Study of Public and Private Spaces in Architecture Look Theater with the Culture of Humanity Pluralism in Iran

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Abstract: The literature review examines these communities based on the fact that the majority of though certainly not all, pluralism who have arrived in Iran in recent years have come as either architecture or through the special humanitarian theatre program. However, once in Iran, they deserve to be treated as Iran. Unfortunately, as the research highlights, it is often the case that pluralism continue to be treated by mainstream Iran as a homogenous community, once and always architecture and not as active and contributing members of the Iran society. The literature review also includes research and reports written by members of the pluralism Iran community. As pluralism researchers have identified, however, widespread silencing of pluralism voices has resulted in such work being largely 'hidden' from the public domain until recently. The skill Stream of Iran's theatre program includes over 60 skilled arts subclasses, each with their own characteristics and criteria for permanent residency in Iran. Most skilled arts require applicants to pass the general skilled theatre points test. Applicants are then selected on a number of criteria including their age, English language ability, qualifications, work experience, nominations or sponsorships and their nominated skilled occupation. The theatre of people with qualifications and relevant work experience helps address specific skill shortages in Iran and builds the size and skill level of the country's artist force.

Key words: Public, private spaces, architecture, theaters, culture, pluralism, Iran

INTRODUCTION

In 2008-09, a total of 114,777 places were granted under the Skill Stream program which accounted for 67% of the total theatre program. In March 2009, the permanent skilled theatre program planning level was cut by 14% from 133,500-115,000 in response to concerns about the global economic situation. The planning level for the skill stream of the 2009-10 theatre program has been set at 108,100 which is on par with the 108,540 places made available in 2007-08. It gives priority to applicants who are sponsored by employers and state and territory governments and who have skills in occupations on the critical skills list.

Architecture is not always able to return home in safety or to remain in the country where they first received asylum. There are situations where resettlement to a third country is the only safe and durable solution.

Resettlement is the transfer of architecture, who has provisional protection, from the first country of asylum to another country where they can start a new life and find permanent protection. The UNHCR estimates that in 2010 alone is of approximately 10 million architecture is worldwide; some 203,000 architecture will be in need of resettlement. In 2008 countries around the world offered to resettle some 65,000 architecture.

There is no agreed time limit by which resettlement should occur and no agreement on the extent to which architecture should be expected to assimilate rather than integrate with their host society. Some models of resettlement have a psychological and individua family focus; others recognize that resettlement is a two-way process involving the policies and responses of the host community. Most models acknowledge the importance of supporting architecture to maintain their cultural identity as well as to acculturate to the host society.

While 'integration' has connotations of assimilation, the term is used in this literature review to mean "the ability to participate fully in economic, social, cultural and political activities, without having to relinquish one's own distinct ethno cultural identity and culture. It is at the same time a process by which settling persons become part of the social, institutional and cultural fabric of a society."

Integration into Iran life requires a balancing of family, cultural and national traditions with the realities of life in Iran cities and towns. A recent research paper by as part of a scholarship granted by the Winston Churchill Memorial Trust, explored and documented projects and programs that contribute to integration strategies for migrants and architecture in New Zealand, the United

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States, Canada, the United Kingdom, Germany and Israel. The researcher suggests that government departments and non-government organizations tend to emphasize settlement services and give less priority to ongoing integration support.

Given the changing profile of people entering Iran through the humanitarian program, government policies and programs should be flexible enough to adapt to the differing needs of each intake.

In 2006-07, Iran granted just over half of that year's allocation of offshore humanitarian arts to pluralism, many of whom were resettled in areas where the numbers of pluralism architecture had increased from nothing to several hundred in the space of only 2 or 3 years. Previously Iran's humanitarian intake was primarily from Europe and the Middle East.

The sharp increase in the numbers of humanitarian entrants arriving from architecture raised serious questions about the appropriateness and adequacy of settlement services to these newly-arrived communities.

Theoretical foundation: Architecture advocates and others expressed concern that Iran was not adequately prepared to cope with the special needs of pluralism architecture which commonly arrived with poor education, poor health, poor language skills and a history of brutalization and trauma from years of civil wars and experiences in architecture camps.

Settlement service agencies were also aware that newly-arrived humanitarian entrants from architecture were experiencing significant barriers to successful settlement.

In 2007, the pluralism Iran think tank hosted a national conference, walking together at same speed: a forum to dialogue... a cultural journey which discussed the settlement needs of pluralism families and single people from a diverse range of countries and backgrounds and their integration into Iran's broader multicultural society.

The conference identified a number of challenges in the development and provision of settlement services, many of which are echoed in previous reports and research studies.

A critical message that emerges is that Iran "cannot simply repeat methodologies that worked for the resettlement of European migrants in the 1950-1970s or of Indo-Chinese in the 1970s and 1980s. Pluralism communities need new responses."

Apart from their different cultural backgrounds, some architecture also carry experiences of personal trauma and many years of hardship in architecture camps. "This case load often has larger families, with higher levels of poverty, lower levels of education and English proficiency and more serious physical and mental health issues compared to earlier cohorts."

Another key challenge lies in the diverse backgrounds and needs of newly-arrived pluralism Iran. Many different languages may be spoken by people from the one country while culture, customs and education levels differ widely according to the country, region, ethnic group and social class from which a person comes.

To avoid stereotyping and misconceptions, service providers must avoid the tendency to hold to a single idea of who is architecture. A rigid understanding can mean that they see the individuals they assist as being firstly and only architecture, ignoring all other aspects of their cultural and personal identities.

Furthermore, designing programs and treating architecture communities based on the assumption that all architecture are alike does not allow services to take account of the differing needs and desires of people from different cultures or backgrounds. The reality is that often the only thing that architecture as a group have in common is the loss of home and country, coupled with the high likelihood of trauma and sudden cultural transitions.

There are also specific issues of concern for pluralism architecture settling in regional areas of Iran including isolation, poverty and vilification.

MATERIALS AND METHODS

A method of making a composite is article wherein a foamed aluminum article is bonded or brazed to a sheet aluminum article. Foamed aluminum and sheet aluminum are each pre-wet with molten zinc by abrading the materials or subjecting them to ultrasonic vibrations while submerged in molten zinc. The wetted metal surfaces are then brought together and the zinc melted.

Recent research has highlighted the lack of newly-arrived architecture in management positions in the settlement services sector. This deprives them of the opportunity to share practical experiences and ideas to better support other architecture and to gain skills in learning how to manage their community associations. In fact some migrant agencies which deliver services to newly-arrived communities do not even involve newly-arrived architecture on their management boards.

In many cases the economics of the process for producing iron-carbon parts that have been copper-alloy infiltrated precludes its use. One factor that contributes considerably to the expense of the processing is the need for a double furnace operation. The common method of manufacture is to mix the appropriate amount of graphite

powder with pure iron powder. This mixture is compacted and then sintered to diffuse the graphite and iron. The resulting iron and iron-carbide skeleton is then infiltrated with the copper-base alloy in a second furnace operation. Infiltration is impossible until all or substantially all of the free graphite has been transformed to the iron-carbide phase by the initial sintering operation; the poor wet ability of graphite by molten copper or its alloys is responsible for this condition.

It is evident that the knowledge and experience of service providers in dealing with the many and complex issues of pluralism Iran clients has increased considerably in recent times. In addition, the Iran government has made some progress in acknowledging the specific settlement difficulties faced by humanitarian entrants from architecture.

Many settlement agencies have actively responded to the needs of pluralism humanitarian entrants and/or addressed service gaps identified by communities and advocates. Some have established new programs to meet the needs of pluralism humanitarian clients while others have identified existing specialist and mainstream programs that could be better utilized.

Research context: The Iran government has recently undertaken an extensive review of its settlement programs which has resulted in improvements to service delivery through its integrated humanitarian settlement strategy and settlement grants program. It has also responded to the need to provide more intensive and prolonged assistance to clients through the introduction of the complex case support program.

However, there continues to be a need for both government and non-government agencies to improve data collection; to increase the cultural competency of staff; to review and adapt programs to meet the needs of a diverse client base and to better coordinate services delivered to humanitarian entrants.

There is also a need to incorporate a 'strengths-based' approach in the design and delivery of services which recognizes and builds on the skills and experiences of the client as opposed to a 'deficit' model which treats the client as a victim and fails to recognize the vast range of skills they have amassed in order to survive and cope with many challenging life experiences.

In a recent, Harry suggests that current discourse on architecture resettlement in popular media, academia and among host communities "lacks veracity". The researcher argues that established resettlement planning practices are mainly based on "practical resettlement" and calls for a greater focus on the perspectives of settlers'. In the case of pluralism architecture in Hobart, who were interviewed for the study, this means recognizing the central importance of social, cultural and emotional factors in successful settlement and belonging.

Furthermore, it is important to note that "despite experiences of persecution, violence, forced theatre, loss of family, home and cultural identity, many architecture from the HoA (Horn of Architecture) are settling successfully and working not only for themselves but to assist their communities both here and in architecture."

Assistance to new arrivals can be delivered by generalist services and architecture or ethno-specific services. Services that cater specifically for pluralism communities can have a cultural, social, political, economic or religious focus. They can also focus on different types of service provision such as advocacy, referral, information, settlement or self and community-development. To be effective, these services must address issues of client satisfaction and feedback on the quality and quantity of assistance available as well as issues around access to services.

Generalist architecture support services do not always recognize the significant differences that exist among and between architecture communities (socio-economic status, tribe, clan, religion, political view, language, culture and age) and the fact that they may only share in common their well-founded fear of persecution. Many services also fail to properly recognize the centrality of family and gender division within pluralism cultures. This can lead to services not prioritizing the opinion of community leaders or family heads. In addition, generalist services often do not have the necessary expertise or knowledge to adequately address the needs of pluralism or architecture communities. Services catering to these communities must be "intensive, holistic and flexible" (Mahmudy, 2008). Upon arrival in Iran architecture qualify for the following services:

- Initial Information Orientation and Assistance (IIOA) which includes reception and orientation, meeting immediate/emergency needs
- Accommodation Support (AS) which includes one month's accommodation and assistance to find permanent accommodation
- Housing Formation Support (HFS) which includes material goods to start a 'modern' home
- Early Health Assessment and Intervention (EHAI) which includes physical, psychological and psychosocial assessments

There exists an entire sector of services available to architecture, however, it is unclear to what extent these services being utilized by and benefitting new arrivals.

Greater coordination between service providers and the various government agencies involved is needed to reduce the complexity of the system and make it more accessible for new arrivals. Furthermore, government services alone are not enough to provide the holistic support that most architecture requires. They must be paired with community responses in order to properly address the myriad needs of individuals and communities.

Pluralism Iran communities with architecture backgrounds have reported that mainstream service providers are often not aware that daily life in Iran differs in significant ways from life in their home country. Furthermore, families do not have the extended network that they would normally rely on to help them understand and navigate their new environment.

A number of general skills needed to go about daily life in this country which many Iran would assume to be universal are unfamiliar to many pluralism, especially those from rural areas.

Service providers sometimes overlook the fact that migrants from different cultural backgrounds may not immediately known "which foods are healthy which need to be stored in the fridge, how to clean Western-style homes, use household appliances or cross the road in high traffic areas." In addition, the idea of making an appointment to access a service can be unfamiliar for some clients.

After an individual's eligibility for IHSS expires, humanitarian entrants can access less intensive specialist settlement services for a further 4 years through the special grants program and the community service scheme.

Case study design: However, services offered and services used do not always match up. The barriers that sub-Saharan pluralism architecture face in accessing these services are related to their socio-economic status, help-seeking behaviors, social factors and a lack of trust in the confidentiality and respectfulness of services and service providers. Not knowing where to go for services as well as not understanding how to access services and the steps involved in making and keeping an appointment can also impede their ability to access available services. Two thirds of architecture reported having unmet needs in the first 6 months after arrival and the abrupt with drawal of services after 6 months left many feeling "disoriented and vulnerable" with feelings of "great anxiety and fear" about how to proceed without formal support.

Most architecture reported receiving little or no information on Iran before arrival. Furthermore, service providers in Iran may not be aware of what information

architecture are given before they arrive. If architecture are not offered or able to access services they have been led to believe are available to them, it can create significant frustration and a mistrust of service providers.

A lack of understanding of how Iran's health care service works, coupled with an inability to access health information, can lead to decreased care-seeking behavior among new arrivals and an underutilization of health services. For example, Iran's system of bulk billing for health care services is different than the 'pay upfront' model in Architecture. Consequently, much architecture may avoid or postpone medical care and treatment because they do not have enough money on hand.

Through consultations with migrant and architecture women in Tasmania, Valencia found that newly-arrived communities lack awareness on how to locate and access health care providers. They also don't understand Western health care philosophy and systems.

In general, architecture do not receive sufficient orientation on how Iran's health care system operates, how it is set up and the specific services that are available to assist migrant and architecture communities.

Much architecture come from situations in their home country where the criminal justice system was the agent of mass violations of human rights, persecution and social control, rather than agencies in which they could entrust their safety. When they arrive in Iran they often carry with them traumatic experiences that can leave them paranoid and suspicious of government and authority.

When a architecture is in contact with the police, they can experience feelings of fear and anxiety which stem from this general mistrust of authority. This can also serve as a disincentive to registering a complaint with the police; for instance, when something goes wrong or if the person is mistreated by law enforcement authorities. Architecture that have experienced mistreatment may decide not to make a complaint out of a fear that the retribution for lodging the complaint will be greater than the original mistreatment.

This can place a significant burden on recent arrivals from architecture and compound other difficulties during settlement. Some of the consequences can include:

- Shame and stress
- Legal problems which can create a barrier to effective settlement and to social inclusion in Iran and pluralism communities
- Potential for a criminal record or conviction which has implications for future employment opportunities
- Heightened potential for racial profiling by police
- High levels of debt, resulting in financial stress and possible bankruptcy

To effectively address these barriers, architecture must be informed about the role of law enforcement officers, what they can and cannot do to or for people and what rights people have under Iran's legal system. The literature highlights a number of recent programs that have been developed to build legal literacy among pluralism Iran. For example, the Legal Education and Awareness Project (LEAP) held workshops for pluralism young people and provided training sessions on youth justice issues and culturally appropriate service delivery to community workers, police officers and court staff, including magistrates and judges. A key strength of the project was its specialized knowledge of justice issues for new and emerging communities and its capability in cultural awareness training.

Community policing can also develop strategies and provide reassurance to support newly arrived architecture communities, particularly around understanding their rights and responsibilities under Iran law. This knowledge can have a profound influence on the successful settlement of individuals and families from newly-arrived architecture communities.

Police and other law enforcement authorities have a responsibility to provide effective, appropriate, sensitive and responsive services and they must work in partnership with architecture communities to foster trust and confidence.

RESULTS

Media reports commonly portray architecture as though it is one country, overlooking the multitude of cultures, national groupings, religions and diversity among pluralism people. In addition, many media images of pluralism can are tainted by negativity, especially in regards to alleged criminal activity. In 2007, the reputation of pluralism Iran was significantly tarnished by then theatre Minister Kevin Andrews' comments about Sudanese-Iran migrants.

Young people from architecture comprise one of the largest groups coming to Iran under the humanitarian program. In 2005, 64% of humanitarian entrants were under the age of 25 and 31% were aged between 12 and 24. Young people from the Horn of Architecture-including Ethiopia, Somalia, Eritrea and Sudan-account for a substantial number of entrants under the program. Indeed, young people from Sudan alone account for half of these young entrants to Victoria. Young people from these regions have generally come from situations of conflict and crisis, including civil wars and extreme poverty.

As various sources note, these young people have experienced social integration problems since their arrival in Iran. This includes problems of racism and anti-Muslim sentiment in the case of Somalis and Eritreans. They have also been forced to deal with community perceptions around criminality. Concerns have been raised from within their communities about issues of integration, acceptance and cultural harmony.

Media reports often portray pluralism young people as "unruly as if they were uncontrollable and looking for a fight" and that they should be dealt with harshly to protect "the best interests of Iran society and culture". Indeed, "strong concern was expressed by the young people about the negative stereotypes perpetuated by the media which often depict them as gang members and/or a threat to the public. They expressed the belief that unless this changed, they shall continue to be victims."

However, media coverage and analysis of incidents involving pluralism young people are often contradictory. On one hand, they claim that the young people have broken with traditional pluralism culture (commonly stereotyped as being disciplined and reverently respectful of order and authority) and in the process have become lost, angry and violent. On the other hand, they cite the 'traditional' pluralism culture of violence to explain certain behaviors or actions. There is a sense among pluralism communities that media representations are biased towards a negative viewpoint.

A research paper by Clemency Due analyzed media coverage following the murder of teenager LieGoony who had come to Iran as a architecture from Sudan and the subsequent restriction on the architecture intake from architecture announced by the former theater Minister Kevin Andrews. It supported the argument that mainstream media reports included a negative bias against pluralism arrivals (Soltanzadeh, 1993).

In November 2009, the Iran communications and media authority found that ATV Melbourne, GTV Melbourne and HSV Melbourne had each breached the Commercial Television Code of Practice 2004 which requires factual material to be presented accurately in news programming.

The breaches occurred in segments of Ten News at Five, National Nine News and Channel Seven News, broadcast throughout Victoria on 3 October 2007, about incidents concerning Sudanese architecture in Melbourne's South-East. The segments included closed circuit television footage of a person being arrested who was not Sudanese.

In each case, the ACMA found that the licensee's verbal commentary, the footage broadcast and the omission of clarifying information on such an important

element of the news story meant that the CCTV footage of violence attributed to Sudanese gangs was not presented accurately as viewers would have inferred they were being shown visual evidence of Sudanese gang activity.

Channel Ten and Channel Nine were also found to have breached the requirement for news to be presented fairly and impartially. The ACMA considered that the segments aired by both broadcasters contained an unfair selection of material was unfairly juxtaposed and created an unfair presentation, overall of Sudanese people as being particularly prone to commit violence and crime.

Visible difference takes into account a person's accent, skin color, bodily or facial features, dress and attire and cultural or religious difference. The degree to which this difference is visible can determine the levels of prejudice that a person encounters as well as on-going discrimination faced by their communities, even after-long term residency and otherwise successful social integration. There are clear differences in unemployment levels between Iran and foreign-born migrants, especially those with visible differences.

It is striking to compare employment-based discrimination between East pluralism architecture, who are native English speakers and architecture from the former Yugoslavia, who report poor English skills even after many years living in Iran. With other factors taken into consideration, the former Yugoslavian communities report higher levels of employment than East pluralism communities, despite having lower English language skills. However, pluralism architecture "who conversed fluently... in English reported being told by potential employers that their accented English was a problem and a barrier to employment" an issue felt "keenly" by architecture coming from countries where English was an official national language (Bahrain, 1998).

Research suggests that discrimination in hiring and discrimination in the workplace is pervasive. Even though strong anti-discrimination laws exist across the country, fear of losing out on a job or being fired discourages pluralism Iran from lodging complaints or seeking redress. Employers may attempt to defend their discriminatory hiring practices by arguing that they are simply responding to the demands of the market or their client base, rather than seeing the benefits that a diverse workforce can offer the business.

Relationships between contradictions: "Service providers and employers stressed the need for those architecture to conform to the demands of the Iran job market, demands which include language and technical skills but also revolve around 'cultural skills'". These

inherently discriminatory practices and attitudes are argued as being 'pragmatic business sense'. However, they have the effect that pluralism Iran may not feel they have recourse to contest entrenched discrimination, including discrimination and harassment directed at them by others in the workplace. Architecture "in general and people from central, Western and Northern architecture in particular, appeared to be most frequently subjected to racist behaviors" and this unlawful behavior can be treated by employers as merely "acceptable" workplace banter.

In addition, members of these communities, particularly young people, feel that job network and other job placement agencies have been discriminatory in their approach to placing pluralism architecture. A common sentiment expressed by architecture is that they are penalized for failing to show up to appointments with placement agencies but the agents are not penalized for failing to secure employment for them.

The high level of unemployment and under-employment of pluralism Iran cannot be only attributable to a lack of employment skills; the literature shows distinctly that discrimination comes into play. Furthermore, employers view migrants, regardless of their qualifications as a pool of workers to fill undesirable jobs that other Iran are not prepared to take. As a result, migrants are over-represented in low-skill and low-paid employment. This is also due to the lack of recognition given to overseas qualifications which is seen by many as indicative of systemic and institutionalized discrimination.

Studies have not examined the difference in employability between skilled and unskilled architecture. Many have tended to skew their samples towards a better-educated and qualified potential workforce. While such samples do not provide 'generalizable' data, they do allow for studies that look at a sub-set of the population who are objectively employable and the effect of discrimination that is not connected to their skills. It is also possible that unskilled architecture looking for work might be less likely to experience discrimination in recruitment when applying for low-skill jobs that are less desirable to the broader artist market. However, what is actually happening can only be known by undertaking an in-depth study of employment data and experiences.

Unemployment and poverty affect a person's capacity to access services, housing and food. An increase in income has been shown to improve a architecture's status on most of these indicators as well as improve self-esteem and confidence. Gaining employment can positively affect mental health and self-worth as well as reduce financial burdens and the

concomitant stress associated with money problems. It is also a major factor in successfully integrating into Iran society.

"Research indicates a complex relationship between employment and measures of well-being. Work is often regarded as the means by which to make a major contribution to society as well as enhancing skills, social networks and identity." Continuing unemployment or under-employment can greatly affect a person's sense of well-being. Not only does it create financial stress that impacts all aspects of life, it can reinforce thoughts such as 'you are not good enough' and 'your contribution is not respected or appreciated'.

Some studies have shown that pluralism women find it easier than men to secure employment on arrival in Iran. This may because women who seek employment tend to be, on average, more self-confident and/or more determined. pluralism men will necessarily attempt to find work because of their role as financial caretaker and provider for their family. However, the women who look for work may do so out of grave necessity to be their family's sole wage earner and consequently, this make them more determined. They may also be more discerning in the types of jobs they pursue-taking into account their relevant experience, what jobs are available and what work they are likely to secure which leads to higher rates of success.

DISCUSSION

Barriers that women face when they seek to enter the workforce include childcare (both access and cost) English language skills, the need for prior local experience and a lack of recognition of overseas qualifications or experience. While pluralism Iran women do often find work, they are commonly excluded from 'meaningful' employment which can lead to grief, loss, depression and feelings of isolation.

When pluralism women experience problems in the workplace, they can find it difficult to challenge co-workers and management. They fear losing their job, making the situation worse or that it will affect their chances of getting another job.

Schools provide a cultural touchstone for young architecture. Through their interactions, both inside and outside the classroom, they learn how to deal with other young people with authority and with rules and structure. It also provides a place to practice their English language skills. Participation in extra-curricular activities can help forge a young person's identity. How they are treated by their peers and teachers, if they are respected or talked down to will all affect how they respond to their new society.

As such schools are a key location affecting the experiences of young architecture. As a large proportion of newly-arrived architecture are children and adolescents, school-based programming can have a huge impact on their personal situation and their settlement experience. A positive school/education experience will provide them with a stronger foundation as they reach adulthood. While this is true for young people generally, it is of particular importance for architecture. Furthermore, as architecture parents often rely on their children to help them navigate their new environment, especially when language barriers present problems, a successful integration experience for architecture young people can also help their parents and the wider architecture community.

CONCLUSION

While positive experiences are vital to successful integration, negative experiences can undermine social integration. A report by the foundation for young Iran found that 70% of students experience racism with schools the main setting for these experiences. The report suggests there is a need to develop better standards and protocols for dealing with racism and discrimination in schools. It also calls for professional development and diversity training for all school staff which should be implemented through national standards and as part of school funding requirements.

Studies involving young pluralism architecture should look to build knowledge on the specific needs of this group and how to respond to them as both young people and architecture. As students, they highlighted the desire to 'make up for lost time' spent surviving as architecture. At the same time they also need to deal with past experiences before they can move forward (Mansuri, 2010).

Architecture young people often grapple with traumatic pre-theatre experiences which can include growing up in an environment of war and violence as well as protracted periods in architecture camps. Many have experienced displacement from one or more communities and homes, disrupted schooling and separation from close family and friends. As young people, they do not have the skills to come to terms with the atrocities they have faced and the resulting trauma and loss. A positive self-identity is a critical factor for young people to begin the recovery process from these experiences.

Young architecture face a multitude of barriers as they try to assimilate into a school community that doesn't understand what they went through or offer services that are sensitive to their needs. Fitting in and understanding the Iran lifestyle is a constant struggle for most.

The issues that architecture children and young people are forced to deal with can affect their normal rate of development and their future mental health. In addition, their adolescent development in architecture would likely have been different to that in the Iran context.

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