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Drink Driving Education and Newly Arrived Refugees from Chin State

Review of Looking after Our Mates Program

May 2012

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(Eastern Melbourne) © Melbourne Australia

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*For further information contact the Migrant Information Centre
(Eastern Melbourne)
Suite 2, 27 Bank Street, Box Hill 3128
Telephone: 613 9285 4888, Fax: 613 9285 4882
Email: mic@miceastmelb.com.au
Web Site: www.miceastmelb.com.au*

Table of Contents

1. Executive Summary	1
2. Background.....	1
3. Introduction	1
4. Methodology	2
5. Refugee Experience and Settlement Support for Chin People ..	3
5.1 Refugee Experience.....	4
5.2 Settlement of Chin Refugees in Eastern Melbourne	5
5.3 Settlement Support and Driving.....	6
5.4 Alcohol and Chin Culture.....	6
6. “Looking After Our Mates” Program	7
6.1 General Feedback - “All is good”	8
6.2 Don’t Drink and Drive	8
6.3 “They speak too fast” and “What does it mean anyway?”	9
6.4 “We should tell others”.....	10
7 Future directions for safer driving within newly arrived communities	11
7.1 Recommendations	12
APPENDIX A – Survey to Participants	13
APPENDIX B.....	16
Chin State and its People.....	16

1. Executive Summary

Through providing settlement services to newly arrived migrants and refugees, Settlement Caseworkers at the Migrant Information Centre (Eastern Melbourne) (MIC) were becoming increasingly aware, and concerned, about road safety issues.

One of the road safety issues that emerged related to drink driving - in particular, the increasing number of clients who migrated as refugees from Chin State in Myanmar (formerly Burma) requesting assistance due to drink driving charges.

The community education program “Looking After Our Mates” (LAOM) is the primary program developed by RoadSafe Community Road Safety Council of Victoria Inc., VicRoads, Victoria Police, Australian Drug Foundation, Good Sports and the Transport Accident Commission (TAC) as a community education program to prevent drink driving.

As LAOM was underpinned by Australian values and language, the MIC received funding from the Victorian Community Road Safety Partnership Program 2011/2012 to evaluate the effectiveness and cultural appropriateness of the program in educating newly arrived people with limited English proficiency on the prevention of drink driving.

Key Findings

- Many Chin people had little experience of driving in Myanmar or the countries where they fled to as refugees.
- Driving and owning a car in Australia supports a person’s settlement and integration into Australian life. Driving a car reduces social isolation and assists people to obtain employment.
- Since 2006, 1267 people have migrated from Myanmar under the Humanitarian program and settled in the eastern suburbs of Melbourne. The Chin community is primarily settling in the local government areas of Maroondah and Yarra Ranges. According to Chin community leaders, they estimate that the population of Chin residing in the eastern suburbs who speak Hakha Chin is 950 to 1000 people. They also estimate that populations of other ethnic groups from Chin State living in the eastern suburbs of Melbourne are 300 Zomi, 150 Miso and 50 Matu people.
- Traditionally, alcohol in Chin culture is seen as a status symbol and as such, male hosts of celebrations and social occasions are keen to provide alcohol to their male guests particularly community leaders as a sign of wealth and social standing. In contrast, it is not culturally appropriate for Chin women to drink alcohol.
- Given the availability of alcohol, the general lack of driving experience overseas and the cultural significance of alcohol within Chin culture, it is imperative that newly arrived Chin people receive adequate education about alcohol consumption and driving in Australia. Specifically, it is

important that they understand the laws in Australia in relation to drink driving, the negative impact of drinking on road safety and the concept of harm minimisation in preventing drink driving.

- The LAOM program uses a PowerPoint presentation, TAC mass media road safety advertisements and audience interaction and participation to educate people on the dangers of drink and drug driving and to introduce strategies for ensuring people drive within the legal Blood Alcohol Content (BAC) limits or plan alternative transport arrangements if they plan to drink.
- Key messages in the LAOM program include:
 - If you plan to drink don't drive
 - If you plan to drive don't drink
 - Say no to drugs
- The most important message understood by participants was "Don't Drink and Drive". Participants did not believe that drugs were a major concern in the community.
- All participants rated the program as "good" or higher on the feedback surveys and they identified a wide range of topics covered in the program that they found most useful. The key messages identified in more than one survey related to increased knowledge of the law, understanding what constitutes a standard drink and how many drinks can affect your blood alcohol content (BAC), and being responsible for yourself and your mates.
- The references to standard drinks were discussed by both groups with the major concern being that people will not care or will make a mistake if they try to drink and stay beneath the limit. As a result, many participants felt it was better to tell people not to drink and drive at all and laws should be changed to reflect this for everyone not just people on "P" plates.
- Participants emphasised that other people in the community needed to attend a program presentation and learn about Australian laws, the negative impacts of drink driving and strategies to plan how to get home safely when drinking, as well as hosting safe parties where alcohol is being served.
- One of the major weaknesses of the program related to the media advertisements. People spoke too fast during the advertisements and used Australian slang that they could not understand e.g. "you're sweet", "it's a bit nippy", "score runs".
- Most felt that the advertisements did not generally relate to them or reflect their personal circumstances, lifestyles or situation very well. The advertisements did not include actors from diverse ethnic backgrounds or help them resolve problem behaviour that influences drinking and driving within the Chin community.

- The research clearly indicated that there is a need for new arrivals from culturally and linguistically diverse backgrounds to learn about Australian laws in relation to drinking and driving.
- LAOM provides a more targeted interactive presentation on the dangers of drink driving, how it can affect the individual, the family and the community, and how you can look after each other to be safer drivers.
- LAOM can be improved to become more culturally and linguistically appropriate so that people from newly arrived communities with low English language proficiency can learn about drink driving and become safer drivers.
- Terms and key messages in the presentation need to be accurately translated. Interpreters need to be briefed prior to the LAOM presentation to ensure that they understand the terms and concepts in the program. This will provide an opportunity for them to clarify the meaning of words and concepts and accurately translate them throughout the presentation.
- Alternatively, bilingual facilitators could receive training and be registered with VicRoads. This would ensure that trained bilingual presenters can educate others within their communities and become community leaders in safe driving. This would reduce costs in the longer term as interpreters would not need to be employed and briefed prior to each presentation and they would similarly increase the spread of road safety messages amongst communities who are not currently accessing this information.
- Advertisements used in the media and LAOM could also be developed to be more culturally appropriate. For the Chin community, advertisements that show youth encouraging each other to drink, and party hosts that provide glass after glass of alcohol to their guests, would be culturally understood and accepted as normal social behaviour. The advertisement could acknowledge this practice and show responsible behaviour or the impact of the behaviour if a young person or guest drives home and has an accident or is caught by the Police.

Recommendations

- A group of bilingual people from the Chin community be trained and registered by VicRoads as LAOM facilitators.
- Bilingual facilitators or registered LAOM presenters with an interpreter target the Chin community in the eastern suburbs and present the LAOM program on a quarterly basis each financial year.
- The Victorian Community Road Safety Partnership programs throughout Victoria identifies and targets newly emerging communities particularly those with low English proficiency to ensure that they can access road safety programs available in the wider community including LAOM.
- Some advertisements, including those depicting AFL clubs or using a lot of Australian slang, be omitted from programs targeting newly arrived Chin or other communities from culturally and linguistically diverse backgrounds.
- Media advertisements are developed for LAOM that are more culturally appropriate e.g. include people from diverse backgrounds in media and challenge cultural traditions that encourages irresponsible drinking behaviour or maximises alcohol related harm within the community.

2. Background

In 2011/2012, the Migrant Information Centre (Eastern Melbourne) (MIC) was registered as a local community road safety group as part of the VCRSPP to address road safety issues impacting on newly arrived migrants and refugees as well as older people from culturally and linguistically diverse backgrounds residing in the eastern suburbs of Melbourne – local government areas of Boroondara, Knox, Manningham, Maroondah, Monash, Whitehorse and Yarra Ranges.

Through providing settlement services to newly arrived migrants and refugees, MIC Settlement Caseworkers were becoming increasingly aware, and concerned, about road safety issues. One of the road safety issues that emerged related to drink driving - in particular, the increasing number of clients who migrated as refugees from Chin State in Myanmar (formerly Burma) who were requesting assistance as they had been charged with drink-driving offences. Many had been caught with Blood Alcohol Content (BAC) levels well over the legal limit and often these clients did not appear to understand the seriousness of the offence, the penalties they would incur and the impact of drink driving on their safety and the safety of other road users.

It is estimated that approximately thirty young people aged 18 to 21 years and adult men from Chin backgrounds have received assistance from the MIC in the past five years to access legal representation and attend court appearances due to drink driving. In 2011, one MIC caseworker assisted six youth and eight adults from the Chin community in relation to drink driving offences.

The MIC was keen to facilitate a drink driving education program for newly arrived refugees that would increase their understanding of the serious impact of drink driving and to provide strategies that would assist them to plan ahead to prevent drink driving.

3. Introduction

RoadSafe Community Road Safety Council of Victoria Inc., VicRoads, Victoria Police, Australian Drug Foundation, Good Sports and the Transport Accident Commission (TAC) developed the community education program “Looking After Our Mates” (LAOM) to prevent drink driving.

In the Eastern Region of Melbourne, the local Roadsafe group and local government facilitated LAOM sessions in schools and sports clubs - the program had not been presented to newly arrived people with limited English language proficiency using interpreters.

As LAOM was underpinned by Australian values and language, the MIC identified the need to evaluate the effectiveness and cultural appropriateness of the program in educating newly arrived people with limited English proficiency on the prevention of drink driving. Further, the MIC needed to identify the effectiveness of using interpreters in presenting LAOM as interpreters may not be

familiar with the cultural concepts underpinning the program and the language used and they may require additional support in order to interpret accurately.

For example, interpreters may not understand the meaning of the language and concepts used in the program and/or if words used in the program do not exist in their language. In these circumstances, they would need to explain the conceptual meaning rather than translate word for word.

This report outlines:

- The refugee experience and settlement support provided by the MIC in relation to driving in Victoria
- Alcohol in Chin culture
- The findings of the evaluation of the cultural appropriateness and use of language and media in the LAOM program and its implications in the delivery of LAOM
- Recommendations for the future delivery of road safety education to newly emerging refugee communities.

4. Methodology

In November and December 2011, four focus groups were held with two groups. The first group consisted of six young people aged 18 to 24 years – four young men and two young women, and the second group consisted of six adult men. All participants had migrated as refugees from Chin State in Myanmar formerly known as Burma. In the youth group three participants spoke Hakha Chin, one Zomi and two Falam Chin.¹ In the adult group, all participants spoke Hakha Chin.²

All twelve participants had migrated to Australia in the past five years and all held either a learners permit, probationary license or a full Victorian license. The program and discussion was held in English for the youth and a Hakha Chin interpreter was used for the adults.³

Each group met twice – the first session included a presentation of the LAOM program and the second session involved an in-depth discussion of what they had learnt, cultural attitudes towards drinking, their understanding of the

¹ Participants for the youth focus groups were “youth ambassadors” from the “Say No to Crime” Youth Project that was being undertaken at the MIC. The youth ambassadors had undergone leadership training and they had identified youth drinking as a major concern within their communities.

² All adult participants were chosen because they drank alcohol from time to time, were representatives from the largest ethnic/language and three members were invited to participate as they had been charged with drink driving offences in the past. The purpose of choosing people who drank alcohol was to measure the impact of the program on their thinking about drink driving and whether the program would influence their driving behaviour in the future.

³ Adult females were not invited to participate in the research because at this stage, the MIC has not received any requests for assistance for drink driving offences from women in the Chin community. In relation to the younger group, a general invitation was made by the “Say No to Crime” Project Worker to the youth ambassadors and two females expressed interest in participating in the research.

messages imbedded in the program particularly in the media advertisements and whether they believed it would influence their driving behaviour and prevent them from drink driving in the future.

Notes were taken of the discussions during the focus groups by observers as well as the questions and comments made during the presentations of LAOM.

At the second session, participants were also asked to complete a written survey of open ended questions (see Attachment A) that was designed to measure their satisfaction with the program, what components were the most useful, what were the least useful, their understanding of the media messages in the program and how they believed it could be improved to educate other members of their community in preventing drink driving. A translated version was distributed to the adult group and completed in Hakha Chin.

In addition, interviews were held with two MIC Settlement Caseworkers, one of whom who had migrated to Australia as a refugee from Chin State and another who had provided extensive support to Chin men who had been charged with drink driving. The purpose of the interviews was to provide information on their observations of the reactions of the clients to the Australian legal system and penalties in relation to drink driving, and to gain some idea of general attitudes within the community towards drinking alcohol and driving both in Australia and overseas.

The MIC Settlement Caseworker from Chin State is also a qualified registered interpreter and was used as the interpreter for the presentation to the adult men. She was able to read the PowerPoint slides and presentation notes prior to the presentation and clarify the meaning of language used so that she could accurately relate the concepts and meanings to the participants. A summary of the content and meaning that required clarification is included in this report.

An internet search was undertaken to gain information on drink driving campaigns in Victoria and alcohol use in the Chin community to inform this report.

5. Refugee Experience and Settlement Support for Chin People

Understanding the refugee and settlement experiences of people prior to their arrival in Australia provides a context in which Settlement Services can better support newly arrived individuals/families to adjust to life in Australia and learn a new culture and way of life.

Life in Chin State for many people is very different from life in a developed western democracy such as Australia. Many people had little experience of driving in Myanmar or the countries where they fled to as refugees. Very few families owned a car and in Chin State roads were treacherous and unusable throughout six months of the year as they were prone to flooding and landslides (see Appendix B for more information about “Chin State and its People”).

However, driving and owning a car in Australia supports a person’s settlement and integration into Australian life. Driving a car reduces social isolation and

assists people to obtain employment particularly as many newly arrived refugee families including those from Chin State live in the outer eastern suburbs of Melbourne which has limited public transport available after hours if they do not reside within walking distance of a railway station. In addition, cars represent a status symbol and owning a car is seen by many newly arrived refugees as an important part of adopting an Australian lifestyle.

In this section, a brief outline is provided of the refugee experience of Chin people, demographic data of people from Myanmar⁴ who are residing in the eastern suburbs of Melbourne, settlement support provided, particularly in relation to obtaining a driver's licence, and the cultural use of alcohol in Chin society.

5.1 Refugee Experience

Chin refugees have experienced persecution, trauma and torture prior to their arrival in Australia and many Chin people settling in the eastern suburbs of Melbourne entered Australia via Malaysia and India.

As reported in 2006 by the National Council of Churches in Australia (NCCA) Christian World Service, "... due to different forms of persecution by the Burmese military regime, many Chins have fled from Myanmar to neighbouring countries. About 12,000 Chins arrived in Malaysia by taking various forms of transport: walking, bus, trains, boats and cars, including hiding in car boots involving great risk. Many refugees work illegally in the construction industry and are frequently arrested and put in detention centres."⁵ Others crossed the border to neighbouring India, living in overcrowded housing and working for low wages.

Each year, the Department of Immigration and Citizenship (DIAC) identifies the number of visas that will be granted as well as the countries that will be given priority for granting visas under the Humanitarian Program. Since 2006, refugees from Myanmar have been one of the groups that have been given priority under the program.⁶

To be granted a Humanitarian visa in Australia, people must meet the following criteria:

- **Refugee category** for people who are subject to persecution in their home country and who are in need of resettlement. The majority of applicants who are considered under this category are identified by the United Nations High Commissioner for Refugees (UNHCR) and referred by UNHCR to Australia. The refugee visa category includes Refugee, In-

⁴ There are two main ethnic groups migrating to Australia as refugees from Myanmar, the people from Chin State in the North West and the Karen from the South East of Myanmar. Demographic data available through the Department of Immigration and Citizenship is based on country of birth and therefore includes all ethnic groups. However, people from Chin State are the largest population settling in the eastern suburbs.

⁵ NCCA Christian World Service, "Resettling Burmese Refugees in Australia", Parish Kit: Sheet 4, Education Kit, Refugees and Migrant Sunday 2006.

⁶ These visas include Chin, Zomi and Karen people from Burma.

country Special Humanitarian, Emergency Rescue and Woman at Risk sub-categories.

- **Special Humanitarian Program (SHP)** for people outside their home country who are subject to substantial discrimination amounting to gross violation of human rights in their home country. A proposer (known as sponsor under the Migration Program) who is an Australian citizen, permanent resident or eligible New Zealand citizen, or an organisation that is based in Australia, must support applications for entry under the SHP.⁷

Refugees from Myanmar have been primarily entering Australia under the refugee category. However, it is anticipated that the number of refugees from Myanmar will increase under the SHP as community and family members in Australia propose other family members under this category.

5.2 Settlement of Chin Refugees in Eastern Melbourne

Since 2006, 1267 people have migrated from Myanmar under the Humanitarian program and settled in the eastern suburbs of Melbourne. The Chin community is primarily settling in the local government areas (LGAs) of Maroondah and Yarra Ranges.

These figures indicate the numbers of Chin and Karen⁸ refugees residing in the LGAs of Maroondah and Yarra Ranges. Figure 1 indicates the country of birth by gender.

Figure 1 – Country of Birth by Gender 1/1/2006 to 1/1/2012 (DIAC Settlement Database)

Country of Birth	Female	Male	Total
Myanmar (Burma)	566	606	1172
India	6	11	17
Malaysia	38	40	78
Total	610	657	1267

According to a committee member of the Australia Chin Community Eastern Melbourne (ACC) and staff member at the MIC, ACC estimates that the population of Chin residing in the eastern suburbs of Melbourne who speak Hakha Chin is between 950 to 1000 people. They also estimated populations of other ethnic groups from Chin State living in the eastern suburbs of Melbourne as 200 Falam, 300 Zomi, 150 Miso and 50 Matu people. In contrast, a member of the Karen Community Association of Victoria estimates that approximately 500 Karen people reside in the eastern suburbs of Melbourne. Larger populations of Karen people have settled in the western suburbs of Melbourne.

⁷ See Department of Immigration and Citizenship website www.immi.gov.au.

⁸ As previously mentioned, Karen refugees are another ethnic group that are migrating from Myanmar as refugees and settling in the eastern suburbs of Melbourne. They come to Australia from refugee camps in Thailand and they are not included in the research as they are a separate ethnic group from the Chin.

5.3 Settlement Support and Driving

When people from refugee backgrounds arrive in Australia they face many challenges in their settlement. They need to learn English, gain employment, access health services following many years of poor health conditions and understand the new service systems, legal and cultural environments in which they find themselves. Many Chin people find life in Australia very different from life in Myanmar and the countries where they fled prior to their arrival in Australia.

The AMES Humanitarian Program has been funded by the Department of Immigration and Citizenship (DIAC) to support the settlement of newly arrived refugees in the first six months from arrival. The MIC is funded under DIAC's Settlement Grants Program to provide on-going settlement services for up to five years after arrival.

The aim of the Settlement Grants Program is to assist newly arrived refugees and migrants to integrate into Australian life. This is done through settlement casework and support services, advocacy and referral to mainstream services, and by providing information and life skills so that people become self sufficient and they can assist other new arrivals from their respective communities.

As previously mentioned in this report, obtaining a driver's licence to reduce social isolation and assist people to find employment has been identified by DIAC as a major factor in successful settlement.⁹ The MIC provides driver education programs in partnership with Victoria Police and ten subsidized driving lessons with a qualified driving instructor. The education program strongly emphasises the laws regarding drink driving and penalties that can be incurred for breaking these laws.

5.4 Alcohol and Chin Culture

Culture influences the day-to-day rituals, values, gender roles and traditions which are passed down to children from birth through their families and social groupings.

Traditionally, alcohol in Chin culture is seen as a status symbol and as such, male hosts of celebrations and social occasions are keen to provide alcohol to their male guests particularly community leaders as a sign of wealth and social standing. In contrast, it is not culturally appropriate for Chin women to drink alcohol.

Once resettled in western countries, alcohol is readily available and can lead to alcohol misuse. Research undertaken by the MIC's "Say No to Crime" Youth Project indicated that young people from Chin backgrounds were very concerned about alcohol misuse in the community particularly amongst youth but they did not believe that there is a problem with drug use in the community.

⁹ DIAC defines successful settlement in terms of systemic outcomes – social participation, economic well being, level of independence. See Australian Survey Research Group, "Settlement Outcomes of New Arrivals, Report of Findings, Study for Department of Immigration and Citizenship" April 2011.

As reported on the Ethnomed website, Seattle, USA, 2/6/2010 (see <http://ethnomed.org/culture/chin/chin-cultural-profile>):

Alcohol abuse is common among male Chin refugees in Seattle. In the Chin Hills, the traditional alcohol, zu, is seen as a status symbol and is not as easily accessible as alcohol is in the United States. Zu is homemade and provided at village feasts and celebrations, and the symbolic nature of zu is clearly portrayed by the custom of only allowing the male with the highest status to take the first drink at a gathering. In the United States, Chins are surprised to find that alcohol (specifically beer) is easily available for purchase, “cheaper than water,” and thus becoming easily abused.

A similar situation is apparent amongst Chin in Australia particularly as alcohol is promoted through Australian culture and media. Given the availability of alcohol, the general lack of driving experience overseas and the cultural significance of alcohol within Chin culture, it is imperative that newly arrived Chin people receive adequate education about alcohol consumption and driving in Australia.

Specifically, it is important that they understand the laws in Australia in relation to drink driving, the negative impact of drinking on driving ability affecting road safety and the concept of harm minimisation in preventing drink driving i.e. developing strategies to plan ahead when people know they will drink so that they do not drive and jeopardize their lives and the lives of other road users.

6. “Looking After Our Mates” Program

LAOM incorporates the key approaches adopted by TAC since 1989 (see <http://www.tacsafety.com.au> to :

- Place key safety issues in the public agenda
- Promote awareness that “this could be me” through the use of an emotive, realistic portrayal of road crashes and their consequences
- Signpost the introduction of new enforcement technologies
- Highlight the level and unpredictability of police enforcement efforts
- Reinforce the perception of the increased risk of detection.

The LAOM program uses a PowerPoint presentation, TAC mass media road safety advertisements and audience interaction and participation to educate people on the dangers of drink and drug driving and to introduce strategies for ensuring people drive within the legal BAC limits or plan alternative transport arrangements if they plan to drink.

Key messages in the program include:

- If you plan to drink don't drive
- If you plan to drive don't drink
- Say no to drugs

The presentation covers road fatality statistics, information on Australian laws in relation to drink and drug driving, how alcohol and drugs affect the body, standard drinks, strategies that can be used to be responsible and plan ahead if you intend to drink, and how to be a responsible host if you are having a party or function. Underpinning the presentation is the concept that we should all “look after our mates”.

Slogans used include: “if you drink and drive you’re a bloody idiot”, “if you take drugs and drive you’re out of your mind”, “it’s just not worth the risk”, “if you think you are over the limit you probably are” and “it’s not if you get caught . . . but when”.

6.1 General Feedback - “All is good”

All participants from the Chin community rated the program as “good” or higher on the feedback surveys with all in the younger group rating it “very good” and “excellent”. All participants believed that the program should be presented to everyone in the community so they could better understand the dangers of drink driving, Australian laws and police enforcement, the harm drink driving can cause to themselves, their family and friends and the community. Many commented that the program could help them plan how they will get home safely if they plan to drink.

6.2 Don’t Drink and Drive

The most important message understood by participants was “Don’t Drink and Drive”.

For the adult group, the interpreter was able to ask for clarification of terms and concepts so that she could relay the meaning in her language. Technical terms such as BAC, .05 and terms for drug types could not be translated into Hakha Chin as equivalent words and/or contexts do not exist in the language. In these instances, the interpreter needed to explain more fully how alcohol is absorbed into the blood and give examples of the types of drugs from each drug group referred to in the presentation.

The interpreter did not understand that different forms of alcohol such as beer and wine had different alcohol contents which were reflected in different measures for standard drinks. She needed to clarify the meaning with the facilitator and ask questions before she could translate the information to the group.

Exercises were available in the program to illustrate what constitutes a standard drink, general rules for remaining under .05 and the facilitator used humour to illustrate how alcohol can affect the brain. This assisted the interpreter to explain the meaning of the messages of how much is safe to drink and how alcohol impacts on the mind and body.

Participants identified a wide range of topics covered in the program that they found most useful. The key messages identified in more than one survey related to increased knowledge of the law, understanding what constitutes a standard

drink, how many drinks can affect your blood alcohol content (BAC), and being responsible for yourself and your mates.¹⁰ One participant wrote:

This program was very good for me because I drove after I drink and I lost my licence. Before I came to this program, I don't understand how much I should drink, how long I should have waited before I start to drive and how dangerous it is but now I understand what I should do.

Three participants – two from the adult group and one from the youth group identified the message, “If you drink don't drive” as most useful to them. However, one of the adults found this message the least useful part of the program because **he already knew that you should not drink and drive**.

Only four other participants could identify the least useful part of the program which all related to standard drinks. The reasons they gave were:

Standard drink, it is not applicable to everyone because they knew their alcohol limit, how much they can drink and control, etc.

Let me say a standard drink because everyone does not realize and care about this and do not check before they drink

0.5 standard drink because it is very hard to understand how much is my standard drink when I am tired or hungry

Choosing between driving and drinking because it makes us think that we should drink and drive

The references to standard drinks were discussed by both groups with the major concern being that people will not care or will make a mistake if they try to drink and stay beneath the limit. As a result, many participants felt it was better to tell people not to drink and drive at all and laws should be changed to reflect this for everyone not just people on “P” plates.

6.3 “They speak too fast” and “What does it mean anyway?”

One of the major weaknesses of the program for participants from non English speaking backgrounds related to the media advertisements. For the adult group, a summary of the advertisements was provided through the interpreter before they were shown. Young people were shown the advertisements in English and then asked to discuss what they had understood.

The youth felt that people spoke too fast during the advertisements and used Australian slang that they could not understand e.g. “you're sweet”, “it's a bit nippy”, “score runs”.

Some advertisements were shown more than once so that they could listen to the English and catch words and phrases that they missed the first time they saw it. Two participants felt that the advertisement “It's not if you get caught... but when” showing young drivers being moved on by Police on two occasions and

¹⁰ The term “mate” was described for the young people and translated for the adults as a friend, relative or community member.

then being stopped on the third occasion and being found over the limit, and “The Haunting” showing a man being haunted throughout his life by the ghost of a boy he had killed when he was only a little over the limit, had the most impact.

However, most felt that the advertisements did not generally relate to them or reflect their personal circumstances, lifestyles or situation very well. The advertisements did not include actors from diverse ethnic backgrounds or help them resolve problem behaviour that influences drinking and driving within their community.

For example, there was no indication that the participants in the youth focus groups understood the advertisement produced by TAC in May 2008 – Phase 6 – education – If you think you’re over the limit you probably are.

The ad opens on two guys in a bar ordering their next beer. The voiceover then talks about standard drinks and the other factors that can affect your BAC level such as physical size, tiredness and food consumption. As the voiceover talks the barmaid adds or subtracts beer from the guys’ glasses depending on whether the factor discussed has a positive or negative effect on their BAC.

(see <http://www.tacsafety.com.au>)

The main discussion involved whether a barmaid in Australia is allowed to do that to someone’s drink if you are drinking in a pub. The issue of what can impact on your BAC was not understood by watching the advertisement.

They felt that media would be most effective if it addressed behaviour that regularly occurs in their community, in particular, young people encouraging each other to continue drinking even when a young person says “no” and elders/hosts offering alcohol to men at cultural celebrations and events. For example, the message could be about hosts ensuring that they assist guests who are drinking to plan to get home safely and young people seeing the effects of drink driving and what can happen when they don’t look after each other.

6.4 “We should tell others”

All participants felt that they had learnt not to drink and drive as a result of the information they received from the program. When asked to explain how the program had influenced their decision whether to drink and drive, four people wrote:

I wanted to try all sort of things which look cool but driving and alcohol can cause serious problems and won’t bring good to the community.

I drunk and drove just before this program and I realised that was extremely dangerous for me and my mates in the car. Nearly crashed that night.

It is really important for people who drink alcohol . . . and it influenced me to tell other people and to present to others.

I think that many people in our community are drinking and I don't want them to be in danger so we should invite more people to attend this program from our community.

Throughout discussions participants emphasised that other people in the community needed to attend a program presentation and learn about Australian laws, the negative impacts of drink driving and strategies to plan how to get home safely when drinking, as well as hosting safe parties where alcohol is being served.

7 Future directions for safer driving within newly arrived communities

The research clearly indicated that there is a need for new arrivals from culturally and linguistically diverse backgrounds to learn about Australian laws in relation to drinking and driving. All participants in the focus groups had passed their licence tests and been informed of .05. However, given the relatively high number of drink driving offences amongst Chin drivers including some participants in the focus groups, it is reasonable to assume that the dangers of drink driving are not fully understood within the community.

LAOM provided a more targeted interactive presentation on the dangers of drink driving, how it can affect the individual, the family and the community, and how you can look after each other to be safer drivers. All members of the focus groups stated that they had learnt not to drink and drive through their participation in the program.

LAOM can however be improved to become more culturally and linguistically appropriate so that people from newly arrived communities with low English language proficiency can learn about drink driving and become safer drivers.

Terms and key messages in the presentation need to be accurately translated. Interpreters need to be briefed prior to the LAOM presentation to ensure that they understand the terms and concepts in the program. This will provide an opportunity for them to clarify the meaning of words and concepts and accurately translate them throughout the presentation.

Alternatively, bilingual facilitators could receive training and be registered with VicRoads. This would ensure that trained bilingual presenters can educate others within their communities and become community leaders in safe driving. This would reduce costs in the longer term as interpreters would not need to be employed and briefed prior to each workshop and they could similarly increase the spread of road safety messages amongst communities who are not currently accessing this information.

Facilitators should also explain the messages in advertisements prior to showing them and select those with universal messages such as “The Haunted” and “It’s not if you get caught ... but when”. Advertisements that use a lot of Australian slang or those that are targeted to a specific cultural group such as an AFL football club can be omitted from the program when presenting to newly arrived communities from culturally and linguistically diverse backgrounds.

Advertisements used in the media and in LAOM could also be developed to be more culturally appropriate. For the Chin community, advertisements that show youth encouraging each other to drink, and party hosts that provide glass after glass of alcohol to their guests, would be culturally understood and accepted as normal social behaviour. The advertisement could acknowledge this practice and show responsible behaviour or the impact of the behaviour if a young person or guest drives home and has a crash or is caught by the Police.

It is important that safe driving messages are relayed to all members of the community including people from culturally and linguistically diverse backgrounds. LAOM was well received by focus group members who rated the program highly as a way of educating people within the Chin community about the dangers of drink driving. The following recommendations would assist in ensuring that the program is adequately presented within the wider Chin community and to newly arrived culturally and linguistically diverse communities in general across Victoria.

7.1 Recommendations

- A group of bilingual people from the Chin community be trained and registered by VicRoads as LAOM facilitators.
- Bilingual facilitators or registered LAOM presenters with an interpreter target the Chin community in the eastern suburbs and present the LAOM program on a quarterly basis each financial year.
- The Victorian Community Road Safety Partnership Program throughout Victoria identifies and targets newly emerging communities particularly those with low English proficiency to ensure that they can access road safety programs available in the wider community including LAOM.
- Some advertisements, including those depicting AFL clubs or using a lot of Australian slang be omitted from programs targeting newly arrived Chin or other communities from culturally and linguistically diverse backgrounds.
- Media advertisements are developed for LAOM that are more culturally appropriate e.g. include people from diverse backgrounds in media and challenge cultural traditions that encourages irresponsible drinking behaviour or maximises alcohol related harm within the community.

APPENDIX A – Survey to Participants

Office Use Only
Date:
Topic: Looking After Our Mates



A.B.N 27 084 251 669

EVALUATION OF LOOKING AFTER OUR MATES

The Migrant Information Centre (Eastern Melbourne) would like your feedback on this program. The information you provide will help us to report to VicRoads on the cultural appropriateness of the program for newly arrived people from Chin State in Burma.

Thank you for attending the program and please complete this form.

Q1 How would you rate the program? (Please Circle)

Excellent	Very Good	Good	Average	Poor
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Q2 What part of the program did you find most useful and please explain why e.g. drink or drug driving and the law, drink or drug driving and road crashes, affects of drinking and drugs on the brain, what is a standard drink, guide for staying under the limit, being responsible?

Q3 What part of the program did you find least useful and please explain why?

Q4 Please nominate the media advertisement(s) in the presentation that had the biggest impact on you and explain why in a few sentences?

Q5 What did you learn from the program?

Q6 Has this program influenced your decision to drink (or take drugs) and drive?

Yes No

Please explain your response.

Q7 What other topics would you have liked in the program to further encourage you to not to drink or take drugs and drive?

Q8 Do you have any suggestions on how we could improve the program?

Q9 Other comments –

THANK YOU FOR YOUR CONTRIBUTION

APPENDIX B

Chin State and its People

The Chin live mostly in Chin State located in the western area of Myanmar (formerly known as Burma) but they are also found in Mizoram State, Chittagong Hills Tract of Bangladesh and India.¹¹ (Ranard & Barron, 2007)

Chin State is a mountainous region that borders Bangladesh and India on the west, Rakhine State on the south and Magwe and Sagaing Divisions on the east. “The whole region is made up of high hills and deep valleys and there are few plains and plateaus within the state.”¹² (Australian Travels and Tours – Myanmar “Chin State”, 2008)

The majority of the ethnic groups in Chin State are Christians who work primarily in agriculture. “However, agriculture is not well developed due to the scarcity of large valleys and plains. Shifting cultivation is still prevalent and terrace cultivation is slowly being introduced along the hillsides. Due to the difficult terrain human labour is the main driving force of work done.”¹³

There are several ethnic groups (or clans) in Chin State, many of whom speak different dialects. “The term *Chin* is misleading because it suggests one people with a single language whereas in reality the Chin are made up of many related peoples whose languages are not mutually intelligible.”¹⁴ (2007, Ranard & Barron)

The major Chin groups settling in the eastern suburbs of Melbourne are the Lai/Hakha sub-ethnic group who speak Hakha Chin followed by Zomi/Zo people who speak Zomi or Tedim Chin and people from Falam who speak Lai/Zo as well as smaller groups who are known as Miso and Matu sub ethnic groups who speak their own dialects.

Within the sub ethnic groups there are clans, for example, in Tedim-Chin (Zomi-Chin) there is the Hatlang clan, Buan Siing clan, Hatzaw clan, Gualnam clan etc. In Falam-Chin, there is the Cahau clan, Simte clan etc. and in Hakha-Chin (Lai-Chin) there is the Cinza clan, Lianching clan, etc. As a result, people identify not just as Chin but also according to dialect and clan. Traditionally people do not have family names but rather their name is followed by their clan name.

A small number of people migrating to Australia speak Burmese and those who migrated via India may have had some English classes whilst they were in India. Generally, however, English proficiency is low and new arrivals attend English classes through the Department of Immigration and Citizenship (DIAC) funded AMEP (Adult Multicultural English Program). In the eastern Region of Melbourne, these classes are provided at Swinburne TAFE and AMES Box Hill.

¹¹ “Refugees From Burma – Their Backgrounds and Refugee Experiences” Edited by Donald A. Ranard and Sandy Barron, Centre for Applied Linguistics, Washington DC, June 2007, p. 50.

¹² Asterism Travels and Tours – Myanmar “Chin State” – Internet site www.asterism.info/state/13/, May 2008.

¹³ Ibid

¹⁴ Donald A. Ranard and Sandy Barron Ibid.