants are also available on a per capita basis to assist with programmes in ethnic schools.
- Multicultural Education Co-ordinating Committee funded through the Commonwealth Schools Commission provides a salary for an Ethnic Schools Liaison Officer to promote communication between ethnic schools and systemic schools.
- The Education Department's policy statements "Diversity and Cohesion", "Our Schools and Their Purposes" and "Languages Policy" clearly support language studies and first language maintenance. Formation of SASSL in 1986 by the Education Department endorses its commitment to languages education for minority ethnic communities.
- Ethnic Schools Association was formed by the communities to promote affiliation and interests of communities and teachers in ethnic schools.
- Ethnic School Advisory Committee was formed and it is hoped that "the ethnic communities will have an opportunity to develop even further their role in language and cultural education". (News Release Statement, Lyn Arnold, M.P., Minister of Education.)
- Some ethnic schools enjoy varied support from their respective consult-ates.

Teacher Attitude

The positive attitude of systemic teachers towards education in ethnic schools cannot be underestimated. I believe that "the interaction between teacher and learner is at the heart of schooling" (Our Schools and Their Purposes: Into the 80's, Education Department of S.A., p15). It is this interaction which often determines success or failure of students. Systemic teachers' attitudes towards education in ethnic schools has a great influence on student values. It affects not only those who attend ethnic schools, but their classmates. A positive attitude towards biculturalism and bilingualism should be promoted at all times. Teachers should be careful not to place students where their parental influence is undermined.

Consider the following comments:

"Katia hasn't learnt English yet but her parents want her to attend after hours classes in Italian.":

as compared with:

"Katia is learning how to read Italian. I wonder if she can read something to the rest of the class in Italian tomorrow."

The values teachers convey through these comments clearly indicate their attitudes, not only to the ethnic school students but also to the rest of the class. Teachers should aim to be culturally inclusive in their methods and content. They should develop and promote the self-esteem of all students.

- Teachers must take into account the important factor that the child has to attend both systems and needs to be reassured from both sides that the education in both schools is valid and important.
- At no stage of their education should children be placed in the position of having to make a choice between their heritage and the education system. Positive self-esteem of students is crucial to success.
- Negative statements about methodology and lack of materials in ethnic schools are also unhelpful. Most of the teachers in ethnic schools teach on a voluntary basis with very little financial support.
- Courses at tertiary institutions in South Australia have not begun to consider the needs of most minority ethnic school teachers. Taking into account these elements one cannot help but admire these teachers' dedication and determination, that ensures retention of language learning on such a diverse scale.

Strategies to Promote Communication

It seems that presently it is possible for a child to attend both schools, ethnic and systemic independently of each other without teachers making use of the situation to promote bilingualism and biliteracy skills in students.

Educational philosophy in all systems is not conflicting and all aspire to develop children's potential to the fullest. What then are the actions teachers could take to ensure that these worthy aims are realised?

- Create a visible link between ethnic school teachers and day teachers so that the students are not caught between conflicting values but understand clearly the fact that both schools contribute to their intellectual social and emotional developments.
- Ensure whenever possible that time commitment of day schools do not compete with time spent in ethnic schools. This may be easier achieved by language teachers who teach the same language in day school and can share the language programmes. Comments that convey the fact that time spent in ethnic schools could be better used by playing sport do not help students to evaluate effectively their involvement in ethnic schools. Finding out the commitments a student has in both schools will ensure that expectations do not conflict.
- Teachers should become familiar with both systems so that they incorporate chosen aspects to enhance educational programmes. Personal contacts and communication between teachers can also lead to joint projects developing further understanding between students and teachers.

Systemic schools could consider the following questions:

- Has your school identified those students who attend ethnic schools?
- Has your principal introduced the ethnic school teacher who works in your school to the rest of the staff?
- Has an ethnic school teacher been invited to attend relevant professional development programmes?
- Have you ever invited an ethnic school teacher to participate in an interest group related to multicultural education?
- If classes are held in your school you may like to offer your classroom to be used for ethnic school classes. Remember that a pleasant physical environment creates a favourable atmosphere for learning.

Alternatively ethnic school teachers could consider all of the above as visible links to ensure that work done in ethnic schools retains a high profile.

Strategies for Sharing

- Some resources that are readily available in your classroom may be useful to a language teacher.
- A permanent display space may be welcomed and displayed materials will enhance sharing of ideas. Your classroom will in fact convey a multi-lingual aspect if this is allowed to happen.
- Allowing after hour teachers to use your essential equipment and providing a place in your cupboard where she/he may store some of the materials instead of bringing them each week.
- Ethnic school teachers have a variety of cultural artefacts and posters which they will be happy to share if they can see that you're supportive and encouraging.
- Lesson plans could be shared. You may even develop professional relationships that will encourage sharing of expertise. Such things as bilingual books may become a reality and books written during the day could be translated in ethnic schools. If you know the language it may be possible for you to illustrate how you would teach your favourite topic incorporating bilingualism. Alternatively an ethnic school teacher could show you how the topic can be approached by a native speaker.
- Comments about the child's involvement in ethnic schools could be included in the child's report or school leaver statement. This is particularly crucial in the present economic climate and the advantage of being bilingual/bicultural when seeking employment needs to be highlighted.
- The Education Department encourages inclusion of work done in ethnic schools into a school leaver statement but in practical terms it is not easily achieved and requires effort on both sides. Ethnic schools may need to have these reports translated into English so that they can be incorporated more readily into systemic schools.

- Through contacts with ethnic schools, systemic teachers could establish links with the communities and experience total immersion in the culture, in such things as music, drama and dance as well as language.

It is important to note that ethnic schools teach the language as an intricate part of the culture and students in the schools enjoy frequent contacts with people who have a native-like proficiency in the language.

If closer links are established between systemic and ethnic schools then visits to the community centres can occur regularly. Through these visits real life, purposeful language exercises can occur. Pre-planning for visits could include writing letters, invitations, acceptances and telephone conversations which all enhance language learning in real life situations.

Day schools can benefit immediately as communities in South Australia can illustrate to them the way language is used in real life situations to enhance communication between a wide range of people in a variety of cultures.

Conclusion

I feel that it is only through awareness raising and closer communication between ethnic schools and systemic schools that we utilise the rich cultural resources in our society to benefit our students.

In a multicultural society the study of languages will ensure interaction, communication and participation within and between different community groups enriching the lives of all Australians.

Ekaterina Briffa

BACKGROUND

"Drama is an essential form of behaviour in all cultures. Through drama, culture is transmitted and transformed. Through drama, people learn to make sense of the world and to communicate with, understand and be aware of others. It is, therefore, basic to learning about life."

R-12 Images of Life, p.14

Drama, like multiculturalism, embodies an educational philosophy that requires expression in educational policy and programmes to promote and teach curriculum based on the belief that the various cultures represented within our shores have something of value to share with others and something of value to learn from others. At the same time it encourages the development and maintenance of the individual's self-esteem and personal identity. Central to this is the provision of opportunities for the individual to appreciate and comprehend alternate life styles and cultural patterns other than his/her own.

Multiculturalism is about a society where all groups co-exist with freedom to maintain their distinctive religious, language, social customs, but having equal access to resources and services, civil rights and political power. This implies action to recognise all cultures and to encourage their retention and development as well as reflecting a balance between the common values in our society.

The acceptance of multiculturalism is emerging as a shared value by many people. The translation of the philosophy of multiculturalism, which has its roots in a system of shared values and internalized cultural pluralism, has not yet been widely recognised in terms of adapting curricula to develop and widen understandings of multiculturalism.

Drama is largely concerned with the examination of human issues and behaviour in specific social contexts. It is democratic, consensual and capable of integrating curriculum areas in a way that is both interesting and valuable to children's learning. It can celebrate social values and also challenge them. In so doing it assists the process of social change, necessary to the health of our community.

The link between multiculturalism and drama is an obvious one. The history of drama and theatre goes back centuries. Greek and Roman drama were both theatre and worship experiences. The Church used drama as a medium to influence its audience. In fact the whole liturgy of the early Church was dramatic in nature.

"The history of drama is the history of the human race. But, instead of being told in actual events, it is the story of man's developing mind. In this way sociologists consider the development of intelligence is related to the changes in language, myths, dramatic rituals and the social life as a whole". (1)

(R. Courtney, Play Drama and Thought, Gassén, London, 1968, p.348)

With reference to drama we are concerned with cross cultural studies and how they relate to the development of the child. If one looks back at the history of mankind, one can see the dramatic patterns that have influenced cultures ranging from dramatic play patterns (such as primitive man) to the beginning of theatre. For example, as civilizations became more stabilized, physical and religious developments occurred in:

"the growth of communal enactments with the intellectual framework of the ritual myth.... The stylisation of ritual became liturgy". (2)
(R. Courtney, ibid.)

This stylisation emerged from the temple and different civilizations methods varied according to the existing structure of the culture. In all cultures depending on social and historical patterns, dramatic symbols were emerging in the form of acting, dance, music, costume, fantasy and so on.

Today, within this framework certain patterns still exist; ballads, folk dances, festivals, fairs, circuses and so on. Each culture has within it, some of these dramatic patterns and inheritance. Central to this are the concepts that notions of theatre which have varied from culture to culture since primal man.

Clearly then, it is not enough just to expect students to become aware and tolerant by immersing them in different cultural patterns, or advocate mutual respect after singling out a pattern. Drama like all art forms, changes as do people. Greek drama of the type performed in 400 BC is rarely performed today. Indeed plays that were popular fifty years ago sometimes appear old fashioned, although drama forms do not die as new forms and ideas are introduced.

From an historical and sociological approach it is evident that each culture has within its traditions dramatic patterns that are passed from one generation to another. This residue is a source of wealth particularly in the forms of literature, folk stories, music, rhymes and games:

"The residues of primitive rituals have compelling force within the mind of the modern child simply because they relate to the inherent dramatic patterns within all human beings". (3)
(R. Courtney, ibid.)

If drama is to be a powerful element in our schools, it must change and adapt to reflect contemporary times.

In order for drama to be used effectively one has to consider what drama can do to enlighten and broaden students' understanding and awareness of themselves and other cultural groups within our society. By defining drama in the school curriculum one can connect it with other types of learning and use it to interact with other areas of the curriculum. However, this can become a dilemma in that a fixed definition is a limitation. Two points need to be considered: first, what we should be looking for is an inclusive as opposed to an exclusive definition. Secondly, that although the nature of drama and multiculturalism may change in part or total from school to school depending on whether it is used as a subject or a methodology, its essential function remains the same.

Ideally drama is the provision of an activity or situation in which everyone can participate at his own level involving his total physical, emotional and imaginative capacities. Through such activities the individual can develop confidence in his ability to establish relationships, awareness of others and develop communication skills. Such relationships help to promote understanding, flexibility and discrimination in the process of living. This is a continuing life long process and may be said to originate from the human need to play. Drama is a means of investigating the world, its people and its objects.

If the drama curriculum allows for provision of expression through the expressive: spectator and performance modes by providing experimentation with the many drama forms, then it follows logically that drama should be direct experience or living through, as the word was initially used by the Greeks. Furthermore, if we accept the theory that drama is an arena for students to explore issues, people, conflicts, test out ideas, speculate and communicate their ideas through drama forms, it seems logical to use it as a methodology for developing multicultural perspectives.

It is here where criteria is a problem. Unlike science or maths, we have no agreed public convention for assessing the results and it is because of this that many people in education avoid using drama.

By looking at the process of drama in a multicultural context, there are a number of ways of attempting to define the contributions and value of drama in education. First, there is the question of aims: many of them are not distinctive or unique to drama. Rather, they are closely allied to the objectives of multiculturalism.

A summary of the aims of using drama to demystify multiculturalism is as follows.

Through the provision of physical, emotional and imaginative experiences to develop personally and socially, students and teachers can:

- become aware of the world around them with growing sensitivity to widen the range of personal experience and acquire attitudes and concepts which may provide the basis for a more sensitive exploration of the world around them.
- explore human relationships, particularly through areas of commonality, through enactment and reflection on enactment.
- develop powers of imagination through challenging situations in which students are involved in hypothesising, researching, discussing and problem solving that will lead to a greater awareness, sensitivity, expression and communication.
- communicate growing experiences and attitudes with greater clarity and effectiveness.
- develop an awareness and critical appreciation of the variety of dramatic and theatrical forms that permeate our society, develop social awareness and tolerance that reflects the nature of Australian society.

GAMES

Games are an important aspect of Second Language Learning. In games the focus is on participation, the language practice is a useful by-product.

Playing games is an activity common to all people and there are a variety of games in different languages and reflecting many cultures.

Most games are played in pairs or in small groups, giving each participant an opportunity to use language in a non-threatening environment. In most games the focus is on taking part, which can be in a non-verbal or minimally verbal manner; or later when the second language is more developed a great deal of language can be used.

When children are playing games they are practising roles and strategies and developing thought processes. Through games they develop a range of skills which will be useful throughout their lives. This includes organisational skills, manipulative skills, developmental skills and social and language skills.

The shared knowledge that all children have can be used effectively by children learning English as a second language. Non-threatening games which require little individual participation can help create a relaxed and welcoming environment. During these games the non-English speaking child is absorbing the language around him/her without feeling pressured to respond.

Games have the following positive features:

- they have a non-stressful way of helping children to integrate
- they require equal participation for different levels of learners
- they help reinforce listening and speaking skills
- the teacher is available to observe and change the rules of the game to help children participate
- the children participating receive immediate feedback
- they focus attention on a variety of communicative functions and offer positive and enjoyable ways of practising structures and vocabulary.

A Wide Variety of Games Can Be Used

Singing games

Circle games

Ball games

Card games

Party games

Board games such as snakes and ladders, draughts, ludo

Word games

Lotto and recognition

During games children will be exposed to a variety of language functions including:

- identifying
- describing
- asking permission
- denying permission
- expressing pleasure/displeasure

- correcting
- expressing agreement/disagreement
- denying/offering/accepting
- apologising
- etc.

Language structures will include:

- Questions and answers
- Use of imperatives
- Use of social formulae

Teachers need to be familiar with the games they are offering to the children and try them out to see if the rules work. Games should be carefully explained to the children and trial runs made. Games that don't work should be abandoned. English speaking children should always be included with the non-English speaking children.

For young children the following games are very useful for stimulating language:

- Picture lotto
- Memory
- Snap
- Circle games.

Adapted from:

Helping the Newly-Arrived Child Learning English Through Games.
Irene Sheath

New Arrivals Programme, Catholic Education Office of Victoria.
DIVERSITY 9ceo) Vol. 3. No. 3, 1985

From F.K.U. Newsletter No. 3, 1986

Irish demand ethnic rights

Irish parents in London and Leeds are demanding that their children be recognized as ethnic minority pupils with special cultural needs.

They want Gaelic taught in schools and say that children have a right to study its literature and music as well as the opportunity to play specifically Irish sports like hurling and Gaelic football, writes Barry Hugill.

Mr Bernard McGrath, the Irish community's representative on Leeds City Council, says that there are 110,159 children with Irish parents attending schools in the city.

But because the council refuses to recognize the Irish as an ethnic minority group they have no educational access to their parents' culture or their Irish heritage, he says.

In inner London one-sixth of the population is of Irish origin and, according to Irish rights activists, constitute the largest ethnic minority group in the capital.

The ILEA, however, does not recognize the Irish as an ethnic minority and makes no special provision for Irish children.

Mr Pat Reynolds, of the Irish in Britain Representation Group, accuses ILEA of a "racist approach" to the Irish. "Because the Irish don't fit into the black/white perspective they ignore us despite our history of colonial oppression."

The group is organizing a campaign for Irish studies in schools.

Mr Geoff Driver, chairman of the Leeds education committee, said that the authority was sympathetic to the demands of different community groups.

An ILEA spokesman said that the authority was concerned with the experiences of Irish children: "We recognize that anti-Irish prejudice exists and our policy statements have emphasized that discrimination affects not only black groups but also some white ethnic minority groups."

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6 June, 1986

NATIONAL MUSEUM OF AUSTRALIA -

MEDIA RELEASE

The National Museum of Australia, due to open in Canberra about 1990, is seeking to expand its collection of material dealing with migration to this country.

Professor Jerzy Zubrzycki, former chairman of the Australian Ethnic Affairs Council, has been appointed a part-time adviser to the Museum on its ethnic collections.

He will supervise a survey of community and private collections of artefacts and material that give an understanding of the migrant experience in Australia from people of all backgrounds over the past 200 years.

Organisations and individuals will be asked to help identify objects that may be suitable for acquisition for the Museum's displays and for study purposes, including:

- Handicrafts
- Furniture
- Costumes
- Religious objects
- Documents, such as naturalisation papers, programmes, posters, banners and letters
- Photographs

The survey will be conducted in close consultation with the Australian Institute of Multicultural Affairs.

Professor Zubrzycki, born in Poland, recently retired as foundation professor of Sociology at the Australian National University. He was also a member of the Interim Council of the Museum of Australia.

He said that the National Museum was concerned to portray the experience of all Australians, past and present.

In this context, migration would be an essential element of the story with all its social, political, economic and demographic implications.

The Museum was interested in why people chose to migrate to Australia - or come here as refugees.

It was concerned with the journey to this country; experiences in the migrant hostels and the workforce, housing, language, family and community relationships in a new environment.

The Museum would also seek to deal with the perception of migrants by the wider community, and the response to the inevitable changes brought about by large scale immigration.

Professor Zubrzycki said that the Museum would properly reflect the fundamental shaping of Australian society by the free and convict settlers from Britain since 1788.

The language, institutions and social customs of Australia had largely been determined by the early colonists.

However, in his brief he had been asked to give special emphasis to post-war migration, from 1945 to 1980.

In the year following the Second World War the rapid growth in the numbers of people migrating to Australia from countries other than Britain, had led to important changes in the structure of our society.

Many of these implications were still being worked through, and it was important that they be reflected in the National Museum and its collections.

Professor Zubrzycki said that the theme of immigration would also include the arrival of the Indochinese 'boat people' in the late 1970's.

One of the important exhibits in the National Museum would be the Vietnamese refugee boat, 'Hong Hai', which arrived in Darwin with 38 men, women and children on board in November, 1978.

The boat is currently being restored in Darwin and will be brought overland to Canberra.

The arrival of about 2,000 people in northern Australia in some 54 boats between April, 1976 and November, 1979 after braving attacks from pirates, refusal of landing rights elsewhere and the perils of the sea, had a major impact on Australia's domestic and regional outlook.

Professor Zubrzycki said that anyone who could help him with his survey and inventory, or who had material that might be of interest, for sale, donation or loan, could write to the National Museum of Australia, GPO Box 1901, Canberra, 2601 or telephone (062) 49 7111.

READING THROUGH THE HOLIDAYS

RESOURCES

As the end of the 1986 school year approaches, many teachers of E.S.L. are expressing a concern about the on-going language development of their students during the long school holidays. There are many ways in which English language is acquired outside of the school setting.

Oral language skills develop as the students go about their holiday activities in the general community; asking for information; general conversation.

Listening to radio programmes, pop music shows etc. improves listening skills. Television watching also helps with listening skills and reading (advertisements, titles, weather reports etc) and also gives exposure to varied cultural background information.

Reading notices, signs and other messages in the streets and shops will improve reading skills at one level.

All this will, we hope, happen quite naturally and incidentally.

A more direct approach to helping the student maintain and improve the level of language s/he has achieved by the end of the term is to provide the student access to 'real' books.

The story book or novel presents the reader with a wide range of reading experiences. Settings, situations, themes, plots, characters and different writing styles are the variables in 'real' stories which cannot be found elsewhere. Language which expresses emotions, colloquial expressions, book language which allows the reader to interact with the language according to their own ability and experience can also be found.

Reading for fun, reading for relaxation, independent reading, recreational reading - these terms, often used by teachers to promote literacy skills, seem rather glib when we are discussing reading activities for students with a very limited knowledge of the English language. These students rely on much personal encouragement, prompts and clues to get them through the decoding process, let alone comprehend the message. But reading for them can be fun, can be relaxing and they can do it independently if we start them off.

To encourage the students to 'read English' through the holidays it is necessary for us to provide them with easy access. Remember that these students probably will have little or no English language books in their homes.

Help students to select appropriate books. You know their ability at this time, s/he usually knows what kinds of stories s/he likes to read - adventure, detective, romance, family, animal, folk or fairy tales, maybe science fiction. It isn't necessary to try to push them to whatever you identify as "the next level" or to make the reading a 'challenge'. The material could in fact be best selected at what may be identified as an 'easy' level; a level at which s/he is reading most comfortably at present. At this level more reading will be done for enjoyment if the stories chosen are varied and interesting to the student.

One of the most useful ways of presenting stories to/for the E.S.L. student is in the book/audio tape format. There are many commercially produced titles in this format ranging from Walt Disney read-a-longs to Shakespeare on tape. Some stories are read 'straight' and some dramatised with background music and sound effects. Some of these stories have extra activities built in to allow the student to interact with the reader.

They are hearing the story.

They are reading the story.

They hear the English words as pronounced with the differing accents of the readers, through different characters; different registers in many situations and they can listen again and again if they want to. They can stop it at any stage just as easy as putting the book down and carry on the story later.

Most school libraries have a selection of these stories on tape. The Area Resource Centres also will have copies and an end of term outing could be spent at the local public library selecting suitable material. The advantage here is that the students can change the 'books' anytime they like during the holidays and can themselves become more adventurous in self-selection. Secondary teachers could also get Primary School material on inter-library loan through their own school library.

BOOKS ON TAPE

Read It Again series

Neat and Scruffy

Billy Balloon

Lester and Clyde

Auckland, Ashton Scholastic, 1976

The Thing from Somewhere

Hubert Hunts His Hum

Trouble in the Ark

Suitable for the younger students these stories are presented in several ways - straight, dramatised reading - reading for listening with asides from the reader to help in appreciation of the settings, illustrations, characters etc. and encouragement to "write your own story". Lester and Clyde would also be suitable for older students with a sense of humour (in fact, they probably all would). Merv Smith the 'reader' has an interesting style with delightful 'Aussie' English, often explaining the meaning of 'difficult' words.

The Koala Stories: series by Esta de Fossard, Melbourne, L&S publishing, 1983, Suitable for younger students

This is a series of six stories about Koala and his friends in the Australian bush. The stories are read by Esta de Fossard, an Australian author of international repute and a great storyteller. A fun way to learn about Australian bush culture and words such as billycan and bunyip. The books have very attractive photographs of Australian animals.

The Wind in the Willows: series adapted by Janet Palazzo-Craig, Melbourne L&S publishing, 1982, Suitable for Upper Primary or older students

There are four stories in this series which are adapted from Kenneth Graham's original story. Read by Jennifer Jarman Walker in a wonderfully easy Australian style, these stories allow access to a piece of "English literature" which would, in the original, be very difficult reading for the E.S.L. student. The books are beautifully illustrated in full colour by Mary Alice Baer.

Hodja's Australian Stories for Kids: Richmond Hodja, 1984 Suitable for
Primary and Secondary students

A series of nine titles each written with children and about children from many cultural backgrounds. The books are illustrated with photographs taken of the children in various Australian settings. The readers, both male and female, have different 'accents' which adds further interest to the stories.

Audio Books: series Edinburgh, Holmes McDougall, 1977 Suitable for older
students

There are six stories in this series. A little bit moralistic but most teenagers would identify with the storylines of school friends, family pressures, dating, homework etc. Small paperback books with black and white illustrations.

These are just a selection of the kind of stories available on audio tape. Longmans structural readers and Longmans simplified English readers also have many titles on cassette to provide read-a-long access.

If you cannot find 'just the right' material for your students, you can always choose a suitable short story and record it yourself. A little background music and suitable 'character' voices will add fun and interest. Maybe you could even get some of the older, more fluent readers to record simple stories for the younger ones.

The Resource Centre will be open during the last week of term for holiday borrowing of audio book material.

Please return all outstanding materials to retain borrowing rights for 1987.

Margaret Stockley

WORTH READING

"YOUNG AUSTRALIANS TODAY" is a report on a study of the attitudes of young Australians between the ages of fifteen and twenty-four carried out by ANOP for the Federal Government and published in 1985.

The findings from both qualitative and quantitative research are presented under seven general headings - Youth Identity, Issues and Concerns of Young People, The Future, Media Preferences, Attitudes to Government, Incentives to Encourage Students to Stay Longer at School, and Attitudes to Income Support for Young People.

Attitudes to immigration and to Aborigines are among the issues reported on under the second general heading and the descriptive account of the findings records, among other things, that "... young people reveal some acceptance of the multiculturalism in Australia. They feel that many past migrants have contributed much but that 'integration' is a slow process. Most do not regard overseas born as Australians but tend to agree (sometimes rather reluctantly) that most second generations are."

Despite the use of the term 'integration', assimilation appears to have been the yardstick by which respondents were asked to measure their perceptions of multicultural Australia. 'Mixed in well' was the term used by the researchers, with no questions being asked about maintenance of language or culture or rights attaching to these.

An excellent review of this report, written by Frances Wood and entitled "Paying the Price of Optimism- A Response to the Report, Young Australians Today" appeared in the 1985 edition of *Ethos*, Journal of the Victorian Association of Social Studies Teachers.

Despite her well-founded misgivings about the lack of probity in the questions asked and the shallow way in which some of the findings appear to have been interpreted, Wood regards the real message of this report to teachers, especially social educators, as 'distressing and urgent'.

She sees the study as depicting 'a cohort of youngsters who largely lack skills of political and social analysis, who have a narrow range of sympathies and whose aspirations are mainly directed towards materialist goals. They lack sources of information independent of the mass media ... they perceive themselves as powerless in the face of the nuclear threat and they perceive government as largely irrelevant to them.'

"YOUNG AUSTRALIANS TODAY" is published by the Australian Government Publishing Service and is available from A.G.P.S. bookshop for \$12:00. Most school libraries will carry a copy of *ETHOS*. Enquiries about it should be directed to the Victorian Association of Social Studies Teachers, (03) 520 7665.

in: Combating Prejudice in Schools Project, Newsletter 3, Melbourne
1986



PRESS RELEASE

"I'M AUSTRALIAN"

An involving documentary which examines life in a mega multi-cultural family!

This is the latest documentary in the ABC's ongoing series entitled "Australian Studies" ... a series that explores all aspects of Australian Life, culture and heritage. The series includes both documentaries and dramas. Past episodes have included "From Chain Gang to Children's Court" (developments in our Law); "Express Delivery" (history of our transport system); "Changing Times" (architecture) and "My Spirit is Black" (aboriginal culture).

This latest addition to the series has been produced by MAIJA ROVE of CHED-TV.

"I'M AUSTRALIAN" introduces the Thurban family. Their two children - Rosemary and Nicole - were born in Australia.

Their father, John, is German. Their mother, Paroula, is Greek ... from the island of Lemnos.

The story is told by 11 year old Nicole ... and through her eyes we join a family that covers three cultures and teaches its children to be proud of all three. Nicole shows us how in daily life both she and her sister are exposed to German and to Greek influences. She explains how her parents pass on the values and customs of Germany and Greece to both children. The children find no conflict in their mixed ethnic background. They believe they are luckier than most kids because their lives are so much richer.

Through their contacts with the German community and an even stronger involvement with the Greek, Nicole and her sister share a multicultural background which is more diverse than most people.

Nicole, however, is quite clear about which culture she really belongs to. When asked about that, she replies emphatically, "I'M AUSTRALIAN".

"I'M AUSTRALIAN" will be screened on ABC-TV on Monday, 24th November, 1986 at 11:40 a.m.

THIS SERIES IS AVAILABLE FROM ETC THROUGH THE USUAL PROCEDURE.

For more information, contact MAIJA ROVE or HARVEY SHORE on (02)439-2888.



Contact: Woyciech Pisarek (Director)

The aim of the project is connected with the idea of integration of all ethnic groups into Australian Society. The project is assisted by the Association for Community Theatre.

The title of the play is "Mystery of Incantation" and it looks at fairytales from different cultures.

Age level: 5-10 years.

Staging requirements: To be performed in Hall (above).

Duration: 1 hour and thirty minutes.

Cost:	\$3.00 per adult)	English
	\$1.50 per student		
	\$6.00 per adult)	Polish
	\$4.00 per student		

Maximum audience: 100 (Minimum audience 40)

Number of performers: Six

CAROUSELLE THEATRE



39, Francis St. West,
North Adelaide S.A. 5006
Phone 267 3916

ABOUT US

A combination of circumstances leading to the meeting of intellectually close minds at the right place and at the right time gave birth to the theatrical group "CAROUSELLE".

Six Polish actors - two women and four men, one of whom is also the director - with diverse acting experience, not only in Poland but also in Germany, France and Austria, at last found their home and professional acceptance in Australia.

COMPANY MEMBERS

WOJCIECH PISAREK - Director/Performer, passed his studies at The Academy of Film, TV and Theatre and later at The Faculty of Drama Directing at The Academy of Theatre in Cracow. He received significant prizes in the field of professional arts. In 1982 Wojciech was invited by Peter Brook of The International Centre of Theatre Research in Paris to participate in a work study. This influenced Wojciech's decision to continue his career in the West. After a year in Vienna, where he performed and acted as a consultant, he left for Australia. Arriving here in March 1983, his first engagement in Adelaide was with Troupe. Most recently, Wojciech established CAROUSELLE THEATRE.

JOLANTA PISAREK - Performer, spent four years studying at The Cultural Development Institute specialising in children's theatre. During her study she worked as a stage manager actor in Gorzow. Later she enjoyed three seasons with The Drama Theatre in Bialystok and just prior to leaving Poland played several leading roles in a theatre in Olsztyn.

ANDREW MAZANEK - Performer, started his artistic career in The Drama Theatre in Wyspianski and later with Children's Theatre Ateneum in Katowice. Andrew's theatrical beginnings were followed by work with Polish Broadcast and Television, where he was involved as an actor, singer and composer. After arriving in Australia in May 1981, Andrew became an assistant director with the Polish theatre "Stary".

MICHAEL LESTER - Performer, started his artistic career with the Adelaide Theatre Group in 1976. Since then, he has worked for Troupe, Troika Theatre in Education, the Community Arts Team, ABC radio and and S.A. Film Corporation. In 1983 he appeared in the Come Out production of Hercules, a circus opera.

BARBARA TREHARNE - Publicity/Liaison, completed her studies at The University of Adelaide, specialising in Drama. Started her artistic career with the Adelaide Theatre Group in 1980. In 1985 Barbara became a member of the Polish Theatre "Stary".

Australia's first ethnic museum

The Migration and Settlement Museum will be Australia's first ethnic museum. It will open in Adelaide in 1986 in commemoration of 150 years of permanent European settlement in South Australia.

The museum will tell the story of the different immigrant groups who have settled in South Australia from 1836 to the present.

Exhibitions and displays will focus on both the individual nature and history of particular cultures, and the ways in which the many different cultures are contributing to a multi-cultural society in South Australia.



Journey to Australia
Henrik Kohalmi, 1949.

The story of the successive waves of immigration and the history of the different communities remains largely unrecorded.

The Migration and Settlement Museum therefore has a very important role to:

- preserve the rich cultural heritage of the various immigrant groups,
- collect and conserve significant objects,
- mount long-term displays on the history of immigration and settlement patterns since 1836,
- mount changing displays on the experiences of different immigrant groups and communities and on aspects of their cultures,
- be a venue for travelling exhibitions from interstate and overseas,
- promote the history of the many immigrant groups in South Australia.

Drawing by Henrik Kohalmi.

We need your help

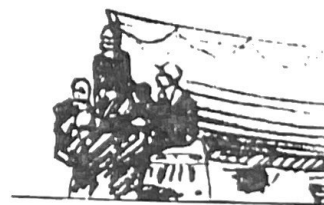
As Australia's first ethnic museum we are embarking on an exciting and new venture. But, the success of the Migration and Settlement Museum will depend on the enthusiastic support of all South Australia's immigrant communities.

We need: Information about migrant experiences, cultural background and ethnic culture in Australia.

We also need items for the collections:

- costume
- handicrafts
- furniture
- religious artefacts
- personal artefacts (eg naturalisation certificates, ration cards)
- militaria (uniforms, medals)
- relics of community organisations (banners, programmes, posters)
- photographs (we are able to copy these and return them to you)

If you can help with any of the above please contact the curator Margaret Anderson or the assistant curator Viv Szekeres at the History Trust of South Australia Institute Building Cnr. North Terrace and Kintore Avenue on Tel: 223 8911.



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The Mortlock Library of South Australiana

The Mortlock Library combines printed and published material, formerly held in the South Australian Collection; the non-government records of the former South Australian Archives, and special collections from the Reference Section of the State Library.

The material in the Mortlock Library thus includes books, pamphlets, periodicals, newspapers, reports, maps, photographs, letters, diaries, records of societies, businesses, and churches, tapes, films and other material – all of which relate to South Australia.

State and Local government records are held in the Public Record Office, on the site of the former South Australian Archives.

Education Service

As part of its commitment to Jubilee 150, the Education Department has appointed an education officer to the Mortlock Library.

The Education Service offers the following assistance to small groups of teachers and students involved in projects related to South Australia:

- kits for self-guided tours
- advice on sources
- an introduction to the collection prior to research
- supervised research

Priority will be given to schools involved in registered '150 projects.

PREPARATION

Before using these services teachers are asked to discuss with their students:

- the quiet behaviour expected in a place of public research
- the need to handle irreplaceable documents with great care
- basic research and note-taking techniques.

PLANNING A VISIT

Teachers and students will gain maximum benefit from a visit to the Mortlock Library only by:

- selecting and defining their research topics realistically
- conducting preliminary research in readily available secondary sources
- planning research with the education officer in the library

Teachers are also asked to bear in mind that:

- staffing, accommodation and microfilm-reading facilities are limited
- a high reading and comprehension level is necessary for researching historical records and newspapers
- some items are under restricted access.

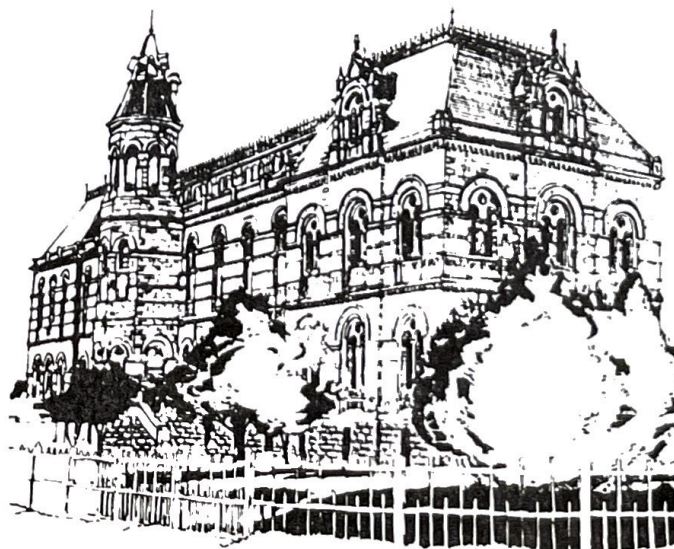
HOW TO BOOK

Bookings should be made at least a fortnight in advance by telephoning Dr Leith MacGillivray, Education Officer, 223-8744.

RESOURCE PACKS

Currently available at the Sales Office for \$4.00

- *Images of Gallipoli*
- *Proclamation Day*



EDUCATION SERVICE

CHILDREN

A NOTE TO
THE TEACHER

This booklet is intended to record a profile of a child's progress in the Primary years. You are invited to use it in any way which you find valuable. It may be photocopied and added to.

It should prove especially valuable with children who move schools several times, as it is intended to be passed on with the child, eventually reaching High School.

Below are some guidelines and notes which may be of use.

- * Guidelines accompany the progress pages in order to assist teachers with comments.
- * The three drawings round the page divide the page into sections for Junior Primary, Middle Primary and Upper Primary. You may, however, prefer to use them to represent early, middle and fluent stages of language development.
- * Date all information recorded.
- * Please be sensitive towards people's privacy when using the booklet.
- * The booklet is designed to complement school records. It cannot replace them because it does not cover all curriculum areas.
- * It was designed to assist you, not make a record for itself, so use it in the way that best suits your needs. Do not feel guilty if you use only some sections!

CONTENTS

STUDENT INFORMATION
FAMILY INFORMATION
LANGUAGES OTHER THAN ENGLISH
HOME/SCHOOL LIAISON
LISTENING AND SPEAKING
READING
WRITING
HANDWRITING
FORMAL ASSESSMENT
SOCIAL SKILLS
ADDITIONAL COMMENTS
LIST OF SERVICES



SCHOOLS

LANGUAGES OTHER THAN ENGLISH (LOTE)

(It is recommended that a Bilingual School Assistant or Interpreter assist with completion of the page.)

LOTE SPOKEN: _____

FORMAL ASSESSMENT IN A L.O.T.E. _____ NUMBER OF YEARS _____

ETHNIC SCHOOL LEVEL _____ CURRICULAR PERSON AFTER SCHOOL CURRICULAR ACTIVITIES

PROFICIENCY IN MAIN L.O.T.E. (Check box)

	18	19	19	19	19	19
• Receptive knowledge only						
• Receptive but can speak						
• Communicates quite well						
• Communicates fluently						
• Speaks dialect only. Which? _____						
• Speaks dialect and standard version of language						
• Writes language well						
• Writes a little						
• Unable to write						
• Reads well						
• Reads a little						
• Unable to read						
• Knows letters and numbers						

COMMENTS

Include any samples of written work in the enclosed envelope

Accurate progress records are so important!

Why not use the new R-7 Record Keeping Booklet produced by Primary Advisers in consultation with teachers?

It is designed to record progress from R-7 and be passed on to High School with the student. You may freely copy it or add to it.

For your free copy contact Anna Kalionis or Olive Chiveralls at the Languages & Multicultural Centre on 212 6177, who will also come out to schools on request.