

The Ethnic Broadcaster

Summer 2001 Edition
National Ethnic and Multicultural Broadcasters' Council

2001 A Big Decision Year

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**INTERNATIONAL WOMEN'S DAY
MARCH 8th 2001**

The NEMBC has recorded greeting and information messages for IWD in 20 languages on CD and a copy has been sent to your station. If you can't get hold of the CD, please ring the NEMBC on 03 9486 9549 or email us at nembc@nembc.org.au

You can get more information about IWD activities in your state at:

ACT www.act.gov.au/government/womenact

NSW www.women.nsw.gov.au

WA www.wa.gov.au/wpdo

NT www.owp.nt.gov.au

VIC www.women.vic.gov.au

TAS www.women.tas.gov.au

QLD www.qldwoman.qld.gov.au

SA www.sacentral.sa.gov.au/agencies/ofw/ofw.htm

see page 12 for more IWD info.

www.nembc.org.au

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*** australian news stories in 19
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*** training news and
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*** sector news and updates**

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Cover Photo: Vincent Lam (left) and Raymond Lam
(right) from 3ZZZ's Chinese Program
Photo taken by Jacqui Brown

2001 BIG DECISION YEAR

2001 will be a “big decision” year for ethnic community broadcasters, and indeed for all community broadcasters in Australia. The “big boys” of the commercial national and international media conglomerates will continue to try and dominate the nation’s media at the expense of the public and community sectors.

Popular reaction to this development is gathering momentum, with demands for a better financed and independent ABC and a continued growth of ethnic and other community broadcasting in metropolitan, regional and rural Australia.

Reaffirming our principles and aims of involvement, relevance, community ownership and management should be at the heart of our planning and action. This is especially true in an election year where the existing triennial funding arrangement for community broadcasting is up for review.

The NEMBC recognised very early the importance of the entire community broadcasting sector (ethnic, indigenous, print handicapped and general) working together to develop common funding policies. We need to have a common campaigning strategy to ensure a united approach to get positive growth orientated outcomes.

Our ideas were shared with equal conviction by the other sectors. A series of discussions late last year, also involving the CBF, resulted in agreement to vigorously pursue a common policy and campaign funding strategy.

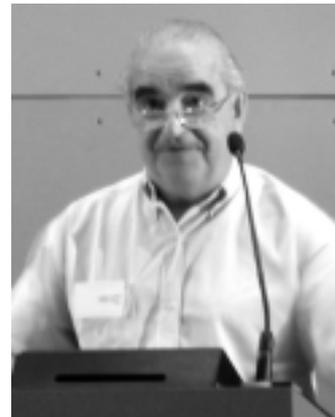
The policy focuses on:

- continuation of all existing designated funding [ethnic & multicultural, general, print handicapped and indigenous] at levels that reflect the growth in the sector, including returning ethnic & multicultural programme funding to \$50 per hour
- the successful Australian Ethnic Radio Training Project be re-funded, and that training be extended to other parts of the community broadcasting sector
- continued funding of existing technology and music projects
- funding of targeted new projects especially for regional, rural and remote Australia

The campaigning strategy involves:

- a public launching of our policy
- lobbying all political parties, ministers, local members, etc
- community radio stations pursuing these issues locally

In the plethora of competing and often antagonistic demands for government funding, the role of the media and in particular our own community media in promoting the needs and interests of our communities cannot be emphasised enough.



George Zangalis, NEMBC President

All of the community broadcasting sector organisations are committed to ensuring the full strength of our 220 stations all over Australia and the tens of thousands of people involved in them, maintain a constant flow of information, discussion and debate on the merits of our claims.

Community broadcasting is the genuine voice of Australia. It encourages media production all over the country as against the trend to turn us all into mindless consumers of media products emanating from a few national and international centres.

I look forward to working with you all on this important undertaking.

George Zangalis
NEMBC President



Women have always been a majority of the workforce in the Textile, Clothing and Footwear Industry. Migrant women have contributed significantly to the development of the Australian Textile, Clothing and Footwear industries. Photo of clothing factory floor at left courtesy of the Textile, Clothing and Footwear Union photographic archive.

RE-writing HER-story

“Even now, apart from the Snowy Mountain HydroElectric Scheme and Chinese gold mines, it is unlikely that children in Australian schools are learning anything about their community’s early contribution to the development of this country.”

One of my greatest memories of childhood is sitting with my grandmother learning to roll vine leaves while she told me stories. This thirst for wanting to hear about the family history continued into adulthood when, by the time I learnt to do interviews, I started recording the stories of the old people in our family.

This interest in family history moved to an interest in migrant history when I worked at the Social History Unit of the ABC. Going through the archives there, I was not surprised to find an absence of migrant stories about Australia. When I proposed a series on migrants in the 1920s, my colleagues were skeptical that I would find anyone to interview. I found four people for the series but was left with a feeling of urgency of the need for more oral history projects in our communities.

If I hadn’t had this initial interest in family stories I would have grown up in Australia believing that migrant communities only really started significantly contributing to the building of this country after the Second World War. Even now, apart from the Snowy Mountain HydroElectric Scheme and Chinese gold mines, it is unlikely that children in Australian schools are learning anything about their community’s early contribution to the development of this country.

Unlike indigenous communities, migrant communities have been slow to lobby for changes in Australia’s official history.

STORIES YOU'LL HEAR...

- Women in the health industry
- Non recognition of skills – Latin American women underachieving in the workforce
- Ford factory – contracted assisted migrants 1945-60
- Migrant women working in the legal system
- Migrant women's contribution and visibility in the media and arts industries
- Small business – Italian cafes in Sydney's 'Little Italy'
- Public transport – migrant women bus drivers
- Women of difference in dress and customs in the workforce
- Industrial action – ACT Hospital laundry strike of 1987
- Women and trafficking in the sex industry

Copies of the oral history programs will be sent to each community broadcasting station in Australia. The program producers come from a variety of states and territories and from regional as well as metropolitan areas.

Official histories of Australia continue to undervalue the country's migrant population. Our children are growing up believing that this country was "developed" by the English settlers. Not only does this reinforce English culture as being dominant in their minds, it also reminds them that they are "outsiders" or at the very least "the children of visitors" to this country.

It is this absence of public records on migrant communities that makes oral history projects even more important. Oral history is often the first step in research leading to a search for documents and other materials that help to construct a more thorough history of this country. So it was with great pleasure I accepted the opportunity to co-ordinate the NEMBC project looking at Migrant Women in the Workforce. The series of ten programs has been funded by the National Council for the Centenary of Federation Fund, an appropriate source of funding when one considers the gaps in Australian history.

More importantly the mainstream women's movements' criticism of HIS-story (not HER-story) has always been that women are

omitted from the public record. It should go without saying to readers of this magazine that if English-speaking women are complaining about being left out of history, we can assume that migrant and Aboriginal women have been almost completely ignored.

Programs for the series are being produced by women broadcasters around the country and will tell the stories of women in all kinds of jobs from the factory floors to the courtrooms of Australia. The series will cover migrant women's struggle against a system that has discriminated against them on the grounds of both race and gender, as well as their role in industrial action. The programs will provide our children with appropriate role models and provide researchers of Australian history with a resource that up until now has been largely unavailable.

The "Migrant Women in the Workforce" oral history project is a significant first step to rewriting "OUR-story" of Australia.

Nicola Joseph
Executive Producer
Migrant Women in the Workforce

Grooving in the Graveyard...

Speaking at the *Innovate Or Perish* plenary session of last year's NEMBC Conference, Simone Kapsalides and Sylvia Haukua from 2000FM in Sydney, discussed Graveyard Groovers, their exciting multicultural and interactive, youth music program.

Graveyard Groovers is the program that we present every Saturday night from midnight to 6am in the morning on 2000FM. We're very proud of our programme because we feel it's certainly the only one of its kind in Sydney. We play Hip Hop and R&B for six hours straight, with lots of discussion and commentary between young people. Our style is very laid back and because we don't have a strict format, there's a casual feel that runs through the entire six hours. We've been on air for three years so we know we're on a good thing.

Graveyard Groovers target an audience who listen to R&B and Hip Hop music genres, so what we're looking at is anything from ages twelve upwards but predominantly our audience is actually between fourteen and twenty. We also cover a diverse

range of backgrounds both cultural and geographical. Our audience consists of a large percentage of Pacific Islanders, Lebanese and Asian youth in Sydney. Radios out west in the Mount Druitt area and as far as Campbelltown and Mosman can be heard tuned into the beats of the Groovers. We have bands of dedicated listeners call in to make shouts outs to friends and family all over Sydney and even in juvenile justice and detention centres. Some of these people are amongst our most dedicated listeners.

The show consists of six hours of Hip Hop music. The Hip Hop is screened beforehand to make sure any songs with a bit of swearing aren't put on the radio, but sometimes we have to press the dump button if one slips through. We often pick a talkback topic at the beginning of the show and run with it until the end of the show. We can have topics as varied as racism amongst young people or "what's better rugby union or rugby league?".

Listeners are encouraged to call up the station and participate on air in discussion with the Hip Hop hosts all night long. There's a lot of

interaction between callers and the hosts in the studio, whether it be a caller participating in the discussion, saying on air shout out to friends and family, or even just requesting songs. We also do interviews with local R&B and Hip Hop groups from around Sydney and we constantly promote under eighteen events and dance parties throughout the show as we feel it's important to support youth initiatives in our local community.

As with any programme Graveyard Groovers have their ups and downs and a few hiccups here and there. We have a very laid back attitude towards our programme. The drawback to this is that sometimes it doesn't actually give the broadcasters much responsibility, so that's something that we are working on. But the good thing about having this laid back attitude is that its something that our listeners enjoy and we develop a rapport with our listeners. They like hearing about what other people their age say and they like to hear that other people their age actually feel as they do.

We actually involve our listeners by inviting them to call us and tell us



More Youngs on Seats...



what they're doing, where they are, who they're with and what's happening out there. By doing this we involve the listeners, and listeners become the focus for our programme, whereas some programmes actually just play music and that's it. This way we actually have two way communication with our listeners, we make them feel that they're actually the centre of our programme as well.

What we're ultimately aiming to do with Graveyard Groovers is to cater for a large, growing audience of young people from a diverse range of backgrounds who all love and identify with R&B and Hip Hop music. We also provide a forum for young people in the community to let their thoughts and opinions be heard by their peers.

We feel this is a very important opportunity that wouldn't happen otherwise. We also give support to local up and coming R&B and Hip Hop artists. By bringing them into the studio we introduce them to our listeners, we play their music and give them a plug whenever we can and give them as much exposure to our large youth audience as possible.

In addition we are aware that we have a number of listeners who come from strict families and, although they may not be allowed out on a Saturday night, they know they always have the Graveyard Groovers to entertain them until six in the morning.

Simone Kapsalides and Sylvia Huakau, Graveyard Groovers

A common concern for all ethnic community broadcasters is to increase the involvement of young people in broadcasting. Many broadcasters feel concerned that they are not able to attract young people, because they realise that young people are the future of ethnic community broadcasting and also an important way of maintaining and developing culture and language.

Some groups are lucky enough to have young trained broadcasters in their community, but for many other groups finding successful and practical ways of getting young people involved in broadcasting is not easy.

The Youth Committee of the NEMBC has devised a strategy to address these problems. The strategy has been developed from the results of the NEMBC Youth Survey [see The Ethnic Broadcaster Winter 2000]

As part of the strategy, the NEMBC Youth Committee is developing a resource kit that will provide assistance to three main groups:

- existing broadcasters
- stations
- potential young broadcasters

The kits will look at the benefits that young people bring to broadcasting, the common obstacles that stop young people from broadcasting, the range of resources that are available to assist in youth broadcasting, and a range of practical ideas that can be tried by stations, existing broadcasters and young people wanting to be involved in broadcasting. The kits will vary in content depending on the particular group they are targeted at.

Copies of the strategy will be mailed to all NEMBC members and will also be available through the web. The Youth Committee is also developing a poster and a mentoring system that will focus on attracting young people to the sector and providing support to them once they start broadcasting.

Current NEMBC Youth Committee reps are:

Adrian Slater [2XX]
Al Noveloso [3ZZZ]
Jo Fettke [4EB]
Kirsten Schuster [5EBI]
Adrian Kwintowski [6EBA]
Kata Skratulja [7THE]
Meeta Ramkumar [8TOP]



MORE MUSIC to your ears

Broadcasters find it hard to get the sort of music they want to play...

Musicians find it hard to get their CDs to the right sort of broadcasters...

A new community broadcasting project AMRAP [Australian Music Radio Airplay Project] will increase the amount of Australian music played on community radio stations and help link musicians and community broadcasters. AMRAP is a joint project between the community broadcasting sector and the music industry and is funded by the Federal government.

Broadcasters and stations will begin to see the tangible results of AMRAP this year including:

- More free CDs for your station and your program
- Grants to stations for producing music programs, festival and studio recording
- Training projects that support and promote Australian music

A program of grants have been announced by the Community Broadcasting Foundation, and applications closed in early February. Another round of grants will take place in the next twelve months. More information is available at the CBF web site (www.cbf.com.au).

Alongside the grants program, there will be a number of sector wide initiatives that will be developed by AMRAP.

Most visible of these will be the distribution of CDs to the sector. Many community broadcasters have difficulty getting access to new music for their station. Musicians and record labels on the other hand, are interested in working with community broadcasters, but often find the size and complexity of the sector too daunting to deal with.

AMRAP will help bridge the gap between musicians and broadcasters. Community broadcasters and the music industry agree that the most effective way we can start doing that is to get more CDs by Australian musicians into the hands of community broadcasters.

AMRAP is about music from your community:

World, Folk, Rock and Roll, Hip Hop, Traditional, Classical, Solo musicians, Groups, Orchestras, Bands, Choirs...



The Millenium Choir Concert, organised by Victorian community music group, The Boite, in July 2000, featured an exciting range of Australian and international musicians and performers: (opp. left) the 300 voices of the Choir (opp. right) Brazilian dancer Claudia de Oliviera (above) Gambian singer and djemba player Ebrima King Marong (top) The Millennium choir and the Will Shake Spear dancers Photos by Maurizio Salvati

Most importantly we will aim to do that in a "targeted" way so that as broadcasters you actually get music that will suit your program. This means collecting information about the sorts of music broadcasters are interested in.

For example we will be distributing world music to stations with ethnic programs, and Australian Latin music to stations with Spanish language and world music programs. On the other hand we won't be distributing heavy metal CDs to a classical music station. Having inappropriate CDs sitting around unplayed is frustrating for both broadcasters and musicians.

We are currently contacting stations and broadcasters about their music needs and will start distributing music to stations in the first part of 2001.

The distribution of existing CDs and the various grant opportunities should together see a noticeable increase in the amount of music by Australian musicians that is available for use in your programs.

It's important to note here that all of the activities of AMRAP will be driven by the objective of "promoting Australian music through community broadcasting". As such, the project has the dual stakeholder groups of community broadcasters and the music industry. The activities of the project will deliver benefits to both groups.

Obviously the decision to deliver a music initiative through the community broadcasting sector was deliberate. Possibly the most important reason for this decision is the opportunity offered by the fundamental diversity of the community broadcasting sector.

This will allow for an equally diversity range of music made by Australians to receive airplay and develop an audience. Most importantly, the object is to promote all the variety of music made by Australians.

AMRAP is initially a three year project. Given the size and diversity of the community broadcasting sector and the music industry, it will take all of the three years to fully implement the project. As well as the distribution of CDs and grants there will be a website providing information about available music, musicians and the music industry. There will also be satellite distribution to stations of Australian music programmes of all genres, festivals and concerts. We'll keep you up to date with regular reports and articles.

As a project that aims to promote a broad range of Australian music within a community broadcasting context, AMRAP is a unique and exciting opportunity. By developing a stronger relationship with musicians and record labels, community broadcasters can consolidate their position as important participants in the development of Australian musical culture.

If you'd like to learn more about what AMRAP is doing please contact me on 02 9310 2999 or email pmason@cbaa.org.au

Paul Mason
AMRAP Coordinator

Curriculum Developments...



ACT Chief Minister Gary Humphries (4th from left) with 2XX President Victor Marillanca (2nd from left) and successful AERTP graduates at 2XX in Canberra.

In 2001, the Australian Ethnic Radio Training Project [AERTP] is developing more curriculum to meet the training needs of ethnic broadcasters. In addition to Short Courses, the following modules are currently being developed and will be available later this year:

NEW MODULES:

Getting Sponsors

Write sponsorship proposals and identify appropriate sponsors for your programs.

Committees, Processes and Policies

Effectively convene a programming group and contribute as a member of a management structure within a community radio station.

Building Your Audience

Formulate and implement a promotional strategy for your radio program to increase your audience.

Oral History

Research, plan and produce an Oral History program.

Website Design

Design a web page for your program, learn how to use HTML.

Music on the Internet

Find and use real audio and MP3 files on your program.

Netcasting

Broadcast your program or community event on the World Wide Web.

AUDIO RESOURCES:

In January, compact discs with audio resources for all the AERTP training modules were distributed to every radio station with ethnic broadcasting. These resources have been developed specifically for ethnic broadcasters doing AERTP training

TRAINING PILOT:

AERTP has adapted the media law module for online delivery. We are interested in hearing from broadcasters who would like to participate in a pilot delivery of the new online module. You will need Internet access and basic Internet skills. Please contact me via e-mail (aertp@nembc.org.au) if you would like to be involved in the pilot.

Check Your Media Law Skills...

YOUR FEEDBACK

If you've participated in AERTP training, you will be aware of the benefits of our free radio presentation and production courses. Participants gain broadcasting skills which help them make more interesting and quality programs and gain communication and organisational skills useful in other part of their lives. I'd appreciate any testimonials from AERTP participants that might be useful to us in lobbying for ongoing funding in this election year.

To find out more about what is covered in the curriculum check out the training pages on our website: www.nembc.org.au/training If you wish to access the curriculum and notes via the internet, contact the AERTP coordinator for the password.

Please get in touch with me for more information about training and how you can utilise the AERTP

Michelle Vlatkovic

AERTP Coordinator

telephone: 03 94158566

e-mail: aertp@nembc.org.au

Or PO Box 1144 Collingwood VIC 3066

1. Who can be sued during a defamation action about your program?

- A. You
- B. The guest who made a comment on your program
- C. The station
- D. All of the above

2. Which of these statements could lead to you being charged by the police with Contempt Of Court?

- A. It's about time Mr Smith was caught by the police. He has been stealing money from our organisation for years. I will be in court to see what sort of lies he tells
- B. If Mr Smith gets sent to jail at the end of this trial it is because the Judge and jury are racists.
- C. I am not surprised Mr Smith is in court again. He got sent to jail three years ago for exactly the same crime
- D. All of the above

3. *"At the small rally, attended by around 50 people, there were banners saying "Asians go home" and "Only White people are welcome in Australia". One man was later arrested by police for breaking a window."* Mark which of the following statements are correct.

- A. This is racial vilification because it repeats racist comments
- B. This is not racial vilification because it is a fair report of a media event
- C. This is racial vilification because it is critical of the protesters

D.a) and c) are correct

4. Volunteer broadcasters at community radio are exempt from copyright laws

- A. True
- B. False

5. For a broadcast to be "obscene" at least two people must make a written complaint.

- A. True
- B. False

Answers
1. D
2. D
3. B
4. B
5. B

Is it time you brushed up your media law skills?



International Women's Day at 3CR, 2000

INTERNATIONAL WOMEN'S DAY

March 8 is International Women's Day (IWD). It has been celebrated in Australia for the past 72 years. Its origins began around the same time as the Labour Day holiday although IWD is not a public holiday in Australia. IWD is an occasion for women and men to join together and call for a better world for women of all ages and celebrate their contributions to society.

In Australia, the first IWD was held as a rally at the Sydney Domain on 25 March 1928. Organised by the Militant Women's Movement, it called for equal pay for equal work, an eight hour day for 'shop girls', no piece work, a basic wage for the unemployed and paid annual holidays.

The first IWD marches in Sydney and Melbourne took place in 1931. In 1944, Prime Minister Curtin greeted IWD activities in Melbourne, giving recognition to women's contribution to the war effort. Since WWI, IWD has also been used to call for peace and disarmament. By 1975, the International Year for Women, IWD had become a part of the mainstream.

IWD came about in the early 1900s, an era when women organising politically were viewed as particularly controversial. IWD is now a calendar fixture, recognised by community organisations, governments and the United Nations. Since its beginning, IWD has maintained its focus on the original issues of pay, work conditions and political rights for women.

The history of IWD is a history of taking action. German Socialist Clara Zetkin, an extraordinary

feminist who spent her lifetime committed to the advancement of women, organised the creation of IWD at a conference in Copenhagen in 1910. More than 100 delegates from 17 nations came and resolved unanimously to adopt IWD.

The first IWD was held on 19 March 1911. A million women and men participated in Denmark, Germany, Austria and Switzerland. This date was chosen by German women to commemorate the day in 1848 when the Prussian king promised women the vote.

March 8th is the anniversary of an IWD demonstration for "bread and peace" by Russian women in St Petersburg in 1917. The demonstration by textile workers turned into riots, four days later the Tsar was forced to abdicate and the provisional government granted women the right to vote. That historic Sunday fell on 23 February on the Julian calendar used in Russia, but on 8 March on the Gregorian calendar in use elsewhere.

The General Assembly of the United Nations passed a resolution in 1977 inviting each country to proclaim, in accordance with its historical and national traditions, any day of the year as United Nations Day for Women's Rights and International Peace.

Many stations organise special events to mark International Women's Day. At 3CR these events will include 24 hours of women broadcasting, special concerts and performances, historical features and interviews, a bike ride and a station party.

Sevim Chapple, NEMBC Women's Committee & 3CR

This article has been adapted from information about IWD available from the Office of the Status of Women at www.osw.dpmc.gov.au



EMERGING COMMUNITIES NEW NEEDS

The theme of the 2000 Conference was Our Emerging Futures. Marguerite Rooke from the Alice Springs Migrant Resource Centre presents her view from a conference workshop that examined the needs of some of the newest members of the ethnic broadcasting community.

During the last 14 years there has been a growing number of new ethnic groups settling in Australia on humanitarian grounds. Many of these newly emerging communities have come from Horn of Africa countries like Somalia, Sudan, Ethiopia, as well as from Middle Eastern countries like Syria and Iraq.

Up till now, the NEMBC has been focussed on many of the older ethnic communities who are more established as community groups and who can effectively run their own programs and have knowledge on how to access funding and grants.

At the Emerging Communities workshop, most of the discussion was on how to get new and emerging communities involved in ethnic broadcasting. Some stations reported difficulties with establishing ongoing continuous links with these new groups.

It was also noted that there were many benefits for emerging communities in becoming involved in community broadcasting, particularly with the ability to present information on accommodation, settlement, health and education in a community language.

Just a few of the difficulties faced by emerging communities in becoming broadcasters include:

- restricted access to broadcasting technology
- time and financial constraints
- competition for airtime
- access to training

The workshop discussed the role that the NEMBC could play in making information about new and emerging communities available for existing stations. This would make it easier for stations to involve emerging communities in their programming.

The workshop made a series of recommendations that were adopted by the NEMBC Annual General Meeting:

- *that the NEMBC research the broadcasting needs of emerging communities*
- *that the NEMBC recommend that information be provided to new migrants regarding the services provided by ethnic community broadcasting*

- *that the NEMBC play a more active role in the promotion of multicultural radio stations*
- *that funding be sought from the government for emerging communities to broadcast*
- *that the NEMBC develop strategies to improve the allocation of airtime to include emerging communities*

Language 93 on the way...

Amharic, one the languages spoken in Ethiopia, will soon become the 93rd language being broadcast on community radio stations around Australia. 6EBA in Perth will be hosting a Ethiopian-Somali program that will service the two communities in Perth.

Program coordinator Martha Teshome said the community was excited about having its own program and they were on the look out for Amharic programming resources.

“The overall production of the Somali Radio Health Segments has been a great challenge for those involved in the project. We learnt that there were a number of areas, which we need to carefully consider. One of these was never to assume that experience working with one particular community can be replicated in another community.” *Ramy Var, NSW Refugees Health Service*

INNOVATE

The Innovate or Perish plenary showcased broadcasters and broadcast projects that have successfully pursued new methods and new ideas to reach out to their audience.

Ramy Var, from the NSW Refugee Health Service and Awale Ahmed from the Somali Radio Program at 2000FM shared their experiences of a refugee health education project at the plenary (edited extracts)

“Innovate or Perish” certainly describes the kind of work we commenced twelve months ago with the Somali refugee community. The Somali community is a small, emerging refugee community that has a lot of needs but limited resources to support and to address them. Providing information to the Somali community presents particular challenges.

The Somali community is widely dispersed, their literacy levels are very low and they are made up of divergent groups. Thus, the strategies that has been used with other refugee communities have had limited reach and probably

little impact on Somali refugees. Input on innovative ideas was sought from Somali workers and the NSW Multicultural Health Communication Service and a partnership was formed to pilot ethnic radio as a medium to communicate health messages to the Somali community.

A series of eight, 10 minute radio segments were developed, in consultation with the Somali community, to cover issues around accessing health services in NSW. They were based on a set of prepared questions, interviews and dialogue that were deemed culturally appropriate. The radio segments have been produced and broadcast weekly through “Somali Voice in Sydney” on 2000 FM.

Segment titles included; *What to do when you feel sick, Services that assist refugees in dealing with difficulties, Community Health Centres, Children’s Health Services and Women’s Health Services*

The overall production of the Somali Radio Health Segments has been a great challenge. We learnt that there were a number of areas that we needed to carefully consider. One of these was never

to assume that experience working with one particular community could be replicated in another community. Particularly working with a small and emerging refugee community like the Somalis where the supporting infrastructure is limited and the expertise and talent may be scarce.

The successful production of these radio health segments could only be achieved through the commitment, dedication and teamwork of the Somali people and it has been a pleasure for me to work with them. I have learnt a great deal about the needs and the complexity of the Somali community, their culture, values and politics.

An evaluation of the project is currently taking place. However, this innovative idea provides the Somali community with access to information that is essential to easing their resettlement in a new country. Without trialing new strategies we would never learn new, flexible and culturally sensitive ways to offer our service to communities in need.

Ramy Var
NSW Refugee Health Service



Or PERISH

“After the first and second segments went on air, the program successfully attracted more and more listeners every week, as people called our telephone line and the contents of the health segments were discussed in many community gatherings and locations.”

Awale Ahmed, Somali Voice, 2000FM

The Somali Voice in Sydney program was established in 1996 and operates on a volunteer basis. Despite a lot of difficulties, a small team of volunteers have succeeded in keeping the program on air. Each week numerous Somali voices appear with news and other information to share with Somali speaking people in NSW. It has been tough, particularly considering that our community is very new and each one of us is still engaged in our own settlement problems. But in Somali, there is a saying “God deserts not the courageous man” and that is what happened.



‘Somali Voice’ have since taken up further innovations through the development of the “Somali Voice’ website where people can access news and listen to past programs over the Internet. You can visit their site at: <http://www.angelfire.com/band/SydneySomaliRadio/>

Approximately 12 months ago, our program was approached to discuss the possibility of broadcasting health information on Somali Radio. It was exciting news for us because we knew that our community would benefit a lot from this health program.

The production and the presentation of these segments were totally different to our regular programs. Because we were involved with other people outside the programming team, we had to have guidelines, set out schedules, develop teamwork skills and work closer than ever. All these skills needed to be

quickly acquired by the four broadcasters involved, and we have all participated in a unique experience.

As segments went on air, the programs attracted more and more listeners every week. People called our telephone line and the contents of the health segments were discussed in many community gatherings and locations. The programs touched on many issues that are important for the newly arrived. What made the segments most interesting and captured the mind of the audience was how they were presented. Plays relevant to the Somali culture, testimonial, female voice, cultural music and introduction were all used to

improve the quality of the health segments.

On behalf of the other broadcasters and volunteers, I would like to say that what has driven us through the project was the satisfaction we felt at producing the program segments, the positive feedback from our listeners, and the quality of our program compared with similar programs around the globe accessible on the Internet.

Awale Ahmed
Somali Voice, 2000FM





Diverse, Dynamic, Young and Strong were some of the themes that came out of the 2000 Ethnic Broadcasters Conference in Sydney. These characteristics were reflected in the participation at the Conference which saw record attendance and the greatest involvement yet from young people, emerging communities, women and broadcasters from Asian and African backgrounds.

The Conference key note speaker, Jason Yat-sen Li, set the tone for the Conference by examining the ingredients for the sort of

successful, dynamic, multiculturalism that could be reflected in ethnic broadcasting. He argued that young people, the second generation and emerging communities could only be included in Australian society and ethnic broadcasting, if we understood multiculturalism as an evolving, rather than a static, reality.

The opening session of the Conference examined the racism and stereotyping in the media experienced by ethnic communities. Speakers focussed on examples of stereotyping experienced by young people from the Arabic and Vietnamese communities. The session went on to explore ways for ethnic

our emerging futures



Conference 2000 delegates at the conference reception, held at the NSW Premiers Department

broadcasters to avoid and challenge these stereotypes. Providing a voice for the diverse parts of our community and debating issues frankly and honestly were two important steps identified in building a more inclusive and multicultural Australia.

The evolving nature of multiculturalism was reflected throughout the Conference. Simone Kapsalides and Sylvia Haukua presenters of 2000FM's Graveyard Groovers talked about the programme's appeal to 14-20 year olds from Middle Eastern, Pacific and Asian backgrounds. The programme plays a variety of R&B and rap music, and has

talkback on issues ranging from racism to whether rugby union is better than rugby league. As well they have "shout outs" letting young people communicate and express themselves on air.

Gavin Unsworth, [the tech at full time ethnic broadcaster 4EB in Brisbane] talked about developments in digital and internet technologies. He discussed what factors need to be taken into consideration when planning how and when to utilise these technologies.

Linda Bartolomei [Australian National Committee on Refugee Women] spoke about the needs of refugees and their current treatment by government policy.

She noted the widespread concern in all ethnic communities about how Australia is treating its refugees. This raises important questions about the role of ethnic community broadcasting in human rights issues around immigration and refugees.

Ramy Var [NSW Health Department] and Awale Ahmed [2000FM Somali programme] talked about a major health project that is a partnership between NSW Multicultural Health unit and the Somali Community. The project is a low cost, effective means of providing primary health information and improving the health of the Somali community.

The Annual General Meeting saw a lively and challenging debate take place around the issues of language and culture in ethnic broadcasting. What place do bi-lingual and multicultural broadcasting have along side individual language broadcasting? Can we have culture without language? Should we be using ethnic broadcasting to effectively encourage the use and teaching of language to our children. We hope to pick up these issues as a major theme of the 2001 Conference

The Conference also endorsed a position on funding for the community broadcasting sector by government. The policy adopted called on all political



Linda Bartolomei, Australian National Committee on Refugee Women

parties to commit to continue all current funding with an appropriate increase in recognition of the growth of the sector. Ethnic, indigenous, print handicapped and general funding, as well as existing project funding, should all be maintained and increased. The Conference called on the government to re-fund the Australian Ethnic Radio Training Project [AERTP] and commit new funds to areas like the development of the National Indigenous Media Network, training and support for regional, rural, and remote stations.

AERTP has been a huge success and continues to be at the forefront of technological and broadcasting change. A presentation to the Conference outlined the development of internet delivered broadcast law accredited training.

This training will be conducted early in 2001. AERTP also has been a very significant tool in increasing the participation of young people in ethnic community broadcasting through the development of specialised weekend training courses for young people.

The Conference couldn't have taken place without the support and work of many people and organisations. Big thanks to our friends at Telstra, who have

sponsored our Conference for the 7th consecutive year. The support of Telstra is essential if we are to provide travel subsidies to broadcasters from around Australia to participate in the Conference. Thanks to the Australian Bureau Statistics, the Ethnic Affairs Commission of NSW, and to all the Sydney broadcasters who helped make the Conference a big success.

Our thanks also to all our speakers, who informed, challenged, stimulated and entertained us, and also to the fabulous entertainment provided by the Cook Island Performing Group and Errol Renaud and his Carribean Soul.



NEMBC Youth Committee with the Steven Smith, Shadow Minister for Communications

MOTIONS

Some of the motions that emerged from the Conference included:

Youth

· that the NEMBC Secretariat and the Youth Committee review the current CBF multicultural youth funding guidelines with a view to recommending to the CBF that the funding guidelines be expanded to include "ethno specific" youth programming and that the amount of time allocated for funding be increased from one hour per week to a suitable time allocation that encourages the development of youth programming

Women

· that the NEMBC invite a diversity



NEMBC Womens' Committee

of women, reflecting the myriad areas that women from NESB backgrounds come from, to speak at both the women's workshop and general conference sessions and that where appropriate, we invite a representative from the Office of the Status of Women to inform the conference about government plans in relation to NESB women.

Life Membership

· that Charles See Kee, Stepan Kerkyasharian, Victor Borg, Denise Banks & Micky Hayward be proposed for life membership of the NEMBC in light of their contribution to ethnic community broadcasting.

FROM 5UV to 2RRR...

ELECTION RESULTS JUST IN...

A comprehensive database on elections, parties and parliaments worldwide can be found on the web at www.agora.stm.it/elections/. It has regular updates on election results and searchable links to a huge number of political parties and organisations all over the world.

The comprehensive nature of the site can be seen in recent election updates which include election results for Canada, Haiti, Romania: Czech Republic, Egypt and Bosnia-Herzegovina.

Recent party links include Albania: Partia Demokratike e Shqiperise; Bulgaria: Obedineni Demokraticin Sili; Netherlands: Nieuwe Middenpartij; Poland: Pracownicza Demokracja; Sierra Leone: National Unity Party; South Africa: Christian Democratic Party; Afghanistan: Revolutionary Association of the Women of Afghanistan; Argentina: Partido Cooperativista Argentino.

2RRR in Sydney has a new Station Manager. Jane Costessi was previously involved with multicultural arts and world music programming and training at 5UV in Adelaide.

Jane says she is particularly looking forward to working with the range of community language broadcasters at 2RRR.

2RRR broadcasts in a range of languages including Flemish, French, Hungarian, Hindi, Macedonian, Slovakian, Armenian, Urdu, German, Japanese, Sinhalese and Polish.

To find out more about 2RRR visit their website at www.2rrr.org.au



LIFE MEMBERS

The first life members of the NEMBC were selected at this year's AGM. They were recognised for 'making a significant contribution to Australian ethnic community broadcasting'. The life members are

Charles SeeKee – Charles has been a Northern Territory based broadcaster, long time President of the NT Multicultural Broadcasters Organisation, and NEMBC executive member. Charles has been at the heart of the social, political and community life of NT. Charles has also been very significant in raising the profile of ethnic community broadcasting in the NT and further afield.

Denise Banks – Denise was the first non-English language broadcaster on air in Tasmania. She paved the way for others to follow. She encouraged many people to make the bold step into ethnic broadcasting in Tasmania.

Ludmila Constantinova [Mickey] Hayward – Mickey is a Russian language broadcaster from Geelong Radio (3YYR). She has

been co-ordinator of the Geelong ethnic broadcasters group and an active fundraiser for many years including raising funds each year to enable a group of Geelong broadcasters to come to the NEMBC conference.

Victor Borg – A former long term President of the Ethnic Communities Council of Victoria and FECCA executive member, Victor has championed the interests of ethnic community broadcasting to government at a national and state level. He played an important part in the establishment of 3ZZ, 3EA and 3ZZZ and today is still a regular broadcaster at 3ZZZ.

Stepan Kerkyasharian – Stepan is a former head of SBS who championed the development of two sectors for ethnic broadcasting. As Chair of the Ethnic Affairs Commission of NSW he has been able to assist a number of stations with ethnic broadcasting and has been very supportive of NEMBC initiatives.

CLASS OF '81 REUNION



Photo: Filipino broadcasters at NEMBC Conference 2000 front left to right Bootz Martinez (Nambucca Heads, NSW) - Remy Chiswell (Orange, NSW) standing left to right Eden Rolfs (Lismore, NSW) - Celia Smith (Geelong, Vic.)

Some of the most exciting opportunities at a national conference are for broadcasters from different parts of the country to meet other broadcasters. Eden Rolfs from Lismore in NSW describes a very unexpected reunion:

I used to be a high school teacher in Manila in the Philippines. I migrated to Australia in May 1981 and subsequently lost all contact with my former students. I started the Filipino programme at 2NCR on the NSW north coast in December 1981 and I was a station representative at the recent NEMBC Conference 2000.

This is where Celia Smith, recognised me after 20 years! She was one of my students and had graduated from the High School I taught at in 1980. I actually did not recognise her, as she was only 16 years old in 1980. Now 20 years later she is also a Filipino language broadcaster, at Geelong radio in Victoria.

Celia was at the Conference with Mickey Hayward, the Geelong Radio ethnic broadcasting coordinator and a number of other Geelong broadcasters.

I enjoyed all aspects of the conference and learned a lot about ethnic broadcasting, and its importance to ethnic communities. I enjoyed meeting and making new

friends who have become important to me, and especially the reunion with Celia.

I would like to extend my warmest congratulations to Mickey who was awarded lifetime membership of the NEMBC. I would also like to thank all the staff members for their work and effort to make the conference the success it has been.

I look forward to the next conference!

Eden Rolfs



**New NIMAA Chairperson
Todd Condie**

The National Indigenous Media Association of Australia has elected a new Chairperson. Todd Condie, a Murri whose family comes from the North Queensland Yidinji people, is Editor of the Koori Mail, the national Aboriginal and Torres Strait Islander newspaper. Todd has worked at the paper since 1994 and became Editor on 1 January 1998.

He is a graduate of Griffith University, Brisbane and has served on the board of the National Aboriginal Islander Skills

Development Association (NAISDA). He formally served on the NIMAA board as Deputy Chair of the Print, Journalism and Multimedia Sector for 2 years.

Todd replaces Jim Remedio who worked closely with the NEMBC over a number of years and helped build a close relationship between the indigenous and ethnic broadcasting sectors. The NEMBC welcomes Todd to his new position and thanks Jim for all his work.

YOUTHWAVE HITS CANBERRA

CMS, Canberra's full time ethnic community station, has recently completed new studio work and young broadcasters at the station have marked the occasion by starting Youth Wave programming. The program has a core group of young people with skills in multimedia and internet technology and they bring in new broadcasters from schools around Canberra each week. CMS believes that part of the success of the project has been to give young broadcasters access to prime time after school hours between 4-5pm six days a week. CMS also has a number of other youth programmes between 6-7pm and 10pm-midnight.

TONY MANICAROS AWARD

Congratulations to 2RSR (Radio Skid Row) the winner of the 2000 Tony Manicaros Award. The project to be undertaken by Skid Row will explore some of the issues around community and cultural development for emerging communities in a half hour documentary radio program.

The focus of the documentary will be the African community in Sydney. The award carries prize money of \$1500. The program when completed will be circulated for broadcast to all community

broadcasting stations with ethnic broadcasters.

The Tony Manicaros Award was established in memory of Tony and to recognise the work he undertook for ethnic community broadcasting on a local, state and national basis. Tony was a broadcaster, Director of 4EB (Brisbane), founder of the NEMBC, Director of the CBF and Chair of the National Ethnic Radio Training Taskforce. Tony's long time friend and colleague George Sudull presented the award, at the conference dinner to 2RSR Manager, Paul Thusi.

NO ORDINARY DAY....



Photo of Melbourne Walk for Reconciliation from ATSC Victoria's Reconciliation 2001 Calendar. For copies contact ATSC on 03 9285 7225

9am Sunday 3rd of December at a railway station east of Melbourne and dozens of people trying to get on an already jammed train are relieved by an announcement over the loud speaker to wait for the next train, which turns out to be only slightly less full. This scenario is repeated at every stop as more and more people jam into carriages already full.

We now know that this was no ordinary day. This was the day for Melbourne's Walk for Reconciliation. The goodwill and interaction of people jammed in like sardines was not like any other peak hour and it set the tone for the day. Arriving at Flinders Street station, we joined thousands of others streaming out of trains and trams to join the march of humanity

moving in a constant stream down St Kilda Rd and into the Domain where a great gathering took place.

Sadly not present at the walk was Charles Perkins. He was among the first Indigenous university graduates and was one of the earlier fighters for Indigenous rights. He had lived to see the march over Sydney Harbour which was the first in the wave of public demonstrations of support for reconciliation.

Moving on, I saw people young and old, and a huge range of organisations and institutions marching behind their banner, proud to be identified with this people's movement. There were unions, universities, political groups, locality groups from around Victoria, schools, churches and clubs of many kinds.

Spotting Lowitja (Lois) O'Donoghue quietly trying to

mingle in the crowd, I grabbed a mic and seized the opportunity to talk to former Chairperson of ATSIC, (Aboriginal and Torres Straits Islander Commission) who with many other leaders had come to Melbourne to be part of Victoria's statement to the country. She was pleased that these demonstrations indicated the strong public support for the issues at the forefront of Aboriginal Australia's fight for rights and justice. She recognised that the march does not solve problems, but that it shows greater understanding in the wider community and support for Aboriginal self determination.

Walking around the Domain gardens I was enthralled by the vivid colours of the hands of red, green, yellow, black and white, stretching far across the gardens. The scale was something that was larger than I had expected. This was of course the "Sea of Hands" project. This idea had come to life through people who wanted to show their support for reconciliation in a very visible way.

More than 130,000 hands, each with the name of the person or families who had signed their support for native title and coexistence, are a unique visual way of stating their support. The hands have travelled to every state in the country, with more hands added at every location. Each time, the hands are packed and laid out by volunteers and are placed in the ground in a pattern representing local traditions.

Politicians from both sides of the political fence were at the Walk, but we talked to Indigenous leaders. Geoff Clarke, the current chairperson of ATSIC, commented on how far the Australian community had come in its

awareness and support for Indigenous issues. He cited the example of Aboriginal deaths in custody, land rights and the stolen generation as matters which must be resolved. He also talked about the need for his communities to take control of their own affairs and to shape their own destiny.

I also spoke to one of the representatives of Wurrundjerri people who are the traditional owners of the Melbourne and bay areas. She welcomed the marchers to their lands and talked about how proud her community was to be recognised on this day.

I thought how little we actually know about the people we have displaced and whose lands we now enjoy. One thing I am determined to do this year is to learn more and continue practical support, and what better way than through our program?

Vasso Zanglais
3ZZZ

Melbourne's Walk For Reconciliation was held on Sunday 3rd December 2000. With estimates of up 400 000 people walking, it was the largest march ever held in Melbourne.



Sylvia Scott (pictured above) welcoming delegates to the NEMBC Conference on behalf of the Gadigal and Eora people, traditional owners of the Sydney area

"It would be fantastic if you could discuss indigenous issues with your communities on your programmes.... It will be a great day when we all have equality and equity in this land we belong to and we can walk through this beautiful country together as Australians. On behalf of the Eora and Gadigal people...welcome to this land."

Lost and Found...

2001 marked the launch of the Roadmap for Reconciliation. The Roadmap encourages communities to celebrate significant dates and events and to take joint action to achieve Reconciliation goals.

Staged as part of this ongoing work, Lost and Found will be an art exhibition that will enable artists from diverse cultural backgrounds and indigenous artists to present individual and collaborative works.

The exhibition will be on display at the Victorian Immigration Touring Gallery, the Koorie Heritage Trust Gallery and at Adult Migrant English Service centres around Melbourne from May 2001

COUNTING ON DIVERSITY

The Australian Bureau of Statistics was one of the sponsors of the 2000 NEMBC Conference. Speaking at the Conference dinner, Monica Badowski from the ABS noted the important role that ethnic community broadcasters play in informing their listeners about the Census held later this year.

The Census, which takes place every five years, will be held on Tuesday 7th August 2001. It is the most important statistical collection undertaken by the Australian Bureau of Statistics. Information collected by the Census is used in a wide range of areas from planning new schools and hospitals to allocating the number of seats in each State and Territory in the House of Representatives.

You are guaranteed absolute privacy and confidentiality under the Census and Statistics Act 1905. All ABS officers are legally bound to secrecy. Anyone who breaks this trust may be fined up to \$5,000 or imprisoned for up to two years - or both. Name-identification from the census will be destroyed.

However, for the 2001 Census, which coincides with the Centenary of Federation, you will have the opportunity, but only with your explicit consent, to place your name-identified census information in a time capsule that will be locked away on microfilm in the National Archives for 99 years. Name-identified information in the time capsule will not be available to any person for any purpose, including to courts or tribunals,

within those 99 years. Those who participate will be contributing valuable data for future historians and researchers.

The Census will be employing census collectors with language skills. A Census telephone interpreter service is also available and arrangements can also be made for an interpreter to visit your home, if necessary.

A telephone Census Inquiry Service will be available soon to answer public inquiries about the census and how to complete the census form.

The ABS has also produced an interactive CD ROM, *A Tale of Two Worlds*, packed with fun and games, which was developed specially for schoolchildren to show them how the Census allows them to play a part in determining the future of Australia.

The CD ROM caters for a range of learning styles and levels of difficulty and is suitable for students from Grade 3 to Year 10. *A Tale of Two Worlds* also contains lesson plans and work sheets applying to society, environment, geography, history, civics and citizenship, drama and art, as well as English and mathematics.

Evaluation copies of *A Tale of Two Worlds* are available free to the media from ABS Media and Public Affairs, (02) 6252 7633

The ABS website has more information about the Census. You can find it at www.abs.gov.au

EMERGING COMMUNITIES IN VICTORIA

Victoria's population continues to become more diverse with a number of new communities emerging. Emerging communities are defined as those birthplaces of the Victorian population with 100 people or more whose size increased at least 25 per cent between 1991 and 1996.

The top 25 emerging communities in Victoria from the 1996 Census are:

Somalia
Iraq
Uzbekistan
Nepal
Eritrea
Moldova
Bosnia-Herzegovina
Afghanistan
Sudan
Kuwait
Ethiopia
Bangladesh
Japan
Solomon Islands
Taiwan (Province of China)
Korea (Republic of)
Saudi Arabia
Indonesia
Belarus
Thailand
Samoa, Western
Brunei
Russian Federation
Hong Kong
Nigeria

Sourced from the Multicultural Affairs Unit of the Department of Premier and Cabinet, Counting on Diversity publication

UNDERSTANDING EACH OTHER'S POINT OF VIEW

It is inevitable that community broadcasters have to deal with some level of conflict when they make their programs. These disputes can be within stations or can reflect disputes that are going on in the community. Usually disputes can be settled easily with commonsense and courtesy. But sometimes conflicts can be more serious. The NSW Community Justice Centres ran a conflict resolution workshop at NEMBC Conference 2000.

NSW Community Justice Centres were established by the Government in 1980 to provide for resolution of minor disputes, shown by experience to be unresponsive to conventional dispute resolution procedures. One of the best ways of resolving these sorts of conflicts is through mediation.

Mediation is where a neutral, third party sits down with people who are having an argument or disagreement and helps them understand each other's point of view and to reach an agreement which they can all accept.

It is not the same as a court decision because in mediation the people who are in dispute come up with their own solution. The mediators do not give advice or make recommendations, but help the parties to find their own solution to the conflict.

Mediation is also different from counselling or therapy. Mediation is not designed to deal with individual problems or difficulties. Instead, it deals with issues and disagreement between people.

What disputes are suitable for mediation?

A vast range of disputes are suitable for mediation including disagreements over fences, drainage and dogs; racism and abuse; family disputes and disagreements at work (between colleagues or between employers and employees). Disputes between members of voluntary or community organisations can also be mediated.

Mediation is especially desirable where there is an ongoing relationship between the parties since it provides a way of people solving the problem and still remaining on good terms.

NSW Community Justice Centres use a free co-mediation approach in which two trained mediators conduct each session. They are specifically selected for each dispute from a panel of people from many different ages, backgrounds, social, cultural and ethnic groups.

In most disputes only a single session is required. In very complex interpersonal disputes, such as those involving family relationships, further sessions may be required. Mediation is a confidential process and not even

courts can see this material except with the consent of both parties.

But best of all is that 86% of matters mediated result in an agreement between the parties.

NSW Community Justice Centres, phone (toll free) on 1800 671 964 web page at <http://www.agd.nsw.gov.au/cjc>

There are also mediation services available in other states:

Victoria Dispute Settlement Centre
(03) 9603 8370

SA Legal Services Commission
1300 366 424

Qld Dispute Resolution Centre
(07) 3239 6007

ACT Canberra Mediation Services
(02) 6282 4300

Tas Positive Solutions
1800 664 200

WA Citizens Advice Bureau
(08) 9221 5771

NT Attorney Generals Dept
(08) 8999-6047



FIERY RADIO IN CHILE



Caroline Villegas, guest at the 1998 NEMBC Conference, broadcasting at Radio Batuco in Chile. The egg cartons on the walls help to improve the acoustics of the studio

One of the highlights of the 1998 NEMBC Conference was the presence of a number of international guests from community stations around the world including Caroline Villegas from Radio Batuco in Chile. Batuco means “flame” in Spanish and Daniel Alejandro Tapia recently sent the NEMBC a description of their station and the way it operates.

Radio Batuco, 107.9 FM, broadcasts in Batuco, a town 30km north of Santiago, the Capital of Chile. Batuco is a poor town and the majority of its residents survive by working as farmhands or in other poorly paid jobs which gives them a small salary, usually not enough to support their families. We thought that a community radio could be the starting point to show Batuco's existence, that we had the right to talk and to express our concerns, and to show that we are capable of growing.

Through the support given by Radio Batuco to the people of

Batuco it has been possible to develop a medium of communication representative of its people, who in many ways were forgotten by government authorities.

As a result of hard work by a group of committed volunteers, on 16 Oct 1998, Radio Batuco was born. It has a high level of community involvement and the station offers full participation in its activities to any member of the community who wants to become involved.

The budget for the station is **zero**, but with a bit of common sense and ideas [for example the use of egg's cartons for the acoustics of our studio] we try to give a good signal to all of Batuco. But help of any kind is always needed to allow us to continue this work for our community.

We have only one telephone line which is out of order most of the time because we can't afford to pay the bills, but we do have an email address, to make it easy to keep in touch with our friends in community radio in Australia.

We have been lucky enough to secure interviews with both the current and past Presidents of Chile, and we regularly have local and national authorities as guests on our shows. But unfortunately our guests often have “deaf ears” to the essential needs of our community, such as the right to have an effective communication system, like our station, to inform, educate and entertain the people of Batuco.

Because our station allows the inhabitants of Batuco to fully participate in presenting different types of programs, the people really feel represented by the station. This makes Radio Batuco a genuine community station, a radio for its people.

Happy 2001 to ethnic community broadcasters in Australia
Daniel Alejandro Tapia
Director Radio Batuco

You can contact Radio Batuco at radiobatucana@uol.cl

MULTICULTURAL RADIO: TURNING DOWN THE STATIC



Jason Yat-sen Li, pictured left, was the keynote speaker at the NEMBC Conference 2000.

Jason is a human rights lawyer who has worked for the United Nations. He is also a former community broadcaster. In his address he suggests we need to change our ideas about multiculturalism and how it operates in Australia.

The importance of multiculturalism in a modern society cannot be understated. Finding effective, morally defensible and politically acceptable solutions to the challenges thrown up by populations of increasing diversity, is probably one of the greatest challenges facing democracies around the planet.

The great conflicts of the last decade, Bosnia, Kosovo, Chechnya, East Timor, Fiji, Gaza, all have had to do with the failure or breakdown, deliberate or accidental, of multiculturalism.

Neither is multiculturalism well entrenched nor universally accepted in Australia. This is in spite of the Olympic Games and the fact that One Nation, the organization, has largely self-destructed. One Nation, the political sentiment, is however

flourishing out there in the heartland of Australia.

I saw that about a year ago when at a petrol station outside of Port Stephens, a car load of boofheads yelled at me: "Go home! Get on ya boat!". They seem to forget how the first white settlers came to Australia - by boat. This is my home. Just as it is your home. After a 60 Minutes republic debate, an audience member rang up a talk back program and said "You shouldn't listen to that Jason Li fellow. He's not a real Australian".

I suspect all of you understand how statements such as these rock our very existence. The attitudes contained in these statements can, I believe, be seen as the anvil on which we can hammer out an understanding of multiculturalism and reconciliation.

They contain the central myths and untruths which multiculturalism and reconciliation seek to overturn: that the English were not here first, that Australia was taken from the indigenous populations illegally and brutally, that no one culture has a greater right to exist in Australia or monopolise the definition of Australia than any other.

This is not some matter of historical curiosity, but is having a continuing impact in society today and tomorrow. This statement highlights the confused state of Australia's soul and its identity.

Today, Australia stands at a crossroads. We have moved barely noticeably into the new millennium, our third century of

modern citizenship. It is perhaps no surprise that we have been confronting, and will continue to confront, issues of our identity:

- Reconciliation as the challenge to understand our past with honesty and courage, and to build upon it;
- the Republic as acknowledging our maturity as a people, and where our destiny as a nation lies, a progressive step into our future;
- Multiculturalism as social reality and policies to reconcile equality and difference in a population of increasing diversity on the other.

These are intangible issues of a nation coming to terms with its own maturity and looking inwards at itself.

Who are we as Australians? What does an Australian look like? What are the things which bind us together as a people and a nation?

These are questions at the heart of our national self-consciousness. They are, as Lindsay Tanner calls them, "issues of Australia's soul". They are inextricably linked to each other.

They are each about the creation of a social and political framework in which all Australians, regardless of their background can feel included, welcome, and Australian, with no one cultural identity being placed above the rest as superior.

How is it that so morally irrefutable a principle as multiculturalism, a precept entirely consistent with the much lauded Australian virtue of a "fair-go", should come under significant assault? How is it that a Prime Minister should

deliberately avoid using the term "multiculturalism" for years?

The history of multiculturalism in the 1970s, 1980s and 1990s has been rewritten, perhaps most notably by Paul Sheehan in *Among the Barbarians* in 1997, to suggest that multiculturalism was always a politicians' policy, foisted on a disgruntled public. This is the story told by One Nation and by other forces alienated from government and decision-making processes, forces opposing immigration, forces driven by the politics of hard-times, rapid overwhelming change and economic instability.

The multiculturalism of the last twenty years is a *static multiculturalism*. It sees culture as static, as baggage that an individual retains or jettisons. Baggage that cannot be altered.

Resources, policies and initiatives for migrants and ethnic Australians were designed with the goal of helping people with difference to better engage with civil society, to find employment, security and equality despite the "problems" their difference generated.

The idea became entrenched that ethnicity and cultural difference create segmentation and division. Chinese Australians v. Greek Australians v. Italian Australians v. Indian Australians. Seen in this light, static multiculturalism suggests that difference should be *tolerated* – but only up to a point. Which point? The point of "social cohesion".

The failure of static multiculturalism lies in its flawed





understanding of cultural and ethnic difference. It presents a simplistic and reductive view of culture and ethnicity, superficially reducing these notions to lifestyle and nothing more. It encourages Australians to see culture as something static and unchanging.

The value of culture and ethnicity has never been properly embraced because it had never been properly championed by government – with courage, honesty and leadership. As a result, many Australians now ask “Why should we tolerate difference at all? It produces inequality,” and it was this attitude that spawned: Pauline Hanson’s One Nation. What we need is a new path. A path that does not treat difference as an obstacle to equality.

Beyond Static Multiculturalism : Equality Through Difference

To understand how difference and equality may be reconciled, we need to understand what happens what *actually* happens to immigrants when they come to Australia, and what happens to Australia when immigrants come here.

This is the very intimate, personal journey that migrants make over the course of years, maybe decades,

when they are transplanted from one cultural context to another.

What we find is that static multiculturalism presents a false image of reality. Culture *evolves*; it does not stay the same forever. Culture is carried by individuals. As they interact and evolve, so does the culture they carry, produce and reproduce.

Language changes incrementally. Culture grows. Individual identities alter culture, which shapes individual identities. Multicultural and multifaceted life is a reality of constant change, dynamism and organic growth. To understand it and work with it, we need a model of *evolutionary multiculturalism*.

Evolutionary multiculturalism means we are all part of this dynamic, changing, morphing mass we call Australia. It is a slow and sometimes unnoticeable process. For many migrants, values and attitudes from their upbringing will never leave them. Evolutionary multiculturalism is not theory. It is how our nation works.

And it is here that I’d like to outline a particular challenge and role for ethnic broadcasters: how to reconcile the traditional role of ethnic broadcasting with the reality of evolutionary multiculturalism.

Because I am certainly not saying, to put it in the crudest terms, that every Greek language program should be replaced with Wogs Out Of Work.

What are the traditional roles of ethnic broadcasters?

- Provision of information, entertainment, cultural connection and comfort, for migrants and new Australians;
- To showcase the cultural diversity of Australia;
- To preserve and showcase language skills and facilitate cultural and linguistic education.

Is there not a tension here? If ethnic broadcasting caters for specific linguistic and cultural groups, isn’t this static multiculturalism? The theory that we have just said has been the cause of so many of multiculturalism’s problems?

Perhaps, then, evolutionary multiculturalism can provide a framework for your thinking during the course of this conference, of future directions for ethnic broadcasting in Australia.

Moving beyond a static multiculturalism mode and embracing evolutionary

In May this year, a report found that not one Asian actor was cast in a sustaining role on a commercial Australian television drama in 1999. At the launch of the report, Sydney actor Anthony Wong parodied the roles in which he has been typecast during his career: “Hello, my name is Greg Foo Yong and I am a kung-fu instructor”. “I am also a Chinese cook, a waiter, a servant ... a drug dealer, a Triad boss and a part-time nuclear physicist. In my spare time, I like to do tai chi, chi gung, I ching, feng shui, ping pong and bungy jumping. I am also a master of acupuncture so if you need a prick, just call me”.

multiculturalism could take many guises:

- Firstly, to see culture as dynamic and changing. Encourage Australians from all backgrounds to recognise that we are all different. The politics we face is a politics of fluid, evolving individuals and groups. It is a mixing pot, rather than a melting pot.
- To make language programs themselves multilingual or at least bi-lingual;
- To make a conscious effort to include Australians from a diversity of backgrounds in management, programming, presenting and as subjects of interviews and features;
- And perhaps most importantly, to make a conscious effort to include more young Australians in broadcasting, in particular, the second and later generations of your community groups – to design and air programs that portray the 2nd generation, their lives and issues in Australian society.

In this way, ethnic broadcasting can show and reflect evolutionary multiculturalism at work.

In this way, ethnic broadcasting can provide a link between the past, the present and the future. And it is in this sense that multifaceted roles of ethnic broadcasting will evolve as individual audience members

evolve.

- For new migrants, ethnic broadcasters will still provide information and entertainment, in their original language;
- For migrants who have been in Australia for a longer period of time, ethnic broadcasting provides a link back to their first home, to that culture;
- For the children of migrants, ethnic broadcasting allows an insight into the world of their parents and their cultural heritage;
- For the children of migrants, who are losing their language skills with great speed, ethnic broadcasting serves an educational function;
- And for the children of migrants and other young Australians of NESB, ethnic broadcasting may be an opportunity of participation;

Given the dwindling numbers of immigrants and an aging population, your traditional audiences may be shrinking. This is particularly the case in respect of migrant communities with a long history of settlement in Australia- for instance the post-war European migrants. For these groups – it is the second generation populations who are the growing audience. It is this generation that is struggling for a voice, for an identity and for role models and opportunities in

mainstream Australia. There remains a staggering under representation of ethnic Australians in the mainstream media. Perhaps these are some reasons behind the phenomenal success of programs such as Wog Boys or Wogs out of Work. For the members of the newer waves of Asian migration, the lack of Asian faces in Australian media is even more pronounced.

In light of the refusal of mainstream Australian broadcasting to reflect the true ethnic diversity of the Australian population, it falls upon ethnic broadcasters to play this role. It is crucial for 2nd generation ethnic Australians. For us, it means expression, identity and validation.

For teenagers growing up, going through the socialisation process, struggling to find a place in society, ethnic and community broadcasting can provide them with a voice. With an opportunity of participation. With an opportunity of citizenship.

In this sense, the role of ethnic community broadcasting goes so far beyond the roles of education and entertainment and even preservation of culture – it goes to the heart of forging an inclusive Australian identity for all Australians.

The Ethnic Broadcaster

Summer 2001 Edition

National Ethnic and Multicultural Broadcasters' Council

**Canberra's National Multicultural Festival
Saturday 3rd - Sunday 18th March 2001
Celebrating Australia's Rich Cultural Diversity**

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