

<b>English</b>	<b>Nuer</b>	<b>File name</b>
<p><b>Summary guide - In our own words</b>  <b>African Australians: A review of human rights and social inclusion issues</b></p>	<p>Riëët ti cekceek tin ba nyooth ke n̄paani – <b>Riëët tin ca laar ke thokdu</b>  <b>Apirikani Athor-raliya: ε ruac mi ca rialikä ke</b>          ciaan̄dien kene <u>taa</u> dien kel kene ji w̄ic em̄e</p>	<p><b>Nuer-File1.m p3</b></p>
<p><b>Introduction</b></p>	<p><b>Ruac min bi b̄en ke nhiam</b></p>	<p><b>Nuer-File2.m p3</b></p>
<p>African Australians have so much to contribute to the Australian society, but this can only happen when there is a sense of belonging, when people feel part of this country, when they call this country home.  <b>Community consultation, South Australia</b></p>	<p>Apirikani Athor-raliya t̄e ken ke ciaan̄ni ti gow ti d̄eē ken ke n̄öñj ji Author-raliya, kā n̄om̄o /ce d̄eē tuok mi /k̄en ken je caar i <u>guaa</u> me t̄e ken th̄ino ε dh̄oarīen b̄ö, mi c̄i ken r̄ö j̄ek ala ji w̄ec em̄e, d̄eē ken w̄ec em̄e cu c̄oal i ε r̄ölīen. <b>K̄om-miön̄nati k̄on-th̄ol-t̄ecīon, Junub Athor-raliya</b></p>	
<p>There is a long history of migration between Africa and Australia – however in recent years, it has accelerated.</p>	<p>Tee ke ruaacni tin ca laar niwal <u>cēt</u> ke leet ke kuic j̄äl min la j̄äl ke naath kaam Apirika kene Athor-raliya- kā ent̄ame, rey ruön̄ni ti ci pac b̄en, j̄en j̄ääl em̄o ci rod̄e <u>reep</u></p>	
<p>In 2006, a total of 248,699 people born in Africa were living in Australia. This represents 5.6% of Australia’s overseas-born population and around one per cent of the country’s total population. Since then, around 50,000 more migrants born in Africa have arrived in Australia.</p>	<p>Ke ruön̄ 2006, ca j̄ek en ȳöō nei ti 248,699 tee daabke kā Apirika c̄iän̄ken kā Athor-raliya. N̄om̄o ε p̄ek n̄eini ti cuop̄ke 5.6% kā ji Athor-raliya tin daapke w̄ij̄ini tik̄ökien, kā ̄e p̄ek 1% kā nei dial t̄i c̄iän̄ r̄öl Athor-raliya. N̄i kā ruön̄ em̄o, ci nei ti dee 50,000 aw̄ä nhial ti daabke kā Apirika b̄en r̄öl Athor-raliya</p>	
<p>They come from nearly all countries on the African continent and represent a great diversity of cultures, religions and language groups.</p>	<p>Nei t̄ö ci ken b̄en kā w̄ij̄ini diaal kā Apirika, kā ke door ti n̄uan ti t̄e ke ciaan̄ni te n̄uan kā <u>guac</u> el̄oñ, am̄ani thuukien kene kuuthkien <u>guack̄en</u></p>	


<p>In December 2007, the former Race Discrimination Commissioner Tom Calma launched a project to build a national picture of the lives and experiences of African Australians.</p>	<p>Kε pay Wäl Rεw ruön 2007, cu kuär lat mi min ba woc ke tieel kom-mic-cinor Tom Calma cue lat mi ba ηac ni ciaan̄ kä ba luth ni Apirikani Athor-ralia tok.</p>	
<p>The aims of the project were to:</p>	<p>Porjek lotde ni titini:</p>	
<ul style="list-style-type: none"> <li>• identify what can help – and what can hinder – the settlement and integration experiences of African Australians</li> </ul>	<ul style="list-style-type: none"> <li>• Nyoothe εηu mi dëe naath luäk-kä ε ηu mɔ dëe naath moc riεk-nyuur kene ciaan̄ min ci Apirikani Athor-ralia bën jök wanεmε</li> </ul>	
<ul style="list-style-type: none"> <li>• suggest practical solutions to guide the development of policies, programs and services for African Australians, as well as broader community education initiatives</li> </ul>	<ul style="list-style-type: none"> <li>• riëēt kene pεl mi dee rial ke ηcaani ikä mi bi naath booth ke ηut kene caap tin de lät ke porεgeremni tin ba luäk ke Apirikanin Athor-railiya, amäni riëēt tin de com ke jī węc diaal</li> </ul>	
<ul style="list-style-type: none"> <li>• address some of the stereotypes about African Australians that had been raised in public debate and media reporting.</li> </ul>	<ul style="list-style-type: none"> <li>• Dëri käacni tin la latke ke kuic Apirikani Athor-railia woc kä dëe luth naath ke ke cu dīt εlɔη</li> </ul>	
<p>While this project is not the first to draw attention to the challenges facing African Australians, it does – for the first time – consider these issues <b>from the viewpoint of African Australians</b>, from a <b>national perspective</b> and within a <b>human rights context</b>.</p>	<p>Porjek εmε /cε jen lät min nhiam min ca tok keyöo ba rik ti ηöön̄ Apirikani Athor-raliya jak kä ηacke kä min ba lät ke nhiam -ε yöö ba titiini guic agcaa <b>ke riëēt tē bεε kä Apirikani Athor-raliya</b>, kä kuic <b>ji węc diaal</b> kene ti tē th̄in <b>ala luth cuuηni naath</b></p>	
<p>Just as importantly, the project sought to gather their suggestions to bring about positive change. It also documents the many creative and successful initiatives that have been established by African Australian communities and other organisations to address specific challenges and promote social inclusion.</p>	<p>Gooi porjek εmε gööre je εnyöo be riëēt kene cääri diaal amäni ruaacni cuöm naath dol kendiaal keyöo dëre tē ke tigow ti dē rɔ gεer rεy ciaan̄ä. Kä nyoothe ηcaani diaal tigow t̄in bā raar rεy cääri ηuetni Apirikani Athor-ralia kene orgona-dhecni tiköη tin lätke tigow ti dee rik ti ηacke ti ηöön̄ naath woc kä be naath jak kä mi matke rödien kεl.</p>	

<b>About the project</b>	<b>Kɛ kui lət</b>	<b>Nuer-File3.m p3</b>
<p>African Australians: Human rights and social inclusion issues was one of several projects undertaken by the Commission under its Community Partnerships for Human Rights program. It was largely funded by the Australian Government, as part of the National Action Plan to Build on Social Cohesion, Harmony and Security.</p>	<p>Apirkani Atharœliaani æ kæn lät tin ñuannikæn tin lät kæ æ koemònitini tin ci rá mat kænæ næy tin guic cuœñ lààtni. Ca moc yïöw ti ñuan æ kumæ Atharœliaani kæ šöö a duåp kæl mi mat naath kä noon naath kæl kä gañ æ naath.</p>	
<p>The project was established with the following partner organisations, which contributed knowledge, expertise and financial resources:</p>	<p>Lät æmæ yiath kæ jæ piny kæ mat orgænaydhecini ti te kæ cär, kænæ ñäc kæ yïöw.</p>	
<ul style="list-style-type: none"> <li>• Adult Multicultural Education Services (Victoria)</li> </ul>	<p>Luååk næni ti dit kæ kuic duel gœrkä “kä Biktoria” (Victoria)</p>	
<ul style="list-style-type: none"> <li>• Australian Red Cross</li> </ul>	<ul style="list-style-type: none"> <li>• Atharaliani Ræt Koerœœth.</li> </ul>	
<ul style="list-style-type: none"> <li>• Diversity Health Institute</li> </ul>	<ul style="list-style-type: none"> <li>• Guààth pucelä puààny næni ti Rööl.</li> </ul>	
<ul style="list-style-type: none"> <li>• Migrant Resource Centre of South Australia</li> </ul>	<ul style="list-style-type: none"> <li>• Guààth lààt næni ti bä däär wec Atharaliani (SA)</li> </ul>	
<ul style="list-style-type: none"> <li>• Australian Government Department of Families, Housing, Community Services and Indigenous Affairs.</li> </ul>	<ul style="list-style-type: none"> <li>• Kumæ Atharaliani kä Muktäp kiæ Dipàtmÿn guàth ji gœali, duel, koemònitini, amäni ji Rööl Atharaliani ti ji wec.</li> </ul>	
<p>Over the course of the project, the Settlement Council of Australia and the Australian Government Department of Immigration and Citizenship also joined as project partners.</p>	<p>Kæ kuic pucœrjak kä a wä wä nhiam næy tin nyuåår kæ naath wïc æ la ji Atharaliani kænæ Kumæ Atharaliani min nõðñ naath wini ti gööl amäni næy tin moc naath kæ thitidhæni kiæ warægakni tin ciœñ kæ naath wïc a la ji Rööl Atharaliani ci kæn rá mat kä pucœrjak kæ šöö bi kæ lät kææl.</p>	

Representatives from each organisation were part of a project <b>Steering Committee</b> , which also included two African Australian community representatives.	Kä orgæyaydhecini diaal la raan a kuany kæ kä ba ram kæel kæ koemætii, nøy ræw kæ Apirika Atharaliani Komònitini.	
The project also had significant input from the national <b>Community Reference Group</b> , made up of over 100 African Australian community members from around the country.	Pørjak kiε Låt cæ tee luãñ kæ Komònitini tin ci rå mat æ wàni kæ kuår (100) kæ Apirika Atharæriaalni tin jì Komònitini ræy Atharaliani.	
The Commission released a <b>Discussion Paper</b> in March 2009, which called for submissions from African Australians, service providers, other stakeholders and the public. It was translated into 10 community languages and invited responses on five key issues: training and employment, education, health, housing and justice.	Koemicini tee pay kàm raar kiæ ruacni tee pay kàm raar kæ pay diåk ruoen bathdœœeri ræw widæ bãñuaan (2009) cœalæ thäp Koemicin kæ Apirikani Atharaliani luækæ naath kæ tin kàm kæ naath kænæ tin dee jek æ næy diaal. Ca loc kæ thuk dàñ wäl(10) kæ Komònitini kæ ci guàth dàñ dhièc lät. Ñiic nath kænæ làat dueel goerà, pual puààny, duñ dueli, amäni ciañ ñuœetni.	
During the project:	Røy lät	
<ul style="list-style-type: none"> <li>• <b>over 2,500 African Australians</b> took part in <b>50 community meetings</b> held around the country, including workshops conducted in regional locations in NSW, Victoria and SA</li> </ul>	<ul style="list-style-type: none"> <li>• Awani kæ 2,500 Apirika Atharalianini næy ti jïæn dàñ dhiæc (50) cikæ duœel kæ Koemonitini ræy wec æ kænæ ni kæ duali tin tiècni kæ NSW, kæ Biktoria kænæ SA.</li> </ul>	
<ul style="list-style-type: none"> <li>• representatives from over <b>150 government and non-government stakeholders</b> and service providers participated in the consultations</li> </ul>	<ul style="list-style-type: none"> <li>• Næy ti kuœer wicdæ jïæn dàñ dhiæc, 150 ti làat Kumæ kænæ næy ti cia lät Kumæ cikæ rag mat ræy lieñ ruaacni ciææñä.</li> </ul>	
<ul style="list-style-type: none"> <li>• the Commission received over <b>100 submissions</b> (written and oral).</li> </ul>	<ul style="list-style-type: none"> <li>• Kænæ Koemicini cikæ ruaacni ti (100) kuœer æ wä nhiam jæk ti ca goèar piny kænæ ti lat kæ baañ kæ læp kiæ ruac kæ thok æ kàn goer. Næy tin lät kæ kuic</li> </ul>	

	Apirikani ci kæn	
Focus groups heard first-hand from African communities, in particular, young African Australians, African Australian Muslim communities and African Australian Muslim women. In addition, there were forums to identify <b>good practice approaches</b> ; local government and community forums; multi-faith forums; an Indigenous and African communities forum; a policing and communities forum; a community arts forum; and a sporting organisations forum.	ruac in nhiam jæk kä Apirikani Kœmonitni cie gaat kiæ guànkiaæn. Apirikani Atharaliani, Apirikani Atharaliani Muœthlimni Kœmonitini amäni Apirikani Atharaliani Muœthlimni. ciaaŋ päärä nath, mat naath kæ ciaaŋ amäni lät ciyŋni päärä.	
A number of key principles informed the project, including the importance taking a 'strengths based' approach, being 'solutions focused' and promoting <b>The First Voice</b> of African Australian communities.	Nœmboeri tin gòr šöö ba lät naath kæ kui lät, min göör šöö dee kàn æ mì dee naath naŋ nhiam, jœw æ nhiam liæŋkæ jæ kä ŋuÿÿtni Apirika Atharaliani Kœmonitini.	
<i>There is so much that has been said about Africans in the last couple of years, but if you look at who is writing it, it is often done from the perspectives of everyone but African Australians ... What a difference it will make if it is our voices that appear and our voices that are listened to.</i> <b>Community leader, Victoria</b>	Tee kæ ti ŋuan ti ca lat kæ kuic Apirikani kæ koer runi tee ci wä, kä mì guicæ kæ æŋa gœœr kæ mœ? Kä gœærkæ kæ tàadiæn kæn Apirikani Atharaliani. Min dœë dæk noon deraa ruacdan mì banæ nyoth kiæ ruacdan mì ba liŋ? kä Kuær Kœmonitini, kä Victoria	
The <b>First Voice</b> concept <sup>1</sup> has its origins in the heritage conservation and museology; however it is now more widely applied as both	ruac in nhiam jæk kä Apirikani Kœmonitni cie gaat kiæ guànkiaæn. Apirikani Atharaliani, Apirikani Atharaliani Muœthlimni Kœmonitini	

<sup>1</sup> A Galla, 'The First Voice in Heritage Conservation', (2008) 3 *International Journal of Intangible Heritage* p 1.

<p>a process and principle. <b>The First Voice</b> involves consultation on the basis of respect and equality, collaboration on the basis of ownership and participation, and action on the basis of substantive equality.</p>	<p>amäni Apirikani Atharaliani Mucethlimni.</p>	
<p>A central aspect of this project was the commitment to respecting <b>The First Voice</b> of African Australian communities, which was critical in identifying:</p>	<p>Luøt Puøerjakä æmæ æ kuic kä šöö bi naath rå luøeth. Joew in nhiam bæ kä apirikani Atharaliani Køemonitini kæ kuic däkädäen.</p>	
<ul style="list-style-type: none"> <li>• the issues</li> <li>• what works and what is not working</li> <li>• achievements and contributions</li> <li>• preferred solutions and suggestions for progressing the issues.</li> </ul>	<ul style="list-style-type: none"> <li>• Riæk</li> <li>• Min dee làt kænæ min ci làt.</li> <li>• Min dee jäk kænæ min thòpkæ.</li> <li>• Min dee riæk thuk kænæ min dee car kæ wä nhiam.</li> </ul>	
<p>The project compendium provides a comprehensive record of the outcomes of the national consultation process, with strong emphasis on <b>The First Voice</b> of African Australian communities. Visit <a href="http://www.humanrights.gov.au/africanaus/compendium/">www.humanrights.gov.au/africanaus/compendium/</a></p>	<p>Låt æmæ nöðñæ naath runi ti ba ñàc kæ kuic kä šöö dee naath rå liñ kæ ruac kä Apirikani Atharaliani Køemonitini.</p> <p>mæmæ.  <a href="http://www.humanrights.gov.au/africanaus/compendium/">www.humanrights.gov.au/africanaus/compendium/</a></p>	
<p><b>Key issues</b></p>	<p><b>Riik tin diit</b></p>	<p><b>Nuer-File4.m p3</b></p>
<p><i>The big problem is that, even if there is work or even if there is some houses, it is people and how they think about Africans, that is a bigger problem. We get told that we cannot be trusted, that we are lazy. This is much harder to fight than looking for houses.</i></p> <p><b>Community consultation, South</b></p>	<p>Riæk in diit ni jæn mēē tēē kæ làt kiæ dual, dēē naath càr kæ kuic Apirikani nøemøe æ riæk mi diit. Ca làr næy æn šöö ca yiæ dā ñäth kæ šöö kæ yiæn næy ti nyuàn kæ næy ti kuc kæ làt. Næmæ bumæ æ loeñ ciæ gør dueli Køemonitini kæ thoeth Atharaliani.</p>	

<b>Australia</b>		
People who took part in the consultations and those who made submissions highlighted a number of barriers to the successful settlement and inclusion of African Australians, particularly because of ‘visible difference’.	Næy tēē ci ruac æmæ liñ kænæ næy tēē ci ruac æmæ næn tēē kæ dääk kæ šöö dēē naath nyuur idi kæ Apirikani Atharaliani kæ guec in guic kæ kæ?	
There was widespread agreement by community members, service providers and stakeholders that African Australians experience widespread discrimination – both direct and indirect – in relation to employment, housing, education, health services and in connection with the justice system.	Tēē ruaacni ti ca làt ti dēē naath mat kæ kæ kã Kœmonitini guàth ni tin kæ šöö ci ciæñ nath æ kæl tēē ti ñuan ti ca jek kæ duåp æmœ tēē naath kæ luäk kæ ruac kiæ biæl puànyini nath.	
Regardless of whether they arrived as migrants, refugees or humanitarian entrants, and whether they had been here for a short time or their whole life, many said they experienced discrimination and prejudice as part of their everyday lives.	Aprikani Atharaliaani ca lar æ kæn duel goerkã æ kæl mì gòr kæn æ, min døñ æ kuic ciææñã kiæ Kãlcier kæ mat næni ti gööl ræy kœmunitini kæ šöö dēē kæn Rœmæjiiith tin pay ben luäk kæ tin làt kæ.	
In fact, many African Australians felt it was the key factor that undermined their rights as equal citizens:	Kæ thuœk næy ti ñuan kã Apirika Atharaliani jek kænæ æn šöö ca kæ ciæñ cièt kæ næy ti ji wec cie ciaañ in cieñ kæ ji wec.	
<i>You start to feel that you have no place in this new land and you wonder what the experiences of your children will be as they grow up, and perhaps also find that the colour of their skin is the only reason that they will not be seen by some as belonging here. This is what I mostly fear.</i> <b>Community consultation, NSW</b>	laa raan a jæk ì thiæli guààth ræy wec in cæ ben thin kã laa jæ a caari næmæ ba cieñ in bi gaat kã jæ jæk mi cikæ dit, min døñ, puceny nath kæ biæl in cæ cak naath laa raan æ nyöthæ ì ciæ raan rööl æmæ. Næmæ mocæ naath dual. Lien Kœmonitini, NSW.	

<p>Stakeholders identified issues around the provision of services, especially service quality and service gaps, as major barriers to social inclusion for newly-arrived African refugees and humanitarian entrants.</p>	<p>Næy tin nyuak kæ cär ti luäk kæ naath æ kànæ kã ciaañ päärä nath kænæ ciaš däk ka nath kæ næy diaal tin jàal ti pay ben wic æ laa Apirikani Atharalianini kænæ luääk nath.</p>	
<p>In contrast, a major concern of community members was the ‘appropriateness’ of services offered to African Australians. A number said that culturally inappropriate services and interventions created confusion and tensions and, in some instances, inadvertently undermined families.</p>	<p>Min bi ji Kœmonitini jæ æ kuic luäk in luäk kæ naath tin kãm kæ naath ci ji Apirikani Atharaliaani kæ jek. Ca lar guàth ni tin kæ šöö ci ciaañ nath æ kæl tää ti ñuan ti ca jek kæ duåp æmœ tää naath kæ luäk kæ ruac kiæ biæl puånyni nath.</p>	
<p>African Australians said that targeted education programs on the backgrounds, culture and diversity of their communities, and the pre-arrival experiences of refugees, would greatly assist service providers and others working with their communities.</p>	<p>Aprikani Atharaliaani ca lar æ kæn duel gœrkä æ kæl mì gòr kæn æ, min dœñ æ kuic ciææñä kiæ Kãlciær kæ mat næni ti gööl ræy kœmunitini kæ šöö dää kæn Rœmæjiih tin pay ben luäk kæ tin lät kæ.</p>	
<p>More broadly, there was a need identified to involve African Australian communities as genuine partners in the development and delivery of programs and services.</p>	<p>Ræy Kœmonitini kiæn, min dit ni jæn æ kuic kã šöö dää Apirikani Atharàalia mat ræy diæn kæ šöö bæe kæ lät kæl dää kæn ñœak yiæth piny kææl kã dää kæn kæ thöp kææl.</p>	
<p>Community members, service providers and stakeholders also made specific suggestions for improvements in the areas of <b>training and employment, education, health, housing</b> and the <b>justice system</b>.</p>	<p>Næy tin laa ji Kœmonitini tin dää kæ luäk kã dè kæ lieny kææl kã guàth tin gòr lät kã ñic naath, göör lätni, duel gœrä, duel wal, göör dueli ciææñä, amäni guàth luääkni.</p>	
<p>The consultations also highlighted a number of other important issues for</p>	<p>Apirikani Atharàalia tin bã kæ šöö bi kæ ben ruac kiæ lien kæ kuic ciææñä tää kæ kæ luañ,</p>	



<p>African Australian communities, including the need to inform, educate and support communities to address issues of <b>child protection</b> and <b>family violence</b>.</p>	<p>kä tēē kæ kæ gœàr, amäni gààr ci kæn æ lar te næy kæ nhök kæ šöö dee næy mi gœaa làt kæ kuic dhœaara. Amäni kɛ kui gankɔn (child protection and family violence).</p>	
<p><b>Training and employment</b></p>	<p><b>Giic kɛnɛ làt</b></p>	<p><b>Nuer-File5.m p3</b></p>
<p>African Australians who took part in the consultations brought with them considerable skills, qualifications and experience. They said they were eager to make a positive contribution to their new home.</p>	<p>Apirikani Atharààlia tin bã kæ šöö bi kæ ben ruac kiæ lien kæ kuic ciææñä tēē kæ kæ luañ, kä tēē kæ kæ gœàr, amäni gààr ci kæn æ lar te næy kæ nhök kæ šöö dee næy mi gœaa làt kæ kuic dhœaara.</p>	
<p>However, many faced significant challenges when they seek suitable work and training opportunities.</p>	<p>Min la riæk æ kuic kä šöö ci kæn làt kæ guààth ñiicä jæk.</p>	
<p>Community members said there was an urgent need to provide more targeted information about the vocational training programs and services available to them. They also noted the need for more intensive support during and after training, as well as training approaches that take account of their needs and backgrounds:</p>	<p>Næy ti ñuan kä Kœmonitini ci kæn æ lar æn šöö gôr kæ næy ti ñuan ti dee ñièèc ti dee naath luäk kæ šöö bi kæn æ jiek idi? Kæ wädiæn kænæ thucækiæn kæ ñiic kænæ min dēē kæ luäk kæ šöö bi kæn æ jæk.</p>	
<p><i>When you come from a place where the idea of 'training' is somewhat alien, and you learn through doing or oral discussion, then the approaches that are taken just don't seem to work.</i>  <b>African Australian settlement worker, Victoria</b></p>	<p>Mi bã raan guààth mi ca ñièèc thin æ laa ruac kä thiælæ wargak mi cä kàmæ æ ñièèc kæ ni ji kæ ruac thucæ æn ñiic æmœ ca làt dēē jiek kæ šöö thiælæ mi nyooth min ca ji ñièèc kæ jæ.      Apirikani Atharààlia thætælmæni wäker, kä Biktorija (<b>Victoria</b>)</p>	

<p>African Australians also said they needed greater support to understand and get the most out of employment service providers. They described the system as complex and overwhelming, with not enough time to help them develop employment pathways or find jobs that matched their skills, interest and experience.</p>	<p>Apirikani Atharààlia gòòr kæn luäk mi diit mi de kæn æ liñ kæ kuic lät. Ci kæn æ lat æn šöö duñ lät æ mæ bumæ ci kæn kæ lueñ kæ kek kä la lä ti ñuan a wä thiaelæ lät mi jiek kæn æ, mi dee pààr kæ goèariæn, kæ nhökdiæn amäni càriæn.</p>	
<p>Most community respondents said that front-line staff of employment service providers should receive training to help them better support African Australians, particularly those who are newly-arrived.</p>	<p>Køemonitini ti ñuan ci kæn æ lar æn šöö næy tin tee guààth lätni gòòr æ šöö de kæ ñièèc kæ šöö de kæn Apirikani Atharààlia luäk kiæ næy tin pay ben wic.</p>	
<p>They also said it was important that career advisors provided realistic information and that there were opportunities to get practical work experience in Australian workplaces.</p>	<p>Min doëñ in ca lar næy tin luäk kæ naath kæ gòr lätni laar kænæ ì deè raan te kæ ñäc lät kiæ mi ci koen lät kä Atharààlia, kä noemøe bumæ æ loëñ.</p>	
<p>Many African Australians said that prejudice was one of the greatest challenges to finding and securing employment:</p>	<p>Næy ti ñuan kä Apirikani Atharààlia laar kæn æ ì æ lòk nath kæ kuic ruac æmæ. Min jièèk æ kuic kä šöö thiaelæ lät ti jiek kæ.</p>	
<p><i>It was all fine until I turned up for the interview. They didn't expect to see a person with black skin. I knew the minute I sat down that I wasn't going to get the job. Well this was a year ago, and I have had that experience at least six times.</i>  <b>Community focus group, South Australia</b></p>	<p>Min ci raan wä guààth mi caa jæ ciöl lät thin la la lät wä pæn kæ ji mi ca ji wä nun æ la ram mi tee puceny mi càr. Šän ñàcä jæ I be lät jek ni min nyuøerä næmæ æ koer runi tee ci wä kä te càr æmæ kæ šä kæ koer runi dàñ bækæl tee ci thuuk.</p> <p><b>Community focus group, South Australia (tin te kä Thòth-Athoralia)</b></p>	

<p>Community members believed that their accent or having an unfamiliar name caused difficulties in getting interviews. When they attended interviews, many community members felt that employers would be unwilling to give them a job because of visible difference. These barriers were perceived to be further compounded for Muslim African Australians, especially women who wear the hijab.</p>	<p>Næy ti ñuan kä Koemonitini ñääth kæn æn šöö mi thok in ruac kæ ji cæ cät kæ thok in göör kæ kiæ ciötdu tee dääk kæ ciööt tin ñackæ bumæ æn šöö ba ji mock æ ænterbiæw (kiæ ba ji wä thiec) kä ba ji moc lät. Mi ci wä guàath lät næy ti ñuan laar kæn æ, raan lät la jia ñuaan æ kæ šöö cæ ji dä moc lät. Ruac æmæ ditdæ kä Apirikani Atharààliani tin män ti Mucethlim mi ti kucem kæ wicdiæn kiæ wäñkiæn amäni nhiamdiæn bä.</p>	
<p>Women, particularly African Muslims, spoke of feeling generally more vulnerable to exploitation around workplace arrangements. Several women also spoke of their experiences of sexual harassment.</p>	<p>Män Apirikani ti Mucethlimni laar kæn ruac nath kæ puànykiæn guàath lät. Män ti ñuan ruackæ kæ ñäcdiæn ì ruac nath kæ kuic puànydiæn.</p>	
<p>An additional challenge to employment was the difficulty of having overseas qualifications and experiences recognised by employers and professional bodies.</p>	<p>Min dâdiæn, ruac naath ì lät æmæ cæ rœ lot kä thiælæ warægak mì cæ kàm raar duel gârkä mì de lät kæ Jæ kä jæn bä thiælæ mì ñäcæ thin tœtœ jœckæ ræy puàny nath kæ lät in lät kæ kæ</p>	
<p>Some community members said they felt ashamed that they could not find a job and parents worried about the effects on their children, especially the possibility of perpetuating intergenerational disadvantage.</p>	<p>Thàañ koemonitini poc kæ kæ šöö thiælæ lät ti jek kæn kæ kä than nath diyÿr kæ kæ kuic gankiæn kæ tàà in bi kæ cieñ kæ kæ.</p>	
<p>Consultations with community participants, service providers and stakeholders identified a number of strategies to better support African Australians to find and keep meaningful employment, including:</p>	<p>Næy tin ruac kæ kuic tin bä kæ Apirikani Atharààliani ci kæn ñœak car ti dee Apirikani Atharààliani luäk kæ kuic lätni. Tee kæ ti dëe næy tin pay ben luäk kæ min göör kæ guàath lät kiæ min dä guàn lät æ gòr kä ram min göör lät æ la Apirkani Atharààliani kænæ Rœemæjiith.</p>	

<ul style="list-style-type: none"> <li>specific programs to provide information to new arrivals about the Australian work environment and what Australian employers expect</li> </ul>	<ul style="list-style-type: none"> <li>gøàrkæ kä dëë kæ lät jek kä ti ci kæn thuøk thin dueel gøerkä.</li> </ul>	
<ul style="list-style-type: none"> <li>programs and initiatives to help employers better understand the assets and capabilities of African Australian migrants and refugees.</li> </ul>	<ul style="list-style-type: none"> <li>Næy ti ñuan kä næy cikæ tin gørkæ jek dueel gøerä. Dä mi cæ thuøk kä Baykæmthiramæn, nyimaar cæ thuøk æ laa ticiær (kiæ ñiic duel gøerä). Næmæ nyuøeth æ jæ ñäc næy min lät næy æ.</li> </ul>	
<p><b>Education</b></p>	<p><b>Duop tin de nath njec kεε</b></p>	<p><b>Nuer-File6.m p3</b></p>
<p>Young African Australians who took part in the consultations said they wanted to learn and to succeed academically. Many wanted to complete tertiary studies and find employment in various professions.</p>	<p>Duel gøerä dhòli Apirikani Atharààliani laar kæn æ ì gøör kæn šöö dëë kæn duår ñäc kä dä kæn wä nhiam, næy ti ñuan gøör kæn šöö dëë kæ thuøk kæ tin</p>	
<p><i>So many of us are getting through and achieving all sorts of things. My brother is now a biochemist and my sister is a teacher. This really shows how determined we are.</i></p> <p><b>Youth focus group, Victoria</b></p>	<p>Ruac ñuyÿt ni kä Biktoria jæn bä nyothæ jæ æ kæn ì ciañkæ naath æ jiek æ boltharkÿyt (kiæ Bolith) cia jiek nyoth æjæ kæ bä càr æ mì thielæ mì ca lät ciæ nyier, ca lår nyier bä æ ticiæær kiæ ñièèc dueel gøerä ì cia de wä nhiam kæ gøær. Ruac nuḡt ni ka Victoria</p>	
<p>However, many said they encountered prejudice and negative attitudes about their ability to succeed, with a number (especially girls) describing encounters with teachers who told them they “shouldn’t aim too high”.</p>	<p>Gaat tin pay ben tin ca lath duel gøerä jiek læcdiæn kæ šöö ca kæ lath kä buøkni ti dit kiæ dueli ti dit kä gøærææn, kä lath kæ kæ thin kæ kuic runikiæn ciæ kuic kä šöö dee kæn buøkni tin dee kæn tee thin. Kä kæ kuic kä šöö ku kæn læ gòr ni thok in gøer kæ gaat ti ñuan kä gøær Apirikani Atharààliani ci kæn æ jek æ byc pany.</p>	

<p>Newly-arrived students expressed frustration at being placed in classes to match their chronological age, rather than ones that reflected their educational attainment. And if their English-language skills were still developing, many young African Australians said they found the school curriculum very challenging.</p>	<p>Kæn ci kæn æ jek æn šöö thiæläe næy ti luäk kæ dueel goerä, thiæläe næy ti ñäc guath in boekæ thin kä thiæläe næy ti ñäc tàadiæn amäni kàlciaeriæn Kiae ciaañdiæn, kiæ tàà Apirikani Atharààliani. Næy ti ñuan ci kæn æ jek æn šöö bi kæ tëë wàncø. Luäk in luäk kæ kæ æ kuär duel goerä cæ kæ moc bucem kæ šöö ba kæ nhøk.</p>	
<p>They also felt there was a lack of appropriate support at school, including a lack of people who could understand the background and culture of African Australians. Many said they struggled to feel as though they belonged. However, positive support and encouragement from teachers helped boost their confidence and feelings of acceptance:</p>	<p>Næy ti ñuan kä næy cikæ tin gørkæ jek dueel goerä. Dä mi cæ thuøk kä Baykæmthiramæn, nyimaar cæ thuøk æ laa ticiær (kiæ ñiic duel goerä). Næmæ nyuøeth æ jæ ñäc næy min lät næy æ.</p>	
<p><i>It makes a big difference when the teacher says to you in front of the other students that you did very well in an assignment. It tells everyone else that you are intelligent.</i>  <b>Youth focus group, Tasmania</b></p>	<p>Tëë mi nyuth däk kæ šöö mi ci Kuäär duèl goerä jæ lar nhiam dhòli duel goerä ì ci mì gøaa lät kä min ci gøer nyuthæ jæ næy kœkiaæn æn šöö ñäc ì gøær. Mat ñuyÿtni kä, Tãthmàània.(Tasmania)</p>	
<p>African Australian parents stressed that they wanted to establish positive ties with schools, which they saw as crucial to their children’s educational progress. However, a number said they felt intimidated by the school environment and others experienced language barriers.</p>	<p>Cièmani dhòli ci lockiæn tæth kä gòr kæn šöö dëë kæ maar lät kæ duel goerä min ci kæn æ nun æ la riæk kä gaatkiaæn kæ šöö dëë kæ rá com, kä thaadiæn lar kæn æ dual kæ kæ tin nun kæ duel goerä kænæ kuic thuøk in ruac kæ naath.</p>	
<p>African Australian parents also shared very positive experiences and highlighted the importance of schools being open and welcoming, providing information and counselling services in their first language and being invited to run school-based</p>	<p>Apirikani Atharààlia mat kæn tæth lœaacdiæn kä nyuuth kæn æ duel goerä kæ tin gøew tin ca kàm kä ca kæ ja bä duel goerä, la lät kæ tin gøör kæ kä bi naath ruac kæ kæ kæ thodiæn kä ca kæ jaa bikæ ben mì tëë ñar in lät kæ duel goerä kiæ kuic kàlciaerä kiæ buøel döøri tin laa</p>	

events, including cultural information days for students and other parents.	nyuœthkæ,	
Community members, service providers and educators said that developing a whole-of-sector approach was essential to ensure greater access to education and improved outcomes for African Australian students. They also provided a range of specific suggestions, including:	Ji Kœmonitini kænæ næy tin luæk kæ naath amäni næy tin goeààr ci kæ duåår làt kã næy diaal mì bi naath noon kœæel kã bæ tœë duååp mì bi Apirikani Atharààlia dhòòli duel goerä rœ com kæ jæ. Ci kæn cär ti gööl làth piny.	
<ul style="list-style-type: none"> <li>allowing students to stay in English language classes until they are ready to move on to mainstream schooling, and increasing resources for language support in primary and secondary schools</li> </ul>	<ul style="list-style-type: none"> <li>Baa dhòòli jaa te kã bok in gåår kæn æ mäni mì ci kæn æ ñàc ì ba kæ kulæ nañ nhiam kiæ bok in te nhiam.</li> </ul>	
<ul style="list-style-type: none"> <li>providing transition programs to improve school readiness and orientation for new arrivals</li> </ul>	<ul style="list-style-type: none"> <li>Dhòòli diaal tin pay duel goerä tœk ba kæ ñièèc kæ ciæñ.</li> </ul>	
<ul style="list-style-type: none"> <li>employing more teachers from African Australian backgrounds</li> </ul>	<ul style="list-style-type: none"> <li>Dœë naath làth làt ti ñiic duel goerä kã Apirikani Atharààlia.</li> </ul>	
<ul style="list-style-type: none"> <li>holding more classes in informal community settings and providing more after-school tutoring programs.</li> </ul>	<ul style="list-style-type: none"> <li>Dœë guàth làt mì dœë ji kœmunity ni gaat æ laa luæk kæ thin mì ci kæ thuœk duel goerä kiæ guàath mì dœë kæ luæk thin kæ nyin duel goerä.</li> </ul>	
A pressing need was identified for schools with refugee students to develop strategies to better connect and communicate with parents from African Australian communities, as well as programs to build greater understanding among teachers and educators about the needs and experiences of newly-arrived refugee students:	Tin gör kæ kæ kuic duel goerä kæ gaat Rœmæjiiith æ kuic kã šöö dœë kæ te lien kæ ciemanikiæn tin laa Apirikani Atharààliani amäni lieñdiæn kæ kuàr kiæn kiæ ñièèc dueli goerä kænæ næy tin luàak kæ min göör kæ, kænæ ñäcdiæn kæ kuic nææni tin pay ben wic.	
<i>It is important that schools use people</i>	Min bum ni jæn æ lœñ æ šöö ji duèèl goerä nañ	<b>Nuer-</b>

<p><i>within the community as the experts of their own culture. There is so much around that is delivered about us by people who are not us.</i>  <b>Community leader, Western Australia</b></p>	<p>kæn ni næy tin te kä Kœmonitini kœ æla næy ti ñác cíaañda. Kä jæn te næy ti lät nyinkœ kœ tààda kä kuic kæn næy. Kuàr Kœmonitini kä kuony càñ(Western Australia)</p>	<p><b>File7.m p3</b></p>
<p><b>Health</b></p>	<p><b>Pual Puàány (health):</b></p>	
<p>African Australians who took part in the consultations highlighted a number of factors that undermined their physical and mental health, as well as their capacity to get the support they needed.</p>	<p>Apirikani Atharààliani tin ci ruac æmæ liñ kiæ næy tin te kä mæmæ tekæ kœ riet ti ci kæn kœ nyuœth æ kæn ì ci naath diæær kœ pual puàánydiæn kiæ juàth tin te wicdiæn kä tin ci kæn luäk jek kœ kuic kä tin ñååñkæ.</p>	
<p>These were often associated with the settlement process and included feelings of ‘culture shock’; changes in food and diet; social isolation; language barriers; and a lack of culturally appropriate health services.</p>	<p>Kæ kuic nyurädiæn wic æ la jàal jek kænæ æn šöö te cíaañdiæn kœ dääk. Kuan tin cam kæn æ kœ gööl, mïth puœlä puàány, mat nath guàath kæl te dääk, thuk tin ruac kœ naath kœ gööl, amäni cíaañ nath ræy puœlä puàány tēē dääk.</p>	
<p>Discrimination, prejudice and racism also had a significant impact on people’s sense of well-being:</p>	<p>Cíaañ mï jieek kænæ dääk nath nõõñæ cíaañ mï jieek ræy puœlä puàány kä naath.</p>	
<p><i>If every day you go out on the street and people stare at you, or you are told you cannot get a job because of your skin colour, or your children are told they will not be successful because they are African, then you get sick in your heart and your head.</i>  <b>Community consultation, NSW</b></p>	<p>Mì wìl jàl ræy caarä kiæ duååp thucœrbææli ba jì dièl guèc kiæ ba jì jiök ì ci lät de jæk kœ kuic biæl puàánydu kiæ ba gaatku jiök ì cia duåår dēē met ñác kiæn ejow community consultation kä NSW.</p>	
<p>Community members, service providers and stakeholders raised specific issues in relation to the health needs of newly-</p>	<p>Næy tin ci ben guàath ruac kœ kuic puœlä puàány tin diaal tin kån nyuœœth naath diaal tin pay ben wic æla Rœmæjiith ciæ kuic læc kæn</p>	

<p>arrived communities, women, young people and people with disabilities.</p>	<p>ciaañ puçelä puààny la kæn cuàà jiath ti bi te puøøeny nath kæ guààth mi bäär.</p>	
<p>Participants noted that health issues that were not properly identified or addressed in the first year of settlement, such as dental and oral health needs, often became more acute. In some cases, these problems could be exacerbated by language barriers, a cultural reluctance to discuss personal issues or a lack of understanding about how Australia's health system works:</p>	<p>Thàà guàthni riæk æmæ laa bëë kæ kæ kuic thuøek in ruac kæ naath kiæ ciaañ in te kæ kæ ròðliæn kæ šöö ca kæ lät kæ kæ ciaañ ròðliæn kiæ æ kuic kã šöö kuic kæn ciaañ puçelä puààny in te k-æ ji Atharààlia lät in lät kæ kæ.</p>	
<p><i>People in our communities worry that they may not properly understand what the doctor tells them or that they can't adequately explain the nature of their health complaint. And so anxiety wins out and they end up not going to see a health care professional at all.</i>  <b>Community leader, Queensland</b></p>	<p>Næy kœkiaæn kã Kœmonitini diæær kæ kæ kuic kã šöö ci kæn min ci Dãktœr æ lâr kæ liñ æ gœaa kiæ than guàthni ci kæn ciaañ puçelä puàànydiæn lät æ gœaa kæ min ñååñ kæ.      Amäni šöö bi kæ ñååñ kã bikæ cu pæk kæ loc guàth puçelä puààny kiæ duel wal.  <b>Community leader, Queensland</b></p>	
<p>A number of African Australians, especially women, gave examples when they failed to receive the medical care they needed, and felt that these problems often stemming from cultural assumptions, stereotypes or miscommunication on the part of health professionals.</p>	<p>Ca duåår lar æ män Apirikani Atharààlia kæ šöö ken kæn warægak duel wâl jek, æ kæn ì min pën šöö ba warægak duel wâl jek, æ kæn ci kæn æ diw ì æ kuic kã šöö kæ jì rööð dœdiæn, kiæ æ kuic thuøek kæ lät puçelä puàànydiæn.</p>	
<p>Community members said they valued doctors and health professionals who listened to them, took the time to explain health issues and treatment options, organised appropriate interpreters when needed and showed respect for traditional methods of healing.</p>	<p>Ji Kœmonitini ci kæn æ lar æn šöö nhœk kæn Biktorïa kænæ ji puçelä puààny tin liñ min lät kæn æ, kã lät dæ kæ min la riæk kæ kuic puàànydiæn, kã moc kæ kæ wal, kã nõõñ kæ kæ næy ti bi thokdiæn ben loc kã nœmœ nyöõthæ ciaañ luthä.</p>	



<p>A key area of discussion during all consultations was the need to support health professionals better understand the background, experiences and perspectives of African Australians so they can deliver more appropriate and effective health services.</p>	<p>Min lat kae kae kuic ruac aemae ae kuic ka šöö deë kae moc naey ti deë kae luäk kae kuic puoelä puàany kiä duel wal ti ñäc tàadiæn ni guàath eë bä kæn thìn, kä teë ñäc amäni ciaan luthä, kä Apirikani Athàrààlia kæn naey ae toet deë kae ciaeñ a goëaa nyuöeth kae kae kuic puoelä puàany.</p>	
<p>Bilingual health workers were seen as an important component in good medical care, as was the choice to see either male or female health practitioners.</p>	<p>Naey ti ñäc thuk ti gööl kae naey ti bucem buåam kä goëaa ae kae guàath puoelä puàany kiä duel wal ae jæn in goëaa kä šöö derae te wut kænæ cieñ duel wal.</p>	
<p>Mental health issues were also highlighted in the consultations. Many community members said that being separated from other family members had a profound effect on their health and well-being, while others spoke about the impact of unemployment, a lack of stable housing and family conflict.</p>	<p>Kae kuic yoeñä kiä jiek wec mi ci wic ran te kae juey. Naey ti ñuan kä Koemonitini lar kæn ae ì mi ca raan woc kuic cieñ mani la ja a moc ae kae ciaan mi jièek, thàa nath ruac kae kae kuic lätni, kä thàa nath ruac kae kae kuic dueli kænæ ciaan goëali kae ruaacni kamnikiaen dhörikiaen.</p>	
<p>The impact of torture and trauma was another factor that affected the physical and psychological health of some new arrivals.</p>	<p>Ciae jiek kænæ càr wec nath kae kæn tin yàrkæ tàa puàany nath kænæ wuöeth nath.</p>	
<p>The stigma associated with mental health was seen as a major barrier to seeking help, as was a lack of understanding about doctor confidentiality. One-on-one counselling was also not familiar to some cultures.</p>	<p>Biæl in teë puöeny nath kae càr nyothæ jae deë luäk gör kae jae kä ae kuic kä šöö ci naath rå liñ kae ji duel wal kiä Diktöori kä naey tin luäk kae naath ae la kànthalæri kiä naey tin la naey ti ci wicdiæn jièek kae càr göör kæn luäk bä, caa ciaeñ döori ñäc kae šöö kae ti guac kae ciaeñkœn, kä te kae kae ciaeñ ti gööl.</p>	
<p>African Australians said that 'family inclusive' services and programs were the most effective in responding to mental</p>	<p>Ji Apirikani Athàrààlia ci kæn ae lar luäk in luäk kae naath kae kuic càri ti jiek ae mi goëaa. Naey ti ñuan ti ci wä thìn laar kæn ae ì teë kae ti ci kæn</p>	

health issues. Several participants suggested that information about torture and trauma services should be disseminated more widely, as there was a general misunderstanding about their role and the services.	kæ liñ kä dup ti lät kæ jæ kænæ luäk in luäk kæ naath.	
<b>Housing</b>	<b>Duel cieñä (Housing)</b>	<b>Nuer-File8.m p3</b>
New migrant and refugee communities are among the most disadvantaged groups when it comes to finding accommodation to meet their basic needs. They face further challenges trying to secure affordable housing, especially in the private rental market, given Australia's current chronic shortage of properties.	Jàal kænæ Roemæjiith Koemonitini kæ kæn næy tin cuc kæ kuic guàth in dëe kæ cieñ thin kænæ tin dëe kæn kæ jek bä. Kæn cuc kæ kæ gör duèeli kiæ guàath in laa duel la görkæ thin, næmæ lår æ ji Athàrààlia kæ kuic dueli tin te naath thin.	
African Australians said that the six-month intensive support provided to newly-arrived refugees was too short and that the period of housing assistance should be extended to 12 months. This would better support families and individuals as they attempt to deal with a number of issues following their settlement:	Apirikani Athàrààlia ci kæn æ lark æ koer päthni dàñ nækæl tin pay ben wic la kæn luäk la gòr kæ päth dàñ bækæl ti luäk kæ naath tõe kuiy ñäcdiæn kæ wec œ, kä dëe kæ rep æ laa päth wäl widæ ræw kiæ ruoen kæ. Næmæ æ jæn däa kulæ gœaa œ kæ šöö dëe ji gœaali rœ kulæ yiath piny kä de kæ tin koen kulæ rialikä kæ kuic gœalikæen.	
<i>It's just a complete shock when you are out on your own trying to find somewhere for you and your family to rent. We are just not ready to do this after just six months, when we are also trying to learn the language, put our children into schools, trying to find work ...</i> <b>Community consultation, Western Australia</b>	Næmæ yiicæ wic nath kæ šöö dä raan kæ lät kä rœa kæ päth bækæl ì bi ji gœali kulæ gör duel kumæ, kä gòri šöö bi wä duel gœerä kæ šöö bi thok wä gœer, kä nañi gaatku duel gœerä, kä bi rœ wä gör lät bä. Koemoniti kä kõny càñ Athàrààlia. (Western Australia)	
Racial discrimination – both direct and indirect – was the most common barrier	Lok naath kiæ däak nath mi nyuoeth kæ naath æ joc kiæ lät jæk kæ piny ca lar æ Apirikani	

<p>that African Australians said they faced when trying to find affordable and appropriate housing.</p>	<p>Athàrààlia ì æ kæł mi jieek kæen æ æ býc kæ gòr dueli.</p>	
<p>Community members gave numerous examples of discriminatory practices of real estate agents and landlords, such as failing to supply details of vacant properties or being denied housing due to their family size.</p>	<p>Ji Kømonitini ci kæen ñœak nyoth ti lotni šöö ca kæ moc duel kæ jæ næy tin læt guààth duèli kiæ ji duèli la kæen naath a lok cãñ te duel thìn kæ kuic kã šöö mì ñuan ji gœaalu kiæ tii kæ gaat ti ñuan.</p>	
<p>They also said that there were very few houses available – either through public housing or in the private market – to accommodate large families, while unaffordable rent increases meant that some families were often forced to move every year:</p>	<p>Kiæ thààñ guàthni la kæen a laar æn šöö thiælæ duel ti rœñ kã næy diaal kã næy tin ñuan gaatkiaen kã puànykiaen kæen duel la yiöwkiaen rœ æ rœëp kæ ruœn, noemœ la næy ti ñuan æ jaa bikæ šöth duèli kã bikæ cièñ mì dœñ wã gòr kiæ jur.</p>	
<p><i>This is having a disastrous effect on the families' sense of stability and on peace of mind. The impact on the children and their schooling is also significant.</i>  <b>Community consultation</b></p>	<p>Næmæ jakæ næy ti ñuan kã šöö bikæ thiæl guààth mì bikæ cièñ thìn kæ mal kã jæen bã jieek ækæ gaat kæ kuic duel gœràdiæn .</p> <p><b>Dueli Kømonitnini</b></p>	
<p>In addition, many community members said that being on a long and uncertain waiting list for public housing contributed to feelings of stress and anxiety.</p>	<p>Min dœñ ca lar æ ji Kømonitni æn šöö liepdu kæ duel kæ guààth mì bãär kuæ puœnydu jak kã cuc kiæ bæ ji moc càr mì diit æ læñ kæ šöö ci læc ganku tæth kæ thiæl guàth mì gœaa mì cièñ yiæn thìn. Næy tin kœn tin luæk kæ naath ci kæen æ lar æn šöö mat kã ti diaal</p>	
<p>Service providers and stakeholders noted that the combination of all these factors meant that newly-arrived refugees were at particular risk of homelessness.</p>	<p>ì tin kã næy ti pay ben wic tœkdiæn býc jæ kã dœë kæ wã ni guààth mì thiælæ tiec kiæ duel thìn kæ šöö cæ kæ moc càr mì jieek ælœñ.</p>	
<p>Several community members also raised the specific issue of African Australian women fleeing domestic violence, and the</p>	<p>Næy ti ñuan kã Kømonitini Apirikani Athàrààlia ci kæ ruac nõõñ nhial kæ kuic mään kæ šöö tœë kæ riæk cièèni kã noemœ gòràe næy ti ñac tàà</p>	

<p>need for accessible and culturally appropriate crisis accommodation services.</p>	<p>ciææñädiæn ni guààth ëë bækæ thìn kæ šöö dëë kæ luäk idi.</p>	
<p>Providing tenancy education programs for African Australian communities was identified as an area of urgent need. These programs should provide practical information to improve their prospects for finding suitable housing, as well as provide information about their legal rights.</p>	<p>Apirikani Athàrààlia gòræ šöö dëë kæ ñièc kæ dup tin dëë kæn duel jek kæ kæ kä dëë kæ ñièc kæ duååp in dëë kæ cuååndiæn ñàc kæ jæ kä ñuœt Athàrààlia.</p>	
<p>Service providers and stakeholders drew attention to initiatives that sought to develop cooperative relationships with real estate agents and which had helped reduce instances of discrimination and misunderstanding involving African Australian families.</p>	<p>Næy tin luäk kæ naath dekæn maar lät kæ ji duèli kæ šöö dëë luäk kulæ jek kæ kuey cieñ jek bā, kæn thiælæ lieñ kæ kuey gœali ti ñuan jakä jek kä Apirikani Athàrààlia.</p>	
<p>Some housing support agencies had established arrangements to act as guarantor for individuals applying for rental properties, overcoming the need for refugees or humanitarian entrants to provide a rental history.</p>	<p>Thàañ nath ti luäk naath kæ kuic duèli ci kæn rá yiæth piny kæ kuic næni tin gòr duel kæ šöö bi kæn Rœmæjiith luäk kæ gôr duèli kæ šöö bi kæn kæ luäk kæ duååp in dā kæn duel jek kæ jæ.</p>	
<p>However, there was broad agreement that, in general, real estate agents lacked understanding about emerging African Australian communities. As a result, there was a need for targeted education initiatives for this group on anti-discrimination laws and also on the background and settlement experiences of these communities.</p>	<p>Min døñ æ kuic kä šöö næy tin laa ji duèli ci kæn rá liñ kæ Apirikani Athàrààlia. Min la luœt kæ šöö ba kæ ñièc kæ šöö ca naath bi dàak kä ba lår kæ æn šöö næy ti baa nyuåår wic æmæ kä ba kæ nyuœth duååp in bā kæ kæ wic kä Athàrààlia kænæ tààdian ræy Kœmonitiniäen.</p>	
<p><b>Engaging with the justice</b></p>	<p><b>De nath lät εbum ke kui lät cunji</b></p>	<p><b>Nuer-File9.m</b></p>

<b>system</b>		<b>p3</b>
Engaging with the legal system and relationships with law enforcement agencies emerged as areas of significant concern for African Australians.	Mat nath ræy ræy ñuœt ni ben kä nath ræy ñuœt ni æ guààth kæl mi byc ni jæn kä Apirikani.	
Of particular concern was the relationship between young African Australians and the police, with many young people saying they felt they were being 'over policed'.	guààth kæl in byc æ lœñ æ riæk kæ kuic dhòli Apirikani Athàrààlia kænæ bolithni, dhòli ti ñuan laar kæn æ guæc kæ kæ æ Boltharkÿyñi kiæ bolithni.	
<i>I don't think there is a day where I haven't been asked to move on, or police have come over to us and asked us why we are hanging around. We do go around in big groups, but that is normal for us.</i> <b>Youth focus group, NSW</b>	Thiælæ cǎñ kæl mi ci mer wä æ kàn šä jïök ì woc rœœdu guàth mæ kiæ wèr kæ wä nhiam kiæ thiælæ cǎñ mi kàn næy mer jïök ì æ ñu lææl yiænæ mœ æn wànæ. Koen laa næy æ jäl æ ñuan noemœ thiælæ riæk kä næy æn šöö jäl næy æ ñuan kæ tàada laa naath æ jäl æ ñuan.  <b>Duœl ñuÿÿtni kä NSW:</b>	
Community members in all states and territories raised concerns about a perceived stereotyping of African Australians by police and law enforcement officials, which they felt had contributed to deteriorating relationships.	Kœmonitini tin ñuan kä wìl tin tœë naath thìn kænæ guàth tin kœñ ci kæn ben nhial kæ kuic Bolithni kænæ lààt kumæ tin kœñ tin guæc kæ naath laar kæn æ ì Boltharkæætñi kiæ Bolithni cœñ kæn dhòli kiæñuÿÿtni Apirikani Athàrààlia æ jiek. Tœë kæ ti ñuan ti göör kæ dœë mat ræy làt kæ kuic ciææñä làt.	
A number of initiatives were taking place to build trust and improve community interaction with police, especially with young African Australians. There was broad agreement that ongoing work in this area was crucial.	Tε kε ti ñuan ti ca læt kε ÿöö ba cian ñáthä rialikä kε mat kam bolithni (Police) kεnε gaat Apirikani Atharaliani. Titi kε ti ñuan ti ca mat en ÿöö ba kε læt agœa elœj kε kui nath	
Other areas of concern included:	Guàth tin gör kæ dœë naath làt thìn kæn tìn:	
<ul style="list-style-type: none"> <li>a lack of understanding of Australia's laws and legal system,</li> </ul>	<ul style="list-style-type: none"> <li>Thiælæ lien kæ ñuœt tin te kä Athàrààlia kiæ luœœk tin luœœk kæ ji dueeri kænæ</li> </ul>	

including the courts, which could be compounded by language barriers	thok in ruac kæ naath tēē dääk.	
<ul style="list-style-type: none"> <li>underreporting as victims of crime, often due to a lack of confidence in the system</li> </ul>	<ul style="list-style-type: none"> <li>Käp ram mi ci duer laat kiæ läri ram mi ci duer laat.</li> </ul>	
<ul style="list-style-type: none"> <li>difficulties accessing affordable legal assistance, leading to situations where people self-represent.</li> </ul>	<ul style="list-style-type: none"> <li>Thiælæ ram mi dä ji wä luek guàath luøk mi ci duer làt noemœ laa waa tok ni šöö bi jæ ku wä làt kâ roea kæ šöö thiælæ ram mi bi ji luäk guàath in ca ji nañ thin guàath luøk.</li> </ul>	
A key priority identified during the consultations was the importance of building legal 'literacy' among African Australian communities.	Min nhiam in göör làt æmæ jæ æ šöö dēē duäär làt mi de næy tin ci gøer kâ Apirikani Athàrààlia dēē kæ ñàc kâ Koemonitni kiæn.	
In particular, community members said that increasing their understanding of child protection laws and issues was a pressing concern. Many expressed frustration, dismay and despair at the impact that child protection interventions were having on their families.	Ji Koemonitni ti ñuan göör kæn šöö dēē kæ ñieec kâ dd kæn æ ñàc æn šöö ñuœt in dēē gaat gañ. Kâ næy ti ñuan jiek lockiæn kæ kuic kumæ kâ kæ kuic gankiæn.	
African Australians gave examples of what they felt were ill-informed assessments by child protection workers and wanted to know more about how decisions were made and what scope existed to challenge those decisions.	Næy ti ñuan jiek lockiæn kæ kuic gan kiæn kæ làt in làt kæ kæ æ kumæ Athàrààlia ræy dhorikiæn. Apirikani Athàrààlia cikæ duäär nyoth min möœc kæ in ca nyuœth kæ æ làt tin làt kæ šöö bi kæ gaat guic göör kæn šöö dä kæn ti ñuac ñàc min laa riæk mi diit, kâ æ ñu de noemœ woc œ.	
<i>I don't need parenting classes. I need to understand the law and also how some of my culture may be misunderstood.</i> <b>Community focus group, Northern</b>	Šän cienæ guic ì ñiic cièè mani gan ì dæræ riæk thuk kiæ dääræ riæk woc. Šän göörä šöö ba kœn ñàc ni ñuœt kænæ ciaan rööl Athàrààlia kæliwdæ kâ æ jæn bi ciaan gankœn gœw tœ.	

<b>Territory</b>	<b>Mat Kœmonitni kä, Nœthæn tori tori ( kiæ nhiam Athàrààlia):</b>	
The need for child protection agencies to develop culturally sensitive approaches to assessment and intervention was also strongly emphasised by a majority of community participants.	Kæ kuic gan kæ gàñdiæn kä næy tin lät kæ kuicdiæn gòr kæn šöö deë kæn cиаañ nææni tin bã ròli kœkiæn mat thìn noemœ guic næy ti ñuanæ ræy Kœmonitini	
A number of African Australian communities also expressed deep concern about family violence, which many viewed as a growing problem.	næy ti ñuan kä Apirikani Athàrààlia Kœmonitini ci kæn riækdiaen lat kæ šöö lark æ jæ ì riæk ji gœali ì wëë kæ wä nhiam kæ kuic kööri mäân kænæ cœwkiæn cièëñnikiaen.	
Some said that they felt uncertain about reporting family violence because of a fear of police and law enforcement agencies, as well as a fear that children or women may be removed from the family home.	Thàañ nath laar kænæ ì mì ci naath gaak cãñ laa kæn a dual kæ šöö ba kumæ cœl kæ kuic kä šöö mì ci Boltharkÿyt kiæ Bolith ben cãñ kænæ làat kumæ kä tin kœkiæn dœñ deë gaat ben woc cãñ kænæ män.	
The majority of respondents expressed the view that African-specific organisations should be equipped to play a more significant role in responding to family violence:	Næy ti ñuanikæn ci ruacdiæn æ šöö kæ guec in guic kæn æ jæ æ šöö guàth kumæ tin te Apirikani kä lät kæ thìn deë kæ rœñ kæ kuic kä šöö de kæn riæk kiæ kööri tin te cieëñni Apirikani wä guic kæ šöö de kæ duâp in deë lat kæ jæ ñàc.	
<i>Issues around family violence are issues that the community is trying to openly address, but wanting to do it in a way that is culturally appropriate.</i> <b>Community focus group, Tasmania</b>	Riæk kiæ kööri tin tuœœk kä ji gœali æ riæk mì gòr ji Kœmonitini jæ æn šöö deë lat, kä duâp in gòr kæn æ æ kuic kä šöö deræ thieek kæ tàà rœölikiaen guàath èë bãkæ thìn. Æ jæ de gœaa œ kæ kuicdiæn.  <b>Mat Kœmonitini Kä Täthmània:</b>	
Community education was viewed as being more effective than legal options, while collaboration between mainstream providers and community representatives was necessary to develop effective and	Kæ kuic ñiicã nath ræy Kœmonitini gœa ni jæen æ låñ kä šöö de kumæ kiæ Boltharkÿytni ben ræy nath kä ciañ lät nath kææel kä næy tin ñièèc kæ naath kænæ næy tin caa kuany kä Kœmonitini deræ mat mì gœaa nööñ kä dëræ	

culturally appropriate responses.	duååp kæl mì bi ciæñ ti gööl rialikä kä næy ti bä røli ti gööl.	
<b>Emerging issues</b>	<b>Duååp in dä naath mat</b>	<b>Nuer-File10.mp3</b>
During the community consultations and through the public submissions, African Australians drew attention to a number of other issues that they believed were crucial in supporting the settlement and integration of newly-arrived communities, strengthening families and promoting social inclusion.	Guààth èë ruac naath thìn Apirikani Athàrààlia tēē kæ ruaacni ti ci kæn kæ nööñ nhial ti ñääth kæn kæ de kæ naath luäk kæ nyuur nath wic kä Athàrààlia, ti dēē næy tin jàal ti pay ben wic mat ræy wec kä Athàrààlia  kiæ ræy Kœmonitini, kä dēē kæn rik cièènikiaen luäk amäni šöö dēē kæn naath nañ nhiam ræy ciææñä.	
Community members said it was vital to:	Ji Kœmonitini ci kæn æ lar ì tii guæc kæ kæ kuic tēek kä kæn tin guur røe tœ:	
<ul style="list-style-type: none"> <li>respect and preserve African cultures, heritage and values, including maintaining first languages and promoting involvement in creative arts</li> </ul>	<ul style="list-style-type: none"> <li>Loc ji Apirika kæ ciaañ rööliæen, kænæ tàà in ciææñä min ciæñ kæn æ røe kiæ röm in røeam kæ kæ, amäni min nhœk kæn æ, cieñ kæ šöö dēē kæ thöödiaen in nhiam èë dap kæ kæ ñàc kä de kæn ciaañ ñààrikiaen nañ nhiam ciæ bucelkiaen kiæ ciaañ ñààrikiaen.</li> </ul>	
<ul style="list-style-type: none"> <li>ensure that individuals and communities did not experience discrimination or harassment because of their religion and expressions of their faith</li> </ul>	<ul style="list-style-type: none"> <li>Kä dēē raan luœth kiæ ji Kœmonitini tin kœñ bä, ca kæ dēē nyuœth ciaañ mì jieek kæ kuic kä šöö ñääth kæn Kuth ti gööl.</li> </ul>	
<ul style="list-style-type: none"> <li>address intergenerational tensions within African Australian families and communities, often brought about by changing family dynamics during the settlement process</li> </ul>	<ul style="list-style-type: none"> <li>Ciaañ matdä kä ji gœali Apirika Atharààlia kænæ Kœmonitni cæ ti ñuan moc kæ dääk kä ciaañ nyuurä min te kæ naath wic.</li> </ul>	



<ul style="list-style-type: none"> <li>support young African Australians as they seek to reconcile their traditional cultures with the values and expectations held by other young Australians</li> </ul>	<ul style="list-style-type: none"> <li>Luäk dhòli tin la Apirikani Atharààlia gòr kæn šöö dëe kæ ciaan rööl ëë bækæ thìn tit kã dëe kæ ciaan in laa làt kæ nyinkiaen ñàc kã gòr kæn šöö dëe kæn æ røem kæ kuic dhòli kã Atharààlia.</li> </ul>	
<ul style="list-style-type: none"> <li>support women and men to build positive gender relations to deal with changing household roles and expectations of life in Australia</li> </ul>	<ul style="list-style-type: none"> <li>Dëe män kænæ wutni luäk kæ šöö dã kæn ciaan malã làt kam mään kænæ wutni kæ šöö de kæn ciaan in cir œ gær ræy cièeni amäni šöö de kæ wã ræy ciææñã malã ræy Atharààlia.</li> </ul>	
<ul style="list-style-type: none"> <li>make public transport more affordable and accessible, especially for the growing number of African Australian families settling in regional and rural centres.</li> </ul>	<ul style="list-style-type: none"> <li>Jæn göörã šöö thubiææli tin jãl naath kæ kæ dëe kæ jaa rœñ kæ, kã dëe yiöwkiaen jaa päär kæ kuic nææni tin laa Apirikani Atharààlia tin pay ben wic guàath ti ca kæ nyuœœer thìn ræy rææk amäni ræy cièeni tit hiäk kæ ræy rææk.</li> </ul>	
<p>Many community members expressed particular concern about the way mainstream media perpetuated negative stereotypes and perceptions of African Australians:</p>	<p>Næy ti ñuan kã Kœmonitini cikæ riækdiæn lat kæ ruac in ruac naath kæ kuidiæn kã lat kæ ruaacni ti jiek kæ kuidiæn amäni ruac mi ti jiek kæ kuic Apirikani Atharààliani.</p>	
<p><i>All I hear now in the newspapers is that we are criminals and that we are gangs and we should go home. Politicians should be very careful about what they say because they are very powerful.</i></p> <p><b>Community focus group</b></p>	<p>Min laa næy a liñ kiæ kuÿÿni ræy warægakni tin goærkæ, æ waa æ kæ kœn næy ti kiriminali kiæ næy ti làt kæ ti jiek wic, kã waa kæ kœn gÿñ min lot ni šöö nàak nath ræy wec mi cœali Atharààlia, amäni šöö lark æ jæ ì næy æ ti dëe kæ luœc jœk dhœœeriæn kã Apirika, næy tin laa puœelticiaeni kiæ ruèc wec tin te kã kumæ, kã næmæ bã ji ruac gòr kæn šöö dã kæn ruacdiæn tit kæ šöö æ kæn næy tin te kæ buœem.</p> <p><b>Ruac Kœmonitini:</b></p>	
<p>This was seen by many as a major hurdle to acceptance and inclusion in the</p>	<p>Næmæ ca næn guàthni ti ñuan tic æ tuœœek thìn kã ca gòr æn æmœ cæ tuœœek ænæn kæ</p>	

<p>broader Australian community, as well as a ‘trigger’ for incidents of physical and verbal abuse of African Australians.</p>	<p>puoenydæ kä cæ tuœœkæ kæ ruac mi ciæñkæ ji Apirikani Atharààliani æ jiek.</p>	
<p>Several community leaders stressed the need for African Australians to become better informed about how the Australian media works and to engage with it constructively. A key focus was to promote the many positive contributions that African Australians make to the social, economic and cultural life of the country.</p>	<p>Næy ti ñuan kä kuàr kœmonitini jiek lœcdiæn kiæ jiek cиааñdiæn kæ kuic cārā kæ šöø æ ñu dā kæ n æ lyl šœ kæ šöø dā ji Apirikani Atharààliani cиааñdiæn gœaa kæ kuic ruaacni tin jiek tin lat kæ kæ kuicdiæn æ ji Atharààliani. Min gòr kæ n æ dœë cиааñdiæn nañ nhiam kæ lät ti gœw kæ cиаañ matdä, kæ cиаañ kuakni loñliithni amäni cиаañ in tœë kæ naath ræy tœëk kä ræy wec.</p>	
<p>Discussion about the role of sport also featured in many consultations. It was seen as a way of promoting social inclusion and improving relationships, especially between young African Australians and the police:</p>	<p>Ruac kæ kuic ñarä kuræ tèt ni kiæ ciökni kä æ kæ l mi guickæ dœñ deræ naath nööñ guààth kæ l kä dœñ deræ maar nath rialikä kam dhòli Apirikani Atharààliani kæ n Boltharkyÿtni kiæ Bolithni.</p>	
<p><i>In Sudan, if the police come to talk to you, you’re in trouble. But here I am playing football with them and even beating them.</i>  <b>Youth focus group</b></p>	<p>Kä thudàni mi ci Boltharkyÿtni kiæ Bolithni ruac kæ ji ti kæ riæk kä wànæ mæ laa naath añar kæ kæ kææ l æ joœk kæ kæ, kæ kuræ bā.  <b>Ruac ñuytni kiæ dhœœl.</b></p>	
<p>Young people said that playing sport helped them build a sense of belonging, form friendships, develop new skills and access other forms of support, such as homework assistance.</p>	<p>Ñuytni la kæ n a ñar kæ kuræ kä luæk æ kä nõðñ æ mäthni, lätdæ càr mi gœaa amäni næy ti dœë ji luæk kæ jin dueel gœerä, min wä naath thìn mœë ci næy lien kä</p>	
<p><b>Next steps</b></p>	<p><b>Käth in dœdien</b></p>	<p><b>Nuer-File11.mp3</b></p>
<p>After hearing directly from African Australians through <b>In our own words</b>, the Commission has identified a number</p>	<p>puànykiæn kæ n Apirikani Atharààliani ni kä ruaacnikiaæn, ci næy tin dœë naath nañ nhiam guic.</p>	

of ways to move forward.		
<b>The First Voice</b>	<b>Jow in nhiam</b>	
Projects such as this cannot be done ‘to communities’ - they need to be done in partnership with communities, from the beginning. The methodology behind <b>In our own words</b> used an innovative and inclusive model from the outset.	Ca lar ì næmæ ca lat kä kœmonitini gòòr kæn šöö dëë mat kæł kä kœmonitini ni tök kæ jæ. Lat æmæ mi caa lat æ caa ñác æ guic næy æ cæ gœaa, tin gòòr šöö dëë woc æji wec ca ñác æn šöö næy tin lät kæ kui Apirikani Atharààliani kä kæn ji Apirikani Atharààliani jæk ca duœœer lat kä ca kuany ni than nath kä kœmonitini kä ca duœœer cu thuk kæ lätni.	
<b>Citizen-driven change and policy</b>	<b>Lät ji wec ke tin te thin kä ca goar piny</b>	
While it is acknowledged that the national consultations did not reach all African Australians, the project was designed to include a fair representation across communities. This has produced an enhanced project and final resources.	ecäj ε min ca je njic ce te ke kontholtatcin kie mat ruac rey wech en yöö kene cop kaä Aprikan Atharaliani, en porjak kie lät kua je ke yöö be goa ke ney dial te ca kuany kä kœmunitini dial. Neme ce cieŋ ti gow nyoth kene ti lätke ke wä nath nhiam	
<b>A solid evidence-base</b>	<b>Buœm thukä:</b>	
This project has created a reliable evidence base which enables policy makers across government and non-government spheres to develop more responsive policy and programs and properly target service delivery models.	Lät æmæ kie porjak emæ caa lät kä nyöòth æ šöö ba ruac nañ ræy nath æ lät kumæ kænæ næy tin lä guani kœkiæn kä baa duäär yiæth piny mi bi næy diaal luäk.	
<b>A focus on best practice</b>	<b>Min göör njic</b>	
People from culturally, linguistically and religiously diverse communities contribute to Australia in social, economic and cultural terms. Gathering information about initiatives that have worked well and understanding the success factors	Næy tin bä wièèni ti gööl, næy ti ruac kæ thuk ti gööl, amäni næy ti pal kuth ti gööl cikæ ruaacni ti ñuan mat ræy kœmonitini kä Atharààliani ræy ciaañä, kä ciaañ kuakni, amäni ciaañ nath.	

has been a central part of this project.		
<b>Priority areas of action</b>	<b>Tin ba kɔŋ lɔ̃th lăt ke nhiam</b>	
African Australians have identified areas require urgent action include:	Apirikani Atharààliani tēē kə ti ci kæn kə næn ti gòòr lăt kə pýth:	
<ul style="list-style-type: none"> <li>racism and discrimination</li> </ul>	<ul style="list-style-type: none"> <li>Dääk nath kænæ ciaañ mi jjièèk.</li> </ul>	
<ul style="list-style-type: none"> <li>child protection and family violence</li> </ul>	<ul style="list-style-type: none"> <li>Gañ gan kænæ riæk ji gœali</li> </ul>	
<ul style="list-style-type: none"> <li>increasing legal ‘literacy’, particularly in and around family law.</li> </ul>	<ul style="list-style-type: none"> <li>Dēē naath rēp kə ñiic kə kuic ñuytni kə kuic ji gœali.</li> </ul>	
<b>Holistic and integrated response</b>	Min ba lət ke pekde ke liu ke mat nath ke rɔ rey wec	
<b>Collective responsiveness</b> lies at the heart of progressing issues for African Australians. An integrated approach to issues that across government and non-government sectors can seek to develop individual-focused policy, programs and service with better outcomes for citizens.	Min lot ni šöö dēē mat kə ruac æ jæn in te lœc Apirikani Atharààliani. Mat cāri kə ruac nath kə lăt kumæ amāni næy tin lăt guàthni kœkiaen dāræ duår yiæth piny mi dēē mi gœaa nōõnm kə naath kæl kææli kə ruaacni ti guæc kə, kə lăt kænæ luäk nath tin kām kə naath kə dāræ mi gœaa mi bā raar kə næy tin ji wec	
<b>Learning from the National Human Rights Consultation Report</b>	Tin ca ñac kə næy tin ruac kə kuic cuñä nath,	
There is a critical need to improve cross-cultural competence and awareness for all Australians. A logical place to begin is with public servants, who can then lead by example. Communities such as African Australians would then be supported by enhanced programs and services that are more culturally-appropriate and responsive to their needs.	göör kə šöö dā naath rœ luœth ræy cièèñnikiaen kə næy diaal kə Atharààlia. Guàath in dēē tøk dthìn dera næy tin lăt kə kuic kə næy diaal cièèñni næy tin dā naath both æ la kuàr. Kœmonitini kiæ  Apirikani Atharààliani gòr kæn šöö dēē kə luäk kə duåp mi thiæk kə tàadiæn kiæ kàlciaer wecdiaen kə šöö ba nyinkiaen tin gòr kæn kə lăt tēē ca ñac ni kə guàath èè ci wä.	

<b>Learning from the past</b>	<b>Däc dan kä te ci wä</b>	
All waves of migrants through Australia's history, including African communities, have experienced discrimination and everyday forms of racism. We need to learn from the past and commit to combating racism and discrimination head on. The Commission plays an important role on this front and a collaborative approach is required.	Duååp ëë ci tuååk kä næy diaal tää ca nyuåår wic æ laa jåål Atharåàliani, æ kån æ ni kä Apirikani kœmonitini cikæ te kæ ñac kæ ciaañ lõk nath wic kænæ ciaañ mì dääk naath wic. Gøør næy şöø bàkœ tää ci tuååk ni wal ñac kæ kuic dåk kä nath kænæ lok nath. Næy tin laa lät cikæ lät mì gœaa ni jæn nyoth nhiam nath kä nõõñkæn naath guààth kæl.	
<b>Future work of the Commission</b>	<b>Lät kœmicin tin te nhiam</b>	
The Commission has two priority focus areas which will form the basis of its future activities:	Min bi làt æ lät æ wä nhiam, làt bikæ ræw lät ti bi naath nyuceth tin baa lät kæ wä nhiam.	
<ul style="list-style-type: none"> <li>• violence, harassment and bullying in the community</li> </ul>	<ul style="list-style-type: none"> <li>• Kööri, kuèthni nath, amäni ciaañ nyuååni kiæ gak gaakni kam ni nath ræy kœmonitini.</li> </ul>	
<ul style="list-style-type: none"> <li>• know your rights: promoting community understanding of human rights and responsibilities</li> </ul>	<ul style="list-style-type: none"> <li>• Bi raan cuååñdæ ñac, nañ kœmonitini nhiam kæ lät mì gœaa kænæ lièñ kæ ciaañ cuñnikæen amäni lätkiæn.</li> </ul>	
<b>Project review</b>	<b>Nyœak lät:</b>	
It is hoped that within 12 months after the release of <b>In our own words</b> , the Commission will report back to the Australian Government. Input from African Australians will be sought.	Kæ kœer päthni dàñ wål ræw mì ca ruac æmæ kàm raar kæ ruac in canæ lat, bi lät ruac æmæ nõõñ kumæ Atharåàliani. Cår tin ca mat æ ji Apirikani Atharåàliani bi kæ kumæ jaa cår thìn a gœa	
<b>Find out more</b>	<b>Gøør ti ñuan:</b>	
This guide to <b>In our own words</b> is only a summary. It has been translated into several community languages and plain English.	Ruac æmæ kæ rièèt kœen wa luœc ni kæ. Ca kæ rit kiæ ca kæ loc kæ thuk ti göøl ræy	

	koemonitini amäni thok näeni ti bòòr.	
The Commission's website includes a wide range of information about the project, the national consultations and public submissions, as well as many examples of <b>good practice approaches</b> to supporting and assisting African Australian communities. A <b>literature review</b> and three <b>background papers</b> are also available.	Mì gòòri guecdiæn kä guààth in la duñ làtni deri ruaacni ti ñuac kœkiæn kæ jæn kui ruac æmæ jæk thìn, ciaan lièñ nyuurä näeni diaal guààth kæl kænæ ruaacni diaal tin ca lath piny guààth kæl amäni ruaacni ti gœw kœkiæn ti deri lat kä de naath nöön kœæl gòòri šöö deri luäk, kä deri Apirikani Atharààliani koemonitini luäk. Kuæn min caa gœr ræy warægakni dàñ diäk tii kä biæ jiek kä räkräk kumæ kä	
Visit <a href="http://www.humanrights.gov.au/africanaus/">www.humanrights.gov.au/africanaus/</a>	mæmæ. <a href="http://www.humanrights.gov.au/africanaus/">www.humanrights.gov.au/africanaus/</a>	