



# Communicating Difference

Understanding Communications Consumers from  
Non English Speaking Backgrounds (NESB)

A consumer research report by the  
National Ethnic Disability Alliance (NEDA)







## **Communicating Difference: Understanding Communications Consumers from Non English Speaking Backgrounds (NESB)**

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National Ethnic Disability Alliance (NEDA).

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## **Acronyms**

ACCAN	Australian Communication Consumer Action Network
ACCC	Australian Competition and Consumer Commission
ACMA	Australian Communications and Media Authority
CALD	Culturally and linguistically diverse
CDMA	Code-Division Multiple Access
GSM	Global System for Mobiles
ICT	Information and Communications Technology
IDN	Internationalised Domain Names
IPTV	Internet Protocol Television
LGA	Local Government Area
LIMAC	Low Income Measures Assessment Committee
LOTE	Language Other Than English
NEDA	National Ethnic Disability Alliance
NESB	Non English Speaking Background
SBS	Special Broadcasting Service
TPV	Temporary Protection Visa



*Interviewer: Can you imagine life without your mobile?*

*All group: No.*

*Irfan: There'd be no life.*

*(Green and Singleton, 2007: 511)*

## **Executive Summary**

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One in four telecommunications consumers in Australia is from a Non English Speaking Background (NESB). While this group of consumers is large, there is very little policy development and research on what barriers are faced by these consumers and what mix of services might best meet their needs. As the telecommunications landscape rapidly changes in Australia, there is a strong need for improved understanding of the needs of Australia's diverse communications consumers.

This report aims to increase the understanding of the characteristics and needs of NESB communications consumers through an extensive review of Australian and international literature. In short, it aims to investigate what we know about these groups of consumers and what it means. The report focuses on developing an adequate conceptual framework for understanding NESB consumers and investigates literature on the use of telephone, internet and broadcast services, including the needs of NESB sub groups (women, young people and people with disability). The report also identifies areas for further research. Broadly this report finds that:

- Access to telecommunications is a human right and important for social inclusion. People use technology to connect with people, families, and communities and without access to technology it can possibly lead to social exclusion. Telecommunications are a cultural connector – they allow individuals to mould their cultural identity with local, national and trans-national networks.
- There are differences between different NESB groups how they access and use technology. This also means that there are different barriers and different opportunities presented to different communities. Careful analysis is required to understand how a range of culturally diverse consumers approach telecommunications.
- There is a role for government, industry, regulators and consumer advocates in promoting a more responsive telecommunications sector. This can be achieved through better regulation, training, increased cultural competence and better understanding through research.

Key findings and recommendations include:

### **Terminology: a lack of precision**

This report uses the term “Non English Speaking Background” (NESB) to identify consumers from non Anglo Celtic backgrounds, particularly those with first or second generation migrant or refugee heritage. The report finds that terminology used to describe difference is not universal. It is also acknowledged that there is a lack of precision in relation to

terminology to describe ethnic, racial and cultural difference in Australia, with different terms – including Culturally and Linguistically Diverse (CALD) – being used to describe a vast array of difference, potentially leading to underdeveloped research and policy discussions.

The report cites international literature which utilises a range of different terms and concepts to describe difference, including describing “ethnic minorities” and using visual, perceived and racial identifiers not commonly used within Australian research. While it may be difficult to promote consistency, this report calls for increased attention to improving the sophistication of the way in which ethnic, racial and cultural difference is described.

### **A conceptual framework to understanding NESB consumers**

A number of factors must be taken into account in examining the communications utilisation of NESB consumers:

- Australia’s migration context, in particular the increasing representation of non English speaking migration since the middle of the twentieth century, and the diversity of the Australian population. This includes the use of non English languages by close to 20% of households.
- The communications context, including the increasing role of Information and Communications Technologies (ICTs) in mediating everyday communications and the potential for inequalities in access and availability to communications to create and perpetuate a ‘digital divide’.
- Technologies of communication, in so far as they allow language to be transmitted, are key enablers of ethnicity and culture; multicultural societies such as Australia depend upon access to telecommunications to allow individuals to participate in community and simultaneously (and dynamically) shape and communicate their identities.
- Inequalities in access to telecommunications may reflect underlying structural inequality and racism. Australia’s migration context includes a history of social exclusion for NESB migrants.
- A culturally competent telecommunications sector is possible: telecommunications technologies and services can be improved by increasing the competence of industry, government and consumer representatives in meeting the needs of NESB consumers.

### **Fixed line communications**

Fixed line communications remain important for many consumers. Evidence suggests that NESB consumers can use this core technology in different ways, and have different needs, including the need for affordable international connectivity.

#### **▪ Prepaid telephone calling cards – NESB consumers vulnerable?**

Evidence suggests that NESB consumers, particularly those with strong overseas links to family, friends and business networks, seek to access affordable international telephone services. Some consumers use prepaid telephone cards to call overseas, sometimes using the public telephone network to make these calls. However regulation for prepaid

telephone cards appears poor, with evidence that consumers who use these cards are not fully aware of terms and conditions and can experience poor value for money as a result.

- **Telephone based interpreting services: important but not prioritised**

People from NESB with low English proficiency typically utilise telephone based interpreting services to access essential services, including gaining support services, organising utility provision (such as energy, water and telephone) or negotiating social security and entitlements. The provision of telephone based interpreting services are inadequate to meet needs, which means that low English proficiency consumers are unable to equitably access information about the services they are entitled to and use. Within the telecommunications sector, a commitment to the provision of interpreting services would provide better protections and increased satisfaction for NESB consumers.

## **Mobile phones**

Evidence suggests mobile phones are key technologies used by NESB consumers in innovative ways, including as technologies for transnational communication and social cohesion, and as mediators of cultural identity for diaspora communities.

- **Affordability is a key consideration**

Some NESB consumers actively seek out mobile communication as a way to achieve affordable communication. The low relative cost of handsets, and the ability to ‘cap’ expenditure through prepaid billing, means that mobile communication is often an affordable way to maintain local and international networks.

- **Maintaining family and identity**

Mobile phones may be used by NESB consumers to maintain family networks and social cohesion. For example migrants on temporary work visas may use their mobile as an everyday tool to maintain contact with children and spouses overseas, while NESB young people may use phones to build networks with friends and family, using a mix of English and non English language and culture to dynamically to shape their own identities.

## **Refugees and telephone communication: a vital link**

There is growing research on the barriers faced by refugees in gaining telecommunications connectivity.

- **Barriers to fixed line access in detention**

Australia maintains detention policies for some asylum seekers as part of the migration and settlement process. This means that some refugees are subject to potentially lengthy periods of detention while their application for asylum is processed. Restrictions on access to telephone communications for people in detention centres will impact on their ability to stay in contact with friends and

family, and unnecessarily contributes to the distress and hardship faced by these asylum seekers.

- **Mobile connectivity for refugees: a lifeline**

Mobile phones can be a vital means for recently arrived refugees to stay in contact with family and friends overseas, find out about news and events, overcome language barriers and to build support networks in Australia. As such mobile connectivity is a key enabler in the settlement process.

## **Internet/broadband services**

Evidence suggests that internet technologies are rapidly changing the face of communication, including for NESB consumers. Demand for internet/broadband services by NESB consumers can enable local community building and maintain transnational information and communication networks.

- **Shaping ethnicity, race, gender, class**

Migrants and refugees often operate between two cultures (the culture of their homeland, and the culture of the new homes). Diasporic communities thus actively shape their own cultural identity as they attempt to bridge the gap between different selves. The internet facilitates this process, allowing migrants and refugees to maintain transnational connections and actively moulding new models for citizenship and participation.

- **Forming communities**

The use of ICTs allows NESB consumers to forge connections with same language and culture communities, despite geographic distances. For some NESB communities the internet is an essential tool for advocacy and social change: for example refugee groups who seek recognition of their rights.

- **Domain names- facilitators of culture and language?**

The internet creates new forms of public space that can enable community formation. The use of sub-domain names – such as “iwi” and “maori” in New Zealand – might offer a platform for multicultural communities in Australia to maintain language and culture resources and facilitate social participation and inclusion. The recent introduction of Internationalised Domain Names (IDN) featuring Russian, Arabic or Chinese script creates a further potential for inclusion.

- **Connecting with family**

Internet connectivity has huge benefits for NESB communities in maintaining family connection. Migration may be a difficult process for individuals and families, with loss of proximity and connection with family, friends and language networks. Internet connectivity allows for affordable maintenance of community despite distance. Innovative use of internet based forms of communication – such as blogging – allow migrants to share experiences and build networks.

- **Accessing essential information and services**

Consumers from NESB utilise the internet to gain information and access services. In some cases information sought is specific to migrant and refugee communities (such as information on immigration and citizenship), however there is strong potential for the internet to facilitate access to universal services such as health and education.

- **Barriers to access**

Communications consumers from NESB face a number of barriers to accessing internet-based support and information. These include a lack of availability of multilingual information and resources; a need for skill development and equipment for some NESB community members; poor affordability and the role of race and ethnicity in creating barriers to access.

## **Broadcast services**

Broadcast services in Australia have been an important avenue of social inclusion for multicultural communities, in particular through non English language radio and television content. New technologies and convergence offer both challenges and opportunities for NESB consumers.

- **The importance of ethnic media**

Demand for ethnic media is at the cutting edge of technological change and its relationship to new forms of communication. There is evidence to suggest that culturally diverse consumers have a significant role in driving technological change, through demand for alternative media through emerging ICTs: for example in demand for Internet Protocol Television (IPTV) services in order to access non English language content.

- **Television: an evolving medium?**

The nature of television services is evolving in the twenty-first century with an interplay between television and internet services. Content and programming will shape the responsiveness of NESB communities to these services. While Australia has taken positive steps towards support for ethnic broadcasting through the Special Broadcasting Service (SBS), a range of factors means that satellite television and the internet have an emerging and important role for NESB audiences in Australia.

- **Radio: an effective medium**

Ethnic radio broadcast services play a continually important role for NESB consumers in maintaining culture and language, building community networks, enabling culturally diverse music programming and in providing news and events to community members. Additional resources to increase the availability of language services and respond to the needs of emerging communities remains important.

- **Convergence of technologies and habits**

Technology convergence has particular relevance for NESB consumers in terms of the opportunities for access to non English language content and information not available through domestic broadcast services. There remains a challenge in how best to regulate these services, including how to negotiate security and protection, particularly for children.

## **NESB women, people with disability and young people**

This report drew particular attention to the utilisation of communications by NESB women, people with disability and young people.

- **Mobile transnational connectivity**

There is evidence to suggest that mobile telephones are used by both women migrant workers and young first and second generation people from NESB to maintain intricate local and transnational networks. This could include the use of text messaging to maintain family relationships (for example, maintain mothering roles for women on temporary work visas) or multilingual short messaging practices by young people which not only maintain contact with relatives and friends overseas, but allow young people to maintain and mould their cultural identity.

- **Internet as a key to building social movements for change**

Evidence suggests the utilisation of internet services by people with disability can lead to gaining information on support services, but can also lead to a broad form of social inclusion through access to social networks, including networks of people with disability. There was a strong suggestion in the literature for the capacity of the internet to be used as a tool to build social movements to achieve systemic change for people with disability.

- **Internet as a connector for NESB women**

Women from NESB were identified as utilising the internet in different ways, including as a transnational connector to friends and family. However women may face barriers in navigating ICTs, including how to confront both racial and gender discrimination in the workplace and the loss of opportunity that results for women who face this and particular privacy-related concerns in relation to some internet based practices (such as blogging).

- **ICT connectivity NESB young people: opportunities and challenges**

Evidence of the potential benefits of ICT connectivity for young people, particularly in enhancing educational outcomes, and overcoming traditional barriers such as interpreter needs, which lead to new forms of empowerment. There was also evidence of barriers that young NESB people may face, including experiencing racial discrimination in online forums and instant messaging.

## **Moving towards change**

This report makes a number of recommendations for policy, industry and research development which, if implemented will substantially improve the effectiveness and response of the telecommunications sector to NESB consumers.

These recommendations have been informed by broad principles that underpin consumer rights within the communications space. Namely:

- Availability of services
- Accessibility of services
- Affordability of services
- Fairness of services
- Consumer literacy
- Research and knowledge to inform decision making.

Recognition of how to fulfil these principles for NESB communities is key to getting a better deal for these consumers.

### **Recommendation 1: Improve terminology**

The Australian Government, researchers and social policy peak organisations work to improve the available terminology to describe ethnic minorities and cultural and linguistic difference to improve the fluency of policy discussions.

### **Recommendation 2: A culturally competent telecommunications sector**

Key stakeholders to promote a culturally competent telecommunications industry to better meet the needs of NESB consumers and increase profitability for industry providers in accessing new markets. This involves principles such as valuing diversity; conducting self-assessment; managing the dynamics of difference; acquiring and institutionalising cultural knowledge; and adapting to the diversity and cultural contexts of the individuals and communities served.

### **Recommendation 3: Stronger regulation of international calling cards**

Key agencies and industry to develop international calling card consumer protections.

### **Recommendation 4: Prioritise interpreting Services**

Industry and Australian Government to provide no cost interpreting services to low English proficiency consumers before they opt in to a telecommunications contract for phone and broadband services.

### **Recommendation 5: Facilitating the development of multicultural virtual public space**

Stakeholders to explore the possibilities for innovation in virtual public space to improve community and networking for multicultural communities as part of its Open Government / Web 2.0 commitments to informing, engaging and participating.

### **Recommendation 6: An accessible National Broadband Network**

Australian Government to work with multicultural stakeholders to develop comprehensive information and education package targeting NESB communities promote early adoption of ICT opportunities that flow from the National Broadband Network.

### **Recommendation 7: A digital dividend for NESB Communities**

Provide a share of the digital dividend for NESB communities by working with ethnic broadcasters to investigate the possibility of new non English speaking broadcast services to better meet the needs of NESB consumer. Allocate funding from the release of the digital dividend to provide information and training to NESB consumers in relation to internet based services, particularly IPTV.

### **Recommendation 8: Improve the accessibility of communications for people from NESB with disability**

- Stakeholders should recognise telecommunications as a key enabler of social participation and social change for people with disability, including those from NESB backgrounds.
- Ensure the availability of non English language information and support on entitlements and services, including customer equipment programs.
- Provide resources for training and outreach to diverse communities to ensure that all people from NESB with disability, particularly younger people, and recently arrived migrants and refugees, are provided opportunities to use telecommunications for social inclusion.
- Include people from NESB with disability in policy and planning for telecommunications sector.

### **Recommendation 9: Improve opportunities available to migrant and refugee women in accessing information and communications technologies.**

- Stakeholders should recognise in telecommunications policy development and planning potential for social participation and inclusion for migrant and refugee women in maintaining social and family networks, and accessing information and services.



- Work to address gender and race discrimination which creates barriers for migrant and refugee ICT professionals in the labour force, and prevents aspiring migrant and refugee women from being future ICT professionals.
- Promote opportunities for women from culturally diverse backgrounds in the telecommunication sector.
- Foster active collaboration between telecommunications representatives and the multicultural sector to better promote the role of telecommunications in social inclusion for migrant and refugee women, and more effectively address barriers.

**Recommendation 10: Tackle barriers to ICT access for NESB young people, and recognise and foster the creative technology practices of culturally diverse youth.**

- Through the Government's national youth strategy, and across telecommunication policy, identify and tackle the barriers to information and communications technology for NESB young people, including those with low English proficiency.
- Recognise and foster the diverse information and communications technology practices of NESB young people through funding for programs and support

**Recommendation 11: Further Research**

Resource an Australian Bureau of Statistics discussion paper on NESB telecommunications consumers based on the Census of Population and Housing, the General Social Survey and other relevant data sources.

# 1 Introduction

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## 1.1 Background

A retired Italian man opens his Internet browser to read the headlines of his favourite Italian newspaper. A woman, working in Australia on temporary visa, texts her son in Singapore to check that he has done his homework. A recently arrived refugee from Sri Lanka tries to buy an international calling card. A young African woman with depression joins an online community to learn about her rights, while an Iraqi business woman uses a voice over internet service to reduce costs for her company.

Australia is a culturally and linguistically diverse country with approximately 1 in 4 Australians coming from Non English Speaking Background (NESB).<sup>1</sup> These groups actively use communications technologies in a variety of ways. Yet despite the large number of communications consumers from non English speaking in Australia, there is very little evidence that the needs of this group are understood, or taken into consideration the communications sector.

Considering that communication lies at the core of community and inclusion - enabling social, economic and cultural connectivity - better understanding these groups of communications consumers is important.

## 1.2 Aims

This report aims to provide a strong platform of information that will improve advocacy responses to issues affecting communications consumers from non English speaking backgrounds, by answering the broad questions: What do we know about communications consumers from non English speaking backgrounds, and what does it mean?

Specifically, the research was guided by the following question areas:

- What is an appropriate conceptual approach to understanding consumers from NESB?
- What is the relationship of consumers from NESB with services and products within the broad communications space, including phones (fixed and mobile), Internet access and broadcasting (television and radio)?
- What types of barriers to availability, accessibility and affordability arise for NESB consumers, particularly from sub-population groups that are likely to face barriers to access within the NESB category, including women, people with disability and young people?

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<sup>1</sup> The Australian Bureau of Statistics Census of Population and Housing collected an ancestry question in 2006. Excluding those people with main English speaking country (American, British, Irish, New Zealand or Welsh) heritage, approximately 27% of people surveyed answered that they had one or both parents born overseas.

- What possible directions are there for enhancing the availability, affordability and accessibility of communications to better serve NESB communities?

The project has three broad planned outcomes in terms of improving services to NESB consumers. This report aims to

- Enhance interest within the multicultural space in NESB communications consumer issues and improve the involvement of multicultural consumer peaks in the telecommunications arena.
- Develop a strong research platform to enhance the visibility and profile of NESB consumers in the telecommunications space.
- Build a stronger voice to government and regulators on telecommunications issues facing NESB consumers and initiate with government processes of refining consumer protections to take account of low English proficiency consumers.

### 1.3 Methodology

The report comprises of an extensive review of domestic and international literature, dealing with NESB telecommunications consumers using a qualitative approach, drawing areas of commonality from diverse literature sources. The literature search included Australian and International books, reports and journals.

Journal searches were conducted using databases identified for relevance, such as JSTOR, MAIS (Multicultural Australia and Immigration Studies), Communication and Mass Media Complete and PROQUEST with targeted abstract searches in known relevant journals, such as the *International Journal of Consumer Studies*.

An annotated bibliography was developed to manage the search and review process: this resource is found in Appendix 1.

The international search focused on jurisdictions with both developed telecommunications regulatory regimes and a strong diversity in migration mix, such as the United Kingdom, Canada and the United States. This enabled the research findings to examine more specifically how non English speaking background migrants and refugees adapted to social and economic interaction within an English speaking cultural context.

Consistency of definition is a problem in relation to defining and targeting disadvantage on the basis of race, language or faith, and affects comparability, particularly when drawing comparisons between Australia and other comparable markets. This project utilised different key word strings to capture the variable terminology utilised including “ethnicity,” “black,” “minority,” “multicultural” and “race.” Key word searches also included relevant identifiers, including “migrant,” “refugee,” “language” and “interpreters.” The project brief included specific focus on procuring information in relation to people with disability, women and young people. Information on these three sub population groups was attained by conducting targeted key word searches to include “young people” /

“youth,” “disability” and “women.” In addition to the key word search strings, author searches were conducted in databases when key investigators were identified who would be relevant to the subject area. These searches were supplemented by cross-referencing with reviewed literature.

In addition to the above, NEDA contacted key multicultural consumer peak organisations to assess the availability of relevant reports and submissions. NEDA encouraged contacts to relay the information to local community organisations, particularly those working with migrants and refugees. The researchers received a number of responses back from local organisations from around Australia, indicating that the request for information was widely transmitted.

This methodological approach was chosen in order to most adequately capture a diversity of perspectives and approaches on how different ethnic groups might navigate communications technologies and services. As discussed below, a significant challenge with the international research literature is the range of terminology that is used to analyse and understand ethnic minorities across different jurisdictions (for example the utilisation of “NESB” and “CALD” in Australian literature, as opposed to other identifiers of ethnicity such as the use of “Hispanic” or “Black” in US research). There was limited availability of published research in some areas, which meant that any conclusions drawn were indicative rather than definitive, and as a result there was limited value in a numerical analysis of the number of research articles found, or their topic areas. These factors meant that care was required in attempting to extract findings of relevance that might be applicable for understanding non English speaking background consumers within Australia. The variability in terminology and contexts appeared to rule out more quantitative approaches to the literature review, such as a strict systematic review (confined for example to title and abstract searches) or a statistical meta-analysis (for example offering a numerical breakdown of research by topic area).

It is acknowledged that this research approach has a number of necessary weaknesses. As stated above, the limitations in the availability of research on particular focus areas (e.g. people with disability and mobile phones), poses challenges to how meaningful conclusions might be drawn from limited data. The variability in terminology across jurisdictions poses comparability problems, since there is no necessary reason why the experience of minority groups in one jurisdiction (e.g. African Americans in the New York) can be compared to minority groups in another (e.g. Chinese Australians in Sydney): indeed the ‘geo-ethnicity’ approach this report adopts suggests that there are essential differences between these groups that relate to culture, history, location, time, space and communications availability which make comparison difficult. Finally the methodological approach described above was limited by available time and resource constraints, and may have failed to capture some research and evidence areas as a result. For example while the project contacted multicultural organisations in Australia, a similar approach was not taken to contact US, Canadian and British informants. Certainly it is acknowledged that this report is not by any means the final word on cultural diversity and communications, but is aimed at opening the doorway for further, more comprehensive, research in this area.

## 1.4 Terminology – What does non English speaking background (NESB) mean?

### 1.4.1 Terminology involving NESB is not universal

In line with current NEDA practice, this report supports the use of the term non English Speaking Background (NESB). NEDA contends that coming from a linguistic and cultural background other than Anglo-Australian can be a great social barrier and a source of discrimination in Australia. The intention of using NESB is not to define people by what they are not but to highlight the inequity people experience due to linguistic and cultural differences.

The term NESB is intended to capture those residing in Australia from non Anglo Celtic backgrounds, particularly those with first or second generation migrant or refugee heritage. The term has a number of understood ‘fuzzy’ boundaries. Migrants or refugees from non Anglo Celtic cultures, but with strong English speaking background heritage (for example those from India) are usually regarded as part of the “NESB” cohort, despite the contraindication of the name; meanwhile Aboriginal and Torres Strait Islander people are usually not considered “NESB,” even if Indigenous cultures are very clearly associated with a non English speaking heritage. It is thus acknowledged that “NESB” is an imprecise term, and like other terminology used to capture ethnic minorities, is open to discussion and debate within a research context. Australian social policy discourse has a varied history in terms of how non Anglo Celtic identified cultural, ethnic, and religious population groups are described. Until 1996 ethnic minority groups in Australia were identified using the term NESB in social policy and research. The then Howard government introduced the term ‘Culturally and Linguistically Diverse’ (CALD) which became the norm in government and social policy documentation, but was not necessarily universal within research.

There is ongoing debate and discussion around terminology relating to ethnic minorities, and the inadequacy of existing terminology in an Australian context. For example Sawrika and Katz have recently challenged the use of both NESB and CALD, arguing that “CALD, like NESB, has developed negative connotations because it also has many (more) conflicting definitions, and it continues to group together people who are relatively advantaged and disadvantaged” (2009: 2). Sawrika and Katz propose the term “Australians Ethnically Diverse and Different from the Majority (AEDDM)” and devote some time to discussing the weaknesses and strengths of this new terminology (2009). While some may question the need for a new acronym within social policy discourse, we acknowledge that Sawrika and Katz have made a positive contribution in hopefully opening a discussion about how to identify culture, language and ethnic difference within the Australian context.

Work by sociologist Milsom Henry-Waring might also prove another way to think about difference in an Australian context. Focusing on the concept of ‘visibility,’ Henry-Waring argues that bodily difference remains a key differentiator of opportunity in Australia, despite the rhetoric of multiculturalism which suggests formal equality (2008). Henry Waring notes that “skin colour is one of the most visible markers of difference and along with ethnicity, religion, language, and culture,

forms a key part of how society includes and excludes” (2008). Linking social policy discourse with critical race perspectives (see Chapter 2) might also prove effective in creating a new discourse around cultural and language difference: for example in understanding how perceived race difference remains a powerful force for shaping social inequalities in a range of spheres, including telecommunications.

We note that terminology in Australia is different from that used in international research investigating cultural and ethnic diversity. For example US research cited in this review uses clear “racial” identifiers – white, black, Hispanic, Asian etc – rather than cultural or language identification. This approach has problems in dealing with complexity (for example questions of language variation, English proficiency, cultural variation etc) but has the advantage of simplicity and a capacity to identify structural forms of racial segmentation in a clear way (e.g. the ‘racial digital divide’ as discussed in Chapter 2). Similarly there is a portion of the literature with examines culturally diverse groups as “minorities” (e.g. “ethnic minorities”). This approach again has positives and negatives: for example, it is possible to draw on international human rights frameworks that include consideration of minority rights (for example Article 27 of the International Covenant on Civil and Political Rights), something that might be usefully applied to forms of service and social good distribution; on the other hand “minority” has a negative implication, including a connotation of a lesser or inferior claim to access for these groups.

Finally, we note that the constitution of an ‘ethnic’ grouping is itself open to contestation, and there is a tendency for geographic location and racialised categories to dominate how we might think ‘ethnicity’ is framed, meaning that the claims of some minority groups which might otherwise be identified as ‘ethnic’ groupings are not considered in the same way. For example minorities who use sign languages (for example deaf people) could indeed be conceptualised as constituting an ethnic minority. Referring to deaf communication in the US, Lane (2004) argues that in so far as manual-visual sign language users share common norms for behaviour, knowledge, social values, language, community arts etc, “the Deaf-World in the United States today meets the criteria put forth for ethnic groups” (2004). Lane goes further to suggest that “the Deaf-World should enjoy the rights and protections accorded other ethnic groups under international law and treaties, such as the United Nations Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities” (2004).

Continuing innovation in terminology is necessary; we believe this is tied to improving the fluency of social policy discussions in Australia in understanding cultural and linguistic difference.

### **Recommendation 1: Improve the sophistication of terminology**

The Australian Government, researchers and social policy peak organisations work to improve the available terminology to describe ethnic minorities and cultural and linguistic difference in order to improve the fluency of policy discussions.

## 1.5 Structure of report

Chapter 2 provides a conceptual framework for examining telecommunications utilisation for people from NESB. Within Australia there has been minimal work in relation to the telecommunications needs of people from culturally and linguistically diverse backgrounds. The conceptual framework provides a foundation for framing the investigation.

Chapter 3 focuses on telephone based services, examining research on both landline and mobile services. The chapter also includes a discussion of issues of particular relevance to migrants and refugees, including international calling cards and telephone based interpreting services.

Chapter 4 examines internet services, with research presented on the significance of these services for ethnic minorities and some of the utilisation practices and barriers for different cultural and linguistic groups.

Chapter 5 examines broadcast services, using international evidence on 'ethnic media,' particularly radio and television services, but acknowledging the opportunities presented by convergence technologies, such as Internet Protocol Television (IPTV).

Chapter 6 highlight issues for three NESB population groups: women, people with disability and young people, drawing out findings from the report relevant to these groups.

Chapter 7 documents potential areas for future research, based upon gaps found as part of the literature review presented in this report.

## **2 A conceptual approach to understanding communications consumers from non English speaking backgrounds**

The literature review encompassed a range of material aimed at offering a conceptual framework for considering the relationship of NESB consumers to communication. This Chapter examines different conceptual tools to understand the relationship of people from diverse language and culture backgrounds to telecommunications networks.

### **2.1 Australia's Migration Context**

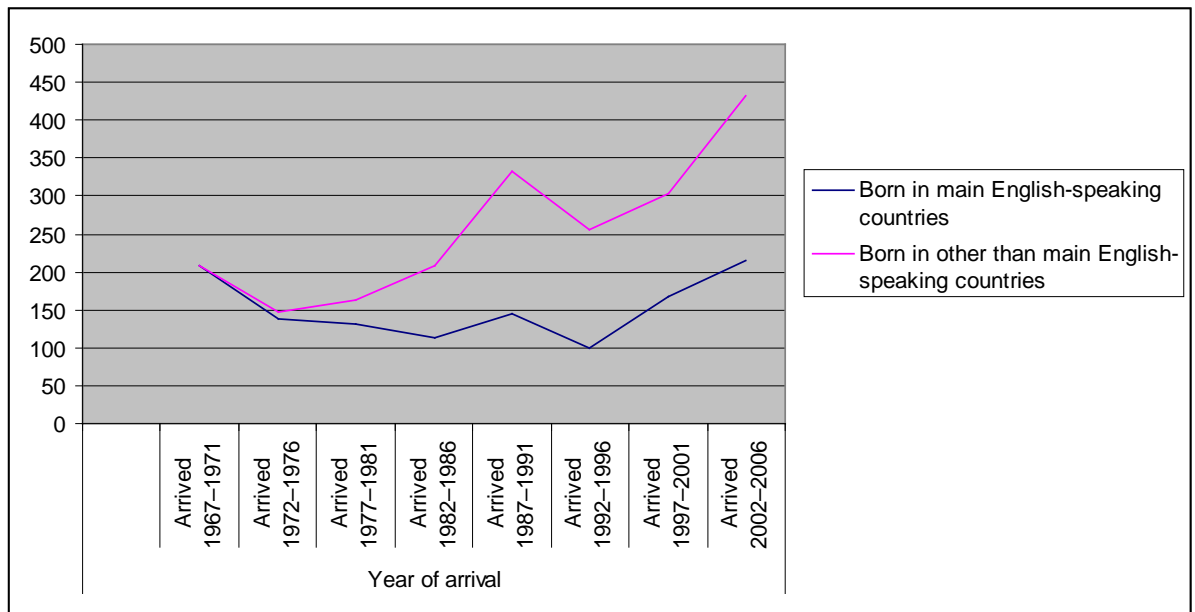
One of the key challenges for this report is how to conceptually understand cultural and ethnic differences. It can readily be acknowledged that Australia's population is culturally and linguistically diverse, with a robust history of migration which has a strong impact upon Australian values, culture and composition, particularly with respect to the contribution that has been made by of a growing proportion of Australians with non English speaking background ancestry. It can also be acknowledged that there is significant diversity within Australia's NESB populations, with differences in migrant and refugee history, language, culture and faith diversity, English language proficiency, skills and education. Cutting across these differences are also population group differences, for example between young and old, men and women. Some population groups comprise a significant proportion of the Australian population in their own right: for example it can be interpolated from the ABS Survey of Disability Ageing and Carers that that more than 1 million Australians with disability are from non English speaking backgrounds (NEDA, 2010).

Australia's population is strongly shaped by a history of migration, with approximately 45 per cent of all Australians born overseas or having at least one parent who was born overseas (DIAC, 2009). This means that almost half of all Australians have some direct experience with migration themselves or through a parent.

Migration in Australia in the twentieth century and beyond, like other Western nations, has been enabled through public policy levers primarily aimed at both balancing sustained economic growth and meeting community and political expectations on the social composition of the population (see Castles and Davidson, 2003). Migration composition and numbers has been subject to strong regulation in Australia, which has in turn shaped the 'face' of the Australian population. Large scale Anglo Celtic settlement and migration from Britain was a characteristic of Australia's colonial history, something which was continued into the twentieth century through assisted passage and similar schemes for British subjects. Large scale non English speaking migration, on the other hand, only became a prominent feature of Australia's public policy after the mid twentieth century. The Australian Constitution created substantial powers for the new government to regulate immigration from federation onwards, with the *Immigration Restriction Act 1901* forming the basis of the White Australia Policy which would dominate Australia's migration policy settings until 1973 (McMaster, 2001: 47). The end of this policy saw a gradual increase in the cultural and linguistic diversity of migrants settling in Australia. Chart 1 illustrates this gradual shift since 1967.



**Chart 1: Migration and Country of Birth Over Time.**



*Chart displays migration numbers in 4 year intervals between 1967 and 2006. The Chart shows a dramatic increase in migration from other than main English speaking countries. Source: Derived from ABS, Census of Population and Housing, 2006.*

The shift from a conception of Australia’s migrant intake as ethnically and culturally homogenous to its contemporary ‘multicultural’ setting has been driven by a number of historical factors including:

- **Post War Boom.** Australia, like other Western nations experienced a strong demand for labour after World War 2 in order to enable post war reconstruction and large scale infrastructure development: “economic growth and labour demand were sustained by consumer capitalism, strong welfare states and Cold War armaments industries” (Castles and Davidson, 2003: 55). In Australia this period represents the beginning of large scale non English speaking migration, with the progressive arrival of southern and eastern European labour for industrial projects, such as the Snowy Mountain Scheme (McMaster, 2001: 45).
- **Globalisation.** From the early 1970s onwards the Australian economy, like other nations, began to be shaped more clearly by trans-national economic forces, which progressively liberalised flows of commodities and resources, including labour, across borders (Castles and Davidson, 2003:55). Arguably the pressures of an ever more globalised economy, and Australia’s simultaneous integration with its geographic neighbours in Asia, meant that sustaining a homogenous population mix through the White Australia Policy proved difficult to maintain and politically inappropriate (see McMaster, 2001: 45). An important shift was an increasing demand for skilled labour, and with this, an acknowledgement of the need to accommodate a growing diversity in the birth place and ethnicity of migrants.

- **War, Displacement and Refuge.** The post war period was associated with large scale displacements of people as a result of war and civil persecution. The pressure for Australia and other countries to accept people seeking asylum from war and persecution lead to increasing acceptance of diversity in migration programs. This began with post World War 2 settlement of displaced persons, but notably shifted government policy with the arrival of Indochinese refugees as a result of the Vietnam War. Refugee communities have and will continue to have a shaping effect on the composition of the Australian community.

Today migration and refuge patterns to Australia, although formally non discriminatory on the basis of race, arguably remain shaped by the above historical factors, particularly in utilising public policy to regulate a mix of both skilled, temporary and humanitarian settlement, and a strong role for public opinion and interests (rather than purely economic concerns) to shape migration policies. Broadly visa types today include:

- **Permanent skilled migration programs** – Targeting educated migrants with high levels of English proficiency and capacity to contribute to the labour force.
- **Permanent Family Migration programs** – Enabling spouses and family members to be ‘reunited’ with existing family members.
- **Refugee and Humanitarian Program** – Enables immigration for people seeking asylum in Australia from armed conflict and human rights abuses.
- **Temporary Migration programs** – Temporary visas for work and study that enable visa holders to live, work and study in Australia for a set period of time.

The above migration streams are important considerations for understanding the telecommunications needs of recent migrants, particularly in relation to the differences between different visa holders. For example, we might expect migrants who settle in Australia through a skilled migration scheme to have a very different experience, need and capacity in relation to telecommunications technologies than a recently arrived refugee, or an overseas student. We might note also that transnational communication – via fixed line, mobile or internet – would also have vastly different meaning for different migrant communities: for example access to overseas telephone services might be a vital form of connection for refugees to lost family networks; while skilled migrants may actively use internet technologies to mediate business networks and facilitate economic productivity within Australia.

## 2.2 Diversity: Culture, Language, and English Proficiency

Australia is relatively culturally and linguistically diverse. A recent Australian Bureau of Statistics release finds that “there are approximately 22 million Australians, speaking almost 400 languages, including Indigenous languages, identifying with more than 270 ancestries and observing a wide variety of cultural and religious

traditions” (ABS, 2010). Table 1 illustrates that approximately 15% of Australians are born in a country other than a main English speaking country, and around 18% of people in Australia speak a language other than English at home. The Australian Bureau of Statistics Census of Population and Housing collected an ancestry question in 2006. Excluding those people with main English speaking country (American, British, Irish, New Zealand or Welsh) heritage, approximately 27% of people surveyed answered that they had one or both parents born overseas.

Birthplace	Country of birth					
	Born in Australia	Born overseas(a)	All persons(b)	English spoken at home	Born in main English-speaking countries	Born in other than main English-speaking countries
	'000	'000	'000	'000	'000	'000
Oceania and Antarctica	14073.2	496.2	14569.3	13421.4	389.5	106.7
North-West Europe	..	1356.2	1356.2	1211.8	1088.4	267.8
Southern and Eastern Europe	..	721.7	721.7	133.2	..	721.7
North Africa and the Middle East	..	250.6	250.6	28.4	..	250.6
South-East Asia	..	552.6	552.6	112.6	..	552.6
North-East Asia	..	388.6	388.6	28.1	..	388.6
Southern and Central Asia	..	267.5	267.5	77.4	..	267.5
Americas	..	180.0	180.0	102.7	93.3	86.7
Sub-Saharan Africa	..	191.8	191.8	124.4	104.1	87.7
Total	14073.2	4405.2	18478.4	15240.0	1675.3	2729.9

Source: ABS Census of Population and Housing 2006

English proficiency is a significant determinant of social and economic outcomes in Australia as people with low English proficiency are more likely to be in low income groups (See Table 2). Further, people with low English proficiency are less likely to participate in social and economic life: for example one study by Arkoudis *et al* finds that low English language proficiency is a contributor to lower comparative success in finding employment (Arkoudis et al, 2009).

As discussed above, low levels of English proficiency also affects participation in telecommunications.

### 2.3 Communications technology as “Mediated” Communications

Communications technologies and services have had a profound effect on the shape of contemporary societies. Importantly, with the advent of the printing press and mechanized printing manufacture, and the arrival of the telephone and radio broadcast technology has increasingly mediated forms of human communication both complimenting and supplementing ‘face to face’ inter-personal interaction. This

means that increasingly individuals use phones, computers and other devices to interact with others and receive information about their world.

<b>Table 2 Weekly individual income and proficiency in spoken English</b>				
		Proficient in spoken English(c)	Not proficient in spoken English(d)	
	Negative income	15.7	4.5	
	Nil income	252.9	60.3	
	\$1–\$149	177.7	40.6	
	\$150–\$249	334.2	164.5	
	\$250–\$399	250.8	69.1	
	\$400–\$599	299.2	47.1	
	\$600–\$799	241.7	20.6	
	\$800–\$999	173.3	9.4	
	\$1000–\$1299	155.3	5.8	
	\$1300–\$1599	81.8	2.1	
	\$1600–\$1999	48.5	1.0	
	\$2000 or more	60.5	1.7	
	Not stated	103.8	28.0	
	Not applicable	396.3	106.6	
Total persons		2591.7	561.4	

Source: Derived from ABS Census of Population and Housing 2006

For the purposes of the present study, we believe that sociologist John Thompson’s influential study *Media and Modernity* (1995) provides a useful way to conceptualise mediated communication. Thompson describes three categories of interaction:

- *Face to Face Interaction*: By and large through most of human history the bulk of communication has occurred through ‘face to face’ interaction where communicators are in close physical proximity.
- *Mediated Interaction*: Communication that involves a technological medium – whether a letter, a phone or a computer screen – that facilitates interaction between communicating agents. While mediated interaction lacks the ‘intimacy’ of face to face communication, it has the ability to enable communication without physical proximity: it is possible, for example for individuals to maintain close contact by telephone even if they are large distances away from each other.
- *Quasi mediated Interaction*: Involves mediated communication through the mass media: television, newspapers, radio etc. This form of communication is usually ‘one way’ in character, in so far as content is usually generated by providers for an audience without an expectation of direct response.

The three categories Thompson proposes are interesting for a number of reasons relevant to this study, including:

- *Domestic and Trans-National Communication Networks:* Developments in communication infrastructure, including the capacity to interact with others and receive information, is likely to be a key concern for many people from non English speaking backgrounds, both in maintaining links to domestic and trans-national non English speaking networks and in gaining vital information to maintain connectivity to family, employment, education and services.
- *Translation as a Necessary Component of Communication:* People from non English speaking backgrounds, particularly those with low English proficiency, are likely to have used forms of mediated communication that do not just relay information directly between a communicator and receiver, but also involve a stage of language translation. For example, many low English proficiency consumers will use a telephone base translating and information service to access other services.
- *Convergence of Face to Face, Mediated and Quasi Mediated Communication:* Emerging information and consumer technologies have blurred the distinctions between face to face, mediated and quasi-mediated technologies. Examples include real time video conferencing which operates as a quasi face to face medium; new technologies which offer some consumers (such as people who are deaf or blind) the ability to access information otherwise not readily available through face to face interaction; and static content (such as online news or blogs) which offer users the ability to interact with or shape content. This also means that telecommunications technologies are increasingly central to all aspects of everyday communication and sociality for a range of consumers, including those from culturally diverse backgrounds.

## 2.4 The Digital Divide: Part of a Wider Divide

The “digital divide” is a term which commonly refers to the division between people who have access to new telecommunications and those who don’t (Compaigne 2001). While the term has broad application, it can be used specifically to examine racialised and ethnic differences in access to Information Communication Technology (ICT) (see Hoffman, Novak, & Schlosser, 2001) or to examine transnational differences in access to communications, for example between “developing” and “developed” nations (Compaigne, 2001).

Understanding ICT access inequality through the lens of the digital divide is potentially useful in so far as it creates a very clear picture of the relationship between access to telecommunications and disadvantage. Certainly if we acknowledge that access to telecommunications is pivotal for accessing a range of social and economic opportunities, then it can be inferred that people who cannot access these technologies will face a number of social and economic barriers.

In Australia, in particular, a concept of a digital divide has been useful in identifying the inequalities in access to ICT that may emerge as a result of geographic divides,

particularly the rural / urban split (see for example Black and Atkinson, 2007; Lloyd and Hellwig, 2000). However there is a need to recognise that geographic distance in itself is not a determinant of access to ICT, as access is determined by a range of factors, including more traditional forms of social division and inequality, such as class. Chris Gibson for example observes in his study of the digital divide in NSW that “as a thoroughly commodified technology of production and home consumption, computers and the Internet are quite intrinsically mediated by monetary relations—some can afford, or are compelled through their job to use the technology, others are restricted through sheer incapacity to afford the hardware, software, training and access to the necessary infrastructure.” (Gibson, 2003: 255). Thus the observed urban / rural digital divide in Australia may be a product of income and wealth divisions as much as it may be a result of geographic isolation.

<b>Table 3: Type of contact with family or friends living outside the household in last 3 month by country of birth and proficiency in spoken English</b>					
			BORN IN OTHER COUNTRY		
	Born in Australia	Born in main English-speaking countries	Proficient in spoken English	Not proficient in spoken English	All persons
PROPORTION (%)					
Mobile phone/SMS	79.6	76.3	75.2	41.3	77.4
Internet such as email or chat rooms	47.2	53.8	49.3	13.1	47.1
Fixed telephone	91.2	92.7	87.5	87.7	90.7
Mail (including cards) or fax	32.4	37.1	24.0	12.2	31.0

*Source: Australian Bureau of Statistics General Social Survey 2006.*

Nevertheless, we might usefully apply a concept of a digital divide to understand ethnic / cultural difference in access to ICTs. There is for example evidence that people from NESB generally have a lower rate of interaction with telecommunications technologies than the rest of the population, particularly where low English proficiency is an issue. Table 3, outlines the type of communication contact used by persons across country of birth and English proficiency categories. People born in a non English speaking country and not proficient in spoken English are half as likely to use a mobile phone, and more than 4 times less likely to use the internet as people born in an English speaking country.

This might serve as evidence of a race or ethnicity based digital divide in Australia (see below in relation to critical race and whiteness approaches) although care must be taken to understand what the data demonstrates. For example, access to technology in itself is not necessarily a predictor of digital fluency or connection to social and economic networks. As discussed in this report, having access to equipment is not in itself a guarantee that consumers are able to make use of the technologies. For example, some migrants and refugees may not have had previous access to, or literacy in, the use of personal computers: this will significantly affect the ability of these consumers to access emerging technologies and services.

We might further note that there is a case in this context for looking at enabling communication as a key to social inclusion within a culturally diverse community. Anderson and Paskeviciute (2006) in an analysis of ethnic heterogeneity and civil society, using data from 44 countries – including non liberal democratic societies – found that trust may be undermined in heterogeneous cultural contexts, however: “it is linguistic rather than ethnic heterogeneity that reduces trust in less democratic societies. Thus the barriers to coordination, cooperation and trust in less democratic countries may be overcome through communication rather than minimizing ethnic differences” (Anderson and Paskeviciute: 2006, 799). This emphasises the strong role for mediative networks within multicultural societies to enable communication between ethnic groups.

## 2.5 Critical Race and Whiteness Theory

Critical race and whiteness studies approaches are less commonly applied in Australia’s social policy discourse, but offer a different, albeit more challenging perspective.

Critical race theory emerged in the United States within legal discourses as a way for scholars to question the foundational nature of racialised hierarchies in reproducing inequality. A key aspect of critical race approaches assumes that race is a constructed rather than natural category, and thus explores the way privileges are conferred by problematising the claimed neutrality of legal and institutional norms:

Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and neutral principles of constitutional law” (Delgado and Stefancic, 2001: 3).

For example, in an influential essay, Cheryl I Harris tracks the emergence of systematic forms of white privilege within US law as a natural evolution from slavery and segregation (Harris 1993). Because, in this view, racialised privilege is enshrined within legal processes as an unspoken ‘neutralised’ element, ‘non-white’ subjects face a range of barriers to achieving the same outcomes as ‘white’ subjects. “Whiteness” in this context becomes a valuable commodity that enable social participation and recognition.

Whiteness studies are closely connected to critical race theory, although is differentiated by focused attention upon tracing the history and characteristics of “whiteness” as a racialised identifier. For example, one of the earliest thinkers within this field, the historian David Roediger, argued that whiteness was a form of identity constructed by white workers from the 1800s onwards as a response to “the dependency on wage labour and to the necessities of capitalist work discipline” (Roediger, 2007: 13).

While the United States has a very different history in relation to race and ethnicity, we believe that Australia’s own history of racialised exclusion (both against Aboriginal and Torres Strait Islander peoples as a result of dispossession, segregation and institutional discrimination, and through strategies such as the White Australia

policy) suggest that critical race and whiteness studies approaches have an applicability here, particularly in challenging the neutrality of policy making and the way in which the legacy of past policies plays out into structural disadvantage. We note that there is some interesting Australian contributions which draw on critical race and whiteness studies approaches to make sense of current forms of disadvantage (see for example Moreton-Robinson, 2009; Nielsen, 2008; Coram, 2008; Pugliese, 2002; and Giannacopoulos, 2007)

Although critical approaches such as these do not necessarily dovetail neatly with traditional Australian social policy frameworks, they nevertheless offer a perspective that challenges the neutrality of the status quo, and forces us to consider the relationship between current arrangements, and past policies and historical injustices. For example we might investigate the extent to which the poor attention to the telecommunications needs of NESB consumers in Australia are a hangover from migration programs and policies of the past (such as the White Australia policy) that have hindered equal inclusion for non Anglo Celtic identified people within Australian society. We might also conceivably mesh critical race approaches with the concept of the digital divide to try and understand the sometimes radical discrepancies between communications technology utilisation for some population groups (e.g. between people with low English proficiency and high English proficiency). A concept of a 'racialised digital divide' has been the subject of some work in the field (see for example Hobson, 2008 and Hoffman, Novak, & Schlosser, 2001; see also Rekhari, 2009) and we believe it has some applicability for understanding significant discrepancies in access and utilisation, particularly where they are underpinned by established forms of institutional and structural disadvantage.

In this context, we also note that technology is actively used to mediate relationships between people, including the way in which race and ethnicity continue to be moulded in Australian society. It is perhaps sobering that the instantaneous and portable communication offered by mobile technology is at the heart of contemporary forms of contest for space and resources, including those which are racialised, such as the 2005 Cronulla riots:

In the lead-up to the riots, at their height, and in their wake, there was much emphasis on the role mobile text messages played in creating the riots and sustaining the subsequent atmosphere of violence and racial tension (*The Australian*; Overington and Warne-Smith). Not only were text messages circulating in the Sydney area, but in other states as well (*Daily Telegraph*). The volume of such text messages and emails also increased in the wake of the riot (certainly I received one personally from a phone number I did not recognise). New messages were sent to exhort Lebanese-Australians and others to fight back. Those decrying racism, such as the organizers of a rally, pointedly circulated text messages, hoping to spread peace. (Goggin, 2006).

For better or worse, this example highlights the fact that technologies remain core mediators ethnicity and culture; and they may be the medium for both opportunity, community and hope, and simultaneously offer the means for the communication of hatred.



## 2.6 Communications as Enabler of Culture: Geo ethnicity

Of particular interest to this study is the work of Kim, Jung and Ball-Rokeach (2006) in defining ethnicity through localised communication networks:

The concept of “geo-ethnicity” ... was developed to examine ethnicity in the context of an ecological and dynamic communication infrastructure. Our more formal definition of geo-ethnicity is *ethnically articulated attitudes and behaviors grounded in a specific temporal and spatial situation*. Thus, we understand ethnicity as a multilevel phenomenon embedded in a specific geographical, temporal, and cultural context (2006:424).

The concept of geo-ethnicity is potentially powerful for understanding cultural and ethnic difference through a broadly defined communication infrastructure. Kim, Jung and Ball-Rokeach’s innovation understands cultural connectivity as bound together through narrative sharing and communication, which provides informal and institutionalised linkages between individuals within specific locations at specific times. The approach also implicitly acknowledges that ethnicity is moulded by change in the way that communication infrastructure evolves:

It is evident in the everyday stories that residents, media, and grassroots organizations create and disseminate (*the storytelling network*) and the resources of residential areas (*communication action context*) that promote or constrain communication between residents (e.g., neighbourhood population characteristics or community resources such as parks, schools, safe streets, and libraries). As an entrepreneur has to rely upon access to the financial and technical features of an economic infrastructure to build a successful business, individual citizens or families rely upon access to a supportive communication infrastructure to build their sense and reality of community. The vast landscape of communication flows produced by neighbourhood storytellers—people talking with one another about their neighbourhood, media producing neighbourhood stories, and local organizations bringing people together—is the milieu of daily life requisite to civic participation. A “belonging community” has an integrated network of storytellers wherein each of these players stimulates the others to “storytell” their community (2006: 424).

There are some significant implications for understanding the issues for culturally diverse telecommunications consumers through the prism of the concept of geo-ethnicity: in particular in understanding how diverse non English speaking communities in Australia are actively engaged with reframing cultural identity and community linkages through an evolving telecommunications environment. an example of this is the way that cheap availability of mobile handsets and plans might facilitate local and trans national community building amongst recently arrived refugees through short message and voice communication. We agree with Yong Chan’s (2003) view that “Geo-ethnicity can be used as a conceptual tool that will enable us to examine how new communication technology is incorporated into a community environment as well as in individuals’ everyday lives” (20).

## 2.7 Cultural Competence in Service Delivery

Human services agencies, particularly in the United States, the United Kingdom and Australia have increasingly adopted ‘cultural competence’ approaches to improve the responsiveness of service delivery to culturally and linguistically diverse consumers.

Cross et al (1989) define cultural competence:

as a set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations.

They argue that cultural competence requires organisations and their personnel to have the capacity to:

- value diversity;
- conduct self-assessment;
- manage the dynamics of difference;
- acquire and institutionalize cultural knowledge; and
- adapt to the diversity and cultural contexts of the individuals and communities served.

Cultural competence means working effectively with individuals while discovering, recognising and understanding the influence of culture on practice. Cultural competence exists at different levels including the individual, the program, the organisation, the state and even the nation. Some of the key values and principles guiding cultural are listed in Table 4.

**Table 4– Key Values and Guiding Principles of Cultural Competence**

<b>Key Area</b>	<b>Guiding Principle</b>
Organisational	Systems and organisations must sanction and in some cases mandate the inclusion of cultural knowledge into policy making, infrastructure and practice
	Cultural competence embraces the principles of equal access in service delivery
Community Engagement	Cultural competence extends the concept of self determination to the community
	Cultural competence involves working in conjunction

	with natural, informal and self help networks within diverse communities (e.g. neighbourhood groups, self help groups, religious organisations and spiritual leaders etc)
	Communities determine their own needs
	Community members are full partners in their decision making
	Communities should economically benefit from collaboration
	Community engagement should result in reciprocal transfer of knowledge among all collaborators and partners

*Source: Goode (2002)*

A key component of being culturally competent is linguistic competence. Goode and Jones (modified 2009) define linguistic competence as:

The capacity of an organization and its personnel to communicate effectively, and convey information in a manner that is easily understood by diverse audiences including persons of limited English proficiency, those who have low literacy skills or are not literate, individuals with disabilities, and those who are deaf or hard of hearing...The organization must have policy, structures, practices, procedures, and dedicated resources to support this capacity.

Linguistic competence includes the provision of information in accessible formats including being available in community languages as well as accessible in a range of formats for people with low English proficiency and or with a disability. Providing information in appropriate formats is an important part of facilitating understanding of information.

In addition to better meeting the needs of consumers, there would appear to be a business case for better understanding the consumer preferences of NESB consumers. For example, ethnicity and intergenerational issues also influence patterns of consumption (Yasmin, 2007). This in turn affects the sale and trade patterns of goods and services to this group. A small qualitative study of first and second generation Asian Indians in the UK on the intergenerational influences on the consumption patterns of Asian Indians identified that generational factors, ethnicity, background and cultural roots impact on consumer decision making and brand choice (Yasmin, 2007). The dual identity held by immigrants through acculturation and the transition from one culture to another will influence consumption patterns (Askegaard and Arnould 1999:335 cited in Yasmin, 2007:161). The study identified that

Consumption is multifaceted. It is about having the right brands that will be approved and respected, it is about acknowledging parental sacrifices made through immigration and also it is to fulfil their own achievements and aspirations. A great deal of importance is placed on the symbolic value of the goods, in particular what it symbolizes to others, particularly to parents (Yasmin, 2007:164).

The paper described the complexity of second generation Asian Indians' consumer behaviour in the UK. Consumption is directly affected by intergenerational influences and the strong Indian cultural value system that is part of the participants' daily lives (Yasmin, 2007:165).

In other words, a culturally competent approach might be good for both business and consumers, in better meeting the needs of consumers, and simultaneously, increasing profitability for business operators who understand the cultural needs of consumers.

### **2.7.1 Building Cultural Competence in Telecommunications**

Providing information that is culturally appropriate and culturally meaningful is important in supporting NESB people to access products and information about telecommunications including fixed line communications. The cultural and linguistic diversity of the Australian population is such that information and marketing about telecommunications products needs to be in culturally and linguistically appropriate formats. Gaps in reaching people from NESB in terms of marketing telecommunications products and services in general have been identified both in Australia and in the UK (Emigre Communications, 1996, Emslie, Bent, & Seaman, 2007).

Providing information about telecommunication products and services also needs to take into account differences in gender as well as differences between different NESB communities including first and second generation migrants as well as refugees and asylum seekers. There is perhaps more work that could be undertaken by telecommunication companies in both providing accessible and culturally appropriate information to NESB communities as well as for people from NESB with disability. There is benefit in providing further training and development work in educating telecommunication providers about the diverse need of different NESB communities, including different groups such as first generation migrants and second generation migrants, refugees, migrants and women.

Understanding the cultural context of information, particularly in terms of websites is also important (Kim, & Lee (2006). In a Korean Study which used a WebQual Scale to compare 278 United States and 347 Korean Internet Users in terms of their perception of retail website quality, the two groups had significant differences in terms of the perception of website quality. The findings highlight "that when entering a foreign market, e-retailers should build and evaluate their websites, not based on what has worked in their own country, but based on their study and understanding of how the target market consumers perceive and respond to website quality" (Kim, & Lee, 2006: 542).

Culture change within the telecommunications industry might also involve organisational change to improve the participation of NESB employees within the sector, particularly in executive roles. McKay (2000) discusses the low representation of ethnic minority executives within the US telecommunications industry and observes that this not only indicates that these companies are out of step with the rest of society in terms of diverse representation, but that ultimately poor representation of culturally diverse staff is bad for business. McKay quotes John Lawson, the then president of National Association of Minorities in Cable (NAMIC):

We're a consumer-based industry, and if our businesses don't look like they have people that can relate to our consumers, we're going to be beaten by companies that do have workforces and management that reflect their general customer base (46).

This emphasises that cultural competence is also a way to tap into new markets, and therefore increase profitability. A study by Emslie, Bent & Seaman (2007) argues that the ethnic minorities in the UK represent a significant untapped market potential. Reasons for the lack of attention given to ethnic markets includes: negative stereotypical images of ethnic minorities and perceptions that investing in the ethnic market is not worthwhile; a lack of ethnic diversity in managers in senior marketing positions; and organisations being unclear about how to approach these communities (Burtin 2002 cited in Emslie, Bent & Seaman (2007)). Research by the Institute of Practitioners of Advertising (IPA cited in Emslie, Bent & Seaman, 2007: 170) in the UK revealed that "British Asians, the countries largest ethnic minority group, are more 'technically adept' than their White counterparts" (IPA, 2004 cited in Emslie, Bent & Seaman, 2007: 170). Ethnic minorities in the UK own more mobile handsets than the average for the UK population, use their mobiles more intensively, and are heavier users of text messaging services (Carter, 2001 cited in Emslie, Bent & Seaman, 2007). In a similar vein, Pettigrew (2009) observes that:

Multicultural online and mobile consumption and spending habits are outdistancing the general market 1.5, almost 2-to-1. Per capita, they're texting more, have more unlimited data plans, download and purchase more content, view more online and mobile ads, and buy more high-end mobile devices than the general market.

The trans-national nature of the communication networks utilised by migrants and refugees also suggests a strong business case for better understanding and meeting the needs of this market. For example Ong observes that "in 2006 alone, the Philippines received over \$12 billion in remittances from overseas Filipinos, the fourth largest recipient behind India, China, and Mexico" (Ong 2009, 164). These consumers are keen to access trans-national networks of communication, and are likely to respond to competitive marketing.

## **Recommendation 2: A Culturally Competent Telecommunications Sector**

Key stakeholders to promote a culturally competent telecommunications industry to better meet the needs of NESB consumers and increase profitability for industry

providers in accessing new markets. This involves principles such as valuing diversity; conducting self-assessment; managing the dynamics of difference; acquiring and institutionalising cultural knowledge; and adapting to the diversity and cultural contexts of the individuals and communities served.

## 2.8 Policy Contexts

This report works within three main policy contexts: telecommunications, social inclusion and human rights. These connect with Australian government policy priorities, and offer pathways for possible change.

### 2.8.1 Communications Technology Policy

Communications policy in Australia has evolved significantly as a result of rapid technological change, government driven economic and structural reform, and the changing nature of consumer demand. In many respects, a national approach to meeting telecommunications needs of Australian consumers began with the *Telecommunications Act 1975*, and the formation of the national government owned provider Telecom. National policy at this stage was very clearly influenced by principles of universal access to a core utility (ie landline based voice services): “Telecom's early objectives were national, inward looking goals of expanding its infrastructure and customer base, with particular focus on providing telephone service in rural and remote Australia” (Raiche, 1997). Deregulation and the introduction of competition principles to the provision of telecommunications, the explosion in the availability of telecommunications (particularly in the use of internet based media and mobile telephony), and rapid social change in the way people utilise these technologies in employment, recreation and service delivery have all altered the way in which telecommunications policy is conceptualised and made effective (or not) in Australia.

Consumer protection is provided through a number of mechanisms including:

- *Telecommunications Act 1997*
- *Telecommunications (Consumer Protection) Act 1997*
- *Telecommunications Consumer Protection Code (TCP)*
- *Broadcasting Services Act 1991*
- *Trade Practices Act 1974*
- Regulation by the Australian Competition and Consumer Commission, Australian Communications and Media Authority

There are a number of key telecommunications policy evolutions that will shape policy development in future. This report takes into account the following:

- an overarching policy framework that aims at “transforming Australia's economy and society into a successful digital economy” as captured in the 2009 policy document *Australia's Digital Economy: Future Directions*;

- increasing attention to developing coherence in consumer protections at a Federal level (as flagged for example in the Treasury paper *An Australian Consumer Law: Fair Markets – Confident Consumers* 2009);
- increasing pressure for stronger protections at a Federal level for telecommunications consumers, with Government led reviews of industry code development, new code development in the area of mobile premium services, stronger powers to the Australian Communications and Media Authority, content regulation, particularly for internet services, in cybersafety / cybersecurity initiatives, and visible enforcements by the Australian Competition and Consumer Commission in some areas of telecommunications, including mobile premium services and international calling cards;
- government led technology and infrastructure development including the implementation of a National Broadband Network (NBN) to deliver ‘fibre to the premises’ to 90% of homes, schools and workplaces; the switch over of all television broadcast services to the digital network by 2013 and the introduction of digital radio services as a supplement to the analogue network; and initial planning for the reallocation of the analogue broadcast spectrum (the so called ‘digital dividend’);
- web 2.0 and other initiatives across government to create increased transparency and accessibility to government;
- attention to consumer representation with both Productivity Commission and Treasury review processes and consolidation of telecommunications consumer funding in a new peak body (ACCAN); and
- focus on population groups who experience barriers to telecommunications access, including through the Rural and Regional National Broadband Network Initiative; the Independent Disability Equipment Program Feasibility Study; Broadband for Senior and the Indigenous Communications Program.

### **2.8.2 Social Inclusion**

Social inclusion was a policy framework introduced and progressively developed by the Australian Government since 2007. The framework is intended to guide policy making on a whole of government basis. The social inclusion framework has three aspirational principles:

- reducing disadvantage
- increasing social, civic and economic participation
- developing a greater voice, combined with greater responsibility (Social Inclusion Board, 2010)

While the framework has a great deal of promise for guiding policy development to facilitate maximal inclusion of culturally diverse consumers in telecommunications, there has been minimal direction for the Australian Government on how social

inclusion priorities connect with enhancing inclusion for NESB people ( see NEDA 2009) and arguably minimal interaction with the telecommunications portfolio.

### **2.8.3 Human Rights**

The Australian Government has also taken significant steps towards building a coherent framework for human rights protections in Australia. In 2008 / 2009 the Australian Government conducted a national human rights consultation, which was considered perhaps the most successful public consultation in Australian history in terms of public participation. Out of this review the Australian Government have developed a Human Rights Framework which creates a stronger connection between policy and legislation and international obligations. Significantly the framework is tied to the seven core United Nations treaties which Australia is party to:

- the International Covenant on Civil and Political Rights
- the International Covenant on Economic, Social and Cultural Rights
- the Convention on the Elimination of All Forms of Racial Discrimination
- the Convention on the Elimination of All Forms of Discrimination Against Women
- the Convention Against Torture and other Cruel, Inhuman and Degrading Treatment or Punishment
- the Convention on the Rights of the Child
- the Convention on the Rights of Persons with Disabilities

The framework also contains a specified commitment to review existing “legislation, policies and practices” and a commitment to “introduce legislation requiring that each new Bill introduced into Parliament...be accompanied by a statement which assesses its compatibility with the seven core UN human rights treaties” (Attorney General, 2010).

Application of human rights principles to the provision of core utilities, including telecommunications has interesting potential for improving equity outcomes for some consumers, including people from NESB.

## **2.9 Findings: A Conceptual Framework**

Combining the above perspectives, this report proposes a three part conceptual approach to thinking about telecommunications and consumers from NESB. These findings shape the remaining conclusions and recommendations in this report:

- A. Our identities are actively formed by our social and economic networks. Telecommunications increasingly mediate everyday interactions between individuals and social and economic networks. For Australian residents from migrant and refugee backgrounds, telecommunications enable social inclusion and participation in local and international networks, sustaining and forming the cultural and linguistic identities.
- B. People from NESB do not uniformly benefit from emerging telecommunications technologies and services, with probable evidence of a



‘digital divide’ in Australia in relation to some media. This divide may be the product of past practices and policies which have not adapted service delivery to a multicultural community, and have failed to recognise the need or benefit in providing better services to people from diverse backgrounds.

- C. Telecommunications technologies and services can be improved by enhancing the competence of industry, government and consumer representatives in meeting the needs of culturally diverse consumers. Improvements require significant cultural change within agencies, however this change has precedent in other industries (such as health care), can be planned for in an incremental way; and is backed by a business case which suggests enhanced profitability for industry and increased effectiveness by Government and regulators in protecting all consumers.

## 3 Fixed Line and Mobile Telephone Communications

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### 3.1 Fixed Line Background and Context

This chapter seeks to identify some of the key issues for NESB people in both using and facilitating access to fixed line communication. Fixed line communications services have been evolving over the last two decades in Australia. Deregulation of the telecommunications sector and the introduction of competitive principles have led to strong competition for these services, with providers offering lower cost calls to some destinations, and bundling landline services with other services (such as broadband).

While there may be significant benefits from the deregulation of the telecommunications sector, some sectors of the market may not benefit from deregulation. Research from the United States on the impact of the *Telecommunication Act 1996*, three years after its implementation, highlights how its implementation may be contributing to the digital divide and “only a small group of premier, intensive telecom users enjoy price breaks and competitive options” (Cooper and Kimmelman, 2001: 199). Instead of the telecommunications industry becoming vigorously competitive, the telecommunications and cable industries have become highly concentrated; there has been a sharp increase in cable and long distance rates; and there is a growing “digital divide” between those who make intensive use of the telecommunications network and those who do not (Cooper and Kimmelman, 2001: 200).

It is not clear that similar trend applies in Australia, although other trends, such as the tendency towards natural monopolies in spite of increased market freedoms, may mean that some of the key benefits of deregulation (ie lower prices for consumers) may not always be the outcome. Certainly there has been some discussion in Australia on the limited value of increased competition for achieving some social outcomes. As Quiggan (1998) notes in relation to the Australian telecommunications sector:

the term ‘contestable’ has been used loosely to refer to any market in which restrictions on entry have been relaxed or removed, without any attempt to examine the presence or absence of sunk costs, and hence the likelihood of an outcome free from monopoly pricing problems. The sloppy usage of terms like ‘contestability’ reflects a more general acceptance, on a basis of faith rather than economic analysis or empirical evidence, of a belief that competition, or merely the threat of competition, will always and everywhere generate socially optimal outcomes (Quiggan, 2009: 430).

Quiggan’s observations seem particularly relevant given the recent merger of two of the largest telecommunications providers operating in Australia: Hutchinson and Vodafone.

Of particular interest to people from non English speaking backgrounds are competitive pricing, sales practices and consumer protections for landline services; pricing for long distance and overseas services; availability, maintenance and pricing of public payphones; access to telephone based translating services; and pricing, information and protection for some services available through landline access (such as premium “190”) services.

### **3.2 Fixed Line Communication – An Essential Connector and Enabler**

The importance of having access to a telephone to connect with people both locally as well as transnationally has been well documented (Vertovec, 2004; Emigre Multicultural Communications, 1996; Wilding, 2006). Access to a telephone for people from NESB in Australia has many purposes and functions including acting as a tool for people to connect socially, enabling people with low English proficiency to speak to others in their first language, providing a sense of security in case of emergencies, and acting as a tool for accessing information and services as well as looking for a job and enables people separated from their families to keep in touch (Emigre Multicultural Communications, 1996).

#### **3.2.1 Calling Cards: The importance of public phones and consumer protections**

The importance of having access to cheap international calls that facilitate social connections between migrants transnationally was highlighted in research undertaken by Vertovec (2004). In particular, the significant increase in international calls between 1995 and 2001 suggested a significant growth in traffic between countries with strong migrant connections. For example, the international calls from Germany to Turkey during this time increased 54% while calls from Turkey to Germany increased by 35%, calls from Pakistan to the UK increased by 123 % and by 141% to Saudi Arabia and by 556% to Canada (Vertovec, 2004: 220). An important factor, as identified by Vertovec in the expansion of international telephoning among migrants, has been the development and spread of pre-paid telephone cards targeting ethnic markets or NESB people.

Vertovec (2004:15) argues that phone cards, mobile phone and other communication technologies are important for maintaining social networks:

Everyday cheap international telephone calls account for one of the main sources of connection among a multiplicity of global social networks. For many of today’s migrants transnational connectivity through cheap calls is at the heart of their lives. For migrants and their kin in distant parts of the world, telephone calls can only provide a kind of punctuated sociality that can heighten emotional strain as well as alleviate it. This mode of communication cannot bridge all the gaps. Nevertheless, cheap international telephone calls join migrants and their significant others in ways that are deeply meaningful to people on both ends of the line (223).

It is worth noting that the use of calling cards is also connected to the availability of public telephone infrastructure. For many migrants and refugees poor availability of working payphones will compromise the ability of consumers to make use of calling cards, particularly where they are unable to access another landline. Providing access to both telephone infrastructure as well as cheap calling cards is important for migrants in Australia to connect with family and social networks in their country of origin. Another trend in the prepaid telephone card industry involves sales of international origin cards that allow people to purchase telephone time for relatives and friends in other countries.

While calling cards potentially might offer value for money for some consumers in attaining trans-national connectivity, it is not clear that this mode of communication is free from traps for consumers. For example a community development worker who contacted us in the course of this research commented that "I hear many migrants complain about the Phone Cards. They buy a card and call their relatives' number overseas and get told they have for example 300 minutes, but after 18 minutes the conversation is cut and they are told they have run out of time. Most of the people I ask about it say the card companies are cheats" (Anonymous Correspondence, 2010).

There has been recent attention to calling cards by federal agencies. In 2009 the Australian Competition and Consumer Commission (ACCC) took action against Tel.Pacific, with the Federal Court finding that the operator's "conduct was false, misleading and deceptive in breach of the *Trade Practices Act 1974*" (ACCC, 2009). This action was followed up with similar actions against other operators (Choice 2009). The Communications Alliance (the peak industry body for the communications sector) issued pre-paid calling card guidelines in August 2009 in an attempt to improve the practices of service providers. However it has been noted that there are limitations to the effectiveness of guidelines in achieving change:

At present, the Guidelines do not have any legal effect. They are a guide only and have been developed with the aim of advising service providers on how to provide greater clarity for both the industry and customers. Normally, codes (as opposed to guidelines) developed by the Communications Alliance may be presented to the Australian Communications and Media Authority (ACMA) for registration pursuant to section 117 of the *Telecommunications Act 1997 (Cth)*. When a code is registered, ACMA may direct any industry participant which is not complying with the code to comply with it (whether they were a voluntary signatory or not). This gives a registered code effective legal force... There is no current indication from the Communications Alliance or the ACMA that the Guidelines will be further developed into a code. (Communications Law Centre, 2009).

Improving regulation in this area, including industry code development, is likely to lead to substantially stronger protections for migrants and refugees.

### **Recommendation 3: Stronger regulation of International Calling Cards**

Key agencies and industry to develop international calling card consumer protections

There appears to be a lack of research on the use of international calling cards in Australia, and their relevance for people from culturally diverse backgrounds. An exception is 2006 research conducted by Telstra through its Low Income Measures Assessment Committee (LIMAC). LIMAC conducted a survey with refugees on (now defunct) Temporary Protection Visas connected with the Melbourne based Asylum Seeker Resource Centre. The survey revealed that while most asylum seekers place other needs above telecommunications – for example pressing concerns like housing, employment and opportunities to reunite with family – the ability to communicate was a central enabler: “telecommunications was not a critical need relative to these more fundamental needs, it was a key facilitator of fulfilling these needs (LIMAC, 2009: 7). In the context of calling cards the research noted that “some refugees...use public phones and phone cards when making international calls back to their home countries to check on the welfare of their families” and it was further acknowledged that this was a more affordable form of connectivity than other means, such as mobiles (Telstra, 2009). However, “many commented on how expensive it is to make these long distance calls, consequently how infrequent these calls can be made, and how frustrating it is not to speak more regularly to their families” (Telstra, 2009). It is further worth noting that the asylum seekers surveyed aspired to access mobile telephones to enable connectivity to family and friends, with many asylum seekers borrowing mobile phones from friends and family members or asking friends to attain mobile phones on their behalf where it was impossible for an asylum seeker to attain the phone themselves (Telstra 2009).

### **3.2.2 Telephone Based Interpreting Services: Important but not prioritised**

Telephone based interpreting services are a significant medium which enables communication connectivity to essential services for people with low English proficiency. Telephone based interpreting refers “to situations in which the interpreter works over the telephone, without seeing one or either of the two primary parties in the communicative event. The interpreter may be physically present in the same venue as one of the two parties, may be located at one venue while the two primary parties are in the same one, or else each of the three parties, including the interpreter, may be at a separate location” (Lee, 2007).

The Australian Government funds a telephone based interpreting service (TIS National) which enables people with low English proficiency to access essential services through the mediated communication of an interpreter. TIS National has its origins in the Emergency Telephone Interpreter Service established in 1973, which through successive Governments has grown to an extensive service, meeting several language needs, albeit with “a limited, annually allocated budget” ( DIMA, 2003: 273). Currently the service handles a relatively large volume of calls and has experienced significant growth in demand. According to data from the Department of Immigration and Citizenship, “during 2008–09, 735 185 telephone interpreting services were provided by the TIS National contact centre, an increase of 19.4 per cent over 2007–08” (DIAC, 2009 Annual Report: 184). A list of languages currently provided by TIS National is included in Appendix B of this report.

While there is evidence of extensive use, the availability of free telephone based interpreter services is limited, and often not available for certain service types. A frequently cited barrier to use of TIS National services is the lack of availability of free telephone based interpreting services for particular service / organisation types. Currently free translating services are offered to:

- private medical practitioners providing Medicare-rebateable services and their reception staff to arrange appointments and provide results of medical tests
- non-profit, non-government, community-based organisations for case work and emergency services where the organisation does not receive funding to provide these services
- Members of Parliament for constituency purposes
- local government authorities to communicate with non-English speaking residents on issues such as rates, garbage collection and urban services
- trade unions to respond to members' enquiries or requests
- Emergency Management Australia
- pharmacies for the purpose of dispensing Pharmaceutical Benefits Scheme (PBS) medications. (DIAC, 2010).

Free services are not provided to non government organisations that receive funding for delivering their services: DIAC notes that “Organisations that require language services (such as interpreting) and receive government funding should incorporate the cost of these services into their application for funding.” This means in a practical sense there is a disincentive for many organisations to offer interpreting services, particularly, as noted in the 2003 review of services to migrants, when there is “inadequate budget provision by service agencies, reluctance to pay for translating and interpreting services and/or lack of experience or training in using these services” (DIAC, 2003). This means, for example, if a person from NESB with disability is seeking information on how to use specialised accessible telecommunications equipment of software, free translation support is often not available. It also means that some specialised services, such as TTY, are unable to offer support to people with low English proficiency.

Information on telecommunications services are available in community languages, although the availability is limited. Telstra hosts a multicultural call centre with capacity to translate into commonly used community languages including Arabic, Cantonese, Greek, Indonesian Cantonese, Korean, Mandarin, Spanish and Vietnamese (Telstra, 2010). This facility is not mirrored by other telecommunications providers. Optus, for example, has a publicly accessible Cultural & Linguistic Diversity Policy (Optus, 2009) which has led to action including the use of a “language directory to identify staff who speak different languages and can assist with calls from customers of non-English speaking backgrounds” (Optus, 2010). However many of the directions appear internally focused on staff development and policy review. .

While it is clear that telephone based interpreting is part of the telecommunications experience for people with low English proficiency, there is scant research on the experience of migrants and refugees who negotiate essential services (including access to telecommunications services) through phone based interpreting. While there is evidence of research from the perspective of translators (see for example Lee, 2007) and some indication of client satisfaction surveying for the TIS National program (see DIAC, 2009: 184), there appeared to be a lack of research on what the consumer experiences of these services is, particularly what the experience of consumers might be in having to negotiate a range of essential services over a long period time using telephone based interpreting, and whether these consumers experience detriment (or advantage) as a result.

Interpreting services remain important for allowing consumers to navigate telecommunications (both phone and internet). This means that there is a strong case for enabling interpreter and translation services to give consumers necessary information on contracts, on their rights, and the means to seek recourse where consumers do get a fair deal. A practical solution is to allow low English proficiency consumers to utilise free telephone based translating to negotiate essential phone and internet / broadband contracts. As a principle, the onus is on telecommunications providers – rather than the consumer – to ensure that consumers are aware of and understand the terms and conditions before they opt into contract for a telecommunications service.

#### **Recommendation 4: Prioritise Interpreting Services**

Industry and Australian Government to provide no cost interpreting services to low English proficiency consumers before they opt in to a telecommunications contract for phone and broadband services.

### **3.3 Fixed Line – Barriers to Access**

Research commissioned by Telstra's Consumer Consultative Commission in 1996 highlighted a number of barriers for consumers of non- English speaking backgrounds. The research focused on four language communities: Arabic, Chinese, Spanish and Vietnamese. A total of 160 in-depth interviews were conducted with a range of respondents (40 in each community) from business people and professionals to students and unemployed including six opinion shapers in each community. Interviews were conducted in four locations: Melbourne and Sydney (all languages), Perth (Arabic and Chinese only) and Coffs Harbour (Spanish and Vietnamese only) (Emigre Communications, 1996 pg i). The research project aimed to:

- Build on previous research and identify any needs for information and communication services that are specific for NESB consumers and currently not being satisfied by available Telstra Services;
- Identify barriers to access by NESB consumers to services provided by Telstra and the barriers to better service delivery by Telstra;
- Identify opportunities for the expansion of services to NESB consumers;

- Ascertain levels of awareness of special services Telstra currently provides to NESB consumers;
- Recommend ways for Telstra to better meet the needs of NESB consumers. This could include practical suggestions for implementing the research findings and recommendations (Emigre Communications, 1996: i)”

Participants reported that the use of telephones was different in Australia from their countries of origin. Many participants reported that they had restricted or no access to telephones before coming to Australia (particularly those from Mainland China, some South American and Middle Eastern countries and Vietnam). Patterns of telephone use were different between different types of migrants. Longer term residents make a greater proportion of local calls, whereas more recent arrivals have a higher proportion of overseas calls.

The major barriers to getting access to telecommunications through Telstra included: language barriers; cost; and the lack of cultural awareness and sensitivity of Telstra staff.

- *Affordability:* Fees and charges for services regularly used by NESB consumers were raised as areas of concern affecting the affordability of services. The connect and reconnection fee, the monthly service fee and the cost of frequent overseas calls was identified as a difficulty for respondents, particularly for refugees, new arrivals and low income earners (Emigre Communications, 1996).
- *Language barriers:* Participants reported that because of language barriers, they were not able to communicate effectively and efficiently with Telstra staff. Of the four communities in the study, the Chinese make the widest use of technology, but the Chinese Service Centre was virtually unknown by Chinese participants. The differing levels of English language skills of the participants change the family dynamics in relation to the telephone with children often become the primary users of the telephone in order to enable interpretation for parents (Emigre Communications, 1996 ii). Participants reported relying heavily on family, friends or community leaders to get telephones connected. For people with low or little English proficiency, it was difficult when questioning a bill or needing assistance from Telstra. People also had difficulty explaining the problem in English and would often have to use their children as intermediaries to liaise with Telstra. Participants were also not aware of how to access Telephone Interpreting Services.
- *Lack of awareness:* The research also found that of the four communities studied, the Chinese demand services, but the other communities do not: Vietnamese, Arabic and Spanish speakers have very low use of products and services and lack of awareness of what is available. While Telstra provided some products to NESB communities, for example some language specific call centres (such as Chinese specific and Vietnamese specific call centres) there was very low awareness of these services and how to access them in the



specific communities (Emigre Communications, 1996: 5). Participants in the study were not aware of the Telecommunications Industry Ombudsman.

- *Lack of cultural sensitivity:* Participants reported a lack of cultural awareness and cultural sensitivity of some Telstra staff. This included not providing information in a range of community languages. A key recommendation of the report was to provide cultural competence training for all staff across Telstra.

The research clearly identified that there are ongoing language barriers to NESB people in being able to obtain the full benefits of Telstra's products and services. To assist in the dissemination of information on Telstra's products and services, a pilot project could be established involving outsourcing functions into community information and referral clearing houses such as migrant resource centres. It was also recommended that Telstra build networks and relationships with NESB communities through working with peak representative bodies such as the Federation of Ethnic Communities Councils of Australia (FECCA) as well as state Ethnic Communities Councils (ECC) and regional Ethnic Communities Council (ECC). The report identified that there is significant potential for a range of products to assist new migrants and refugees in getting connected (Emigre Communications, 1996 (iii)).

For all the groups that participated as part of the research and study, simple information in their own language explaining the process of connection, billing would be very helpful. This includes providing information about the Telephone Interpreter Service for people who speak a Language Other than English. Telstra also needs to consider the product needs of NESB people. (Emigre Communications, 1996: 6).

The study also recommended further research of the needs of ethnic communities to complement the findings of this study. This research was completed in 1996 and further research is needed to examine the experiences of particular groups of NESB people, for example, the experiences of refugees or newly arrived migrants may be quite different to those people who are second generation migrants. This study was limited in terms of both the sample size as well as that it only looked at four different language groups in Australia and primarily focused on people living in large cities in Australia (Perth, Sydney and Melbourne).

### **3.4 Mobile Background and Context**

Australia has a high take-up of mobile telephony, with evidence that “83 per cent of the Australian adult population currently use a mobile phone service” (ACMA, 2009: 12). Mobile telephone services in Australia have been characterised by limited regulation – including minimal price regulation – a large number of retail providers (even if there are limited network providers) and a high degree of competition. Strong competition has led to a long term broad decline in service and equipment prices, however this is somewhat counterbalanced by an increasing penetration and spread of mobile telephony, with an increasing share of household income devoted to these services, with some population groups more enthusiastically adopting this technology: for example, young Australians have the “highest take-up rate in the population, at 95 per cent of 25 to 34-year-olds” (ACMA 2009: 12). There is also a high rate of

change in technology, with a quick turn over time for equipment, driven in part by consumer demand both to take advantage of new capabilities.

While it is acknowledged that there has been increased affordability for some mobile services and equipment, there are still traps for consumers, including those from non English Speaking backgrounds. In some areas, such as mobile premium services, there is a history of a complete absence of effective consumer protection, leading to significant detriment for some consumers (see for example Galvin, 2009). While mobile technology has enabled opportunities for some groups – such as the benefit of Short Messaging Services (SMS) for deaf users – mobile technology and systems can also prove inaccessible and therefore present social exclusion. The problems faced by deaf people and people with hearing or speech disability in relation to second generation mobile networks are an example of this. The Global System for Mobiles (GSM) standard introduced in the 1990s had significant compatibility problems with hearing aids; while both GSM and CDMA (Code-Division Multiple Access) did not support the teletypewriter, meaning that deaf people were “denied the opportunity to use mobile phones that also work as a TTY or can be wired (via cable) to a TTY to access other TTYs, as was possible in Europe” (Goggin and Newell, 2004).

Mobile technology is continuously evolving. Perhaps a significant contemporary evolution is the technology convergence which is occurring with respect to new mobile devices, with broad band internet access available through mobile network, enabling phones to access wide networks of information, and facilitating development of crossover devices such as mobile computing platforms. This technology future presents both opportunities and potential traps, benefiting savvy consumers and confusing others, and potentially increasing costs for some consumers, including non English speaking groups.

### **3.5 Mobile Phones - Connectors and Enablers**

#### **3.5.1 Importance of affordability**

Improved access to mobile phones through reduction in price and being able to bundle services to both call internationally and send text messages has revolutionised the ability of people to connect transnationally (Lutser, Qin, Bates, Johnson, Rana, M., (2008), Glazebrook, (2004), Horst, (2006)). This includes people being able to communicate in their first language with other people living in Australia as well as being able to telephone and connect with family and friends in their country of birth.

Horst (2006: 144), in an ethnographic study of the use of cell phones in Jamaica, argues that “the mobile phone has assumed a prominent role in both the national and transnational communication practices of Jamaica’s wealthiest and poorest citizens”. In 2001, the introduction of mobile phone masts in many rural regions of Jamaica and selling mobile phones for between \$30-50 US made mobile phones more accessible to a wider sector of the population. Access to mobile phones has facilitated access to family and friends living overseas, including connecting relationships between parents and children, as well as husbands and wives and boyfriends and girlfriends. As Horst (2006: 147) describes

One of the appeals of the mobile phone (as opposed to a house phone) was the ability to control costs through the use of prepaid phone cards. People could use the same credit on their mobile phones for local, national and international calls.

Access to mobile phones has also assisted some Jamaicans in gathering money from families and relatives overseas on an emergency basis, for example in a medical emergency. The use of mobile phones has become commonplace to request assistance and support from family abroad.

These activities provided Jamaicans with the opportunity to become active agents within, and possibly transform, transnational social spaces in a fashion that they were not afforded before 2001 when the power to initiate communication depended on the inclinations and benevolence of others (Horst, 2006:154).

A key feature of the use of mobile phones in Jamaica is the affordability of both the infrastructure as well as their ability for use internationally.

### **3.5.2 Affecting the formation of ‘family’ and identity**

Mobile phones have also enabled forms of trans-national connectivity that have both facilitated international networking between family members, and simultaneously offered a challenge to the meaning of the ‘family unit.’ A striking example of this is Uy-Tioco’s examination of overseas migrant workers and use of text messaging within a familial context (2008). Uy-Tioco discusses the way in which mobile phones are utilised by Filipino mothers employed as domestic workers to contact overseas and maintain family cohesion. The study, based upon interview data, shows that these workers are able to maintain mothering roles, despite the large geographic distances, through the use of transnational telecommunications linkages:

Through text messaging, mothers in far-away countries are still able to ‘mother’ their kids by asking them how their day was and whether school went okay, reminding them to eat dinner and do their homework, and bidding them goodnight almost as if they were there...Donna, a nanny in New York, has three sons in the Philippines. Although she has not seen them for almost two years, she keeps in constant contact—sending over 20 text messages daily. She says, ‘I’m able to find out what they are doing, how they are. It’s like I am there.’ (Uy-Tioco, 2007: 259).

Here it is important to recognise the way in which telecommunications has made the harsh choices involved in migration (disconnection from loved ones; loss of cultural ties; alienation etc) seem more palatable: “new media technologies such as the cell phone have thus made leaving for another country for employment more palatable and endurable (264). However Uy-Tioco is careful to warn that telecommunications do not necessarily create empowerment for these workers, since they also reinforce traditional responsibilities for women in this situation, who now must not only be breadwinners but also face the anxiety of maintaining a mothering role at a distance:

although migrant mothers experience a sense of empowerment in maintaining their familial roles through cell phones and text messaging, they are also reinforcing existing social systems that limit their choices(264).

There is evidence of distinct trans-national linkage practices for young people from migrant and refugee backgrounds. Green and Singleton (2007) report on focus groups in the United Kingdom with men and women who self-identified as Pakistani, Pakistani-British, and Asian-British. The study found that mobile phones were frequently used as tools for trans-national communication for focus group participants: texting replaced voice calls and calling cards as the preferred mode of communication. Young people used a myriad of strategies to stay in contact – often shaped by financial capacity, ability to share information and technical knowledge – and aimed at reducing costs for trans-national communication. The study also observed gender difference in the utilisation practices of focus group participants: for example, it was observed that women tended to have longer conversations with other women using their mobile phones.

Green and Singleton also noted that texting practices and language were shaped by the cultural position of participants:

Since all of our participants are bi- or multilingual, text and talk is also conveyed by many through a mixture of languages, symbols and signs (for example, emoticons). Language is creatively blended to make the message salient, potent and often humorous. One of the young women's groups talked about phonetic techniques such as texting Punjabi words in Roman characters. Celebration text messages were also sent on important faith occasions...combining pictures and religious texts in different languages” (Green and Singleton, 2007: 517).

The researchers also noted that young people used their phones as devices to express their own personalities, reflecting their position as belonging and being part of a range of different cultural and linguistic worlds:

Young people draw on a range of cultural repertoires to personalize their phones, and these are continuously subject to adaptation and change. Participants' phones had the latest Asian ringtones, including Bhangra and Bollywood love songs and also R&B, alternative music and mainstream pop tunes, downloaded from websites or recorded from various media sources” (Green and Singleton, 2007: 522).

This research highlights the differences in utilisation practices for new technologies, and the way in which people from non English Speaking backgrounds may adapt these technologies to mould their own 'geo-ethnic' identities, both with local communities and through trans-national networking.

Some similar themes emerge in Evers and Goggin's study of the mobile utilisation of recently arrived refugee young men, who participate in the Football United Program (*forthcoming*, 2011). The study found that mobile phones allow young refugees to negotiate settlement into a new life in Australia, managing friendships and family, as well as negotiating culture and identity.

### 3.6 Phone Related Issues for Refugees

There were a number of useful insights on the fixed line and mobile utilisation characteristics for refugees within the literature surveyed, including articles highlighting some of the barriers faced by asylum seekers in gaining telecommunications connectivity. The literature review highlighted the need to respond to the telecommunications opportunities for refugees, and acknowledge the need for stronger consumer protections for this group. Leung, Finney, Lamb and Emrys (2009) emphasise this fact strongly in their research, observing:

the vital role of communication technologies in helping refugees and asylum seekers sustain their connections with family, friends and acquaintances and diasporas and mitigating the emotional distress of separation from loved ones...[and]...the role that communication technologies can have in skill development and establishment in a new country ( 46).

#### 3.6.1 Barriers to Fixed Line Access in Detention

The experiences of refugees and asylum seekers in getting access to fixed line telecommunications may vary depending on their stage and journey through the settlement process (Leung, Finney, Lamb & Emrys, 2009). Access to fixed line communication for people in detention can be difficult, however, very important in supporting people to maintain connections with their family. The use of fixed landline communication for people on Temporary Protection Visas was also made more difficult by living in temporary shared accommodation and difficulties in navigating use of access to the phone as well as bill payments (Glazebrook, 2004).

An Australian qualitative study of how asylum seekers and refugees from Africa, the Balkans, Asia and the Middle East refugees use communication technologies during the migrant and settlement process identified obstacles to accessing technologies in situations of displacement and dislocation which shaped the participants' communication practices. These included: unreliable communication services, the prohibitive cost and affordability of these services, and the need to use personal and professional contacts to negotiate technology access (Leung, Finney, Lamb & Emrys, 2009, 7).

Participants in immigration detention described how the “types of technologies available and restrictions to access are shown to constrain communications practices” (Leung, Finney, Lamb & Emrys, 2009: 7). This was further constrained by poor literacy and English language skills which affected participants' capacity to learn the limited technologies on offer. Other constraints, such as personal finance, the amount of talk time that could be purchased, rationing of communication resources, practical barriers to “phoning in” and inequitable access to technologies were also highlighted (Leung, Finney, Lamb & Emrys, 2009: 7). The stories of participants identified the vital role of the telephone for staying in contact with family particularly during the displacement period, particularly for people who with no fixed address.

For people in detention centres, policies that “restrict the ability of detainees to contact families may be unnecessarily punitive” (Leung, Finney, Lamb & Emrys, 2009: 43). Access to the telephone was seen as critical.

Cheap phone cards for calling overseas are now available and could be provided to detainees. Stories suggest a detainee's ability to receive vital calls, such as those coming through their lawyers can be jeopardised by practical difficulties negotiating the payphone system in detention. Mobile phones have provided a crucial solution to those obstacles and should be protected in the long term by policies ensuring that detainees retain access to these in absence of sufficient access to other communication technologies" (Leung, Finney, Lamb & Emrys, 2009: 44)

The research highlighted the importance of facilitating access to a range of communication technologies (including telephone, mobile phone and the internet) is likely to ameliorate the distress of asylum seekers and help prevent people being disconnected from families for long periods of time. Participant stories linked emotional state to the degree of difficulty they had reconnecting or sustaining contact with family and friends. Further research could be undertaken on the benefits of communication technologies enabling networks of detainees to remain in touch after release from detention and facilitating social connections and support (Leung, Finney, Lamb & Emrys, 2009: 46).

People reported using a range of new technologies during the settlement process and refugees with limited exposure to communication technologies prior to their arrival in Australia may find it more difficult to learn about and use these new technologies. Phone cards were described as particularly important by participants as a way of communicating cheaply via mobiles and landlines to friends and families overseas. Further research to identify barriers to learning new communication techniques and supporting the needs of refugee populations who have recently arrived in Australia is needed (Leung, Finney, Lamb & Emrys, 2009: 45).

### **3.6.2 Mobile Connectivity for Refugees: A lifeline**

Mobile phones have also been important in supporting refugees through the settlement process. Mobile phones are an important connector in terms of the transition through the settlement process in finding work, connecting with family overseas as well as talking with friends.

An Australian qualitative study, focusing on Hazara refugees, on the mobile phone communication for people on Temporary Protection Visas, identified the critical role of mobile phones in connecting people and providing access to family and friends overseas (Glazebrook, 2004). The ethnographic study interviewed 14 Hazara men and four family groups and aimed to explore how mobile phones came to be integrated into the Hazara's everyday lives as TPV holders and what difference did they make? (Glazebrook, 2004:46) The mobile was used by the participants as a point of contact and also became an important part of their identity documentation. Participants also reported that free calling at night by mobile phone providers has allowed them to connect with people and support them in getting established in Australia.

The use of the mobile phone also aided communication, particularly for people who could not understand news and information in English. People were able to speak in their first language to find out information and news. They also reported feeling less lonely because they were able to use their mobile phone to connect with people.

The mobile phone is more than a news conduit though. It has also repositioned Hazara at the locus of their own social networks in Australia, and to a lesser extent, in Afghanistan. Hazara social networks include relations with those whom they shared the perilous boat trip and deprivations of detention. In Australia, ties of friendship have come to resemble family ties and contact has become a responsibility. Faith Ali explained: "If you haven't spoken to your friend in a couple of weeks, you will phone him to check that everything is ok" (Glazebrook, 2004, 48).

Participants also identified the difficulties in telephone contact with family in Afghanistan. The mobile phones were primarily used for connecting with people in Australia. Some of the barriers in phoning families in Afghanistan included the cost, difficulties in getting access to phones as well as suspicion of people in Afghanistan of talking to people on the phone (Glazebrook, 2004, 50-51).

The telephone could, however, facilitate contact with family in Afghanistan. However, the possibility of real time communication at such a distance complicates rather than simplifies communication, particularly the telling of tragic news" (Glazebrook, 2004: 52). Mobile phones supported people in terms of building their social networks and aiding resettlement of Hazara people.

It is the activity of talking prolifically to each other "about their visa" that has the most profound affect on resilience by allowing Hazara to better understand, and manage the contingencies that shape their future ( Glazebrook, 2004: 53).

Similar research findings in understanding the importance of mobile phones as connectors, particularly for young men was also identified in research in the United States (Lutser, Qin, Bates, Johnson, & Rana (2008)). The qualitative study of 10 refugees from Sudan, most of whom were children explored their experiences of loss, relationships in the refugee camps, searching for family and re-establishing connections. It highlighted the role of communication technology (email and mobile phones) in maintaining connections between the refugees. They used phone cards to stay in touch with friends and relatives who were still in Kenya or in neighbouring countries.

News travelled rapidly through both the United States and the African networks; thus, if a relative in Uganda was searching for someone in the United States, knowing the phone number of one Sudanese refugee was often enough information to locate the person he was looking for in another part of the country. Likewise the Sudanese refugees in the United States sought news of family members from their contacts in Uganda in Kenya (450).

The Sudanese youth in the study also spoke vividly of their memories of the first time they talked to a parent of sibling often over the phone. Once contact had been made

with families, the youth maintained regular contact through the family which enabled people to re-establish contact with their families (Lutser, Qin, Bates, Johnson, & Rana, 2008). In these cases, mobile technology offers vital connectivity to refugee groups.



## **4 Internet/ Broadband**

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### **4.1 Background and Context**

Internet communication is a quickly evolving global technology. Internet enables multiple forms of communication, both mediated (e.g. email, messaging, voice over internet, videoconferencing etc) and quasi mediated (access to static content, including information, news and retail). The technology has had a significant spread, not only to households, but to fundamentally shaping businesses, education, government and daily communication. Within Australia the technology has utilised the fixed line telephone network for access; although as discussed above, mobile access is a growing phenomena (see for example ACMA 2009). Services and technology, like mobile technology, has largely been highly deregulated with a large number of retail operators competing with established providers, and a long term decrease in average costs for services and equipment.

Access to internet based information and networks have experienced an increasing penetration in the Australian market. In 2007-08, 67% of Australian Households had internet access (DBCDE, 2009). Demand for increased data through internet networks has led the development of 'broadband' high bandwidth services which can enable larger amounts of information to be transmitted through networks. Recent commitments by the Australian Government to build national broadband infrastructure stands to substantially shift the nature of broadband services from a private and deregulated band of services towards a utility that is exposed to principles of universal accessibility.

It is acknowledged that technology convergence (for example between mobile telephony and broadband) present both challenges and opportunities within the contemporary environment, and there is a clear need for a deeper understanding of how people with low English proficiency will navigate new Internet-based technologies.

This chapter argues that access to internet and broadband for people from culturally and linguistically diverse backgrounds is particularly important in connecting NESB people and facilitating them in constructing and maintaining their social and cultural identity in new geographic locations. Promoting access to the internet and broadband technology may enable people to maintain their cultural identity as well as navigate new identities across transnational spaces.

### **4.2 Internet – Shaping ethnicity, race, gender, class**

The developments in internet and broadband technology have enormous potential but could also have the potential to reproduce and reinforce racial and cultural inequality. The internet can act as a vehicle for NESB people to shape their cultural and linguistic identity through connecting transnationally (Mallapragada, (2000), Arnold & Plymire,

2001, Parham, (2004), Bernal, 2006). The role of the internet in the construction of ethnicity, race, gender and class can be transformative because “the internet deemphasizes hierarchical political associations, degrading gender roles and ethnic destinations and rigid categories of class relationships found in traditional, visually based and geographically bound communities” (Ebo, 1998:30). On the other hand , the construction of information on the internet has the potential to reproduce social and racial inequality for NESB people (Arnold & Plymire, 2001).

Research in the United States which examined the role of the Internet in the lives of Indian Diasporas and Cherokee Indians (Mallapragada, 2000, Arnold, & Plymire, (2001) highlighted these competing tensions. For immigrant Indians, the internet is being used to meet the cultural needs of Indian people as well as providing an opportunity to navigate “ the constant tension between maintaining a very distinct ‘immigrant’ identity and acculturating oneself to the host culture” (Mallapragada, 2000 184). For the Cherokee Indians, the original indigenous inhabitants of the eight South Eastern States of America, internet sites can “protect and preserve and the unique cultural heritage and identity of Cherokee people and at the same time to expand the nation’s control over its own affairs and its influences on American culture” (Arnold, & Plymire, 2001). For some Cherokee Indians, however, objections to the Internet and the portrayal of their culture on the internet relates more to specific misrepresentation of potentially sacred cultural information.

Virtual on line communities have the potential to provide a space for discussion of social, political and cultural connectivity. It can also facilitate people to connect their views and thoughts in a public sphere which can enable multiple users to interact for the broader benefit of the community. In a study of an online forum called the Haiti Global Village, the research indicated that internet connectivity helped to maintain social, political and cultural connections to home countries (Parham, 2004: 10). Similar findings were highlighted by Bernal (2006), in a study of Eritrean’s use of cyberspace to organise new public spheres and to connect across the globe. Bernal (2006:163) argues that:

Migrants and refugees may be at the forefront of political innovation and social change. While migration and long distance communications have long histories (Dahan and Sheffer, 2001), new media, especially the Internet, are giving rise to novel communicative spaces and practices and creating new discursive communities that, while they may as in the case of Eritreans, build upon existing social networks on the group and bring them together and extend their membership.

Bernal (2006:176) argues that migrants are key figures in global modernity and can:

bridge the local and global as they operate in and across social fields, inventing new forms of citizenship, community and political practices, creating new social geographies and in their own way, changing their world. Studies of migrants that see them simply as ethnics, refugees or struggling workers miss these processes. The transnational migrant, moreover, is a key figure of global modernity, one that reveals the failures of post colonial societies to provide stability and welfare and the failure of Western democracies to enfranchise populations marked as racially or culturally different.

In this sense Bernal's position resonates with the concept of geo-ethnicity discussed in Chapter 2: namely the idea that cultural and linguistic identities are forged by diverse ethnic minorities within geographic localities (and globalities) through an active process of telecommunication utilisation.

A final factor to consider is the potential for the internet to be a site for individuals from diverse and minority groups to experience racial discrimination. For example in Tynes' (2007) study of racialised role taking by young people in online discussions, one interviewee notes that they see racialised slurs on a daily basis, such as when "someone will call one person a nigger and the other will say cracker jack white boy or something like that" (1315). However Tynes observes that while online communities might open young people to racialised discrimination, this may also be a space where individuals may learn to see things from other perspectives, and challenge their own views about the world: "I learn to see things from an oppressed persons point of view" (1316). Thus Tynes observes: "Racialized role taking offers participants a window into the life of 'the other' and provides more experiential means of learning about race. Young people of all ethnic groups have opportunities to actively protest racial prejudice when they recognize its occurrence online" (1318). Like Tyne, we would suggest that more research is needed in this area, particular how racial discrimination is negotiated within Australian online forums.

### **4.3 Internet – Facilitating the formation of new communities**

The internet can be a site for supporting communities and for the creation of virtual community. Siapera (2005) suggests that refugee web based support groups create the possibility of a 'refugee public' which both supports refugees and asylum seekers and can make broader political claims for recognition. Examining 18 websites established by minority groups to address refugee issues, Siapera observes that the websites contribute to a cultural development of identity, "through attempting to construct a community of care and support and a common world among or within a refugee public" (2005: 516) that in turn creates the possibility for political intervention to improve outcomes for refugees. This would in some respects coincide with the discussion in Chapter 2 of the concept of 'geo-ethnicity' as a story telling that contributes to the shaping of identity for migrants and refugees: in this case, online resources for refugees might provide the basis for community building, identification and subsequently for social change.

Kanat (2005) advances a similar perspective on the capacity of the internet to foster the creation of social change movements for migrant groups. The study examines internet use amongst Uyghur migrant groups and the role of the internet in promoting transnational conversation on how to deal with "Uyghur question". Kanat observes that access to the internet enables forms of free speech that have not been experienced previously by members of this community.

Using the internet to create new forms of citizenship, political action and interpreting cultural identity may also be important for young people, particularly children and young people who are migrants and refugees or second generation migrants. For young people, it can encourage the expression of their culture as well as interacting

and connecting with young people from different cultures across the world. Young people and children can use the internet to express their understanding of their own cultural identity as well as making sense of the migration process (Leeuw & Rydin (2007), Bee Lay & Yee-Ping, (1991).

For people with disability, internet access can enable connection to social and economic resources, and enable community formation in spite of geographic distances. Baorong, Bricout, and Huang (2005), for example, examine internet usage amongst people with disability in China, based on a survey of 124 users. For users who did access the internet, there were clear benefits: “openness, combined with the possibility of near instantaneous communication across the globe, provides both a forum for discussion and a vehicle for new social relations unlike that found in the real world where issues of accessibility and discrimination constrain social participation. These benefits are borne out by the participants in this study who reported numerous benefits to their social life, particularly if their use of the Internet was heavy” (Baorong, Bricout, and Huang, 2005: 64).

With a similar focus on a growing ICT fuelled trans-national network of support and communication, Davidson examines cultural and information exchange by people with Autism Spectrum using the internet (2008). Davidson observes that the internet provides a space for information exchange, organisation and advocacy, noting that “while it seems that, to date, the place of autistic activism remains largely online, evidence is emerging that there are potentially powerful real-world consequences, and future research is required to assess the difference AS...[Autism Spectrum]...people online can make” (Davidson, 2008: 802). This points to the internet as an enabler of social movement activism for people with disability towards positive change.

For people from NESB with a disability, the internet may also be a forum for connecting with people and taking political action. In research undertaken by NEDA (2009) on exploring the meaning of belonging, disability and diversity with people from NESB with a disability, a clear theme was navigating the dual identity of being a person from NESB and a person with a disability. One respondent in that research commented that:

I’m confused about where I belong. I migrated from Hong Kong. I did not have the feeling of belonging. Eventually I got to learn English because I look normal and people did not realise I had hearing problems. This was not identified in Hong Kong and people labelled me as arrogant before I knew I had a hearing problem. Knowing I have this problem, I studied and got on with my life. Now I feel included in one sense. In the area of disability, I am disappointed about how people behave. They tell me you don’t have that quality of disability. Fortunately I met some people in the local area and realized I can be accepted as having a disability (2009: 16-17).

Clearly ICT has a potential role in enabling people to feel they belong, by providing tools for individuals to shape their identity through interconnected social networks.

#### **4.4 Internet – Domain names as facilitators of culture and language**

Multicultural identities can be facilitated through new models of virtual public space. For example Muhamad-Brandner examines the use of the sub domain names “iwi” and “maori” in Aotearoa/New Zealand as examples of biculturalism, facilitating a presence and communication for Maori groups (2008). An important aspect of these sites is the provision of content in Maori language. Regulation of sub domains is important, and provides safety and authenticity to sites hosted within a domain. Muhamad-Brandner notes that “*Karaitiana Taiuru*, a member of the New Zealand Maori Internet Society (NZMIS), is currently responsible for safeguarding this space: only registrants meeting certain requirements are allowed to register a domain name” (2008: 106). Sub domains might be a way to reconceptualise multiculturalism within a virtual public space: as such there appears to be a case for further exploration of this concept in Australia.

We might further note that there is the potential for multicultural dialogue and exchange to expand with the introduction of internationalised domain names (IDN) incorporating non latin script, including, for example, Russian, Arabic and Chinese or latin script with diacritical marks (ie accents as in French script). The Internet Corporation for Assigned Names and Numbers has created an IDN test website (available at <http://idn.icann.org/>) with the first IDN websites enabled in mid 2010.

There is scope for further investigation on not only the potential for a multi-lingual internet, but for investigating non anglo-centric histories of the internet and the way it shapes a virtual public space. Studies such as Goggin and McLelland’s *Internationalizing Internet Studies: Beyond Anglophone Paradigms* create opportunities for more sophisticated discussion in this space.

#### **Recommendation 5: Facilitating the development of multicultural virtual public space**

Stakeholders to explore the possibilities for innovation in virtual public space to improve community and networking for multicultural communities as part of its ‘open government’ commitment to informing, engaging and participating.

### **4.5 Connecting with Family**

Internet connectivity has the capacity to change, reorientate and displace traditional support mechanisms for migrants and refugees. This is because digital connectivity has a powerful capacity to maintain local and international networks. In a UK study of Filipino utilisation of new media Madianou observes:

The centre for Filipinos in London consists of two rooms. The larger, front room has multiple functions: waiting area, seminar and teaching room, recreational area and also, internet café. There are eight computer terminals and during all of my visits they were occupied by – mainly – female Filipinos typing frantically. What are they typing? Mainly emails, to family and friends in the Philippines and around the world. Of course, they also use the internet in order to search for jobs, or sometimes accommodation and other relevant practical information. But emailing and chatting is perhaps the single most prevalent activity in this busy centre which boasts activities such as

counselling, legal services, health promotion and development programmes (2006: 1).

In this example internet connectivity provides a central nodal point for migrants to connect to a range of networks: personal, employment, housing and services.

The internet can be gateway for accessing information as well as connecting socially with family and friends and in providing care for people (Wilding, 2006, Colvin, Chenoweth, Bold & Harding, 2004). Qualitative research undertaken by Wilding (2006) explored how transnational families maintain contact with kin of transnational families in Australia, Ireland, Italy, the Netherlands, Singapore and New Zealand exploring how and whether kin maintain contact over time and space. It explored when, under what circumstances, and why people decide to adopt the Internet as a communication technology (Wilding, 2006: 128).

The study identified that as technology became more affordable the means of communicating with parents transnationally changed. For example, by the mid 1990's all families in the study reported using telephones to call families because the cost of international calls had dropped significantly. They also reported the increased use of the Internet and email to communicate to families and the communication was reported as being more frequent (Wilding, 2006: 131). As each new technology was introduced this was added as a means of communicating with families transnationally.

The study also found that in the case of ageing parents, it is difficult to communicate using a particular technology if a parent acquires a disability. Support from family and or community services emerged as an important in encouraging older people to access the internet. For example, only one of the Italian families in the study used the internet for communication purposes. Among the Irish families, a third used the internet for direct migrant-parent communication and for communicating with siblings and other family members. Access to community based internet was also described as an important factor. Local community provided computer and internet training courses for senior citizens seemed to be more readily available to the Irish than to Italian people (Wilding, 2006: 136).

For refugee families, there were significant issues in getting access to Information Communication Technology, particularly for people whose parents lived in Iran in the study. Many of these people were on lower incomes compared to other participants and phone calls to Iran were more expensive compared with phone calls to Ireland. Difficulties in getting letters to family, with distrust of the official postal service in Iran were also identified. Strategies to navigate some of these barriers included: passing letters to friends and acquaintances travelling to the families region, as well as the use of phone cards as a means of "budgeting calls and thereby avoiding large domestic telephone bills at the end of a billing period" (Wilding, 2006:137).

The research identified that all ICTS serve to maintain transnational relationships, different forms of communication have different consequences for the family relationships they sustain (Wilding, 2006: 137). The research also identified that the introduction of email as a specific ICT has transformed the transnational family (Wilding, 2006: 138). The main advantage of email is that it provides a sense of transcending time and space which contributes to a perception of intimate

connectedness. People in the study also talked about the miracle of cheap and easy communication by phone, email and fax which enabled them to take part in their families lives overseas. However, the introduction of ICTs do not completely eliminate the effects of distance and family members in the study were keenly aware of their physical location at a great distance from their kin overseas, especially in times of crisis (Wilding, 2006: 138).

#### **4.6 Accessing Information and Essential Services**

There are changing patterns of how people access information with increasing numbers of people using the internet to access a range of information including health information as well as providing support (Colvin, Chenoweth, Bold & Harding, 2004, Dolan, Iredale, Williams, & Ameen, 2004). Colvin, Chenoweth, Bold & Harding, (2004) undertook a study which explored the perceptions of caregivers of older adults using Internet based social support networks including the advantages and disadvantages of online social support. Advantages of internet based social support included the attributes of computer mediated communication such as anonymity, asynchrony and ability to personalize use as well as being able to connect with caregivers. The disadvantages included the limitations of the computer mediated communication such as: absence of physicality, absence of social context and cues, the desire for more social/recreational contact or intimacy and the inability to give or receive tangible support. Research findings suggest that Internet use may be a potential resource for caregivers in expanding social support networks.

In addition to providing opportunities for online support, people use the internet to access health information. A UK research study by Dolan, Iredale, Williams, & Ameen (2004) examined how patient use the internet to obtain information about health using two general practice populations at different levels of the socio economic spectrum in the UK. Findings highlight that the majority of patients in the study preferred to use their general practitioner as the main source of health information. Just over half (51%) of patients in the study had access to the internet of which about half used it to access health information. Just under a quarter (24%) of health internet users had discussed information access from the internet during a consultation with their GP. The study also identified differences between men and women, with women using information sources more frequently than men (Dolan, Iredale, Williams, & Ameen (2004: 150). The biggest difference between men and women was their use of magazines to access health information with more women (49%) than men (29%) using magazines for general health information. The greatest proportion of internet users in the studies were people aged between 22-44 years and these people were more than twice as likely to use the internet for health information than those aged 55 and over.

Emerging ICTs have also been identified as holding potential in terms of meeting the education needs of migrants and refugees, including in addressing language barriers. For example, Beverly Head discusses the opportunities that exist for using videoconferencing to enable translation services (2010: 23-24). Videoconferencing can offer a solution to the current shortage in available translators, allowing, for example, school children in Sydney to access a translator based in Melbourne. Videoconferencing also has the capacity to addresses broader needs – for example Auslan translation.

People from NESB with disability or chronic illness may also face barriers accessing help and support in relation to health care. Im and Chee (2008), for example, examine the participation of ethnic cancer patients in internet based cancer support groups, finding evidence of poor connectivity. The study argues that there are three main reasons for non participation: gender and ethnic differences in attitudes to support groups; gender and ethnic differences in need for help; and gender and ethnic contexts. “Families in some racial and ethnic groups may conceal the diagnosis of cancer from patients, because disclosure of serious illness may be viewed as disrespectful, impolite, or even harmful to the patient ...In such a culture, even when cancer patients know their diagnosis, they may not want to disclose their illness to others, which may inhibit them from participating in...[Internet Cancer Support Groups]” (2008: 79).

There was evidence of gender differences in the way in which people from culturally diverse backgrounds access the internet. For example Yao (2009) conducted interviews with Filipino migrant women in the UK on their “blogging” practices. Blogging is an example of a format that merges interpersonal, mediated and quasi-mediated forms of communication (as described by Thompson, 1995), since blogs allow users to access information and links as static content, but also actively allows users to mould and comment on content, as well as interact with each other. The Yao study found that the Filipino women interviewed used blogs as a way to mediate their identity, including feelings of separation and loss that are part of the migration experience. One blogger when asked what would happen if she didn’t blog, observed:

I’d be more than depressed... I found it really hard to adjust to the way of life of being overseas and never seeing my family for a long time. There’s just no way my husband can relate to all of my angst... If blogging wasn’t there I’d be typing away in my computer in a dark room and just thinking to myself how sad and lonely I am (Yao, 2009).

Yao concludes that blogging served several functions for participants including: offering “alternative venues for expression, interaction and support”; allowing bloggers to use “their posts not only as autobiographical narratives but also as a means of releasing tensions in the home and the workplace”; and enabling “a medium for creative expression and writing practice, and as tools for recording and storing memories and reminders” (2009). The transnational nature of blog related communication was not lost of survey participants; indeed as Yao notes, “sharing experiences about the host country and nostalgia for the homeland with fellow Filipinos, especially Filipino women in the U.K. and elsewhere” (2009).

Yao’s study appears to correlate with Madianou’s observations (discussed above) of the potential of the internet for migrants and refugees to navigate a range of social connections and intimate relationships: “The Filipinas typing away at the community centre in London are not expressing their identity, ethnicity or nationality; nor are they becoming more Filipino through their internet consumption. What they are rather doing is making contact with their loved ones; taking care of practical problems; swapping photos and greeting cards, expressing emotions” (2006: 3). In this sense the internet is a practical tool that makes easier the difficult business of transnational migration.



## 4.7 Barriers to Access

The internet has the potential to facilitate access to information as well as providing opportunities to connect with families and kin across the globe. However, for many people there are significant barriers to accessing internet and broadband technology which can severely impede the ability of people to connect and access information and services. Understanding some of these barriers are important, particularly in terms of differences between different NESB groups.

### 4.7.1 Access to Multilingual Internet Resources

While the internet has enormous potential there may also be significant barriers for people in accessing broadband and the internet. For people with low English proficiency, providing information in English is a significant barrier. The challenge of providing access to internet sites and information that is multilingual to facilitate access to information and dialogue has been highlighted (Parham, 2004). As highlighted by ABS data outlined in Chapter 2, people with low English proficiency had much lower rates of accessing the internet than people who were proficient in English.

A contextual issue is the potentially low availability of information in particular languages, even if this language is spoken by a large number of people. Thus, as discussed by Cunliffe and Herring (2005), another way to conceptualise the ‘digital divide’ is to understand the uneven distribution of non ‘majority’ language information on the internet:

A concept that is often invoked when discussing issues of marginalisation in information technology is the digital divide. Typically this is couched in terms of economic or educational barriers, or issues of physical access to the technology. While these aspects of the digital divide have obvious relevance for many minority language communities, other aspects should not be ignored. One that is particularly relevant is the divide between languages that are ‘information rich’ and languages that are ‘information poor’ with regard to online content and services (2005: 131-2).

Thus even if people with low English proficiency are able to access the internet, they are likely to be confronted by the lack of availability in relation to non English language content. Cunliffe and Herring note further that “even when minority language content is available on the Internet, the software used to create and access that content is often in English or the regional majority language, implicitly reinforcing the dominant status of those languages, both in the domain of information technology, and in general” (2005:132).

### 4.7.2 Skill and Physical Access

For people who are recently arrived migrants or refugees, it can be a combination of low levels of English proficiency combined with lack of computing experience which acts as a barrier. In a study of recently arrived migrants and their use of personal

computers at work and home in New Zealand, participants reported having positive perceptions of the benefit of the internet and computers, however, most of the participants lacked computing experience and felt that their lack of English was a significant barrier to access (Kabbar, & Crump, 2006). Many of the people who had recently used computers used them in a limited capacity and mostly to communicate with friends and families.

The study also highlighted differences in gender in that young male participants of the study with higher educational background were more likely to use information communication technology including computers. Older females with little or no education were less likely to use the technology. The study did not highlight that physical access to Information Communication Technologies and networks was a barrier for use of the internet and computers. Over half of the participants in the study who used a computer and the internet indicated that they had access to computers and the Internet at home (Kabbar, & Crump, 2006). One of the reasons given for placing such a high priority on internet access at home by female participants was because female immigrants did not feel comfortable accessing the internet and computers outside of the home.

The major influencers of whether people used the internet and computers included the influence of family and friends. People reported that they first knew about computers from friends and family. The second major influencing factor was the members of their larger community; recent immigrants reported that they followed the lead of their trusted ethnic community peers (Kabbar, & Crump, 2006:118).

The challenges for refugees in detention in accessing computer technology are different to migrants and refugees living in the community. In a study of refugees' access and use of information communication technology including the internet, the difficulties of accessing the internet in detention were highlighted. Participants highlighted

the importance of using the internet as a way of gaining access to current affairs and other information in Australian society, accessing material in their own language, learning English and gaining computer skills. However, restricted access to computers appeared to limit their potential for learning by virtue of the insufficient number of computers in detention and the need for persistence to use them (Leung Finney Lamb & Emrys (2009) 44)

#### **4.7.3 Affordability and Wider Social Divides**

The availability and access of different groups and communities to computers and internet technology that is affordable is also important. American research has highlighted some disparity or a "racial divide" in internet access between African Americans, Whites and Hispanics in the United States. In analysis of internet demographic data, among both African American and White Americans, web users were more likely to be university educated on higher incomes (Hoffman, Novak, & Schlosser, 2001:55). Gaps in access to the internet are also influenced by whether people had access to a computer and the internet at home, work, school or in the community (Hoffman, Novak, & Schlosser, 2001: 89). Improving access to computers

and the internet may influence internet usage rates. Race also influences connectivity to the internet. Analysis of 1998 data, households of Asian/ pacific islander decent have the clear lead in computer penetration (55%) and internet access rates (36%) followed by white households (44.6% and 29.8% respectively). Black and Hispanic households have far lower personal computer penetration levels (at 23.2% and 25.5%) and Internet access levels (11.2% and 12.6%) (National Telecommunication and Information Administration (2001: 20).

The changing use of telecommunications in United States means that being connected means having access to telephone as well as computers and the internet. While competition will bring down the cost of owning a computer, this strategy on its own will not make access to a computer affordable for all people (National Telecommunication and Information Administration, 2001). The data highlights the importance of providing public access to the internet, to ensure that people on low incomes and from NESB backgrounds can get access to computers. It also means ensuring that all schools and libraries have access to the internet (National Telecommunication and Information Administration, 2001: 41). Further research is also needed to understand why different communities do or do not access Information Communication Technologies and policies can be designed to address the key issues.

In addition to the need for further research on why particular communities face barriers accessing ICT, there is a strong need to understand how intersectional factors (such as class and race, or race and gender) might affect access to emerging telecommunications technologies. An example of research that explores the intersection of different factors is the work of Kvasny, Trauth and Morgan (2009) investigating the experiences black women in the US who are IT professionals or are undertaking training in information technologies. The researchers interview women about their experiences, including how assumptions and discriminatory attitudes in relation to race and gender shape the experience black women in the IT labour force. One participant observed:

[R]ecently on another team I was on, we hired two new people, one was a young African American female, and one was a White male. And the Black female was much sharper and dependable, and this White male was kind of lackadaisical. But I think they tolerated that laziness a lot more with him, because he was a young White male versus how long they would have tolerated that with anyone else. Whether it be a White female, a Black female, or a Black male, they tolerated it a lot more with him (103).

These experiences mean that there was pressure for black women to perform beyond expectation in order to maintain successful employment. Another woman involved in the study related an experience:

[. . .] I was running an early support program for one of [my firm's] pieces of hardware, and it was kind of a big deal at that age to be running this kind of program, and the customer was [name of company], which at the time was the largest customer in the branch, one of the largest in the country; they were a leading edge IT shop. We were having hardware problems because of a bug in the software, and it was a high exposure thing, because it was causing issues at the account. And so [my firm] darkened the skies with all engineers to figure

out what the problem was, and they stayed a week. And they determined what the problem was, and I followed them around to understand what was going on, and I was part of a team of SEs [systems engineers] that supported the account. Of course, I was the only female. I was the only Black, and the lead SE was an older crotchety White guy and we were going into a meeting with all of the [client] team, about this issue, and I said to him. I said “[His name], do you think I’m going to be called upon to explain what the issue was and what the resolution was and kind of give more technical background on it?” And he said, “Oh, that probably won’t come up.” And I think he said it knowing that it probably would come up, hoping for me to fall on my face. And I’m convinced that that was his plan. But I thought, “That doesn’t make any sense. Of course, that would be what they would be interested in doing.” So I made sure. I met with the engineers and made sure I totally understood what the issue was, and I went into that meeting, and it came up, and I nailed it. I mean, I just was articulate. I knew the details, understood what had happened, and their jaws were hanging open, especially this guy, expecting that I was going to fall on my face, and I actually wound up getting a branch manager’s award as a result of how I handled that situation, in spite of him (105-6).

Kvasny, Trauth and Morgan observe that the research has significant implications for understanding social inclusion, particular unpicking the complexity of intersectional factors such as race and gender. The researchers note that: “there is a place for positivist studies that serve to document social inclusion and ICT in tangible (and usually quantitative) terms. But there is also a need for interpretivist studies that help us to understand the subjective meanings behind those statistics and for critical studies that consider the roles that oppression and emancipation play” (114). Arguably there is a similarly strong case for such research in Australia, particularly in understanding the complex barriers faced by a culturally diverse population to accessing emerging ICTs.

Age is also a factor affecting access and utilisation for people from diverse cultural backgrounds. The experience in Australia is that older people use the internet at a lower rate than the rest of the population (ABS, 2005). However there ethnicity is likely to also contribute to lower rates of utilisation for older people, particularly – based on the data cited in Chapter 2 - for older people with low English proficiency. Jung et al for example conducted a study involving multicultural seniors who were considering enrolling in computer training at a local cyber café that offered free access (Jung, Peng, Meghan, Jin, Jordan-Marsh, McLaughlin, Albright, Cody, & Silverstein 2010). The researchers found that addressing the training needs of immigrant computer users was important in assisting these consumers to overcome their anxieties around computer use:

...computer anxiety is a strong predictor for failure to enrol for low-income immigrant seniors. Even when they were provided with the opportunity of free enrolment and training in their native languages, only a small percentage of the seniors took advantage of this opportunity. It suggests that closing the gap of digital divide is not as easy as providing access. To enhance the success of senior centers implementing Internet training and access programs, a strong educational and recruitment campaign to address the fear of the seniors is important (207).

The researchers suggest that computer literacy should be seen as key to healthy ageing, as both an enabler of connection to social networks and to allow older people to access information. Finally, the researchers observe that both women and people with anxieties around the ageing process are likely to be unlikely to engage: it is argued that additional “attention to recruitment strategies that focus on demystifying the process, emphasizing an individualized pace of instruction geared to beginners, and communicating benefits of Internet use of particular interest to women” (208).

Privacy concerns may be relevant for some NESB consumers and present a barrier to access. For example in Yao’ study of Filipino women and blogging (discussed above), privacy and personal security were relevant framers of interactions. Yao observes that: “while blogs are useful and meaningful communicative spaces for migrant women, the tensions between public performance and privacy draw limits to self-expression. Fear of the loss of privacy because of the public nature of blogs was a legitimate concern. To an extent, the participants were aware of their audience and knew the possible consequences of having publicly accessible information on the Internet. The participants consciously took steps to safeguard their anonymity to a degree that still allowed them to be comfortable enough to self-disclose personal and sometimes sensitive information” (2009). Once again this appears to be an area where further research is necessary, particular with respect to how different cultural groups might view privacy issues in relation to emerging ICTs.

#### **4.7.4 Ensuring access through the National Broadband Network**

The proposed National Broadband Network creates a massive opportunity to ensure universal access for all, including NESB consumers. It is important to note that a digital divide already exists in Australia with respect to access to internet services for people with low English proficiency (as outlined in Chapter 2). The National Broadband Network, as a large scale, universally accessible network of telecommunications infrastructure, creates an opportunity to address this divide, and recognise the pivotal role access to information and communications technologies can play in building social inclusion for culturally and linguistically diverse consumers. Providing accessible information and ensuring affordability will be key to meeting these goals.

#### **Recommendation 6: An accessible National Broadband Network**

Australian Government to work with multicultural stakeholders to develop comprehensive information and education package targeting NESB communities promote early adoption of ICT opportunities that flow from the National Broadband network.

## 5 Broadcast Services

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### 5.1 Background and Context

Radio and television broadcast services are a significant area of change in telecommunications and have a significant reach for some migrant and refugee communities. Broadcast services are subject to substantial regulation, both in terms of licensing for broadcasters and content control. Although there are a large number of private interests in radio and television broadcasting, the Australian Government maintains publicly funded broadcasting, primarily through the Australian Broadcasting Corporation (ABC) and the Special Broadcasting Service (SBS) both of which have a presence in radio and television broadcasting. Community broadcasters also form an additional layer within the broadcast spectrum, often providing localised content and utilising community volunteers.

Broadcast services are of particular relevance to non English Speaking background communities, not only because of the Language Other than English (LOTE) content available through SBS – which for example accounts for around half of the content on the SBS Main Television channel (reference?)<sup>2</sup> - but also because of the presence of ethnic community broadcasters, providing a proliferation of non English language content programming to the community.

### 5.2 The importance and diversity of Ethnic Media

Internationally there is evidence for the growth of ethnic media in terms of both production and audience, with Mark Deuze observing that these forms of media “have grown exponentially especially since the late 20th century” (Deuze 2006: 262). This challenges a conceptualisation of ethnic media as simply an ‘add on’ to mainstream forms of media: on the contrary, we might understand ethnic media as an area of communication that is both fundamental to the terrain of media production, and a driver of technological change. In other words, research in this area should aim at understanding how diverse groups already shape and adapt technologies of communication. As Deuze suggests: “perhaps our research agenda regarding ethnic or minority media should focus more on the parameters that enable each and everyone to contribute, rather than implicitly assuming that mainstream, corporate and national or even global journalisms can or should somehow be held responsible for bringing everyone back into the fold” (276).

As discussed in Chapter 2 of this report, we might understand telecommunications utilisation by CALD consumers through a lens of “geo-ethnicity.” What we mean by this is understanding the way that social and cultural groups actively shape their own identity through the use of local, national and trans-national communications networks. In line with this, Lin and Song describe the role of ethnic media as enabling “geoethnic storytelling” (2006). Taking the idea that communication is essentially

about storytelling, Lin and Song study “several distinguished multiethnic communities in Los Angeles to examine the extent to which ethnic media cover locally and culturally relevant news stories, or geo-ethnic stories, that are critical to community building of immigrant groups and to advancing ethnic media’s democratic roles in civil society” (2006:368). The study found a number of key differences between the ethnic and mainstream media, including the tendency for ethnic media to cover stories from the audience’s homeland (for example Chinese newspapers might cover issues from China). But the study observed differences that correlated with levels of community engagement within local neighbourhoods: for example it was identified that Latino media tended to have a higher percentage of content devoted to local stories, in line with higher “neighbourhood engagement” (383). The nature of content varied too: for example there were differences observed between the predominance of politics as news items in the media surveyed. Again this study demonstrates both the variety between cultural and linguistic groups in their relation to the media, but also the varying function, including reflecting practices of localism or transnationalism.

There are a number of pertinent issues relevant to people from non English Speaking Background consumers in the broadcasting area, including the impact of the transition from analogue based to digital services, particularly for older migrants reliant on LOTE broadcasting; continued funding support for non English language broadcasting; and the connection of broadcast services to other networks, for example access to services and community emergency warning systems.

### **5.3 Television: An evolving medium?**

Multi-lingual television broadcast services provide a portal for culturally diverse communities to access news, information and entertainment. As stated above, Australia has a dedicated multicultural television content provider – SBS – which was established in the 1970s as a plank of Australian Government multicultural policy. Free to air multicultural programming is also available on community television broadcasts. NESB communities within Australia can also access multicultural content through cable, satellite and internet based television.

There appears to be a lack of clear understanding of the public policy role of SBS in relation to NESB communities. In a recent appraisal of SBS, Emma Dawson joins other critics in pointing to possible stagnation in terms of relationships with audiences. This, it is argued, is a result of a shift in direction from serving the needs of NESB communities to providing ‘cosmopolitan programming’ to a largely educated, middle class English Speaking audience (Dawson, 2008: 4). Dawson comments that SBS currently only reaches “around five per cent of the population at any one time” (8) and that the “gradual migration of the cosmopolitan audience to pay television, the loss of support from its audience of Australians from non-English speaking backgrounds, and the declared shift in policy to pursue ratings through more popular programming, may create the perfect storm which finally sees SBS abolished, or absorbed into the ABC” (8). Other critics have noted that NESB communities may have transferred their focus away from Australian media outlets all together: Michael Mullins, for example, observes that after the attacks on Indian students in 2009, “many members of the local Indian community bypassed coverage in Australian media outlets, and instead used the internet and

satellite television to access the Indian media, which was widely regarded as sensationalist in its treatment of the events” (2010).

Indeed, there appears to be evidence for a shift in the way NESB communities in Australia access television broadcast services. In a recent speech, the Chairperson of the Federation of Ethnic Communities Councils of Australia, Pino Migliorino, observed:

It is notable that our CALD communities are increasingly turning to overseas news sources, readily available online or via satellite TV....The uptake of Satellite TV is very high amongst Greek, Italian, Turkish, Lebanese and other Middle Eastern migrants in Australia. One study indicates that 80% of Lebanese households in Australia watch Satellite television. These technologies provide new sources of connectivity to in-language programming from home countries, but also make reaching these populations more challenging for Australian service providers.

Both satellite and internet based broadcast services allow for a significant range of material, and they are relatively affordable given that often only an initial set up cost (eg a satellite dish) is required in order to access free content. However, as noted below, this content, particularly in the case of transnational satellite broadcasting, is not subject to the same regulation as free to air Australian programming.

While there did not appear to be a large body of research in the receptiveness of Australian audiences to non English speaking television content broadcasting, there are examples of international research which may have applicability to understanding how ethnic minorities use television broadcast services in Australia.

In a US study of media use among Greek Canadians, Panagakos & Horst highlight the differences between older first generation Greek women and men “who prefer to define their Greekness through viewing satellite television and more traditional media like radio and newspapers and their children and grandchildren who negotiate Greekness in the realm of Cyberia” ( Panagakos & Horst, 2006: 116). The study also found that for first generation Greek immigrants, “ the Greek satellite channels has become the new status symbol and is avidly discussed after church on Sundays, during coffee visits and at other social gatherings” (Panagakos & Horst, 2006: 116). For the second and third generations, they used the television to watch music videos and to scope out the latest fashions and find Greek content overly dramatic. The Internet is their preferred medium. The use of the internet is also split along gendered lines as more men participate in online games of backgammon while women favour websites about religion and cooking.

It can be argued that new dimensions of Greek ethnicity are related to the informational sources one habitually uses. In the case of older immigrants the reliance on satellite television and some Greek Canadian radio and newspaper outlets reinforces the dual homeland- host country bond created in the 20<sup>th</sup> century. The internet, however, has given younger generations in the diasporas not only a creative informational outlet but also a more global perspective on the Greek experience that links not only Canada and Greece but also the



United States, Australia, Britain, Germany, South Africa and beyond (Panagakos & Horst, 2006 116).

It is worth noting that there is likely to be a great deal of variation between cultural and linguistic groups, their use of technology and the interaction with broadcast services. For example, Kim observes that use of internet has different effects for different ethnic groupings in relation to use of other media, including television:

the relationship between the Internet and mainstream TV appears differently in different areas. Among whites and African Americans, Internet high connectors are less likely to watch TV. On other hand, Internet high connectors among the two new immigrant groups – Latinos and Asians – are more likely to watch mainstream English TV (Kim, 2003: 16).

Kim emphasises that this interaction between the internet and other media changes as a result of the kind of other media that are examined. For example:

in the case of mainstream newspapers, high, low, and non Internet connectors among whites do not show any significant difference in the level of connection to mainstream newspapers. However, in the African American and the two new immigrant samples, high Internet connectors are more likely to read mainstream newspapers. This relationship appears the most clearly in the Latino sample (17).

While this research has limited direct applicability to Australia, it nevertheless offers an indication that the interaction between different media types is likely to be very different for different ethnic communities.

Available content, particularly in mainstream broadcast services, may also be a source of social exclusion for migrant and refugee groups, particularly where non Anglo Celtic cultures are represented in stereotyped ways. For example in Ong's (2009) study of Filipino news media consumption in the UK, research participants "were highly critical of how British media rarely covered issues pertaining to the Philippines, how Filipinos were only shown as "novelties," and how Filipinos came to be represented only as service workers and not professionals" (170).

#### **5.4 Radio: An effective medium**

While there were a number of studies in relation to television broadcast services and ethnic minorities, the present literature review did *not* encounter a wealth of material on ethnic radio that was directly applicable to Australia. However there has been an important study of community broadcasting which included specific analysis of ethnic radio broadcasters by Meadows, Forde, Ewart and Foxwell (2007), which provides useful information on the importance of radio broadcasting to culturally diverse communities (see also Forde, S. Foxwell, K. Meadows. M 2009).

Meadows, Forde, Ewart and Foxwell underline the importance and diversity of ethnic radio broadcasting, observing that "ethnic programmers broadcast in 95 languages from 125 radio stations across Australia" (72). The report makes a number of valuable observations in relation to ethnic radio including:

- Based on researchers McNair Ingenuity, “community radio reaches around 28 per cent of people who speak a Language Other Than English (LOTE) in their home on a weekly basis” (73-74)
- Ethnic radio stations in Australia have a higher proportion of spoken word content: “spoken word programming comprises almost 64 per cent of ethnic stations’ total programming, while it makes up just 26 per cent of programming on generalist stations” (74)
- There is evidence of strong volunteerism to ethnic radio stations: “volunteer numbers are highest at ethnic stations, averaging 271 volunteers per full-time licensee. This is well above the national average of 75 volunteers per station” (75).
- Ethnic radio is effective as a means to let non English speaking background communities find out about essential services and entitlements. For example the study found that ethnic radio was an effective way for ethnic communities to find out about Centrelink services, more effective than ethnic newspapers. (75-6)

The Meadows, Forde, Ewart and Foxwell study made a number of findings on the importance of non English language broadcast services for CALD communities including:

- *Maintenance of culture and language.* Respondents noted need to hear their own language, despite being fluent in English. One participant noted: “well in my case, it’s just like listening and speaking and thinking English for so long, I just like kind of want to hear my first language for a moment, I feel like, “oh”, just like that [when I hear it]” (77) .
- *Maintenance of community connections and networks.* The study found that ethnic radio provides networking and information to communities, particularly for communities without established networks – it is a “radio provides a more important source of ‘community glue’.” (78)
- *Culturally diverse music programming.* The study noted that ethnic radio offered an opportunity to hear music from different cultures and backgrounds. One respondent noted that “for me, it is the music. I want to listen to Tongan music.” (80)
- *Provision of community news and announcements of local community events.* Ethnic radio served an important function in the provision of news and information from overseas: “a desire by participants to hear familiar terminology, familiar towns and place names, and to keep up with the politics of their home country. It also enables community members to hear news that may affect family members who remain in the country of origin.” (84)

The researchers further suggest that there are a number of barriers too the effectiveness of ethnic radio broadcast services, including: the limited program length for many language services, the need for additional resources for programming to meet needs of emerging communities; and the need to understand the need for increased music programming as a form of social networking / connection.

The Meadows, Forde, Ewart and Foxwell report demonstrates the pivotal role of this communications medium for non English speaking communities. Indeed the researchers observe that: “ethnic language programming appears to be fulfilling an essential role for many ethnic communities that simply cannot access the information they require from any other source. Our results indicate that it is providing an essential service for new migrants. But it is doing far more than this — when a community becomes more established in Australia, ethnic language programs act as an important link to other members of the same community in their local area through maintenance of languages, and links to home which other information and media sources cannot provide” (72).

## 5.5 Convergence of technologies and habits

Telecommunications convergence has a particular impact for broadcast services, particularly in the possible shift for consumers from traditional broadcast based services. We might speculate that technology convergence has particular relevance for NESB communities, particularly in opportunities offered by ICT in accessing foreign language content programming and information.

However, it is not clear that the internet is a replacement for traditional broadcast services. Lin (2007) for example examines the interrelation of internet use and ethnic television viewing by a Chinese community in Los Angeles. The study found that “the fear that the Internet will replace *ethnic* television is not within sight as Internet connectors are less dependent on *ethnic* TV than non-Internet connectors.” On the contrary, convergence of technologies in ethnic households will probably lead to complicated utilisation patterns that will be affected by linguistic, cultural and generational factors. For example Palmer (2003) explores the telecommunications expansion implications for youth and families in Trinidad and Tobago. Palmer observes that blurred home multimedia environments (where entertainment and information collide) provide an avenue for global information flows through international programming, including Discovery Channel and the Weather Channel. There are generational issues here with youth are often the focus of advertising, who act as the conduit to their parents, enabling generational flows of information, but also their parents spending power: “parents must ...rely on their children as guides in this knowledge and cultural landscape” (500). However there is an ongoing challenge for parents in this context to grasp and engage with new technologies in a critical way: palmer observes that parents in the study associate emerging technologies uncritically with educational value, and see ICT as a key to enabling success for children in an evolving world.

## 5.6 An Effective Multicultural Broadcast Sector

Broadcast services are key mediators for culturally and linguistically diverse communities, providing linkages to language and culture, and offering social, economic and cultural networking to migrant and refugee communities.

The evidence from the literature review suggests that broadcast services are central for establishing support and information to culturally diverse communities. The evidence from the Meadows, Forde, Ewart and Foxwell (2007) study suggests that there is a strong consumption of broadcast services by culturally diverse communities, there is active participation and voluntarism in generating community media, and evidence of strong subscribership. In other words, 'ethnic' broadcast is a central and participatory element of multicultural Australia.

Convergence of technologies, particularly the possibilities presented by the high speed broadband and internet protocol television suggests that there is significant scope for a significant further expansion in the availability of non English voice and video content. There is at least some reason to believe that a shift has already happened, and many Australian NESB consumers are utilising broadcast services over the web and through satellite. This presents an intricate set of problems (for example classifying and regulating non English speaking content), but there are also massive opportunities in being able to cater for a variety of language communities, and for a diversity of programming to be available.

The Australian Government is planning a digital switchover of television services in 2013, and intending to at the same time make available the "release 126 MHz of contiguous spectrum in the frequency range 694 to 820 MHz" as a "digital dividend" (DBCDE, 2010). This creates an opportunity, to not only to prioritise non English speaking content as part of the newly released spectrum, but also to direct revenue from the digital dividend release towards meeting the needs of culturally diverse communities.

### **Recommendation 7: A digital dividend for NESB Communities**

Provide a share of the digital dividend for NESB communities by working with ethnic broadcasters to investigate the possibility of new non English speaking broadcast services to better meet the needs of NESB consumer. Allocate funding from the release of the digital dividend to provide information and training to NESB consumers in relation to internet based services, particularly IPTV.

## **6 NESB Population Groups: Women, Young People and People with Disability**

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This project specifically enquired into the utilisation and issues facing women, young people and people with disability. Through the report evidence has been cited detailing the experiences of NESB women, young people and people with disability utilising telecommunications in differing contexts. This included international research that provided interesting perspectives on these telecommunications consumers. Some signals in the above research included:

- Evidence for the use of mobile telephones by both women migrant workers and young first and second generation people from NESB to maintain intricate local and trans-national networks. This could include the use of text messaging to maintain family relationships (mothering roles for women on temporary work visas) or multilingual short messaging practices by young people which not only maintain contact with relatives and friends overseas, but allow young people to maintain and mould their cultural identity.
- Evidence for the utilisation of internet services by people with disability to not only attain information on support services, but as a broad form of social inclusion allowing people with disability to access social networks, including networks of people with disability. There was in the literature a strong suggestion of the capacity of the internet to be used as a tool to build social movements to achieve systemic change for people with disability.
- Women from NESB were identified as utilising the internet in different ways, including as a transnational connector to friends and family. However women may face barriers in navigating ICTs, including how to confront both racial and gender discrimination in the workplace and the loss of opportunity that results for women who face this and particular privacy related concerns in relation to some internet based practices (such as blogging).
- Evidence of the potential benefits of ICT connectivity for young people, particularly in enhancing educational outcomes, and overcoming traditional barriers such as interpreter needs, which lead to new forms of empowerment. There was also evidence of barriers that young NESB people may face, including experiencing racial discrimination in online forums and instant messaging.

### **6.1 Policy Context**

The current policy context creates a number of opportunities to address issues and create opportunities for people with disability, women and young people from NESB.

The Australian Government has a number of sites of activity in relation to people with disability, through the National Disability Strategy, the proposed National Disability

Insurance Scheme and the 2008 ratification of the United Nations Convention on the Rights of Persons with Disabilities. Telecommunications must be recognised as a key enabler of social participation and social change for people with disability, including those from NESB. Government policy must focus on promoting accessibility and affordability for people with disability, and must design policy and regulation to be flexible in order to accommodate different needs.

The Australian Government has also taken a number of steps towards improving rights and inclusion for women in Australia, including in the areas of pay equity, parental leave, and the development of a national women's health policy. It is worth also noting that the Office of Women have recently provided funding to support the establishment of a national peak organisation representing migrant women, the Australian Immigrant and Refugee Women's Alliance. Government policy must recognise the potential opportunities for migrant and refugee women in enhancing access to telecommunications and the barriers that might be faced by these women in learning about and using ICT in the labour force.

Finally, the Australian Government has established an Office for Youth at a federal level and developed a National Strategy for Young Australians. This national strategy includes a commitment to enabling online participation and safety for young people, and acknowledges that "some young people, including those from ... non-English speaking backgrounds...are less likely to have access to computers or the internet" (2009: 36). Improved responsiveness of the telecommunications sector to young people from culturally diverse backgrounds requires tackling barriers to access (through providing opportunities to NESB young people, particularly those with low English proficiency) and recognising and fostering the creative technology utilisation practices of culturally diverse youth.

**Recommendation 8: Improve the accessibility of communications for people from NESB with disability.**

- Stakeholders should recognise telecommunications as a key enabler of social participation and social change for people with disability, including those from NESB backgrounds.
- Ensure the availability of non English language information and support on entitlements and services, including customer equipment programs.
- Provide resources for training and outreach to diverse communities to ensure that all people from NESB with disability, particularly younger people, and recently arrived migrants and refugees, are provided opportunities to use telecommunications for social inclusion.
- Include people from NESB with disability in policy and planning for telecommunications sector.

**Recommendation 9: Improve opportunities available to migrant and refugee women in accessing information and communications technologies.**

- Stakeholders should recognise in telecommunications policy development and planning potential for social participation and inclusion for migrant and refugee women in maintaining social and family networks, and accessing information and services.
- Work to address gender and race discrimination which creates barriers for migrant and refugee ICT professionals in the labour force, and prevents aspiring migrant and refugee women from being future ICT professionals.
- Promote opportunities for women from culturally diverse backgrounds in the telecommunication sector.
- Foster active collaboration between telecommunications representatives and the multicultural sector to better promote the role of telecommunications in social inclusion for migrant and refugee women, and more effectively address barriers.

**Recommendation 10: Tackle barriers to ICT access for NESB young people, and recognise and foster the creative technology practices of culturally diverse youth.**

- Through the Government's national youth strategy, and across telecommunication policy, identify and tackle the barriers to information and communications technology for NESB young people, including those with low English proficiency.
- Recognise and foster the diverse information and communications technology practices of NESB young people through funding for programs and support

## 7 A strong need for further research

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This literature review highlighted how little work has been done in Australia to understand the telecommunications needs and utilisation practices of NESB consumers. While there is evidence of international research, there is good reason to believe that research in relation to minority, migrant and refugee telecommunications utilisation is at a beginning stage.

There is a need for further research on the barriers faced by consumers from NESB, and how this affects social inclusion outcomes. Disaggregation of large scale population surveys such as the Australian Bureau of Statistics Census of Population and Housing and the Australian Bureau of Statistics General Social Survey offer a wealth of opportunities to better understand the telecommunications practices of NESB consumers, with the potential to understand likely barriers for key sub population groups, including for example, women, refugees, low English proficiency consumers, and select country / region of birth consumers group.

There is significant scope for more research on how people use technology and what it means. This means more focused qualitative analyses of how distinct NESB consumer groups use different telecommunications technologies, and how these link with social, economic and cultural networks. There is room to explore new methodological approaches to understanding the practices and needs of CALD consumers. For example Hepp (2008) examines connectivity practices of migrant networks and discusses possible research methodologies for tracking these practices. Hepp uses a novel research methodology, asking consumers to draw network maps of their own communicative practices, rather than for the researchers to define what constitutes a communication network in advance (2008:8). This sort of approach makes sense: the key way forward has to be to ask consumers themselves how it is that they navigate, use and would like to use technology, rather than seek to make consumers adapt to technology in a prescribed way.

There are broader theoretical questions to be explored by researchers in relation to how telecommunications can be conceptualised in relation to ethnicity and tied to concepts such as inclusion, participation and the 'digital divide.' Other researchers have indicated the need for this sort of probing analysis. Cunliffe and Herring (2005), for example, offer a number of suggestions for future research, including understanding "to what extent ... the problems faced by languages that have large numbers of speakers but are minorities in online contexts similar to and different from those faced by 'traditional' minority languages?"; exploring how "the linguistic dimensions of the digital divide be measured and how can its significance be assessed?; and how "the other dimensions of the digital divide, such as poverty and education, influence the decision of how (or whether) to use technology for a particular minority language community?" (136)

Finally, there is scope for further research to better understand the needs of women, people with disability and young people from culturally and linguistically diverse backgrounds. There were a number of areas identified where further research would assist effective policy development and protections for NESB consumers, including the need to better understand the interaction of these groups with broadcast services, the need to understand barriers for people from NESB with disability; and the opportunities in understanding the creative utilisation of telecommunications technologies by young people.



In summary, the key areas for further research identified in this report include:

- Use innovative methods to develop qualitative analyses of how different NESB consumers utilise telecommunication technologies and better understand where the barriers exist.
- Develop stronger theoretical tools for understanding how telecommunications can be conceptualised in relation to race / ethnicity and tied to concepts such as inclusion, participation and the ‘digital divide.’
- Better understand the interaction of women, young people and people with disability from NESB with broadcast services – both television and radio- and the impact of technology convergence for these population groups.
- Improve research on the interaction of people from NESB with disability with telecommunications in general, in particular fixed and mobile telephony; equipment programs and the internet.
- Build on international evidence by focusing on NESB young people in an Australian context and their use of information and communications technologies as key culture and language practices.
- Better understand the benefits of communication technologies in enabling refugees in detention to maintain social connections and support and to facilitate inclusion after release.

In addition, there is a strong case for the Australian Bureau of Statistics to take positive action towards better identifying the communications needs of NESB consumers, drawing in particular on data available through population surveys.

### **Recommendation 11: Further Research**

Resource an Australian Bureau of Statistics discussion paper on NESB telecommunications consumers based on the Census of Population and Housing, the General Social Survey and other relevant data sources.

## 8 Conclusion

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People from NESB interact strongly with communications services and drive the development of telecommunications technologies in Australia. While there are a number of areas where barriers exist for NESB consumers, it remains important to remember that these consumers also use technologies in interesting ways, and contribute towards the development of a vibrant responsive industry. The key to improvement lies in better recognising the needs of NESB consumers, and understanding the role that communications plays in strengthening a multicultural society.

This literature review reinforces the important role of telecommunications for NESB communities in promoting connectivity to social, economic and cultural networks. In particular, the literature suggests three broad findings:

- Access to telecommunications is a human right and important for social inclusion. People use technology to connect with people, families, and communities and without access to technology it can possibly lead to social exclusion. Telecommunications are a cultural connector – they allow individuals to mould their cultural identity with local, national and trans-national networks.
- There are differences between different NESB groups how they access and use technology. This also means that there are different barriers and different opportunities presented to different communities. Careful analysis is required to understand how a range of culturally diverse consumers approach telecommunications.
- There is a role for government, industry, regulators and consumer advocates in promoting a more responsive telecommunications sector. This can be achieved through better regulation, training, increased cultural competence and better understanding through research.

There remains a strong opportunity for improvements which will lead to both a better deal for NESB consumers and increased profitability and efficiency for industry. The recommendations put forward in this report are an opening towards this improvement.

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## Appendix 1 Annotated bibliography

Reference	Description	Keywords
<p>Australian Competition and Consumer Commission (ACCC) (2009). "Federal Court makes call on phone card advertising: False, misleading and deceptive." Media release. Australian Competition and Consumer Commission Website. 31 March 2009. <a href="http://www.accc.gov.au/content/index.phtml/itemId/866826/fromItemId/855279">http://www.accc.gov.au/content/index.phtml/itemId/866826/fromItemId/855279</a></p>	<p>Reports on Federal Court finding against Tel.Pacific in relation to pre-paid phone cards.</p>	<p>Pre paid phone cards</p>
<p>Anderson C.J and Paskeviciute. A. (2006) "How Ethnic and Linguistic Heterogeneity Influence the Prospects for Civil Society: A Comparative Study of Citizenship Behavior." <i>The Journal of Politics</i>, Vol. 68, No. 4 (Nov., 2006), pp. 783-802</p>	<p>Analysis of ethnic heterogeneity and civil society, particularly less democratic societies. Data sourced from 44 countries. Demonstrates that trust may be undermined in heterogeneous context, however: "it is linguistic rather than ethnic heterogeneity that reduces trust in less democratic societies. Thus the barriers to coordination, cooperation and trust in less democratic countries may be overcome through communication rather than minimizing ethnic differences" (799).</p>	<p>Ethnic minorities, social inclusion</p>
<p>Arnold, E., &amp; Plymire, D. (2001) "The Cherokee Indians and the Internet" in Gauntlett, D., (Editor) (2000) in <i>Web Studies: Rewiring Media Studies for the Digital Age</i>, pp 186 – 193</p>	<p>Short book chapter which examines the role of the internet in shaping and influencing cultural identity for Cherokee Indians in America.</p>	<p>Internet, Ethnicity, America</p>
<p>Bee Lay, S., &amp; Yee-Ping, S., (1991) "English by Email: Creating a Global Classroom via the Medium of Computer Technology" <i>ELT Journal</i>, 45(4), pp 287-292</p>	<p>Paper which describes a telecommunications project with English as a Second Language students in Quebec and Singapore. This included French speaking students and Chinese speakers at school in Singapore. The students used a range of communication technologies to engage and worked to promote awareness of being part of an international global community.</p>	<p>Computer Technology, Young people</p>

<p>Bernal, V., (2006) "Diaspora, cyberspace and political imagination: the Eritrean Diaspora Online" , <i>Global Networks</i>, 6 (2) pp 161- 179</p>	<p>This paper analyses the Eritrean's use cyberspace to organise new public spheres and to connect across the globe. Bernal theorises how geographic mobility and new technologies give rise to new public spheres in which power struggles and social action is organised. Bernal argues "the Internet is the quintessential diasporic medium, ideally suited to allowing migrants across diverse locations to connect, share information and analyses and co-ordinate their activities" (page 175).</p>	<p>Internet, social action, Eritrean</p>
<p>Burton, D., (2002) Incorporating Ethnicity into Marketing Intelligence and Planning, <i>Marketing Intelligence and Planning</i>, Volume 20, pp442-451</p>	<p>Research article which explains how the principles of cultural competence can be incorporated into marketing for the targeting of culturally and linguistically diverse communities</p>	<p>Marketing</p>
<p>Colvin, J., Chenoweth, L., Bold, M., Harding, C., "Caregivers of Older Adults: Advantages and Disadvantages of Internet based Social Support", <i>Family Relations</i> 2004. 53(1): p. 49-57.</p>	<p>Study which explored the perceptions of caregivers of older adults using Internet based social support networks including the advantages and disadvantages of online social support. Advantages of internet based social support included the attributes of computer mediated communication such as anonymity, asynchrony and ability to personalize use as well as being able to connect with caregivers. The disadvantages included the limitations of the computer mediated communication such as: absence of physicality, absence of social context and cues, the desire for more social/recreational contact or intimacy and the inability to give or receive tangible support. Research findings suggest that Internet use may be a potential resource for caregivers in expanding social support networks</p>	<p>Internet, Carer, Social Support</p>
<p>Cheong, P., &amp; Karras, E. (2009). Examining New Media Use and Interability Communication Among Deaf Persons. <i>Conference Papers -- International Communication Association</i>, 1. Retrieved from Communication &amp; Mass Media Complete database.</p>	<p>Explores the utilisation of new media by deaf communities, through a survey of 327 United states college students. Found that deaf users accessed a range of online resources, and the article acknowledges that there is potential in some online resources (such as captioned programming) to offer forms of extended participation to deaf users. However it is noted that the internet is a 'complimentary' technology – it does not replace face to face communication.</p>	

<p>Choice Australia. (2009) "Hidden Fees in Phone Cards." Webarticle. Updated 25 September 2009. <a href="http://www.choice.com.au/Reviews-and-Tests/Money/Shopping-and-Legal/Shopping/Hidden-fees-in-phone-cards/page/New%20guidelines.aspx">http://www.choice.com.au/Reviews-and-Tests/Money/Shopping-and-Legal/Shopping/Hidden-fees-in-phone-cards/page/New%20guidelines.aspx</a></p>	<p>Web based guide on hidden fees and conditions associated with pre paid phone cards.</p>	<p>Pre paid phone cards.</p>
<p>Cross T., Bazron, B., Dennis, K., &amp; Isaacs, M., (1989) <i>Towards a Culturally Competent System of Care</i>, Volume I, Georgetown University Child Development Centre, CASSP Technical Assistance Centre, Washington, D.C.</p>	<p>Paper which provides an indepth discussion of the principles of cultural competence and how the principles relate to systems of care</p>	<p>Cultural Competence</p>
<p>Cooper, M., &amp; Kimmelman, G., (2001) " The Digital Divide Confronts the Telecommunications Act of 1996: Economic Reality versus Public Policy" in Compaine, B. (Ed)s (2001) <i>The Digital Divide – Facing a Crisis or Creating a Myth?</i>, Massachusetts Institute of Technology, United States, pp 200-221</p>	<p>Book chapter which analyses the impact of the deregulation of telecommunications in America with the introduction of the Telecommunications Act 1996. Evidence is presented to highlight that the digital divide has grown and the introduction of competition has benefited smaller segments of the market in America.</p>	<p>Deregulation, telecommunications</p>
<p>Coram, S. (2008) "The Mainstreaming of Indigenous Inequality as Disadvantage and the Silencing of Race" in Australian Social, Educational &amp; Vocational Training Policy", Australian Critical Race &amp; Whiteness Studies Association (ACRAWSA) e-journal, 4, 1, 1-13</p>	<p>Examines policies of 'mainstreaming' and 'disadvantage' utilising a critical race / whiteness approach.</p>	<p>Critical Race and Whiteness theory.</p>

<p>Cunliffe and Herring, (2005). "Introduction to minority languages, multimedia and the Web." <i>New Review of Multimedia and Hypermedia</i>. v11 i2. 131-137</p>	<p>Discuss another way to conceptualise the 'digital divide' through the uneven distribution of non 'majority' language information on the internet: "A concept that is often invoked when discussing issues of marginalisation in information technology is the digital divide. Typically this is couched in terms of economic or educational barriers, or issues of physical access to the technology. While these aspects of the digital divide have obvious relevance for many minority language communities, other aspects should not be ignored. One that is particularly relevant is the divide between languages that are 'information rich' and languages that are 'information poor' with regard to online content and services (131-2). Cunliffe and Herring note further that "even when minority language content is available on the Internet, the software used to create and access that content is often in English or the regional majority language, implicitly reinforcing the dominant status of those languages, both in the domain of information technology, and in general" (2005:132).</p> <p>The article contains a number of suggestions for future research, including:</p> <ul style="list-style-type: none"> <li>▪ "To what extent are the problems faced by languages that have large numbers of speakers but are minorities in online contexts similar to and different from those faced by 'traditional' minority languages?"</li> <li>▪ More broadly, how can the linguistic dimensions of the digital divide be measured and how can its significance be assessed?</li> <li>▪ How do the other dimensions of the digital divide, such as poverty and education, influence the decision of how (or whether) to use technology for a particular minority language community?" (136)</li> </ul>	<p>Language minorities, Internet.</p>
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Dahan, M., & Sheffer, G., (2001) "Ethnic Groups and Distance Shrinking Communication Technologies", <i>Nationalism &amp; Ethnic Politics</i> , Vol 7 (1), pp 85-107	Article which discusses the variety of uses of new media by ethnic groups and the construction of virtual communities and virtual spaces by these groups. It explores the implications of the nature of ethnic groups and of the spaces carved out by cyberspace by these 'real' or 'virtual' communities.	Ethnicity and internet
Delgado R. and Stefancic, J. <i>Critical Race Theory: An Introduction</i> , New York and London: New York University Press, 2001.	Overview of the basic concepts within critical race studies as a theoretical approach.	Critical race and whiteness studies.
Dijk, J., & Hacker, K., (2003) "The Digital Divide as a Complex and Dynamic Phenomenon", <i>The Information Society</i> , 19, pp315-326	Research article which defines the extent and nature of the digital divide examining American and Dutch statistics. They argue that the differential access of skills and usage is likely to increase. They predict that the usage gap is related to the evolution of the information and network society.	
Dolan, G., Iredale, R., Williams, R & Ameen, J., (2004) "Consumer user of the Internet for Health Information: A Survey of Primary Care Patients" in <i>International Journal of Consumer Studies</i> , 28 (2), pp 147-153	UK research which examined whether people use the internet to access health information and how this information gets discussed with their general practitioner. The research highlighted differences between men and women in how they access health information.	Internet
Downey, G. (2007). Constructing closed-captioning in the public interest: from minority media accessibility to mainstream educational technology. <i>Info</i> , 9(2/3), 69-82.	Tracks the history of closed captioning for deaf consumers in the United States.	Broadcast Services
Ebo, B., (1998): "Internet or Outernet?" in Ebo, B., <i>Cyberghetto or Cybertopia?: Race, Class and Gender on the Internet</i> , Westport, CT, Praeger, 1-12	Book chapter which examines the interface between race, class and gender on the internet.	Gender, internet
Edwards, A., Praat., A, and Baker, M. The labour market position of minority ethnic groups with a sensory disability. <i>Vision 2005 - Proceedings of the International Congress held between 4 and 7 April 2005 in London, UK. Volume 1282, September 2005, Pages 1143-1147</i>	Examines employment outcomes for people with disability from diverse cultural background in the United Kingdom, finding that "even after controlling for the number of reported disabilities, Black and Asian people with sensory disabilities are significantly less likely to be in paid employment than their white sensory disabled peers" (1147).	Disability, ethnicity

<p>Emslie, L., Bent, R., &amp; Seaman, C., "Missed Opportunities? Reaching the Ethnic Consumer Market", <i>International Journal of Consumer Studies</i>, 2007, 31, pp 168-173.</p>	<p>The paper seeks to describe the current understanding of ethnic consumers and their impact on the marketplace while highlighting an area where further research would be of considerable benefit. They emphasise the significant cultural, religious and linguistic diversity of in the UK and argue it is critical for marketers to understand the needs of these groups.</p>	<p>Marketing, Ethnicity</p>
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<p>Emigre Multicultural Communications (1996) <i>The Information and Communication Needs of Australians from NESB, Report commissioned by FECCA for the Telstra Consumer Consultative Council, Australia:</i> Federation of Ethnic Communities Council of Australia</p>	<p>In 1992, Telstra's Consumer Consultative Commission commissioned research into the barriers for consumers of non- English speaking backgrounds. This report is the third phase of the research project and focuses on four language communities: Arabic, Chinese, Spanish and Vietnamese. A total of 160 in-depth interviews were conducted with a range of respondents (40 in each community) from business people and professionals to students and unemployed including six opinion shapers in each community.</p> <p>Access to a telephone was important for all groups because it:</p> <ul style="list-style-type: none"> <li>• provides social support, particularly during the immediate settlement period;</li> <li>• enables people separated from their families to 'keep in touch'</li> <li>• is security 'in case of emergency'</li> <li>• enables those with low level English skills to speak to others in their language of preference</li> <li>• is a tool for accessing information, services or jobs" ( page i)</li> </ul> <p>The main barriers to accessing telecommunications included:</p> <ul style="list-style-type: none"> <li>• language- not being able to communicate effectively and efficiently with Telstra (people knew about the Telephone Interpreting Service but could not access this to use Telstra Services);</li> <li>• not being able to access information from Telstra:</li> <li>• a lack of knowledge of the products and services available:</li> <li>• cost of initial connection and frequent overseas calls;</li> <li>• lack of cultural awareness and sensitivity on the part of some Telstra staff;</li> <li>• lack of awareness of Telecommunications Industry Ombudsman.</li> <li>• Of the four groups, the Chinese make the widest use of technology, however, the Chinese Service Centre was virtually unknown by the Chinese respondents.</li> </ul> <p>Further research using random samples of ethnic communities is needed.</p>	<p>Culturally and Linguistically Diverse People</p> <p>Telecommunications, Non English Speaking Backgrounds</p>
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<p>Giannacopoulos, M. (2007) "Mabo, Tampa and the Non-Justiciability of Sovereignty." <i>Our Patch: Enacting Australian Sovereignty Post-2001</i>. Ed. Suvendrini Perera. Perth: Network Books, 45-60</p>	<p>Critique of Australian policy and law in relation to both refugee policy and indigenous claims to sovereignty. Utilises perspectives from critical race studies, including indigenous scholarship within Australia.</p>	<p>Critical Race and Whiteness Studies.</p>
<p>Gibson, C., (2003) "Digital Divides in NSW: A Research Note on Socio-Spatial Inequality using 2001 Census Data on Computer and Internet Technology" in <i>Australian Geographer</i>, Vol 34, 2, pp 239-257</p>	<p>Research paper which examines the social and spatial inequalities in personal usage of information technologies across NSW through analysis of ABS data in 2001.</p>	<p>Digital Divide, Socio-economic</p>
<p>Glazebrook, D., <i>Being Mobile after Detention Social Analysis</i>, 2004. 48 (3): p. 40-58.</p>	<p>Ethnographic study of Hazara refugees from Central Afghanistan on Temporary Protection Visas exploring the affect of mobile phone use in a situation of temporary protection in terms of a "rubric of resilience" (pg 40). The study found that Hazara have made use of their mobile phones to establish a point of contact, get their bearings, and reposition themselves at the locus of their own social networks after leaving detention. The research highlights the importance of mobile phones in enabling and supporting social networks of Hazara refugees on Temporary Protection Visas in Australia</p>	<p>Mobile Phone, Resilience, Afghanistan, Hazara</p>
<p>Goggin, G. (2006) "SMS Riot: Transmitting Race on a Sydney Beach, December 2005." <i>M/C Journal</i> 9.1 (2006). 29 Oct. 2010 &lt;<a href="http://journal.media-culture.org.au/0603/02-goggin.php">http://journal.media-culture.org.au/0603/02-goggin.php</a>&gt;.</p>	<p>Examination of short messaging practices associated with the 2005 Cronulla Riots in Sydney. Author argues for a more prominent examination of the role of telecommunications technologies in facilitating mass assemblies of people and violence.</p>	<p>Mobile phones, race.</p>
<p>Goggin, G and Newell, C. (2004) "Disabled E-Nation: Telecommunications, Disability, and National Policy." <i>Prometheus</i>, Vol. 22, No. 4, December 2004</p>	<p>Tracks the evolution of telecommunications technology using a critical disability studies perspective, with discussion of the evolution of the policy landscape in Australia, particularly over the last 20 years. Goggin and Newell observe that while technological change offers opportunities for empowerment for people with disability, that a significant failing of current approaches is the assumption of a passive role for people with disability, rather than an active role in designing and developing new technologies.</p>	<p>Disability, Mobile Phones</p>

<p>Goode, T., (2002) <i>Promoting Cultural Diversity and Cultural Competency – Self Assessment - Self Assessment Checklist for Personnel Providing Services and Supports to Children with Disabilities &amp; Special Health Care Need</i>, National Centre for Cultural Competence, Georgetown University, America</p>	<p>Explains the principles of cultural competence and includes a checklist of indicators of cultural competence for disability and health care services.</p>	<p>Cultural Competence</p>
<p>Goode &amp; Jones (modified 2009) "<i>Linguistic Competence</i>" National Center for Cultural Competence, Georgetown University Center for Child &amp; Human Development downloaded on 12 June 2010 from <a href="http://nccc.georgetown.edu/foundations/frameworks.html#lcdefinition">http://nccc.georgetown.edu/foundations/frameworks.html#lcdefinition</a></p>	<p>Provides a definition of linguistic competence which is a key component of cultural competence</p>	<p>Cultural Competence</p>
<p>Green E. &amp; Singleton S. "Mobile Selves: Gender, ethnicity and mobile phones in the everyday lives of young Pakistani-British women and men." <i>Information, Communication &amp; Society</i> Vol. 10, No. 4, August 2007, pp. 506–526</p>	<p>A report on focus groups in the United Kingdom with men and women who self-identified as Pakistani, Pakistani-British, and Asian-British. The study found that mobile phones were frequently used as tools for trans-national communication for focus group participants: texting replaced voice calls and calling cards as the preferred mode of communication. Young people using a myriad of strategies to stay in contact – often shaped by financial capacity, ability to share information and technical knowledge – aimed at reducing costs for trans-national communication. The study also observed gender difference in the utilisation practices of focus group participants: for example, it was observed that women tended to have longer conversations with other women using their mobile phones. Green and Singleton also noted the that texting practices and language was shaped by the cultural position of participants, such as mixing English and Punjabi words. The researchers also noted that young people used their phones as devices to express their own personalities, reflecting their position as belonging and being part of a range of different cultural and linguistic worlds.</p>	<p>Young People, Ethnic minority, Mobile, Women.</p>

<p>Head, B. (2010) "Lost in Translation: How technology could revolutionise how schools with migrant students overcome language barriers." <i>Education Review</i>. March 2010. 23-24.</p>	<p>Discusses the opportunities that exist for using videoconferencing to enable translation services. Videoconferencing can offer a solution to the current shortage in available translators, allowing, for example, school children in Sydney to access a translator based in Melbourne. Videoconferencing also has the capacity to addresses broader needs – for example Auslan translation.</p>	<p>Migrants, Translations, Internet, Education.</p>
<p>Hepp, A. (2008). Communicative Mobility and Networks of Diaspora - or: How Far Make Digital Media New Methodologies of Media and Minority Research Necessary?. <i>Conference Papers -- International Communication Association</i>, 1-14.</p>	<p>Examines connectivity practices of migrant networks and discusses possible research methodologies for tracking these practices. Hepp uses a very interesting research methodology, asking consumers to draw network maps of their own communicative practices.</p>	<p>Migrants, Diaspora, Research.</p>
<p>Hoffman, L. Novak, P., &amp; Schlosser, A.,( 2001) "The Evolution of the Digital Divide" in Compaine, B., (Ed) (2001) <i>The Digital Divide - Facing a Crisis or Creating a Myth?</i>, Massachusetts: Massachusetts Institute of Technology,</p>	<p>Book chapter which analyses the differences between Whites and African Americans in the United States regarding computer access. It examines whether observed race differences in access and use can be accounted for by differences in income and education, how access impacts on use and when race matters in terms of equal access. It explores how these differences change over time and the policy implications for government policy in ensuring access to the Internet.</p>	<p>Race, African American, Internet</p>
<p>Horst, H., &amp; Miller, D., (2005) "Cell Phones and Social Networking in Jamaica" in <i>Current Anthropology</i>, Volume 46 (5) 755-778</p>	<p>Research paper which argues that low income Jamaicans use the cell phone to establish extensive networks, a practice referred to as 'link up'. Link up may also account for the rapid adoption of cell phones and the patterns of their use by low income Jamaicans and highlights the importance of understanding the local incorporation of cell phones and local forms of networking enacted through new communication technologies.</p>	<p>Mobile Phones</p>
<p>Horst, H., (2006) "The Blessings and Burdens of Communication: Cell Phones in Jamaican Transnational Social Fields, <i>Global Networks</i> 6 (2), pp 143-159</p>	<p>Research article which explores how Information Communication Technologies changed everyday transnational communications through tracing the use of mobile phones in Jamaica. The paper highlights how the mobile phones have facilitated transnational communication for many Jamaican people.</p>	<p>Information Communication Technologies Jamaica</p>

<p>Howard, P., Raine, L., &amp; Jones, S., (2001) "Days and Night on the Internet: The Impact of a Diffusing Technology", <i>American Behavioural Scientist</i>, 45(3), pp 383-404</p>	<p>American study which analysed internet usages and trends in American in 2000. It identified differences in use between men and women, young and old and differences between race and ethnic groups and people from different socio economic groups. The data for the study was based on the Pew Internet &amp; American Live Project in 2000.</p>	
<p>Hyde- Clark, N., (2006) " The Urban Digital Divide: A Comparative Analysis of Internet Cafes in Johannesburg, South Africa, <i>Review of African Political Economy</i>, Vol 33, 107, pp 105-156</p>	<p>Research in South African which analysed the usage of internet cafes in two distinct communities in Johannesburg in South Africa. The study found differences in use between men and women.</p>	<p>Race, African Internet</p>
<p>Jieun, L. (2007). Telephone interpreting — seen from the interpreters' perspective. <i>Interpreting: International Journal of Research &amp; Practice in Interpreting</i>, 9(2), 231-252.</p>	<p>Australian study focusing of Korean based telephone interpreters, drawing out the challenges both professionally and methodologically with telephoned based interpreting. Jieun notes that "a higher level of these skills is perhaps required than in some other settings because there is no face-to face contact, and yet there has been a lack of research on this subject, and telephone interpreting has rarely been taught in spoken-language interpreter education or on-the-job training courses" (249).</p>	<p>Telephone based Interpreting.</p>
<p>Jung, Y., Peng, W., Meghan, M., Jin, S., Jordan-Marsh, M., McLaughlin, M. L., Albright, J., Cody, M., &amp; Silverstein, M. (2009). Low-income minority seniors' enrollment in a cyber café: Psychological barriers to crossing the digital divide. <i>Educational Gerontology</i>. 36: 193–212, 2010</p>	<p>Study involving multicultural seniors who were considering enrolling in computer training at a local cyber café that offered free access. The researchers found that addressing the training needs of immigrant computer users was important in assisting these consumers to overcome their anxieties around computer use. The researchers suggest that computer literacy should be seen as key to healthy ageing, as both an enabler of connection to social networks and to allow older people to access information. Finally, the researchers observe that both women and people with anxieties around the ageing process are likely to be unlikely to engage: it is argued that additional "attention to recruitment strategies that focus on demystifying the process, emphasizing an individualized pace of instruction geared to beginners, and communicating benefits of Internet use of particular interest to women" (208).</p>	<p>Older migrants, internet</p>

<p>Kabbar, F., &amp; Crump, B., (2006) "The Factors that Influence Adoption of ICTS by Recent Refugee Immigrants to New Zealand", <i>Informing Science Journal</i>, 9 (2)</p>	<p>Paper which presents results from a qualitative study in Wellington in New Zealand. It identifies the factors that influence Information Communication Technologies adoption by recently arrived migrants from developing countries (primarily refugees). Results show that the majority of participants in the study lacked computing experience, they had positive perceptions of Information Communication Technologies and its usefulness. Young, male participants with a relatively higher educational background were more likely to use the technology. Older females with little or no education were less likely to use the technology. Immigrants are greatly influenced by their peers and the wider immigrant community when adopting Information Communication Technologies .</p>	<p>Refugees, social inclusion, digital divide, immigrants.</p> <p>Information Communication Technologies</p>
<p>Kanat. K. (2005) "Ethnic media and politics: The case of the use of the Internet by Uyghur Diaspora." <i>First Monday</i>, Volume 10, Number 7 - 4 July 2005.</p>	<p>Examines internet use amongst Uyghur migrant groups. Examines the role of the internet in promoting transnational conversation on how to deal with "Uyger question". Access to the internet enables forms of free speech and though that have not been experienced previously by members of this community.</p>	<p>Internet</p>
<p>Kelly, M. (2009) "Pre-paid Calling Cards Industry Update: Federal Court Proceedings, ACCC Investigations and Recent Communications Alliance Industry Guidelines." <i>Communications Law Bulletin</i>, Vol 28 No 2 2009. 14-16. <a href="http://www.camla.org.au/clb/CLB%20-%20Volume%2028,%20Issue%202.pdf">http://www.camla.org.au/clb/CLB%20-%20Volume%2028,%20Issue%202.pdf</a>.</p>	<p>2009 update on legal and regulatory issues relating to the pre paid calling cards industry.</p>	<p>Pre paid calling cards.</p>
<p>Kim, S., &amp; Lee, Y., (2006) "Global Online Marketplace: A Cross Cultural Comparison of Website Quality", <i>International Journal of Consumer Studies</i>, Volume 30 (6), pp 553 - 543</p>	<p>Korean study which examined the cultural context of information on websites through comparing American and Korean consumers in website quality. The research highlighted the importance of providing information that is culturally appropriate.</p>	

<p>Kvasny, L. Trauth, E.M. and Morgan, A.J. (2009) "Power relations in IT education and work: the intersectionality of gender, race, and class", <i>Journal of Information, Communication and Ethics in Society</i>, Vol. 7 Iss: 2/3, pp.96 - 118</p>	<p>Investigating the experiences black women in the US who are IT professionals or are undertaking training in information technologies. The researchers interview women about their experiences, including how assumptions and discriminatory attitudes in relation to race and gender shape the experience black women in the IT labour force. Kvasny, Trauth and Morgan observe that the research has significant implications for understanding social inclusion, particular unpicking the complexity of intersectional factors such as race and gender. The researchers note that: "there is a place for positivist studies that serve to document social inclusion and ICT in tangible (and usually quantitative) terms. But there is also a need for interpretivist studies that help us to understand the subjective meanings behind those statistics and for critical studies that consider the roles that oppression and emancipation play" (114).</p>	<p>Women, Employment, Internet</p>
<p>Lacohee, H., &amp; Anderson, B., (2001) "Interacting with the Telephone" in <i>International Journal of Computer Studies</i> 54, pp 665-699</p>	<p>UK research paper of the use of the domestic telephone. The study compares qualitative and quantitative data gathered as part of a longitudinal study of a panel of 2400 individuals distributed across 1000 UK households. The paper uses the data to describe the ways in which people use the telephones in the late 1990's highlighting the way in which factors such as role, location, life rhythms and gender influence the use and interaction for social purposes. The paper discusses the findings and implications of the study in terms of the context of use of the telephone and it is likely that this will change over time.</p>	<p>Telephone, Fixed Land Line</p>
<p>Lane, H. (2005) Ethnicity, "Ethics, and the Deaf-World." <i>Journal of Deaf Studies Deaf Education</i> (Summer 2005) 10 (3): 291-310.</p>	<p>Argues that minorities who use sign languages could be conceptualised as constituting an ethnic minority. Lane (2004) for argues that in so far as manual-visual sign language users share common norms for behaviour, knowledge, social values, language, community arts etc, "the Deaf-World in the United States today meets the criteria put forth for ethnic groups" (2004). Lane goes further to suggest that "the Deaf-World should enjoy the rights and protections accorded other ethnic groups under international law and treaties, such as the United Nations Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities" (2004).</p>	<p>Ethnicity, Disability</p>

<p>Leeuw, S., &amp; Rydin, I., (2007) "Migrant Children's Digital Stories – Identity Formation and Self Representation through Media Presentation", <i>European Journal of Cultural Studies</i>, Vol 10 (4) pp 447-464</p>	<p>Paper which addresses questions about intercultural communication via the internet and media as a vehicle for personal expression and identity among excluded youth groups including children aged 12-14 who were refugees. The access and use of the media provided a space for the children to develop and explore their current and future identities.</p>	<p>Young people, media production, migrant</p>
<p>Leung, L., Finney Lamb, C., Emrys, L., (2009) <i>Technology's Refuge - The use of Technology by Asylum Seekers and Refugees</i>, University of Technology, <i>Shopfront Monograph Series</i> 2009, Sydney: University of Technology</p>	<p>Monograph which disseminated research findings of an 18 month pilot study undertaken between 2007 and 2008 investigating how asylum seekers and refugees use technology to sustain connections with their virtual communities in situations of displacement. The research questions included: how are communication technologies used in the countries of origin, during forced migration and in the settlement process?; How are benefits and limitations perceived?; How are relationships of power surrounding these technologies negotiated? ; What, if any virtual communities surround these technologies?; How does technology assist refugees in sustaining communities with their virtual communities?. The findings highlight barriers to access for technology and telecommunications during the different stages of displacement, detention and settlement process. Access to telecommunications including phones and internet was an important enabler for people to maintain contact with family and social networks.</p>	<p>Telecommunications Refugees, Communication and Technology</p>
<p>Lin, W. Y &amp; Song, H. (2006). <i>Geo-ethnic storytelling: An examination of ethnic media content</i> in contemporary immigrant communities. <i>Journalism</i>, 7(3), 362–388</p>	<p>Lin and Song study "several distinguished multiethnic communities in Los Angeles to examine the extent to which ethnic media cover locally and culturally relevant news stories, or geo-ethnic stories, that are critical to community building of immigrant groups and to advancing ethnic media's democratic roles in civil society" (2006:368). The study found a number of key differences between the ethnic and mainstream media, including the tendency for ethnic media to cover stories from the audience's homeland (for example Chinese newspapers might cover issues from China). But the study observed differences that correlated with levels of community engagement within local neighbourhoods: for example it was identified that Latino media tended to have a higher percentage of content devoted to local stories, in line with higher "neighbourhood engagement" (383). The nature of content varied too: for example there were differences observed between the predominance of politics as news items in the media surveyed.</p>	<p>Geo-ethnicity, Media</p>



<p>Lin, W Y (2007) "When the Alternative Goes Mainstream: The Competition Between Ethnic TV and the Internet in a Chinese Community of Los Angeles." <i>International Communication Association</i>. 2007 Annual Meeting, p1-1, 1p. May 2007</p>	<p>The study examines the interrelation of internet use and ethnic television viewing by a Chinese community in Los Angeles. The study finds that "the fear that the Internet will replace <i>ethnic</i> television is not within sight as Internet connectors are less dependent on <i>ethnic</i> TV than non-Internet connectors." Also suggests migration to internet for Chinese communities for shopping and entertainment.</p>	<p>Internet, television.</p>
<p>Lutser, T., Qin. D., Bates, L., Johnson, D., Rana, M., (2008) "The Lost Boys of Sudan: Ambiguous Loss, Search for Family and Re-establishing Relationships with Family Members", <i>Family Relations</i>, 57 (4), pp 444-456</p>	<p>Qualitative research which undertook in-depth interviews with 10 refugees from Sudan most of whom were children when they became refugees. The study explored their experiences of loss, relationships in the refugee camps, searching for family and re-establishing connections. It also highlights the role of communication technology (email and mobile phones) in maintaining connections between the refugees.</p>	<p>Refugees, separated children, transnational families</p>
<p>Madianou, M. (2006). "New Communication Technologies and the Mediation of Transnational Relationships." <i>Conference Papers -- International Communication Association</i>, 1-10</p>	<p>Examines Filipino Trans-national communication using new communications technologies. Notes that migration processes frequently involve family separations (eg between parents and sons and daughters) and that telecommunications enable continuing intimacy and connection across borders. "The Filipinas typing away at the community centre in London are not expressing their identity, ethnicity or nationality; nor are they becoming more Filipino through their internet consumption. What they are rather doing is making contact with their loved ones; taking care of practical problems; swapping photos and greeting cards, expressing emotions" (3). Confirms Filipino use of new communication is to gain practical information, including legal and migration information. Second, the article emphasises the maintenance of intimate relationships – replace face to face connections through mediated interaction. Mobile phone (texting) often used because internet penetration in Philippines is low, whereas mobile use is high.</p>	<p>Internet, ethnicity, transnationalism</p>

<p>Meadows, M. Forde, S. Ewart, J and Foxwell, K. (2007) <i>Community Media Matters: an audience study of the Australian community broadcasting sector</i>. Brisbane: Griffith University.</p>	<p>Underlines the importance and diversity of ethnic radio broadcasting, observing that “community radio reaches around 28 per cent of people who speak a Language Other Than English (LOTE) in their home on a weekly basis” (73-74). Highlights strong volunteerism, high spoken word content, and importances as information source. The study made a number of findings on the importance of non english language broadcast services for CALD communities The researchers further suggest that there are a number of barriers too the effectiveness of ethnic radio broadcast services, including: the limited program length for many language services, the need for additional resources for programming to meet needs of emerging communities; and the need to understand the need for increased music programming as a form of social networking / connection.</p>	<p>Broadcast services, radio.</p>
<p>Mallapragada, M., (2000) “The Indian Diaspre in the USA and Around the Web” in Gauntlett, D., (Editor) (2000) in <i>Web Studies: Rewiring Media Studies for the Digital Age</i>, pp 179 – 185</p>	<p>Book chapter which looks at the role of the internet and websites in providing opportunities for Indian people to connect and shape their cultural identity.</p>	<p>Internet, ethnicity</p>
<p>McKay, J.P. (2000) "Minority Executives Get Disconnected." <i>Tele.com</i> (April 17, 2000) 46.</p>	<p>Discuss low representation of minority executives within the US telecommunications industry. Quotes John Lawson, president of National Association of Minorities in Cable ( NAMIC) who states: "We're a consumer-based industry, and if our businesses don't look like they have people that can relate to our consumers, we're going to be beaten by companies that do have workforces and management that reflect their general customer base" (46).</p>	<p>Minorities, telecommunications sector</p>
<p>Migliorino, P. “FECCA and CALD Communities in the Digital Age: Digital Technologies Can Unite, but they Can Also Divide” My Language Conference, Sydney 2010. <a href="http://www.fecca.org.au/Speeches/2010/speeches_2010036.pdf">http://www.fecca.org.au/Speeches/2010/speeches_2010036.pdf</a></p>	<p>Reflection on culturally and linguistically diverse communities and their relationship to digital communications. Includes discussion of broadcast services and role of satellite and internet services for some NESB community members.</p>	<p>Telecommunications, NESB consumers.</p>
<p>Moreton-Robinson, A. The discursive nature of citizenship: Indigenous sovereign rights, racism and welfare reform, <i>International Journal of Critical Indigenous Studies</i>, Volume 2, Number 2, 2009</p>	<p>Critique of citizenship in relation to racism and indigenous people. Utilises an Australian critical race / whiteness studies framework of analysis.</p>	<p>Critical race and whiteness theory.</p>

<p>Muhamad-Brandner, C. (2009) "Biculturalism online: exploring the web space of Aotearoa/New Zealand", <i>Journal of Information, Communication and Ethics in Society</i>, Vol. 7 Iss: 2/3, pp.182 - 191</p>	<p>Multicultural identities can be facilitated through new models of virtual public space. Muhamad-Brandner examines the use of the sub domain names "iwi" and "maori" in Aotearoa/New Zealand as examples of biculturalism, facilitating a presence and communication for Maori groups (2008). An important aspect of these sites is the provision of content in Maori language. These sub domains are regulated: Muhamad-Brandner notes that "Karaitiana Taiuru, a member of the New Zealand Maori Internet Society (NZMIS), is currently responsible for safeguarding this space: only registrants meeting certain requirements are allowed to register a domain name" (2008: 106).</p>	<p>Internet, cultural identity</p>
<p>Mullins, M. (2010) " Multiculturalism steps aside for advertising on SBS" June 21, 2010. Eureka Street.com.au. At <a href="http://www.eurekastreet.com.au/article.aspx?aeid=21984">http://www.eurekastreet.com.au/article.aspx?aeid=21984</a>.</p>	<p>Critical examination of content changes for the Special Broadcasting Service (SBS) and its impact for audiences.</p>	<p>Multiculturalism, Broadcast services.</p>
<p>National Ethnic Disability Alliance (NEDA) (2009) <i>This is my Home, Diversity, Disability and Belonging</i>, National Ethnic Disability Alliance, Sydney</p>	<p>Qualitative research which explored the notion of belonging, identity and social inclusion for people from NESB with a disability in Australia</p>	<p>Disability, NESB</p>
<p>National Telecommunications and Information Administration (2001) "Falling through the Net: Defining the Digital Divide" in in Compaine, B., (Ed) (2001) <i>The Digital Divide - Facing a Crisis or Creating a Myth?</i>, Massachusetts: Massachusetts Institute of Technology.</p>	<p>Book chapter which analyses data on access and usage of telecommunications including internet and telephones in American in 1998.</p>	<p>America, Digital Divide</p>
<p>Nielsen, J. "Whiteness and Anti-Discrimination Law – Its in the Design" ACRAWSA e-journal, Vol. 4, No. 2, 2008;</p>	<p>Critique of anti-discrimination law utilising a critical race / whiteness approach.</p>	<p>Critical race and whiteness theory.</p>
<p>Ngwainmbi (2005) "The Black Media Entrepreneur and Economic Implications for the 21st Century." <i>Journal of Black Studies</i>, Vol. 36, No. 1 (Sep., 2005), pp. 3-33</p>	<p>Discussion of the potential business benefits of increased new communications technologies for African and African American businesses.</p>	<p>Ethnic Minorities, business</p>

<p>Ong, J.C. (2009) "Watching the Nation, Singing the Nation: London-Based Filipino Migrants' Identity Constructions in News and Karaoke Practices." <i>Communication, Culture &amp; Critique</i> 2 (2009) 160–181</p>	<p>Compares news media and karaoke consumption by British based Filipino migrant communities.</p>	<p>Broadcast, Social Inclusion</p>
<p>Palmer, R. (2003) "Telecommunication, Commercialism, and Boundary Crossing: The Impact on Youth and Families in Trinidad and Tobago." <i>The Journal of Negro Education</i>, Vol. 72, No. 4, (Autumn, 2003), pp. 495-505</p>	<p>Explores telecommunications expansion implications for youth and families in Trinidad and Tobago. Blurred home multimedia environments (where entertainment and information collide) provide an avenue for global information flows through Discovery Channel, Weather Channel etc. Youth are often the focus of advertising – they provide a conduit to parents, including resources parents bring (ie money). "...parents must ...rely on their children as guides in this knowledge and cultural landscape" (500). Parents also associate emerging technologies uncritically with educational value, and key to enabling success for children in an evolving world.</p>	<p>Internet, Broadcast</p>
<p>Panagakos, A. &amp; Horst, H., (2006) "Return to Cyberia: Technology and the Social Worlds of Transnational Migrants", <i>Global Networks</i> 6 (2) pp 109-124</p>	<p>Introductory research paper to Global Network's special series on "Return to Cyberia". The Journal edition attempts to evaluate the new cultural and social forms influenced by rapidly evolving technologies. This edition contains case studies from temporary migrants and refugees to the second generation See (**) listed below for research articles in this Journal Edition.</p>	
<p>Parham, A., (2004) 'Diaspora, Community and Communication: Internet use in Transnational Haiti', <i>Global Networks</i> 4 (2), pp199-217</p>	<p>Research which uses public sphere theory to evaluate the use of the Haiti Global Village Forum (an online forum). It concludes that such forms offer an important space for civic deliberation and provide an opportunity for infrastructure networking. It highlights the importance of establishing these spaces through existing relationships based around geographic place rather than just virtual communities.</p>	<p>Haiti, internet, social networking</p>
<p>Pettigrew, T. (2009) "To Reach Multicultural Youth, Go Mobile." <i>Fast Company</i>. June 26, 2009. <a href="http://www.fastcompany.com/blog/tru-pettigrew/alloy-access/reach-multicultural-youth-go-mobile">http://www.fastcompany.com/blog/tru-pettigrew/alloy-access/reach-multicultural-youth-go-mobile</a></p>	<p>Discusses the business prospects for targeting multicultural youth in the United States. Article observes that: "Multicultural online and mobile consumption and spending habits are outdistancing the general market 1.5, almost 2-to-1. Per capita, they're texting more, have more unlimited data plans, download and purchase more content, view more online and mobile ads, and buy more high-end mobile devices than the general market."</p>	<p>Mobile, business</p>

<p>Pugliese, J. (2002). "Race as Category Crisis: Whiteness and the Topical Assignment of Race." <i>Social Semiotics</i>, 12.2: 149-68</p>	<p>Application of critical race / whiteness studies approach to understanding historical forms of exclusion within Australia.</p>	<p>Critical race and whiteness studies.</p>
<p>Quiggin, J(1998) The Premature Burial of Natural Monopoly: Telecommunications Reform in Australia. <i>Agenda</i>, 6 1: 47-50.</p>	<p>Examines monopolies in the context of deregulation in the Australian telecommunications sector.</p>	<p>Telecommunications, competition</p>
<p>Raiche, H. (1997) A History of Australian Telecommunications Policy, Unpublished research paper. Available at University of New South Wales, Cyberspace Law. <a href="http://austlii.edu.au/itlaw/articles/raiche_history/telco_history.html">http://austlii.edu.au/itlaw/articles/raiche_history/telco_history.html</a>).</p>	<p>Examines historical policy and regulation in relation to telecommunications, with a particular focus on deregulation of the telecommunications industry in Australia.</p>	<p>Telecommunications Australia.</p>
<p>Rekhari, S. , (2009) "Indigenous communities and new media: questions on the global Digital Age", <i>Journal of Information, Communication and Ethics in Society</i>, Vol. 7 Iss: 2/3, pp.175 - 181</p>	<p>Examines opportunities and barriers presented by emerging ICTs for indigenous people. Examines the Us Mob cross-platform interactive web project.</p>	<p>Indigenous, Internet</p>
<p>Roediger, D. (2007) <i>The Wages of Whiteness: Race and the Making of the American Working Class</i> R. Verso, 2007.</p>	<p>Key text within whiteness studies, which utilises a critical Marxist approach to understanding the conceptual development of race as a category of differentiation.</p>	<p>Critical race and whiteness studies.</p>

<p>Siapera, E. (2005) 'Minority activism on the web: between deliberative democracy and multiculturalism', <i>Journal of Ethnic and Migration Studies</i>, Vol. 31, No. 3, May 2005, pp. 499_ 519</p>	<p>Siapera suggests that's that refugee web based support groups create the possibility of a 'refugee public' which both supports refugees and asylum seekers and can make broader political claims for recognition. Examining 18 websites established by minority groups to address refugee issues, Siapera observes that the websites contribute to a cultural development of identity, "through attempting to construct a community of care and support and a common world among or within a refugee public" (516) that in turn creates the possibility for political intervention to improve outcomes for refugees. It is important to note though that the effort to create community through online websites risks entrenching homogenous views of minority identity: "the efforts of these sites to construct communities and common understandings can be interpreted as imposing a singular understanding of what is common and shared, which, in their 'internal' component addressing the refugee public, leads to the criticism of essentialism; in the 'external' general public aspect of this attempt to build a common understanding, these websites are liable to a negation of difference, associated with universalism" (516).</p>	<p>Internet, refugees.</p>
<p>Tynes, B.M. (2007) "Role Taking in Online "Classrooms": What Adolescents Are Learning about Race and Ethnicity." <i>Developmental Psychology</i>. 2007, Vol. 43, No. 6, 1312–1320</p>	<p>Study of racialised role taking by young people in online discussions, one interviewee notes that they see racialised slurs on a daily basis, such as when "someone will call one person a nigger and the other will say cracker jack white boy or something like that" (1315). However Tynes observes that while online communities might open young people to racialised discrimination, this may also be a space where individuals may learn to see things from other perspectives, and challenge their own views about the world: "I learn to see things from an oppressed persons point of view" (1316). Thus Tynes observes: "Racialized role taking offers participants a window into the life of "the other" and provides more experiential means of learning about race. Young people of all ethnic groups have opportunities to actively protest racial prejudice when they recognize its occurrence online" (1318).</p>	<p>Internet, young people</p>

<p>Uy-Tioco, C. (2007) "Overseas Filipino Workers &amp; Text Messaging: Reinventing Transnational Mothering," <i>Continuum: Journal of Media &amp; Cultural Studies</i>. 21.2 (June 2007, pp. 253-365).</p>	<p>Examines overseas migrant workers and use of text messaging (2008). Uy-Tioco discusses the way in which mobile phones are utilised by Filipino mothers employed as domestic workers overseas to contact and maintain family cohesion, based upon interview data. The study shows that these workers are able to maintain mothering roles, despite the large geographic distances, through the use of transnational telecommunications linkages. However Uy-Tioco is careful to warn that telecommunications do not necessarily create empowerment for these workers, since they also reinforce traditional responsibilities for women in this situation, who now must not only be breadwinners but also face the anxiety of maintaining a mothering role at a distance: "although migrant mothers experience a sense of empowerment in maintaining their familial roles through cell phones and text messaging, they are also reinforcing existing social systems that limit their choices" (264).</p>	<p>Mobile Phone, Migrant, Women</p>
<p>Vertorec, S., (2004) "Cheap Calls: The Social Glue of Migrant Transnationalism" <i>Global Networks</i>, 4 (2), pp 219-224</p>	<p>Research which identifies the importance of cheap international telephone calls in facilitating social connections between people and particularly migrants across the world. The paper presents data on the rapid growth and diffusion of telephone traffic and describes the increase in prepaid phonecards. Questions of access to technology to use prepaid telephone cards are raised as well as the commercial, social and geographical ramifications of the increase of transnational communication.</p>	<p>Phone cards, Migrants</p>
<p>Wilding, R. (2008) 'Global ageing and transnationalism: Reflections on research prospects'. <i>Re-imagining Sociology: Refereed Proceedings of The Australian Sociological Association Annual Conference, 2-5 December 2008</i>, University of Melbourne.</p>	<p>Paper challenges the conceptualisation of older people as lacking geographic mobility through examination of the trans-national linkages experienced by older people, both in terms of travel and communications technology. It is noted that communication technology enables a globalism for many older people who maintain contact with children and family overseas, and that future research should draw attention to the differences between "both migrants and non-migrants, refugees and migrants" (8).</p>	<p>Ageing, transnationalism, communication</p>

<p>Wilding, R., (2006) "Virtual Intimacies? Families Communicating across Transnational Contexts?", <i>Global Networks</i> 6 (2), pp 125-142</p>	<p>Research which presents the results of a qualitative study of transnational families in Australia, Ireland, Italy, the Netherlands, Singapore and New Zealand exploring how and whether kin maintain contact over time and space. Results demonstrate that Information Communication Technologies are more available from some people rather than others and that the social and cultural contexts of family life influence whether some Information Communication Technologies are more desirable than others at different points of time</p>	<p>Information Communication Technologies Social networks</p>
<p>Yao, A. (2009) "Enriching the migrant experience: Blogging motivations, privacy and offline lives of Filipino women in Britain." <i>First Monday</i>, Volume 14, Number 3 - 2 March 2009.</p>	<p>Yao conducted interviews with Filipino migrant women in the UK on their "blogging" practices. The Yao study found that the Filipino women interviewed used blogs as a way to mediate their identity, including feelings of separation and loss that are part of the migration experience. Yao raises a number of potential barriers to access including privacy.</p>	<p>Internet, Migrant Women</p>
<p>Yasmin, K, (2007) 'From Saris to Sarongs' Ethnicity and Intergenerational Influences of Consumption among Asian Indians in the UK, <i>Journal of Consumer Studies</i>, 31, pp 160-167</p>	<p>UK research which examined the intergenerational influences of consumption among Asian Indians in the UK. It highlighted that ethnicity, and intergenerational differences play an important role in consumption patterns of people from culturally and linguistically diverse backgrounds.</p>	
<p>Yong-Chan K. (2003) "The Internet and Traditional Media in "Geo-ethnic" Urban Communities: A Contextual Approach." <i>International Communication Association; 2003 Annual Meeting</i>, San Diego, CA, p1-31.</p>	<p>Uses 'geo-ethnicity' approach to examining emerging information communications technology utilisation. Young-Chan observes that "Because it is a context, geo-ethnicity is not an attribute that belongs to individuals. It works as a social, cultural, and communication "environment" surrounding individuals in certain time and place. Geo-ethnicity can be used as a conceptual tool that will enable us to examine how new communication technology is incorporated into a community environment as well as in individuals' everyday lives" (20).</p>	<p>Geo-ethnicity, internet</p>



## Appendix 2 Language List TIS National

<b>A</b>	<b>F</b>	Indonesian	Lisu (Dialect of Burma)	Pashtu (Pashto - Afghani Language)	<b>T</b>
Acholi (Sudanese Language)	Falam Chin (Dialect of Chin)	<i>Italian</i>	Lithuanian	<i>Persian</i>	Tajik (Afghan Language)
Albanian	Fanti (Dialect of Ghana)	<b>J</b>	Loko (Sierra Leone Language)	Pidgin (Neo-Melanesian)	Tamil (Indian/Pakistani Language)
Amharic (Ethiopian)	Fijian	<i>Japanese</i>	Loma (Liberia Language)	Pojulu	Tartar
<i>Arabic</i>	Filipino (Tagalog)	Juba (Sudanese Language)	Luo (Sudan Language)	Polish	Tedim Chin (Dialect of Chin)
Armenian	Finnish	<b>K</b>	Luwa (African Language)	Portuguese	Telugu (Indian Language)
Assyrian	French	Kachin (Dialect of Burma)	<b>M</b>	Pulaar (African Language)	Temne
Azerbaijani	Fulani (African Language - Widely used)	Kakwa (Sudanese Language)	Macedonian	Punjabi (Indian/Pakistani Language)	Teo Chiew (Chinese)
<b>B</b>	Fullah (Language of Sierra Leone)	Kalentin (African Dialect)	Madi (Southern Sudan)	Pwo Karen (Dialect of Karen)	Tetum (Timorese)
Bari	Fuqing	Kannadai (Kannarese-Indian Language)	Malaysian (Malay, Cocos Malay)	<b>R</b>	Thai
Bassa (Nigeria Language)	Fulliru (Congo Language)	Karen (Burmese Language)	Maltese	Romanian	Tibetan
Bengali (Indian/Pakistani Language)	Fur (African Language)	Kazakh (Turkish Dialect spoken in USSR)	<i>Mandarin (Chinese)</i>	<i>Russian</i>	Tigre (African Language - Ethiopia)
<i>Bosnian</i>	<b>G</b>	<i>Khmer (Kampuchean/Cambodian)</i>	Mandingo (Related to Senegal)	<b>S</b> Saho (Dialect of Eritrea)	Tigrinya (African Language - Official in Eritrea)
Bulgarian	Gan (Dialect of Togo)	Kikuyu (African Language - Kenya)	Maru (Dialect of Burma)	Samoan	Tongan
Burmese	German	Kinjanda (African Dialect)	Meena (Dialect of Togo)	<i>Serbian</i>	Tshiluba (Dialect of Congo)
Byelorussian	<i>Greek</i>	Kinyarwanda (Rwanda Language)	Mende	Sgaw Karen (Dialect of Karen)	<i>Turkish</i>
<b>C</b>	Gujarati (Indian Language)	Kirghiz	Mizo Chin (Dialect of Chin)	Shan (Burmese Dialect)	Turkmen
<i>Cantonese (Chinese)</i>	<b>H</b>	Kirundi (Burundi Language)	Mon (Burmese/Thai)	Shanghainese (Shanghai Dialect - Asian Language)	Twi (Ghana - Not Official)
Chaldean (Assyrian relative)	Hainanese (Chinese)	Kiswahili (East African Language)	Mongolian	Sindhi (Indian/Pakistani Language)	<b>U</b>
Chin (Burmese Language)	Hakka (Chinese)	<i>Korean</i>	Moru (Southern Sudan)	Sinhalese (Sri Lankan Language)	Uighur
<i>Croatian</i>	Hakka (Timorese)	Kpelle (Liberia Language)	Motu (Central Papuan Language)	Slovak	Ukrainian
Czech	Hakka Chin (Dialect of Chin)	Krio (Sierra Leone Language)	Mundari	Slovene	Urdu (Indian/Pakistani Language, Arabic Script)
<b>D</b>	Harari (Dialect of Ethiopia)	Kuku (Sudanese Language)	<b>N</b>	<i>Somali (African Language)</i>	Uzbek (Turkish language spoken in Uzbekistan)
Dan (Liberian Dialect)	Hazaragi (Dari)	Kurdish (Kurmanji-Syria, Turkey, Sorani-Iraq, Iran)	Nepali	<i>Spanish</i>	<b>V</b>
<i>Dari (Afghani)</i>	Hebrew	<b>L</b>	Norwegian	Sudanese Arabic (Southern Sudan)	<i>Vietnamese</i>
Dinka (Sudanese Language)	Hindi (Indian/Pakistani Language)	Lao (Laotian)	Nuer (Sudanese Language)	Sukuma (Tanzania Language)	<b>W</b>

Dutch	Hmong (Lao - spoken - has script)	Latin	Nyagwara	Susu (Language of Sierra Leone)	Wolof (Senegal – Not official)
<b>E</b>	Hokkien (Fukien, Foochow) (Chinese)	Latvian	<b>O</b>	Swahili (Ki-Swahili - African Language)	<b>Y</b>
Estonian	Hungarian	Liberian Pidgin	Oromo (African Language)	Swedish	<b>Z</b>
Ewe (Dialect of Ghana)	Ikbo (IBO - Nigeria Language)	Lingala (Congo, Zaire - Not Official)	<b>P</b>	Syriac	Zande

\*Shaded languages – TIS Nationals 18 High Demand Languages

*Source: Department of Immigration and Citizenship*