

focus group, with post-communist migrants, as well as migrants from a non-communist background and Australian adolescents, in order to compare and contrast the views of post-communist migrants to others. Throughout this focus group, participants were asked about their interaction with the media, including how often and what types of media they accessed for information such as news and current affairs, as well as questions on their political engagement, and their views on different leading political topics popularised through recent media coverage. When asked questions relating to scepticism towards media representations and changing media sources, all participants responded that if they found an article interesting they would cross-check it for further information<sup>31</sup>, whilst all participants from a post-communist background relayed a higher sentiment for scepticism than their non-communist background counterparts: *"I am sceptical of things that challenge my pre-existing beliefs, even when an article is backed with statistics, if it doesn't make logical sense in my opinion I am likely to follow up on the actual study referred to"*.<sup>32</sup>

To further explore this critical approach from post-communist adolescents, participants were asked about the social and political conflict in Ukraine - a contextual political concern that had recently been popularised in the media - due to the conflicting political and media perspectives which significantly influenced public opinions. Interestingly none of the Australian respondents or the respondents from non-communist backgrounds could supply a relatively detailed summary of the events of the conflict, nor were they willing to supply any relevant personal opinions on the issue, claiming it was not an issue they were particularly aware of or impacted by. All participants from post-communist backgrounds, however, were aware of the issue and admitted to having undertaken more extensive research into the conflict for their own interest, whilst post-communist migrants from Eastern European backgrounds had particularly strong views about the subject. As a participant from Ukraine stated: *"I care a lot about the situation in Ukraine and I find that the reaction on all sides of the debate to be completely inappropriate including the reaction or the lack there of, of the international*

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<sup>31</sup> Focus Group with post-communist migrant, non-post-communist migrant, and Australian adolescents

<sup>32</sup> Lucy\*: Chinese post-communist migrant, Focus Group with post-communist migrant, non-post-communist migrant, and Australian adolescents

*community*"<sup>33</sup>. All post-communist generation participants claimed that both Eastern and Western medias' sensationalising of the event had significantly skewed social perspectives and interest in the crisis which affected millions of people's everyday lives. With another participant claiming *"they (her family) have a lot more negativity regarding the media and such due to historical censorship"*<sup>34</sup>, an idea explored in Ghodsee's article 'Subtle Censorships'<sup>35</sup>, all still claimed that they were significantly

less likely to trust the subjective views of the media on this political topic- which holds historical roots in the communist era of Eastern Europe. This therefore supports the idea that in general the post-communist generation holds a more critical view of the media, when analysing information provided on political issues, particularly in this case, concerning politics in Eastern Europe, a formerly communist ruled area.

In general however, the opinions of the post-communist generation on how influential their culture's historical political circumstance has been on their assimilation were quite mixed. Whilst some claimed little impact, or that they had not considered it much previously, others did claim that it was still relevant to their lives today. As was mentioned previously, a female participant claimed that she was seen as an outsider when voicing her opinion that not *all* aspects of the old communist regime in her country were negative, further adding that, *"I also find I get really defensive of Hungary's political past, indicating to myself that in terms of politics, I am more invested in my Hungarian backgrounds politics."*<sup>36</sup> This sentiment was also reflected in another focus group with two young adult migrants<sup>37</sup>, and is further supported by Olga Seweryn's study, in that overt display of what can be summarised as 'communist nostalgia' are often received negatively by the peers of the post-communist generation, and this hinders the ease of their assimilation and the ability to create an '*intercultural*

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<sup>33</sup> Zara\*: Ukrainian post-communist migrant, Focus Group with post-communist migrant, non-post-communist migrant, and Australian adolescents

<sup>34</sup> Shay\*: Chinese migrant adolescent- Focus Group with post-communist migrant, non-post-communist migrant, and Australian adolescents

<sup>35</sup> Ghodsee, 'Subtle Censorships'.

<sup>36</sup> Tayah : Hungarian post-communist migrant, Focus Group with post-communist migrant, non-post-communist migrant, and Australian adolescents

<sup>37</sup> *"I don't think they're that interested in Australian politics, their main focus is back in Russia and the political situation there at the moment"* Damian, Focus Group with

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young adult post-communist generation m