

# *Tupulaga Pasifika*

A Profile of Pasifika Young People in Brimbank

## Fofō le Alamea le Alamea

It has been said among Samoan traditional fishermen that if you get stung by the spines of the Alamea (crown-of-thorns starfish), you should turn the starfish over and have its spongy-like feet touch the area where you have been stung. The Alamea will heal its own doing.

*Interpretation: Solutions for issues affecting a community can be found within that same community.*



### Acknowledgments

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Cover and report designed by Morwenna Petaia

Figure 1: Artwork by Morwenna Petaia

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## Acknowledgement of Country

We soulfully acknowledge  
Tagata Nu'u - Indigenous Peoples.  
Ma aganu'u - ways of being that have existed  
tens of thousands of years  
We further honour the mana and wisdom  
of elders past and present  
And all those who continue to hold these spaces

*An excerpt from 'Alpha Groove' poem written  
by Grace Vanilau*

Figure 2: Vicki Kinai teaching bilum weaving at the  
National Gallery of Victoria

## Executive Summary

The influx of Pasifika peoples migrating to Australia has continually increased over the years, mostly via New Zealand and is one of the fastest growing migrant groups in Australia. Between 2011-2016 there was a 12% increase in the Pasifika population in Australia (ABS 2016). In Victoria, Pasifika Peoples make up 0.59% of the population. It is a youthful population with 53% of the Pasifika population aged below 30. Victoria's overall population aged under 30 is 38%. The number of Pasifika young people living in Brimbank increased between 2011 and 2016. Brimbank is the 3rd largest populated Local Government Area (LGA) in Melbourne Metropolitan. Just under half of the Brimbank Youth population is born overseas and New Zealand is 1 out of the 5 most common countries where they are born. Over half (63%) of Pasifika young people in Brimbank are not Australian Citizens, this continues to impact on their success as pathways to Australian citizenship are restrictive and access to social services is limited (Fa'avale 2015, Kearney & Glen 2017, SELLEN 2012).

The diaspora and identity of Pasifika Young people is increasingly changing, the Brimbank Pasifika young people described their identity as not only one particular ethnicity but using words such as New Zealand born, or "islander" or New Zealand born raised in Australia . One person described themselves as "Plastic" as they "weren't surrounded by culture enough". These self-described identities can be linked to the cultural disconnectedness Brimbank young people identified as issues effecting their well-being mainly around fitting into society and having to navigate between the two worlds: Pasifika and Western.

Brimbank Pasifika Young People shared their hopes to succeed in education. A large majority of Pasifika youth in Brimbank are completing year 12 (ABS 2016). However there is still a large percentage of Brimbank Pasifika Youth leaving between Year 9-11 (40%) compared to only 24% Brimbank Youth leaving school between Years 9-11 (ibid), this correlates with the community's concern that Pasifika young people are disengaging from school. There are less Brimbank Pasifika Young people attending University (5%) compared to 24% of Brimbank Youth. A significant contributor to this has been Australian Government policy that has placed limitations on access to student loans for New Zealand citizens (Fa'avale, 2015). Brimbank young people have identified key environmental factors such as Peer and social media influences, Family struggles and Church, and Teachers not understanding them, to be the main barriers effecting their educational outcomes.

The aspirations of Brimbank Pasifika youth was to mainly be a “better person” and improve their state of living by “expanding the box of what islanders can do” and being able to provide for their families. Their most common choice of career paths is based around Public servants such as Police, Youth workers, Social services etc. However, employment trends show that Brimbank Pasifika Youth are working in low skilled positions, which could be linked to their earning at or below the Australian weekly median and they are mainly working in retail and manufacturing industries. Non-Engagement in work or study for Brimbank Pasifika youth aged 20-25 is 3 times higher than Brimbank Youth suggesting a high unemployment rate for this particular co-hort. Furthermore, there can be a dilemma for Pasifika young people to seek employment to support their family in place of pursuing their dreams.

Family was identified by Brimbank Pasifika Young people as one of the greatest strengths of the Pacific cultures. Family was also regarded as being the number one contributor to a good life - having strong family relationships and the notion of service to support each other through the good and bad times. Young People described the strength of family as “collective”, “a solid bond” and “we seem to always make it work with what we have”. Spirituality was also a key theme, most of the young people spent most of their time at Church, highlighting its value and importance within their lives - “God and families are our main priorities”, “Religion we believe and care, we take it seriously, praying and believing in one God”. This is further emphasised by over 80% of Brimbank Pasifika Youth being affiliated with religion and 71% affiliated with Christianity.

Issues that young people identified affecting them the most were in the areas of cultural identity, family, mental health, sexuality, and employment and education. It is evident that there is a lack of culturally specific programs targeting Pasifika Young People, especially for those at risk and in the justice system. Young people would like to have more tailored support around education, and employment and support around strengthening their culture and faith. Brimbank Pasifika young people would like to see more people that can relate to them and understand them in schools, suggesting that there needs to be more cultural awareness and understanding by educational staff within schools and institutions. Brimbank Pasifika youth would like to see more platforms to help them learn, express and maintain their cultural identity.

Family, sports, education, and spirituality were the four main areas where young people spent most of their time. The role of the family and relationships is evidently shown to be a strength and key pillar within the Pacific community. This suggests that all intervention and prevention work needs to consider family engagement, better understand the context of the family and have the values of the Pasifika cultures at the forefront and foundation of intervention and prevention programs. Positive and authentic connection in these areas has also been highlighted as strong social protective factors for Pasifika young people (Ravulo 2015). The recommendations were predominantly framed around these areas, suggesting to strengthen young people’s connections within these spaces and creating platforms to addressing issues effecting Pasifika young people. A collaborative approach between community, Pasifika organisations, Mainstream organisations and Businesses together with local and state governments suggests to ensure a more sustainable impact on the well-being of our Pasifika Young people and better outcomes for our communities.

## **Overview**

Tupulaga meaning young people in Samoan and Pasifika a coined term used to describe people who originate from the Pacific region. It was chosen as the title of this report in acknowledgement of and respect for the Pasifika cultures that we are researching.

For the purpose of this report, Pasifika is a broad term that will include Polynesians (including Māori), Melanesians and Micronesians. These include Pasifika youth born in Australia or overseas who share heritage from one or more Pasifika country through their parents or grandparents. Like Kearney & Glen (2017, pg 278) “we also recognize that individuals representing or seen as representing Pacific peoples have multiple world-views and are defined by personal layers of identity influenced by social, cultural, linguistic, spiritual, geographic and economic forces. Thus, we regard the individual identities of Pacific peoples as fluid constructions that are context dependent.”

The aim of this report is to provide a profile of Pasifika youth, aged between 12 and 25, living in the City of Brimbank. Brimbank are unique in that they have the Brimbank Pasifika Network, a group committed to collectively address the “needs of young people from Pasifika communities who live, study, work or play in Brimbank (Brimbank Pasifika Network 2016).”

The Pasifika Network is a place where services can discuss directly with Pasifika Youth and community member or other Pasifika communities in Brimbank regarding their needs. With such a special perspective it is important to note the Brimbank Pasifika Network’s definition of youth. Pasifika communities often regard young people aged up to 30 as youth which is what Brimbank Pasifika Network has used to define youth. We had originally wanted to include youth aged up to 35 to reflect this and to take “into account the significance of the on-set maturity from the ages of 25-30 years for many YP within Pasifika cultures” (Brimbank Pasifika Network 2016). However, the support service system in Victoria defines youth as 12-25 years. In order to align our study with those already in place we have decided to also define youth as 12 to 25 year olds. Data gained through the 2011 and 2016 Census of population and Housing has been a guide for this document.

### **Pasifika People in Australia**

According to the Australian Bureau of Statistics (2016) Australia had a total population of 23,401,881. In Figure 3 below we see that Australia has a total of 191,433 Pasifika people. This equates to 0.8% of Australia identifying as having Pasifika ancestry. Figure 3 also shows the changes in the overall population of the Pasifika people living in Australia between 2011 and 2016. There has been an almost 12% increase in the Pasifika population in Australia during this time.



Figure 3: Pacific Population in Australia by Ancestry (ABS 2011, ABS 2016)

Ancestry	Total 2011	Total 2016	Ancestry	Total 2011	Total 2016
Oceania, nfd*	7,134	5,831	Polynesian, nfd	1,190	1,562
Maori	66,987	62,841	Cook Islander	10,536	12,197
Melanesian and Papuan, nfd	436	635	Fijian	15,759	22,902
New Caledonia	66	66	Niuean	1,549	2,266
Ni-Vanuatu	313	382	Samoan	38,922	48,978
Papua New Guinean	7,832	8,999	Tongan	17,222	20,929
Solomon Islander	721	836	Hawaiian	105	121
Melanesian and Papuan, nec#	239	50	Tahitian	233	263
Micronesian, nfd	62	46	Tokelauan	1,139	1,291
I-Kiribati	336	383	Tuvaluan	229	322
Nauruan	229	295	Polynesian, nec	173	159
Micronesian, nec	58	71	Total	171,463	191,433

\*nfd: Not Further Defined #nec: Not Elsewhere Classified

### Previous Research of Pasifika people Australia

Australian research on Pasifika people in general has not been as rich as we would find in New Zealand (George & Rodriguez, 2009). This is partly because there has not been a great need due to the low numbers of Pasifika people in Australia. This pattern is changing as we can see in Figure 1. George & Rodriguez (2009 pg 4) said “when combined, Maori and Pacific Islanders comprise one of Australia’s fastest growing immigrant groups.” This remains the same today, 9 years later.

A report published by the University of Western Sydney titled “Pacific Communities in Australia” (Ravulo 2015) offered a broad discussion of the Pacific Communities in Australia in relation to the census data that was retrieved from the Australian Bureau of Statistics. Other than the break-down of the Pacific population in Australia by ancestry; there was no specific reporting of individual ethnic groups. Therefore, in this report we recognise and acknowledge that by reporting broadly on Pasifika Young People, we do not seek to homogenise, stereotype or marginalise Pasifika peoples and their individual identities, culture and values.

## Introduction

Australia has a long relationship with Pasifika people. Their history dates back as far as the 1860s where Pasifika people, mostly from Vanuatu, were tricked or forced onto ships to Australia and used as cheap labour on sugar and cotton farms (Blackbirding 2013).

After the Trans-Tasman Travel Arrangement was introduced in 1973, New Zealand and Australian citizens were able to travel freely between the two countries. With the travel of New Zealand citizens, “a significant number has third country origins, particularly those identified collectively as Pacific peoples (Kearney & Glen 2017).”

More recently, even while New Zealand had introduced seasonal worker programs for the Pacific in 2007, the Australian Government was opposed to such programs (Mares and Maclellen 2007). However, in 2008 Australia launched the Pacific Seasonal Worker Pilot Scheme. This then led to the establishment of the Australian Seasonal Worker Programme in 2012 (Dun & Klocker 2017).

Many Pasifika people in Australia are “regarded as ‘New Zealanders’” (George & Rodriguez, 2009 pg 7). Amongst Australians there is not a wealth of knowledge of Pasifika cultures, or where Polynesia, Melanesia or Micronesia is located. We regularly see that Pasifika people are lumped into the one category as George & Rodriguez (2009) described.

Based on the outward appearance, an English man and an Irish man can have many similarities but are from two very distinct countries with different cultures and languages.

This is true of Pasifika people also. While Pasifika people hold similarities our differences are also very distinct (South East 2012).

As was illustrated in Figure 3, the Pasifika population in Australia continues to grow and is one of the fastest growing migrant groups in Australia (Ravulo 2015) The key motivation to migrate amongst Pasifika Peoples was to seek further educational and employment opportunities towards a better life. (Horton 2014). However the transition has been far from smooth for many Pasifika Peoples, therefore by identifying and better understanding the needs of the Pacific Communities, will help to support a smoother transition into life in Australia.

The Local government area of “Brimbank was originally inhabited by the Kurung-Jang Balluk and Marin-Balluck clans of the Wurundjeri people. Waves of migration and industrial development have seen Brimbank become one of the most culturally and linguistically diverse municipalities in Victoria (BYS 2015, pg. 8).” And over half of its residents speak a language other than English (Brimbank City Council 2018).

Forty four percent (14,937) of young people in Brimbank were born outside of Australia and New Zealand was one of the 5 most common overseas countries of birth (BYS 2015). Brimbank has identified that their Pasifika youth are in need of more attention. In order to address the needs of Pasifika Youth living in Brimbank, an understanding of their cultures, what they do, where they live and issues they face need to be addressed.

## Methods

The project was carried out by adopting two well grounded Pacific methodologies and frameworks Talanoa and Kakala (Fua 2014, Vaioleti 2006). Figure 4 shows how the Talanoa methodology and Kakala framework work together. The different stages work together much like the way flowers and leaves are woven into a garland. In the Teu stage we prepare, the Toli we choose and collect data, Tui we make and weave which includes analysis of the data collected. The Luva stage is the giving away of the garland which is also the reporting and dissemination stage. Malie is known as the expression of bravo, particularly after a performance, so this is where we would evaluate the research. Relationships are the foundation on which most Pacific activities are built (Monison et al., 2002) therefore the Talanoa methodology, illustrated by the woven mat was to ensure the project continually *connected, collaborated* and *co-created* with all involved. A Cultural Advisory working group was formed to guide, support and advise throughout the entire process.

An extensive review of available literature regarding Pasifika youth in Australia as well as their journey and experiences in Australia was undertaken.

A compilation of data sourced from the 2016 and 2011 Census of Population and Housing conducted by the Australia Bureau of statistics was also completed. This was compared with data received from various entities in relation to this study. We used the respondents who stated they were of Pasifika descent under Ancestry 1 in the table builder of the census.

Consultation was also undertaken with Pasifika youth in Brimbank. This was conducted in the form of face to face informal group interviews through schools, churches and community groups in the Brimbank area.

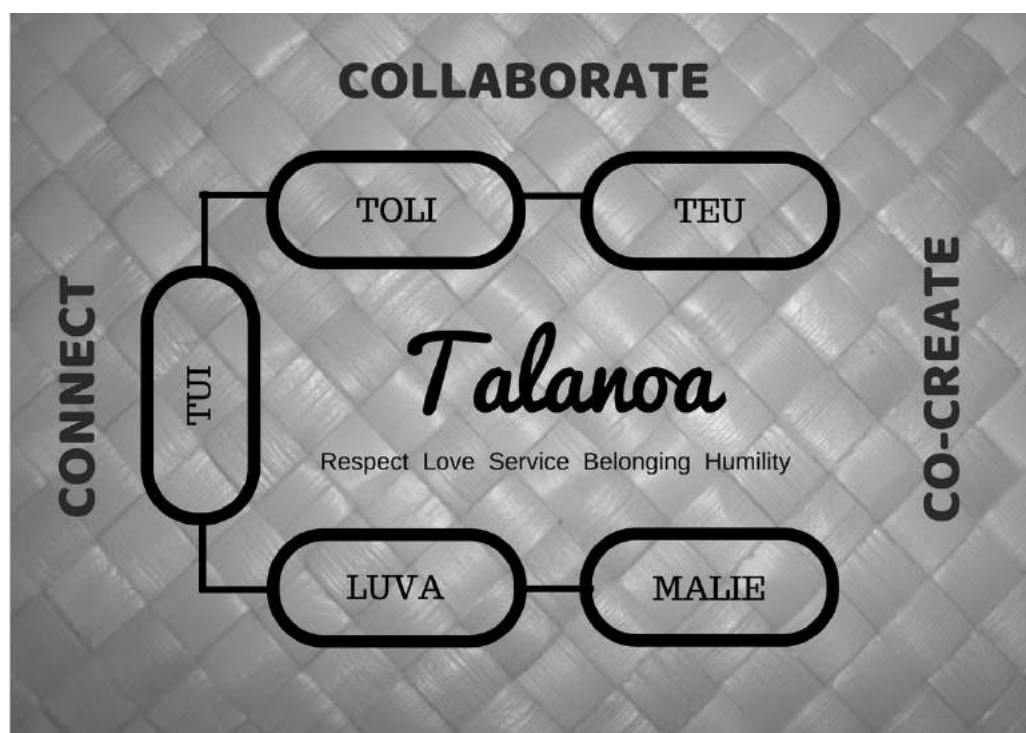


Figure 4 Talanoa and Kakala Framework

## Key Findings

This section of the report will show the key findings from our research of data collected from the Australian Bureau of Statistics 2011 and 2016 Census. From this point on we will refer to Pasifika Youth aged between 12 and 25 and living in Brimbank as PY. We will also refer to the total number of youth living in Brimbank aged between 12 and 25 as BY.

Table 1: Victoria Overall Population (ABS 2011, ABS 2016)

Ages	Victoria total population	Pasifika people in Victoria
0-4 years	371219	2810
5-9 years	368635	3132
10-14 years	341065	2945
15-19 years	356338	3152
20-24 years	413790	3230
25-29 years	441268	3381
30-34 years	447923	2913
35-39 years	404028	2606
40-44 years	401892	2424
45-49 years	402045	2373
50-54 years	378372	2123
55-59 years	357614	1633
60-64 years	319839	1061
65-69 years	291395	689
70-74 years	218198	342
75-79 years	165110	196
80-84 years	119896	95
85-89 years	81266	55
90-94 years	36726	14
95-99 years	8853	5
100 years +	1155	4

### Demographics

If we look at Table 1 we see that Pasifika people make up 0.59% of Victoria's population. We also see that almost 53% of the Pasifika population in Victoria are under the age of 30. This indicates a youthful population of Pasifika people living in Victoria. This is different to the overall population of Victoria where 38% of the state's population are aged below 30.

When looking at Brimbank, ABS data shows that PY have slightly more females (486) than males (501). This is the opposite of the total Pasifika youth in Victoria (4523 Male and 4323 Female) and also the total youth of Victoria (538,422 Male and 520,485 Female) for the same age range.

While we see a decrease in Pasifika Youth in Victoria between 2011 and 2016 in Table 2, the Brimbank PY continues to increase in size along with the total youth numbers in Brimbank and Victoria.

Table 2: Pasifika Youth in 2011 and 2016 (ABS 2011, ABS 2016)

Year	Pasifika Youth Brimbank	Pasifika Youth Victoria	Brimbank Youth	Victoria Youth
2011	708	9,902	36,935	995,266
2016	993	8,846	37,245	1,058,907

Looking at Victoria regionally we have found that there are concentrations in Greater Shepparton (96), Greater Geelong (79), and Mildura (115). These areas are known to be farming areas where there are greater numbers of jobs that do not require specific skills. Full details of Pasifika Youth in Victoria can be found in Appendix A

Figure 5: Pasifika Youth in Melbourne (ABS 2016)



As we can see from Figure 5, the LGAs within the Melbourne region that have the highest numbers of Pasifika youth are Casey, Wyndham, Brimbank, Hume, Greater Dandenong and Melton.

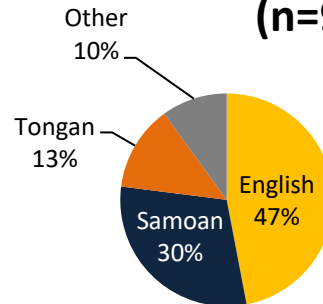
### ***Language***

When migrating to another country it is expected that a loss of language occur as a transition to using English is made. Figure 6 illustrates the languages spoken in the homes of PY. As we expected the majority of PY speak English in their homes. With Samoan being the second largest Pasifika nation represented in Australia, it is not surprising to see that Samoan is the most spoken Pasifika language amongst PY.

### ***Country of Birth***

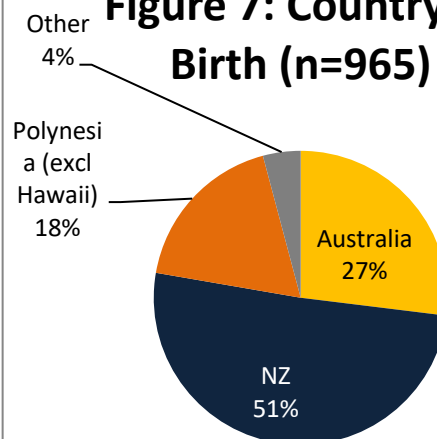
George & Rodriguez (2009 p 3) found that “since the 1990s, the lack of work opportunities and low wages in both New Zealand and the Islands has meant Maori and Pacific Islanders are coming to Australia in increasing numbers, and staying permanently.” The fact that more than half of the PY were born in New Zealand and Polynesia supports this theory. Those born in Micronesia and Melanesia are included in the other category. The data is also showing that there is a growing number of Australian born PY as well, indicating that more Pasifika people are raising their families in Australia.

**Figure 6: Language Spoken at Home (n=973)**

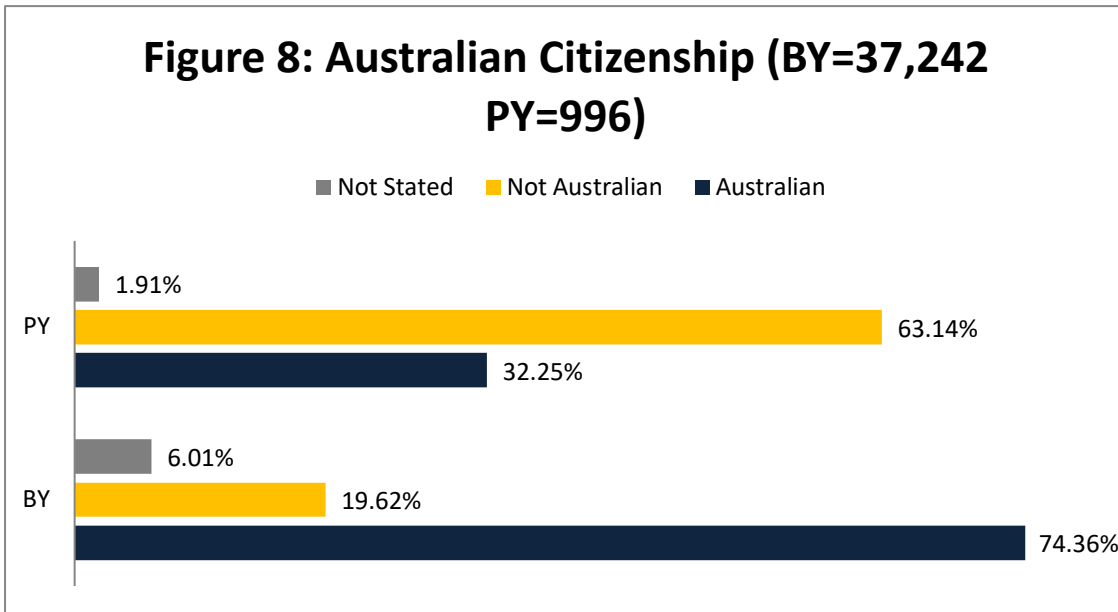


(ABS 2016)

**Figure 7: Country of Birth (n=965)**



(ABS 2016)



(ABS 2016)

***Australian Citizenship***

More than half of the PY are not Australian citizens. This suggests that the PY will have a more difficult time accessing benefits from Centrelink. Without these benefits there is more pressure on PY to find employment. Not being an Australian citizen also affects the funding support to further their studies and access tertiary and vocational education. With little support and increased restrictions on applications for Australian citizenship, particularly for New Zealand citizens holding a 444 visa, Pasifika youth are left in an unequal playing field when compared to BY. This is supported by the findings of Kearney & Glen (2017) as well as Centre for Multicultural Youth (2018).

**Education**

***Pacific Islander Students in Victoria***

Table 3 shows data that was sourced from the Department of Education and Training (DET). This data identifies the number of Pasifika students who were themselves or a parent was born in a Pacific Island nation, however this data does exclude New Zealand. The Brimbank-Melton Area shows the second highest population of Pasifika Young People in Victoria reflecting the youthful population.

The statistics in Figure 9 (sourced from the ABS 2016) show Pasifika young people are less likely than BY to enter into further study and are achieving low educational outcomes (SELLEN 2012). It would be useful to be able to identify the number of students enrolled in VCAL and VCE to track and measure any trends to help better support their educational outcomes. Local Government Areas and the department’s boundaries also meant that data pertaining to the Brimbank LGA could not be exclusively identified.

Table 3: Student or parent country of birth - Number of Pacific Islander students by grade and DET Area (DET 2018)

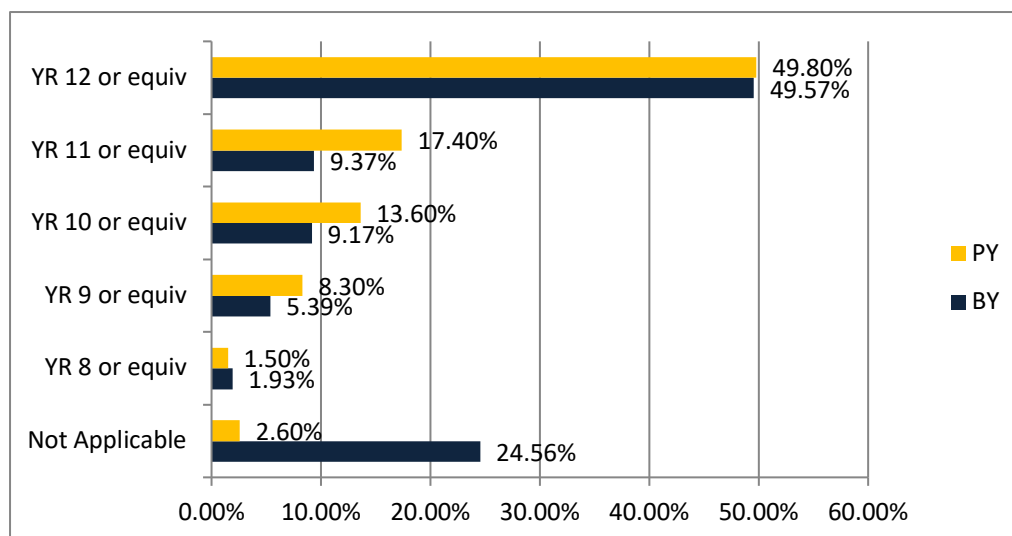
Area	Prep – Grade6	Grade 7 – Grade 12	Total
Brimbank Melton	1210	909	2119
Southern Melbourne	1361	1060	2421
Western Melbourne	921	605	1526
Hume Moreland	667	473	1140
North Eastern Melbourne	485	292	777
All other areas across VIC*	1,384	951	2355
<b>Total</b>	<b>6,028</b>	<b>4,290</b>	<b>10,318</b>

\*excludes ungraded students

### ***Highest Level Year School Completed***

Figure 9 shows that the majority of PY are finishing year 12 which closely equivalent to BY. This could be attributed to the ease of accessibility to secondary school for non Australian citizens. Interestingly there are more PY leaving between Year 9-11 (39.30%) when combined to together than BY Year 9-11 (23.93%). This could be attributed to PY being more inclined to leave early as access to further studies is restricted by lack of financial assistance.

Figure 9: Highest Level Year School Completed (ABS 2016)

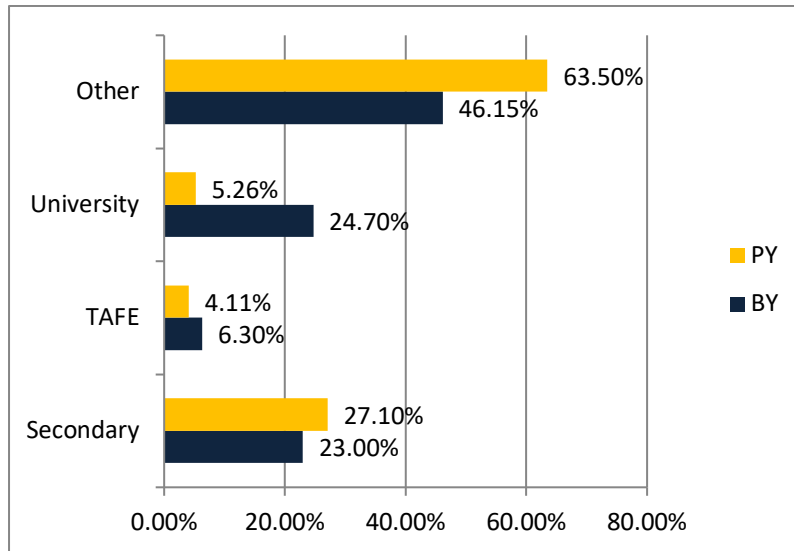




### Participation in Education

Figure 10 show that PY have a higher percentage of the population who attend secondary school. Figure 10 also shows that there are less PY attending University and TAFE than the Brimbank Youth population. This could correlate to the need for PY to work due to difficulty in accessing school and social benefits (Kearney & Glen 2017, Ravulo 2015).

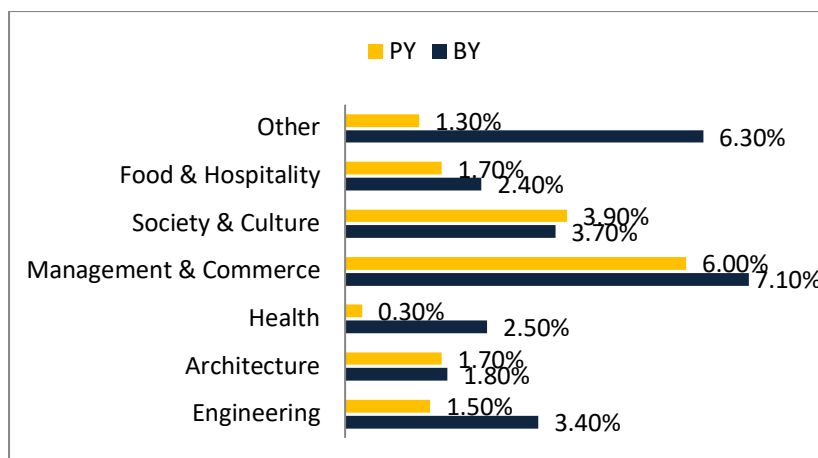
Figure 10: Participation in Education {BY=30,514 PY=996} (ABS 2016)



### School Qualification – Field of Study

BY and PY are very similar in the choices they make for school qualification fields of study. The two most popular fields amongst PY are Management & Commerce, and Society & Culture. The more skilled areas of study such as Engineering and Health show lower numbers of PY studying in these fields. While not pictured in Figure 11, more than half of the BY (72%) and the PY (79%) noted this was not applicable, indicating they were not attending a tertiary institution.

Figure 11: School Qualification – Field of Study {BY=61,028 PY=629} (ABS 2016)



## Employment

### *Income*

According to the ABS (2016) the median weekly personal income for a person aged 15+ in Australia was \$662. Looking at Table 4 below we see that the majority of the PY are earning less than the national personal median income per week. This could indicate that the PY are from low to medium income families. It could also be because many are working part time as they attend school.

Table 4: PY Personal Weekly Income (ABS 2016)za

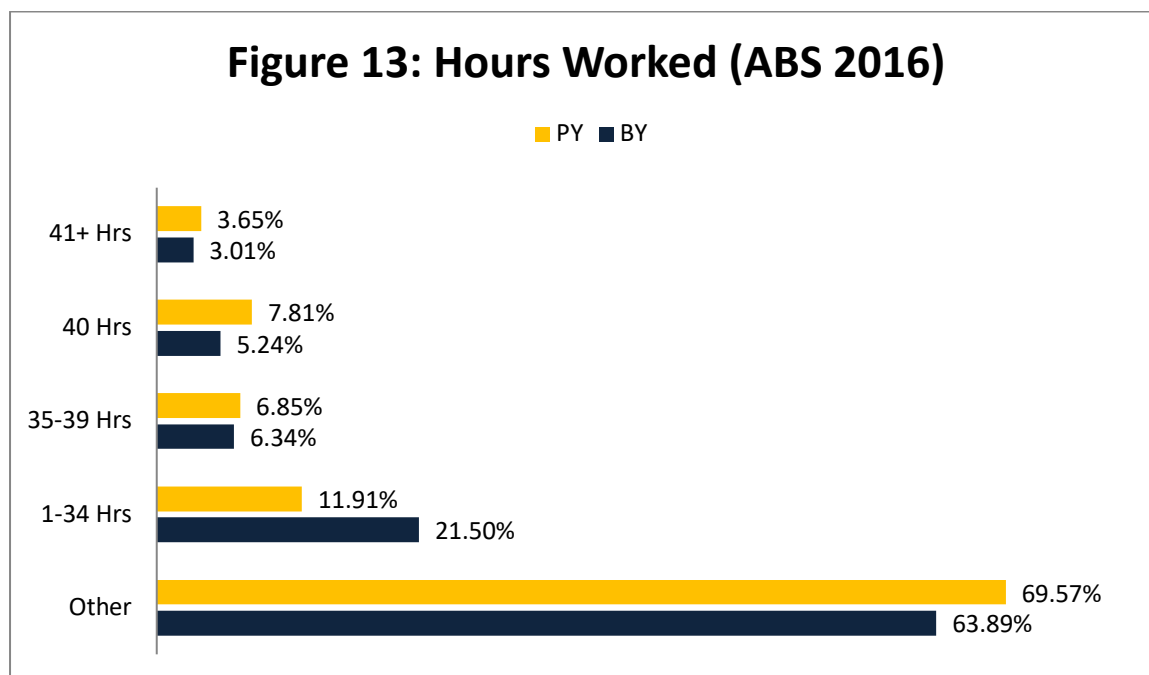
>\$650 p/w	\$650-799 p/w	<\$800 p/w	Other
24.47%	8.45%	13.19%	53.27%



Figure 12: Tū Pasifika - Pacific Young Women's Symposium

### Hours Worked

Looking at Figure 13 we see the hours worked each week by PY and BY. Interestingly it finds that there are higher percentages working part time (PY 18.76%, BY 27.84%) rather than full time (PY 11.46%, BY 8.25%). This could be because many are still in school and are working on a casual basis. This could also be attributed to the lack of permanent positions available. The fact that the PY data is so similar to that of BY there is no indication that there are any extenuating circumstances amongst PY, but rather a pattern of employment in the area.



(ABS 2016)

Table 5: Engagement in Employment Education and Training. (ABS 2016)

		Fully Engaged	Partially Engaged	At least partially engaged	Not Engaged
BY	15-19 YR	10,318	474	119	712
	20-25 YR	11,508	2506	468	2629
PY	15-19 YR	265	25	9	55
	20-25 YR	199	71	14	127

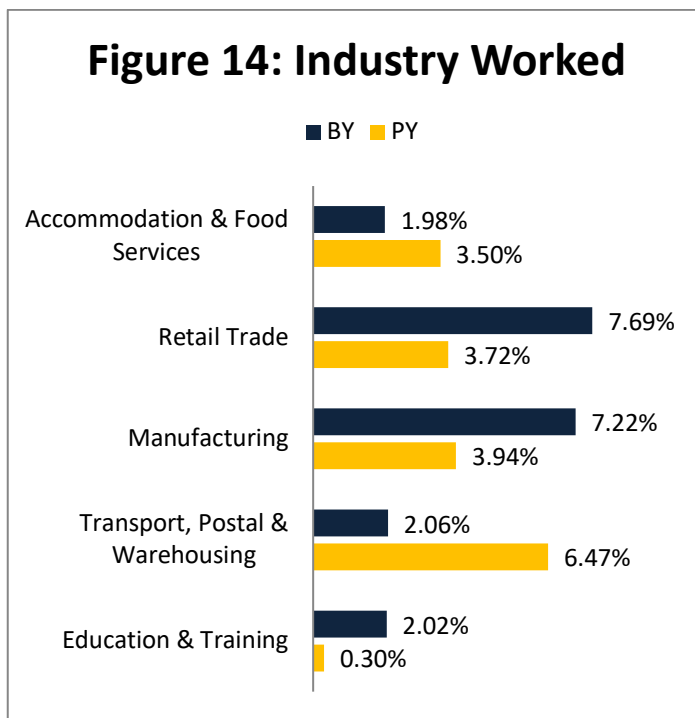
Pacific communities Table 5 identifies Engagement in Employment, Education and Training for young persons aged between 15-25 years as Engaged or Not engaged in work and study. The majority of BY and PY are fully engaged in work or study (including a combination of work hours and study hours). PY show a slightly lower percentage of PY fully engaged (60%) compared to BY showing 75% are fully engaged in work or study. PY show a higher percentage of Not Engaged in work or study (24%) than BY (12%). PY aged between 20-25 Not Engaged show a much higher percentage (31%) than BY of the same age (9%).

### Industry

Figure 14 shows that a large percentage of PY work in the Transport, Postal and Warehousing Industry (6.47%). This is followed by the Manufacturing industry (3.94%). This differs from BY who work mainly in Retail Trade (7.69%) as well as Manufacturing (7.22%). PY are not well represented in the Arts & recreation services. BY shows almost double the number of PY working in the Healthcare & Social Assistance (PY 1.91%, BY 2.57%), Education and Training (PY 0.40%, BY 2.02%), Professional, Scientific and Technical Services (PY 0.60%, BY 1.33%) industries. This could be because these industries usually require a tertiary degree. As we stated in the Education sector of this report, gaining a tertiary education is more difficult for PY which would be why they would take up low skilled employment.

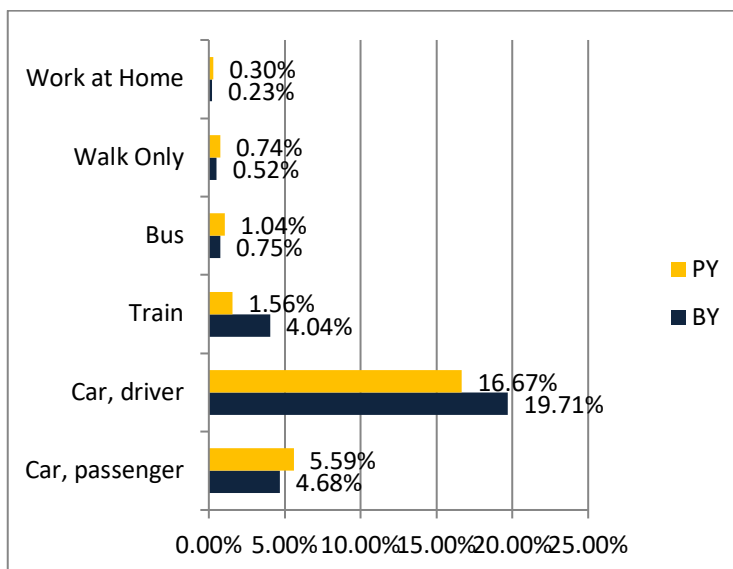
### Method of Travel to work

There is a huge majority of both PY and BY who drive themselves to and from work (PY 16.67%, BY 19.71%). This suggests that there could be higher stress on the roads. It also means that there needs to be greater emphasis on driver education as well as other avenues to reduce the stress on roads. It could also implicate limited access to public transport for PY.



(ABS 2016)

Figure 15: Method Travel to Work (ABS 2016)



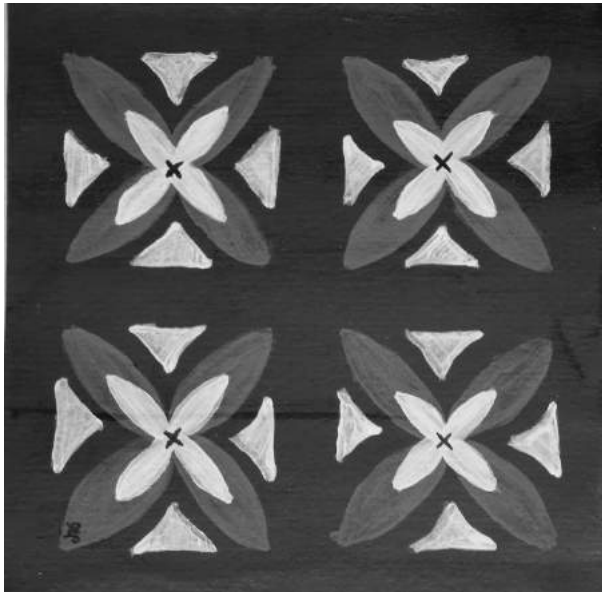
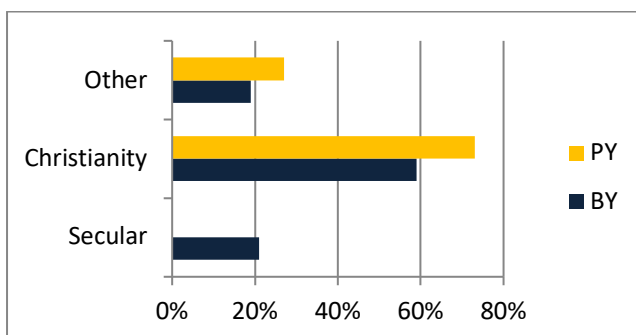


Figure 16: Artwork by Morwenna Petaia

### Religion

PY have a higher overall percentage of Christians than that of BY (PY 71.06%, BY 42.98%). This suggests that religion plays a significant role in the lives of Pasifika peoples which aligns with the Ravulo (2015) report. Churches have been known as a gathering place where youth can go and interact freely with other youth at youth group or sports days. Religion can also be a cause of intergenerational conflict between PY and their elders as the payment of huge tithes can cause their family to go without food or other necessities (George & Rodriguez 2009).

Figure 17: Religion (ABS 2016)



### Sports

Traditionally church has been a place where Pasifika youth were able to find support and connect with other youth. Today this has changed and sports are an avenue where Pasifika youth are increasingly spending their time outside of school and home. "In Australia and New Zealand recognition of Polynesians is almost exclusively defined by their physicality. Sought after for size and strength on the sporting field, excellence in sport is arguably regarded as a life goal in itself (Rodriguez & McDonald 2013 pg 201)."

Rugby Union Victoria (as at June 2018) stated that 68% of their player registrations in Victoria were Pasifika. In Brimbank 85% of player registrations were Pasifika. Pasifika as defined by Rugby Union Victoria in reference to their origin and that of their parents.

Basketball Victoria does not currently track the countries of birth or ancestry of their players so were unable to provide these statistics to us. They have made a recommendation to Basketball Australia to have these additional fields added to their database system for the future. We requested information from Victorian bodies for Australian Rules Football, Gridiron, Netball and Soccer but did not receive any data.

### Justice System

“Despite being 1.3 per cent of the total Australian population, Pacific Communities are overrepresented in the youth justice system (Ravulo 2016 pg 34).” Maori and Pacific Islander young people have a separate section in the Youth Parole Board Annual Report which has stated that “The Board remains concerned about the violent nature of the offending for which many of these young people have been found guilty, as well as similar behaviours at times continuing in custody (DHHS 2016).” A young person who has been remanded in custody will face difficulties in society as like the Board, society can hold a negative stigma toward young people who have been in custody. For this reason it is important to discuss the relationship between Pasifika youth and the justice system.

Table 6: Number Pacific Young People under Youth Justice Supervision in Brimbank (DHHS 2018)

	12-14 years	15-17 years	18+ years
2014	1	26	14
2015	1	28	9
2016	3	16	10
2017	4	21	7

Table 7 shows the number of Pasifika young people under the Youth Justice Supervision in Brimbank. This shows that the majority of the youth are aged between 15 and 17. This is in line with the overall youth offenders in Australia. The numbers for PY over the last four years had a roller coaster effect and shows a significant increase in 2017. An interesting pattern is the steady increase of Pasifika youth aged between 12 and 14 offending over the last four years. The Victorian youth statistics (see Table 6) show a decrease for this age group over the same period. Pasifika Youth aged 18+, like the 15-17 year olds have shown a roller coaster pattern with lower numbers. This does not align with the Victorian stats which showed a decrease over 2014-2016 but showed a slight increase in 2017

Table 7: Number Pacific Young People under Youth Justice Supervision in Victoria (DHHS 2018)

	12-14 years	15-17 years	18+ years
2014	229	1243	778
2015	188	823	332
2016	173	754	287
2017	155	287	293

Table 8: Previous and New Cases (DHHS 2018)

	BRIMBANK				VICTORIA			
	2014	2015	2016	2017	2014	2015	2016	2017
Has Previous Case	84%	76%	76%	59%	68%	52%	46%	49%
New Case	17%	24%	24%	41%	32%	48%	54%	51%

Looking at Table 8, we can see the number of youth who had a previous case and those who were new cases. A pattern that we can see for PY is a decrease in youth with a previous case and an increase of new cases between 2014 and 2017. This shows that there are more PY who are offending for the first time and a decrease in PY who are re-offending. This is around the same time that the Government of Australia amended section 501 of the Migration Act which resulted in increased visa cancellations for non Australian Citizens.

An interesting pattern is that overall PY have a higher percentage of youth who went into custody in comparison to the overall Victorian Youth statistics, with the exception of 2017. The relationships between high rates of PY in the justice system and the way the system works is complex-socio-economic issues, higher police profiling and surveillance, racialised patterns of policing etc. The large differences in numbers highlights “the need for a more positive relationship between Pacific communities and law enforcement agencies (Ravulo 2016 p 45)”

Table 9: Supervision Type – Custody or Community (DHHS 2018)

	BRIMBANK				VICTORIA			
	2014	2015	2016	2017	2014	2015	2016	2017
Community	61%	53%	62%	78%	75%	82%	79%	76%
Custody	39%	47%	38%	22%	25%	18%	21%	24%

Table 10: Most Serious Offence Recorded (DHHS 2018)

	2014	2015	2016	2017
Aggravated Robbery	18	17	15	20
Obtain Benefit By Deception	0	2	2	1
Property Damage	1	0	0	2
Serious Assault resulting in Injury	14	10	10	5
Unlawful Entry with Intent/Burglary, Break and Enter	3	1	0	1

There is a variety of different offences committed by PY. Looking at Table 10 we see that the greatest number of offences committed were aggravated robbery and serious assault to injury. This is in line with the findings of Ravulo (2016) who also found that a trend with Pasifika youth offences having a close connection between aggression and criminal behaviour. As Ravulo (2016) stated this trend could result in the PY carrying a negative stigma related to being convicted of a crime.

Table 11 shows that PY are more likely to be imprisoned and held in youth justice centres for offences than other youth in the state of Victoria. This could be attributed to the serious nature of offences carried out by PY. This might indicate that PY are more likely to face negative impacts associated with being incarcerated. The changes to section 501 of the migration act could also see the PY facing deportation as the majority are not Australian citizens.

Table 11: Highest Tariff Order 2014-2017 (DHHS 2018)

	PY	Victoria
Imprisonment	2.14%	0.64%
Youth Justice Centre Order	27.86%	11.68%
Remand	7.14%	9.52%
Youth Parole Order	3.57%	0.60%
Supervised Bail	4.29%	7.97%
Youth Attendance Order	0.71%	2.06%
Youth Supervision Order without Conviction	7.14%	6.58%
Probation without Conviction	15.00%	25.71%
Supervised Deferral of sentence	0.71%	0.94%
Deferral of Sentence	31.43%	32.27%



## Consultation

This section will discuss the findings of the consultations held with PY. Eight focus groups were held with PY between February and July 2018. There were 65 participants who ranged in age from 12 years to 30 years. The focus groups were held at various locations around Brimbank. The same questions were asked of each group with participant numbers ranging from 5 to 12 per group. The topics that were covered in the focus groups were Identity, Daily Life, Services for Young Pacific People, Health and Well-Being, Education, Crime, and other reflections. Below are in depth analysis of the responses from the various focus groups.

### Identity

Cultural identity is evidentially known to be central to one's wellbeing (Shepherd & Ilalio 2016, Shepherd 2017 et al) and research shows a recurring theme of cultural disconnectedness for Pasifika young people in Australia (Sellen 2012, Shepherd & Ilalio 2016). Therefore it was important to see how the young people self-identified themselves, their views on the strengths of their respective ethnic cultures as well as discussions around places and events where their cultural practices are carried out.



Figure 18: Artwork by Morwenna Petaia

### Self-Identification

Over 60% of the participants identified as either Samoan or Tongan. Most of the young people were very definitive with their responses with some going further to self describe themselves as “Full Tongan” and “Brought up in Tonga but moved here (Australia)”. A few made the distinction that they were New Zealand born Samoan or “Born in New Zealand but raised in Australia”. A small group of young people also identified themselves as either New Zealander or Islander and when probed about referencing a particular Island they were happy with “Islander”. Other comments included “people assume we come from New Zealand.” similar to study researched by George & Rodriguez (2009). While another participant stated that they “weren’t surrounded by culture enough” and felt “plastic”. These self-identifications highlight the increasing diversity of Pasifika peoples in Australia unique to how each young person has experienced living out their ethnic background.



Figure 19: Participants in the Tautai Mentoring (Pasifika) Program 2017

### **Pasifika Strengths**

The Young people were asked to identify the strengths of their ethnic cultures and they responded with many different answers ranging from being easy going and chilled to being good sportspeople and musical. However the most prominent aspect identified was Family. Young people mentioned the sense of being strongly connected, family oriented and collective, they described the connectedness as a “solid bond”, “we seem to always make it work with what we have” and “we are stronger together, always there to help each other”. These views highlight the important role the family plays within the Pacific cultures and affirm how ‘Family’ has been widely identified and recognized as the cornerstone to Pasifika Cultures (Sellen 2012, Ravulo 2015, Pulotu-Endemann 2001).

The second most highlighted strength identified by the young people were the values of Respect, Love and Service, comments made included “Respect your elders”, “we show respect and loyalty” “Welcoming and Serving” and “values of giving”. Thus the notion of relationships within families and communities is governed by strong values. In addition, spirituality was another prominent theme with young people mentioning “God and families are our main priorities” and “Religion – We believe and care, we take it seriously, praying and believing in One God”. These views also highlight the vital role Spirituality plays in the Pacific Cultures (Pulotu-Endemann 2001, Alefaio, 2007, Sellen 2012, Ravulo 2015, Ponton 2015).



Figure 20: Elei material using traditional Samoan motifs

### **Cultural Events**

Furthermore, the young people were asked about what cultural events they attended. The young people showed that they mainly attended cultural events at Church such as White Sunday known as Faka Mē in Tongan and Lotu Tamaiti in Samoan. This is an annual Children's Day where children and youth celebrate by reciting bible verses, singing songs, acting through skits and plays and giving sermons to the wider church. Other cultural events based around the church were, Easter, Youth Groups, Youth rallies, Youth games. Family gatherings and celebrations were also identified as cultural events. On the other hand it was also seen that there were few cultural events or platforms identified by the young people outside of the Family and Church. Cultural events that were identified included My Island Dream which is the largest schools Pasifika cultural festival in Victoria held bi-annually; Tonga Day which was a 1-day festival held to celebrate and showcase the Tongan culture and community. Other cultural events included Harmony Day where PY were able to showcase their culture at school through dance, music and food. Some PY expressed that there needed to be more festivals and events to show and share the good things about our Pasifika cultures to the wider Melbourne community, that would help to counteract the stereotypes placed on Pasifika Young People.

### **Health & Well-Being**

The perspectives of the young people were sought around their health and wellbeing through their views on what is a good life. They also discussed what issues they are being challenged with and what supports they think are required to be well and achieve their dreams.

### **A Good Life**

When the young people were asked what makes a good life the most common aspect that came across significantly was Relationships in particular to family relationships and the notion of service to help and support one another. The younger co-hort of young people made comments such as “Enjoying family”, “Looking after family” and “Having family and friends during good and bad times”. Whilst the older co-hort of young people further commenting that a good life was “Being successful, being able to look after my parents is really important, I get mad when I see other kids leave their parents behind”. Other comments included “Meal and roof over our heads, sacrificing our own goals in the hope for (the) future generation” and “We sacrifice a lot of dreams for the greater good of the collective family, it limits us but we are happy as a family.”

Employment and Education were other key parts of a good life. To one young person it meant to “never being expelled” whilst to others it meant a “having a dream job” and others going on to say “having a purpose (career wise) and having a good mind and good reason to get up”.

Physical and Mental health were also highlighted through being happy and having a long peaceful life. Also having a stable life (meaning have food and bills paid) with the aim to financially be better and earn more income for the family.

Other key aspects of a good life included Spiritual and Cultural factors with comments such as “Having God” and “when we put God first”, “Knowing our identity and culture”.

## Emerging Issues

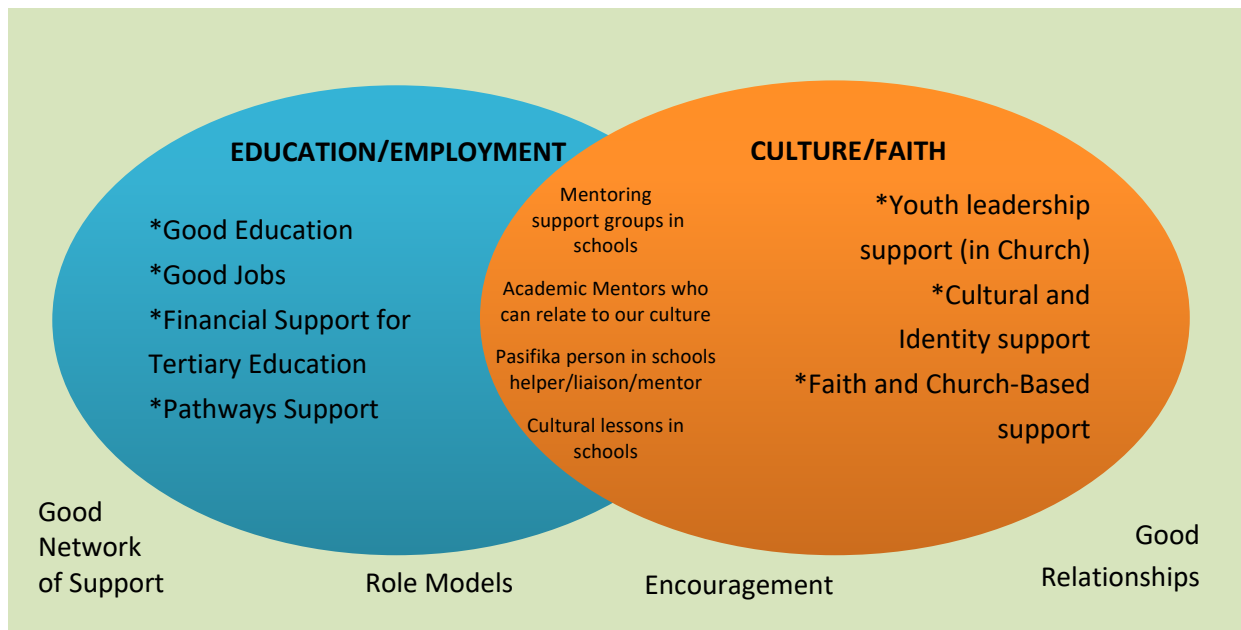
The following table highlights the main themes that were brought out from the conversations with young people about the challenges and issues that they were facing as young people.

Table 12: Emerging Issues

Area of Issues	Description of Issues
<b>Cultural Identity and Norms</b>	<ul style="list-style-type: none"> <li>• Understanding and Navigating between Pasifika and Western worlds</li> <li>• Female roles being restrictive</li> <li>• Intergenerational Communication and Conflict</li> <li>• Fitting into Society</li> </ul>
<b>Family</b>	<ul style="list-style-type: none"> <li>• Family Violence – Abuse vs Discipline</li> <li>• Young People growing up way to fast and don't know if they are doing wrong or right</li> </ul>
<b>Mental Health</b>	<ul style="list-style-type: none"> <li>• Depression</li> <li>• Cyber Bullying</li> <li>• Social Media standards (body image and popularity)</li> <li>• Pressure and expectation from home (family)</li> <li>• Mental illness</li> </ul>
<b>Sexuality</b>	<ul style="list-style-type: none"> <li>• Relationships</li> <li>• Teen Pregnancy</li> <li>• Younger people a lot more promiscuous</li> </ul>
<b>Schooling /Education/Employment</b>	<ul style="list-style-type: none"> <li>• Dropping out of school</li> <li>• Financial Difficulties</li> <li>• Low-Skilled Factory Jobs</li> </ul>

## Supports

Pasifika young people were then asked, what help do you think you need to support your wellbeing and achieving your dreams and passions. The key supports they needed and identified were found in the areas of relationships, education and employment, and culture and faith. The diagram in Figure 21 below highlights the aforementioned three main areas further to these areas; the circles detail what they wanted to be supported in. The intersecting area is their recommended ways on how they can be supported. The support suggested in these areas of Education/Employment and Culture/Faith to be embedded in a network of strong healthy relationships.



**Figure 21: Young people’s needs to support their wellbeing and dreams (Charis 2018)**

## Daily Life

It was important to find out where our young people are located by identifying places where they spend most of their time as well as their social interactions and extra-curricular activities.

Most young people spent most of their time around family which included extended family, in church, school or employment and in health and fitness places such as the gym and sports clubs. Other recreational areas included local parks, the shopping malls and the movies.

Further to this the young people were also asked who they liked to spend most of their time with. This directly mirrored the places where they spent most of their time namely Family both nuclei and extended, Friends from church and youth and for some this included their teachers.

This same trend was also mirrored when the young people were asked who their sources of support were. The main source of support for PY was family. The responses ranged from sibling to parents and extended family members. The second main source of support was close friends from both school and church settings. The church and faith was also another source of support as well as teachers at school whom they had developed a good rapport and relationship with.

Sport and Church activities (including youth groups) were the most common extracurricular activities for Pasifika Youth. Rugby was the most popular sport, followed by Basketball and Volleyball. Church and Youth group activities were equally as common as Sports, which again directly reflected where the young people spent most of their time. Other recreational activities included family events and shopping.

## Education and Employment

Low educational outcomes for Pasifika young people is widely recognized (Sellen 2012, Shepherd 2016). Yet education was strongly identified as the key to a better future by the Pasifika young people. However, navigating through the educational systems has also been recognized as a challenge the young people are currently facing.

Through the consultations young people were asked about how they thought Pacific Islanders were perceived in school and in the community. These perceptions were mostly negative and were centred around three main themes stereotypical behaviours, physicality, and low level education. The stereotypical behaviours were noted as 'aggressive' and 'violent', as well as 'trouble' and 'disruptive'. Two young people said they are seen as a character from the "Jonah" television series that perpetuated negative stereotypes of Pasifika people. Other perceptions included Lazy, Dirty and Rude as well as "everything is a joke" and "we are not taken seriously".

The young people were then asked to identify any barriers to education and what they thought could be done to overcome them. The main barrier identified were Peer and Social media influences, comments made such as "Bad influences by other people" and "associating with the wrong crowd". The second most common barriers identified were Family and Church. Young people made comments around family struggles and circumstances around 'anger' also including financial difficulties. Some young people felt that Church was a barrier because "the focus is on there (church) 24/7". And one other main theme was around teachers not understanding Pasifika young people. Comments such as, "Teachers don't understand" and "they pick on you" were also given.

There were three main areas that were identified by the young people to help them overcome the educational barriers. 1) Improving family engagement one young person suggested "Finding common ground – explain to parents what's going on through school, by having informative workshops with parents to know more about education" 2) Engaging further "Polynesian teachers and or youth workers" and 3) Mentoring Programs in schools for Pasifika students as well as Homework clubs at school and at Church.

Lastly the young people were asked to identify their aspirations for the future. Their responses showed patterns in two different ways a) a state of being and b) careers and vocations. A state of being is how young people wanted to be a better person or in a better state for example one young person said “Being a positive influence in the community and expand the box of what islanders can do.” Most of these responses were based around the sense of helping others through more community involvement. Another common response was being financially stable to help the family by ‘buying a house for my parents’ said one young person.

Career and vocation aspirations were further categorised into common industries. The most common industry was Public Servants/Social services. Several young people identified the Police, Teachers, Social and Youth workers as possible future careers. In addition to the social services were religious careers through missionary work and becoming a Priest. These aspirations reflect the values of service and family that PY expressed as the strengths of Pasifika Cultures. Other areas included Professional Athlete (namely rugby), Performing Arts, Health (Doctor, Dentist and Nurse), and other specialist areas such as Palaeontologist, Civil Engineer and Veterinarian. Yet in accordance with Figure 14 most PY are engaged in Transport, Posting, Warehousing and Manufacturing. These statistics suggest that the barriers of disadvantage via pathways to citizenship, Centrelink access and limited financial support towards further education contributes to the disparity between PY aspirations and the current employment vocations of PY.



Figure 22: Umu – Traditional Earth Oven. Engaging in cooking Pacific traditional foods





## Services

The young people were asked if they knew of any services for Pasifika youth. The young people identified two particular services specifically targeting Pasifika – Charis Mentoring Inc. (Pasifika Youth Organisation) and Realtalk (Pasifika Youth Program). However it is important to note that both these services were directly involved in the consultations and had existing relationships with the young people through their programs.

Other mainstream services were identified being: Headspace, Visy Cares Hub, Les Twentyman Beyond Blue, Brimbank Youth Services. Further comments made by the older co-hort of young people mentioned that “Young people don’t know where to go” and the “Upbringing in our culture teaches us not to go and talk about our issues to others (services).”

Table 13 highlights a number of services and groups that service Pasifika young people. The table shows a strong representation of community, cultural and sporting groups that engage many young people in the area. However, there are few targeted services that are specifically designed to support Pasifika Young people presenting at-risk behaviours.

Figure 23: Tu Pasifika – Pasifika Young Women’s Leadership Forum 2018

TARGETED PROGRAMS/SERVICES	Charis Mentoring	Charis Mentoring	Charis Mentoring	
	CMY-Le Mana	Charis Mentoring - Real Talk	Charis Mentoring - - Real Talk	
	CMY –Pathways to Opportunity	The Youth Junction	The Youth Junction	
	My Island Dream	West Justice	YSAS	YSAS
	Vaiusu		Bridging Worx	Bridging Worx
	Pacific Island Creative Arts Australia			
	Polynesian Kids Language School			
	Nesian Pearl			
	Nuholani			
	Pacific Connections			
	Brimbank Pasifika Network			
GENERAL SERVICE WITH HIGH PACIFIC YOUTH ENGAGEMENT	Chin Up	Chin Up	Chin Up	
	Ucebox			
	Team Lit			
	Brimbank Rugby Club			
	Footscray Rugby Club			
	Iron Armour Academy	Iron Armour Academy		
	Wester Sports Academy			
	Wolfz Den			
GENERAL SERVICE	Brimbank Youth Services	Headspace	Headspace	Headspace
	Ethiopia			
	Brimbank Libraries	IPC Heath	IPC Heath	
	<b>PREVENTION/ENGAGEMENT</b>	<b>EARLY INTERVENTION</b>	<b>INTERVENTION</b>	<b>REHABILITATION</b>

**Table 13: Current Services supporting/engaging Pasifika Young people in Brimbank (Charis 2018)**

## Crime

With the overrepresentation of Pasifika Young people in the Victoria's youth prison, young people engaged in discussions, as to why Pasifika young people were turning to crime. The most common response by the younger co-hort of people was they felt that young people were being easily influenced by others in "following the crowd" and "trying to be cool". The older group of young people (18-30 years) identified financial disadvantage, a lack of support from home, no identity, as well as trauma and abuse, as risk-factors to committing crime. These factors support the determinants of crime identified in Shepherd 2016, that "increase the susceptibility to negative peer influence, and participation in antisocial activities", together with "choosing to socialize with equally peers similarly estranged from their families, communities, and culture (ibid)" thus highlighting outside influences identified earlier.

The young people were then asked what they thought would help to stop crime. The most common suggestions was to provide targeted programs to meet their needs and issues, as well as role-models or other people who can relate and share their own testimony of transformation. Other areas included better family supports and cultivating quality relationships and including the support element of spirituality. These suggestions are supported by that found in Shepherd 2016 "To work effectively with MPI peoples, there is a need for community health services that accommodate Maori and Pacific Island worldviews on health, spirituality, and family participation."



Figure 24: Pasifika Warriors - Community Responsibility Project

## Lea Kau Pasifika

In consultation with Pasifika young people, the Brimbank Pasifika Network (BPN) moved the motion to provide a platform to hear the voices of the Pasifika Young people. Thus ensuring the Network remains relevant to its purpose.

A youth fono (forum), Lea Kau Pasifika, was created and delivered. Lea Kau Pasifika meaning let the people of Pasifika decent speak. L.E.A is also an acronym for Lead, Execute and Advocate, where young people identified their strengths as Pasifika young people, the challenges they face, discussed their own solutions and voicing their future.

The Lea Kau Pasifika Forum consultation workshops were designed and facilitated by Elleni Otukolo, Elizabeth Vaka'uta, Kasilita Vaka'uta Diana Foliaki, Elisie Kanongata'a, Martha Metuisela, and Sefita Rasolosolo, with the support of –Orygen, Good Sheppard, Brimbank City Council and DHHS. A document was then created summarizing and highlighting their voices and opinions (see Table 14).



Figure 25: Pasifika Youth Community Consultation co-facilitated by Charis Mentoring Inc. with the Hon. Jenny Mikakos in 2016

Table 14 Lea Kau Pasifika Youth Forum Summary (Charis 2018)

CHALLENGES	SOLUTIONS	STRENGTHS	FUTURE
<p><b>CULTURAL IDENTITY AND NORMS</b></p> <ul style="list-style-type: none"> <li>▪ Understanding and Navigating Two Worlds – Pasifika Vs Western</li> <li>▪ Gender Equality; Female roles are restrictive</li> <li>▪ Intergenerational Communication</li> <li>▪ Fitting into society (as a PI)</li> </ul> <p><b>MENTAL HEALTH</b></p> <ul style="list-style-type: none"> <li>▪ Depression</li> <li>▪ Mental illness</li> <li>▪ Pressure and Expectations from home</li> </ul> <p><b>FAMILY</b></p> <ul style="list-style-type: none"> <li>▪ Family Violence</li> <li>▪ Parents Gambling and Alcohol issues</li> </ul> <p><b>SEXUALITY</b></p> <ul style="list-style-type: none"> <li>▪ Relationships</li> <li>▪ Teen Pregnancy</li> </ul> <p><b>SCHOOLING/EDUCATION/EMPLOYEMENT</b></p> <ul style="list-style-type: none"> <li>▪ Drop Outs stereotype,</li> <li>▪ Financial difficulties,</li> <li>▪ Associating with wrong crowd</li> <li>▪ Stereotypes of Employment in Factory Jobs</li> </ul>	<p><b>CREATE PLATFORMS, FORUMS AND/OR PROGRAMS THAT:</b></p> <ul style="list-style-type: none"> <li>▪ Raise the Awareness of Mental Health/illnesses</li> <li>▪ <b>Engage Parents &amp; Families</b> that promote positive <b>Intergenerational communication</b> and understanding.</li> <li>▪ Services and supports to help deal with <b>Family violence</b></li> <li>▪ <b>Cultural Programs</b> – Language and Traditions</li> <li>▪ Help Young People to <b>Speak out and Express</b> themselves</li> <li>▪ Hear <b>Motivational Pasifika Speakers</b></li> <li>▪ Help to know what <b>support services</b> are out there for Young People</li> <li>▪ Offer space for <b>Peer Mentoring</b></li> </ul> <p><b>HOLISTIC EDUCATIONAL SUPPORT</b></p> <ul style="list-style-type: none"> <li>▪ Study Sessions</li> <li>▪ Career Pathways support</li> <li>▪ Life skills to deal/promote positive peer relationships</li> <li>▪ Sex Education Classes in school and community</li> </ul>	<ul style="list-style-type: none"> <li>• Strong Collective culture</li> <li>▪ Family Oriented</li> <li>▪ Strong Morals and Values; Respect</li> <li>▪ Strong Belief Systems: Religion; Spiritual rights, Church</li> <li>▪ Beautiful Traditions; History of Navigators;</li> <li>▪ Talented</li> <li>▪ Characteristics of: Strength, Power, Confidence, Passion, Resilience</li> </ul>	<p>We are succeeding in Education</p> <p>We are fulfilling our dreams and aspirations</p> <p>We are helping and supporting our Families</p> <p>We are supporting and inspiring other Young People</p>

	CHALLENGES	SOLUTIONS	STRENGTHS	FUTURE
14-16 Years	<ul style="list-style-type: none"> <li>▪ Depression</li> <li>▪ Teen Pregnancy</li> <li>▪ Family Violence</li> <li>▪ Pasifika Culture vs Western Culture: <i>Relationships; Dress; Sexuality; Christianity</i></li> <li>▪ Schooling – <i>Drop Outs stereotype, Financial difficulties, Associating with wrong crowd</i></li> </ul>	<ul style="list-style-type: none"> <li>▪ Create platforms of expression</li> <li>▪ Raising Awareness of Mental Health</li> <li>▪ Sex Education Classes in school and community</li> <li>▪ Services and supports to help deal with Family violence</li> <li>▪ Intergenerational communication and understanding</li> <li>▪ Study Sessions</li> <li>▪ Career Pathways support</li> <li>▪ Life Skills to deal with peer relationships</li> </ul>	<ul style="list-style-type: none"> <li>▪ Collective</li> <li>▪ Strong Morals; Respect</li> <li>▪ Beautiful Traditions; History of Navigators; Church</li> <li>▪ Talented</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education</li> <li>▪ Aspirational –Aspire to become professional to help Inspire others and support our community e.g. become a police officer to set a positive example for our Poly (Pacific Island) community</li> </ul>
17-18 Years	<ul style="list-style-type: none"> <li>▪ Pressure and Expectations from home</li> <li>▪ Stereotypes in Employment and Education</li> <li>▪ Parents Gambling and Alcohol issues</li> <li>▪ Fitting in to society (as a PI)</li> </ul>		<ul style="list-style-type: none"> <li>▪ Family – Learning from our parents and their journey and sacrifices</li> </ul>	<ul style="list-style-type: none"> <li>▪ Academic/Education</li> <li>▪ A Voice – to help and support advocate for others</li> <li>▪ Successful</li> </ul>
18 Year and over	<ul style="list-style-type: none"> <li>▪ Cultural Identity</li> <li>▪ Navigating Two Worlds</li> <li>▪ Intergenerational Communication</li> <li>▪ Gender Equality</li> </ul>	<ul style="list-style-type: none"> <li>▪ Cultural Programs – Language and Traditions</li> <li>▪ Forums; Programs and Platforms to: <ul style="list-style-type: none"> <li>-Speak out</li> <li>-Engage Parents &amp; Families</li> <li>-Raise awareness of Mental Health/illness</li> <li>-Know what support services are out there</li> <li>-Express talents</li> <li>-Hear Motivational Pasifika Speakers</li> <li>-Peer Mentoring</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>▪ Characteristics of: Strength, Power, Confidence, Passion</li> <li>▪ Strong Beliefs Systems: Religion; Traditions; Spiritual rights</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education</li> <li>▪ Families are self-sufficient</li> <li>▪ Fulfilling Dreams</li> <li>▪ Supporting other young people</li> </ul>

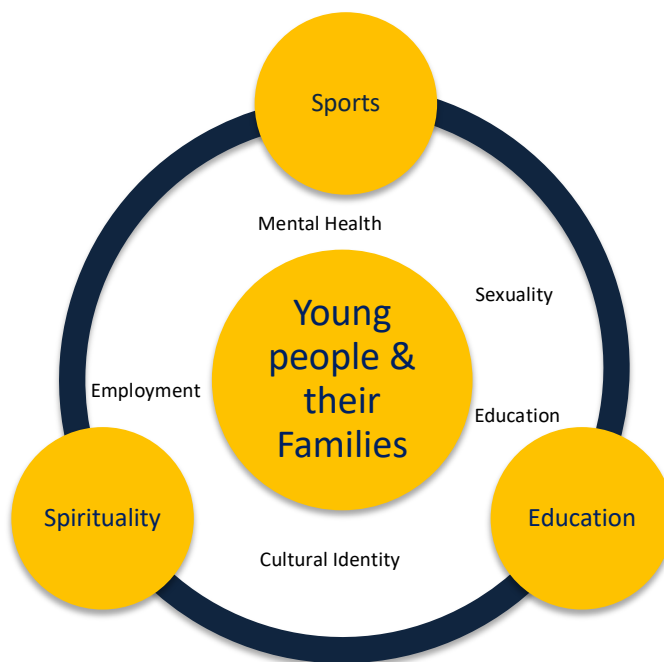


Figure 26: Summary of key areas of value to Pasifika young people and main areas of issues affecting Pasifika Young people (Charis 2018)

## Recommendations

### 1. Measurement of Impact

It is clear that there is a disparity between data and definitions of a Pasifika person. More consistent data needs to be sourced to provide a more accurate picture of impact and trends of targeted approaches to support our young people. From our project these would include:

- 1.1 Sporting bodies to include ethnicity in registration forms
- 1.2 Find a way to identify New Zealand Citizens who are also of Pacific ancestry so that we can have better quality data
- 1.3 Align the Educational data with the ABS data so that it is easier to compare and analyse
- 1.4 Access to more educational data to measure VCAL and VCE trends to help target and increase Tertiary Education participation.

## **2. Program Supports and Strategy**

Figure 26 shows three main areas clearly identified by the report that will more than likely have the most impact on Pasifika young people and their families. Strengthening connections and relationships within and across these areas provides the opportunity to enhance the wellbeing of young people and their families.

### **2.1 Sports**

- 2.1.1 Create more informal sporting platforms for positive engagement and connection**
- 2.1.2 Establish ways to support and promote family wellness in sporting clubs and bodies**
- 2.1.3 Sporting bodies to support current sports tournaments run by ethnic cultural groups.**
- 2.1.4 Sporting bodies to seek opportunities to support key issues identified in this document**

### **2.2 Education**

- 2.2.1 Mentoring programs supporting and bridging cultural disconnectedness, holistic wellbeing, retention, engagement and transition in schools**
- 2.2.2 Create more platforms of engaging, expressing and celebrating cultural identity**
- 2.2.3 Provide targeted programs pathways to increase enrolment into further Tertiary education study**
- 2.2.4 Establish a culturally responsive widening participation program with local universities to help increase Pasifika Students in further studies**
- 2.2.5 Schools to work with Pasifika organisations to Increase Family Engagement into schools**
- 2.2.6 Establish relationships and Links to local churches, youth groups and cultural groups**
- 2.2.7 Cultural Competence workshops for school staff**
- 2.2.8 Schools to employ Pasifika Liaison Staff or Consult with Pasifika Organisations**
- 2.2.9 Advocate and further lobby to Government for access to students loans for New Zealand Citizens**

### **2.3 Spirituality**

- 2.3.1 Create homework clubs with church groups, cultural groups and youth groups**
- 2.3.2 Create more platforms of expression to strengthen cultural connections and identity.**
- 2.3.3 Enable and mobilize churches to run workshops and conversations addressing key issues identified in this project.**
- 2.3.4 Local and State government and government to strengthen links between cultural groups churches and community groups.**





Figure 27: Charis Mentoring Stand

## 2.4 Strategy

- 2.4.1 Establish a Brimbank Pasifika Youth Council to empower youth-led initiatives.
- 2.4.2 Build the capacity of Pasifika Youth Leaders, Youth groups, Church and cultural groups to lead projects.
- 2.4.3 Create and co-design with young people more platforms of expression for young people to address the needs identified in this document.
- 2.4.4 Create more targeted programs to better support young people in the justice system
- 2.4.5 Using the work and consultations of the Brimbank Pasifika Network to devise a Pasifika Youth Strategy
- 2.4.6 Build the Capacity of mainstream practitioners to effectively work with Pasifika young people
- 2.4.7 Mainstream social service providers to work with Pasifika organisations to ensure culturally responsive practice when working with Pasifika Young people families and communities.
- 2.4.8 Local and state government to strengthen relationship with Pasifika Communities
- 2.4.9 Local and state governments to work with Pasifika organisations and communities to create a more collaborative approach and strategy towards better outcomes for Pasifika.

## 3. Further Research

More research needs to be conducted to further explore any of the issues raised in this document.

## Glossary

Alamea	Crown of thorns starfish
Brimbank Pasifika Network	A group committed to collectively address the “needs of young people from Pasifika communities who live, study, work or play in Brimbank
BY	Youth aged between 12 and 25 living in Brimbank
Elei	Traditional Samoan printing
Faka Mē	A church service and program led by Tongan children and young people
Kakala	A Pacific research framework
Lea Kau Pasifika	A youth forum for Pasifika youth to find and share their voices and thoughts
LGA	Local Government Area
Lotu Tamaiti	A church service and program led by Samoan children and young people occurring annually on the first Sunday of October
Luva	Reporting and dissemination stage of a project
Malie	Evaluation stage of a project
MPI	Maori and Pacific Island
My Island Dream	A celebration of Pasifika Culture held every two years in Melbourne
Pacific Connections	A female led community organisation building connections between Pacific Communities, services and businesses
Pasifika	A broad term that includes Polynesians (including Māori), Melanesians and Micronesians
PY	Pasifika youth aged between 12 and 25 living in Brimbank
Realtalk	Youth program led by Charis Mentoring
Talanoa	A Pacific research methodology by which "a personal encounter where people story their issues, their realities and aspirations" (Vaoleti 2006)
Teu	The planning stage of a project
Toli	Collection of data stage of a project
Tui	Analysis of data stage of a project
Tupulaga	Samoan word for young people
Vaiusu	An organisation that gathers creators, artists and performers to connect and engage with the community.

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## Appendix A

Pasifika Youth in Victoria (ABS 2016)

LGA	# Pacific Youth	LGA	# Pacific Youth
Alpine (S)	<10	Maribyrnong (C)	83
Ararat (RC)	15	Maroondah (C)	59
Ballarat (C)	13	Melbourne (C)	58
Banyule (C)	40	Melton (C)	558
Bass Coast (S)	<10	Mildura (RC)	115
Baw Baw (S)	<10	Mitchell (S)	31
Bayside (C)	18	Moira (S)	17
Benalla (RC)	<10	Monash (C)	90
Boroondara (C)	52	Moonee Valley (C)	36
Brimbank (C)	993	Moorabool (S)	22
Buloke (S)	0	Moreland (C)	114
Campaspe (S)	16	Mornington Peninsula (S)	50
Cardinia (S)	130	Mount Alexander (S)	<10
Casey (C)	1664	Moyne (S)	11
Central Goldfields (S)	<10	Murrindindi (S)	0
Colac-Otway (S)	15	Nillumbik (S)	13
Corangamite (S)	0	Northern Grampians (S)	10
Darebin (C)	94	Port Phillip (C)	36
East Gippsland (S)	20	Pyrenees (S)	<10
Frankston (C)	316	Queenscliffe (B)	<10
Gannawarra (S)	0	South Gippsland (S)	<10
Glen Eira (C)	38	Southern Grampians (S)	11
Glenelg (S)	0	Stonnington (C)	25
Golden Plains (S)	<10	Strathbogie (S)	0
Greater Bendigo (C)	32	Surf Coast (S)	<10
Greater Dandenong (C)	628	Swan Hill (RC)	66
Greater Geelong (C)	79	Towong (S)	0
Greater Shepparton (C)	96	Wangaratta (RC)	<10
Hepburn (S)	0	Warrnambool (C)	30
Hindmarsh (S)	0	Wellington (S)	15
Hobsons Bay (C)	152	West Wimmera (S)	0
Horsham (RC)	<10	Whitehorse (C)	66
Hume (C)	851	Whittlesea (C)	391
Indigo (S)	0	Wodonga (C)	12
Kingston (C)	149	Wyndham (C)	1178
Knox (C)	133	Yarra (C)	32
Latrobe (C)	30	Yarra Ranges (S)	62
Loddon (S)	0	Yarriambiack (S)	0
Macedon Ranges (S)	<10	Unincorporated Vic	0
Manningham (C)	15	No usual address (Vic.)	14
Mansfield (S)	0	Migratory - Offshore - Shipping (Vic.)	0



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