

| English  | Swahili  | File name                   |
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| <p>Summary guide - <b>In our own words</b></p> <p>African Australians: A review of human rights and social inclusion issues</p>  | <p>Muongozo wa mukhtasari – <b>Kwa maneno yetu binafsi</b></p> <p>Waaustralia Waafrika: Uchunguzi wa haki za kibinadamu na masuala ya kuwepo kwa ushirikiano.</p>  | <p><b>Swa-File1.mp3</b></p> |
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| <p><b>Introduction</b></p>   | <p><b>Utambulisho</b></p>  | <p><b>Swa-File2.mp3</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.</p> <p><b>Community consultation, South Australia</b></p>                 | <p>Waaustralia Waafrika wana mengi sana ya kuchangia kwa jamii ya Australia, lakini haya yanaweza kufanyika wakati kuna ufahamu wa kuwepo, wakati ambao watu hujisikia sehemu ya nchi hii, wanapoita nchi hii nyumbani.</p> <p><b>Ushauri wa Jumuiya, Australia Kusini</b></p>                                     |                             |
| <p>There is a long history of migration between Africa and Australia – however in recent years, it has accelerated.</p>  | <p>Kuna historia ndefu ya uhamiaji kati ya Afrika na Australia – walakini katika miaka ya karibuni, umezidi zaidi.</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>Katika mwaka 2006, jumla ya watu 248,699 wazaliwa wa Afrika walikuwa wakiishi Australia. Hii iliwakilisha 5.6% ya idadi ya watu waliozaliwa nje ya Australia na karibu asilimia moja ya jumla ya watu wa nchi hiyo. Tangu wakati huo, karibu wahamaji 50,000 zaidi waliozaliwa Afrika waliwasili Australia.</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>Wametoka takriban nchi zote za bara la Afrika na huwakilisha tamaduni nyingi tofauti, dini na vikundi vya lugha.</p>  |                             |

*Kwa maneno yetu binafsi, Waaustralia Waafrika: Uchunguzi wa haki za kibinadamu na masuala ya kuwepo kwa ushirikiano – Juni 2010*

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| 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.  | Mnamo Disemba 2007, Kamishna wa awali wa Ubaguzi wa Rangi Tom Calma alizindua mradi wa kujenga picha ya kitaifa ya maisha na matukio ya Waaustralia Waafrika.  |                      |
| The aims of the project were to:   | Malengo ya mradi huo yalikuwa:   |                      |
| <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>Kutambua yanayoweza kusaidia - na yanayoweza kuzuia matukio ya ukaazi na uchanganyisho wa Waaustralia Waafrika.</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>Kupendekeza suluhisho zitakazotendwa kuongoza ukuzaji wa sera, mipango na huduma kwa Waaustralia Waafrika, pamoja na uvumbuzi mkubwa wa elimu ya jumuiya.</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>Kuhutubia baadhi ya kariri kuhusu Waaustralia Waafrika ambazo zilielezwa katika mijadala ya watu na taarifa za habari.</li> </ul>   |                      |
| 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> .                            | Ilhali mradi huu sio wa kwanza kuangazia changamoto zinazowakumba Waaustralia Waafrika, una – kwa mara ya kwanza – zingatia masuala haya <b>kutoka kwa mtazamo wa Waaustralia Waafrika</b> , kutoka kwa <b>mtazamo wa kitaifa</b> na ndani ya <b>muktadha wa haki za binadamu</b> .              |                      |
| 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. | Kama muhimu pia, mradi huo ulitakiwa kukusanya maoni yao kuleta mabadiliko mazuri. Pia huonyesha uvumbuzi mkubwa wa kubuni ulio na mafanikio, ambao umeanzishwa na jumuiya ya Waaustralia Waafrika na mashirika mengine kuhutubia maswala ya changamoto fulani na kukuza kuwepo kwa ushirikiano. |                      |
| <b>About the project</b>   | <b>Kuhusu mradi</b>  | <b>Swa-File3.mp3</b> |
| African Australians: Human rights and social inclusion issues was one of several projects undertaken by the Commission under its Community   | Waaustralia Waafrika: Haki za Binadamu na masuala ya kuwepo kwa ushirikiano ilikuwa ni mmojawapo ya miradi iliyoanzishwa na Tume chini ya mpango wa  |                      |

*Kwa maneno yetu binafsi, Waaustralia Waafrika: Uchunguzi wa haki za kibinadamu na masuala ya kuwepo kwa ushirikiano – Juni 2010*

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| 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.                       | Jumuiya ya Wabia kwa Haki za Binadamu. Ilifadhiliwa kwa wingi na Serikali ya Australia, kama sehemu ya Kitendo cha Mpango wa Kitaifa Kujenga Mshikamano wa Jamii, Umoja na Usalama.                                   |  |
| The project was established with the following partner organisations, which contributed knowledge, expertise and financial resources:   | Mradi huu ulianzishwa na mashirika ya wabia yafuatayo, ambayo yalichangia maarifa, umaahiri na rasilimali za kifedha:   |  |
| <ul style="list-style-type: none"> <li>• Adult Multicultural Education Services (Victoria)</li> </ul>   | <ul style="list-style-type: none"> <li>• Huduma za Elimu za Watu wa Tabaka Nyingi (Victoria)</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>• Australian Red Cross</li> </ul>  | <ul style="list-style-type: none"> <li>• Msalaba Mwekundu wa Australia</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>• Diversity Health Institute</li> </ul>  | <ul style="list-style-type: none"> <li>• Taasisi ya Afya Tofauti</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>• Migrant Resource Centre of South Australia</li> </ul>  | <ul style="list-style-type: none"> <li>• Kituo cha Rasilimali za Wahamiaji cha Australia Kusini</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>• Idara ya Jamii ya Serikali ya Australia</li> </ul>   |  |
| 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.                            | Katika mwendo wa mradi huo, Baraza la Ulowezi la Australia na Idara ya Serikali ya Australia ya Uhamiaji na Uraia pia ilijiunga kama wabia wa mradi.  |  |
| Representatives from each organisation were part of a project <b>Steering Committee</b> , which also included two African Australian community representatives.   | Wawakilishi kutoka kila shirika walikuwa sehemu ya <b>Kamati Sukani</b> , iliyokuwa pamoja na wawakilishi wawili wa jumuiya ya Waaustralia Waafrika.  |  |
| 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.                           | Mradi huu pia ulikuwa na maoni muhimu kutoka wa <b>Kikundi cha Marejeo ya Jumuiya</b> , uliojumulisha zaidi ya wanachama 100 wa Jumuiya ya Waaustralia Waafrika kutoka nchini kote.                                   |  |
| 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 | Tume hiyo iliachilia <b>Karatasi la Kujadiliana</b> mnamo Machi 2009, ambayo iliitisha makubaliano kutoka kwa Waaustralia Waafrika, washika dau wengine, na umma. Lilitafsiriwa kwa kabila 10 za jumuiya na lilialika |  |

*Kwa maneno yetu binafsi, Waaustralia Waafrika: Uchunguzi wa haki za kibinadamu na masuala ya kuwepo kwa ushirikiano – Juni 2010*

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| community languages and invited responses on five key issues: training and employment, education, health, housing and justice.  | majibu kwa sera tano muhimu: mafunzo na uajiri, elimu, afya, makazi na haki   |  |
| During the project:   | Wakati wa mradi:  |  |
| <ul style="list-style-type: none"> <li>over 2,500 African Australians took part in 50 community meetings held around the country, including workshops conducted in regional locations in NSW, Victoria and SA</li> </ul>  | <ul style="list-style-type: none"> <li>Zaidi ya Waaustralia Waafrika 2,500 walishiriki katika mikutano 50 ya jumuiya iliyofanyika nchini kote pamoja na warsha zilizofanyika katika sehemu kadhaa za maeneo ya NSW, Victoria na SA</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>representatives from over 150 government and non-government stakeholders and service providers participated in the consultations</li> </ul>  | <ul style="list-style-type: none"> <li>Wawakilishi kutoka zaidi ya washika dau 150 wa serikali na wasio wa serikali na watoa huduma walichangia katika mashauriano hayo.</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>the Commission received over 100 submissions (written and oral).</li> </ul>  | <ul style="list-style-type: none"> <li>Tume ilipokea zaidi ya makubaliano 100 (Yaliyoandikwa na yaliyosemwa).</li> </ul>  |  |
| 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. | Vikundi vya malengo vilisikia kwanza kutoka kwa jumuiya za Afrika, hasa, Vijana Waaustralia Waafrika, jumuiya za Kiislamu za Waaustralia Waafrika na wanawake Waaustralia Waafrika wa Kiislamu. Zaidi ya hayo, kulikuwa na baraza za kutambulisha njia nzuri za utendaji; Serikali ya mitaa na baraza za jumuiya; baraza za dini nyingi; baraza la kiasili na baraza la jumuiya za Kiafrika; baraza la usimamizi wa jumuiya; baraza la sanaa za jumuiya; na baraza la mashirika ya michezo. |  |
| 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.  | Kiasi cha kanuni muhimu vilieleza mradi, pamoja na umuhimu wa kuchukua mitazamo 'yenye nguvu', kuwa na 'kanuni zenye suluhisho' na kukuza <b>Sauti ya Kwanza</b> ya jumuiya za Waaustralia Waafrika.  |  |
| <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 ...</i>   | <i>Kuna mengi ambayo yamesemwa katika miaka michache iliyopita, lakini unapoangalia anayeyaandika, mara nyingi hufanywa kutoka kwa mitazamo ya watu</i>   |  |

*Kwa maneno yetu binafsi, Waaustralia Waafrika: Uchunguzi wa haki za kibinadamu na masuala ya kuwepo kwa ushirikiano – Juni 2010*

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| <p><i>What a difference it will make if it is our voices that appear and our voices that are listened to.</i></p> <p><b>Community leader, Victoria</b></p>  | <p><i>wengine wote ila Waaustralia Waafrika.</i></p> <p>...</p> <p><i>Tofauti gani itakayofanyika iwapo ni sauti zetu zitakazoonekana na sauti zetu zitakazosikika.</i></p> <p><b>Kiongozi wa jumuiya, Victoria</b></p>  |  |
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| <p>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 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>Wazo la <b>Sauti ya Kwanza</b> lina asili yake katika urithi na hifadhi ; Walakini, linahusishwa sana sasa kama njia na kanuni. <b>Sauti ya Kwanza</b> inahusisha ushauri kwa misingi ya heshima na usawa, ushiriki kwa misingi ya umiliki na uchangiaji, na matendo kwa misingi ya usawa halisi.</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>Kipengele cha kati cha mradi huu kilikuwa ni ahadi ya kuheshimu <b>Sauti ya Kwanza</b> ya jumuiya za Waaustralia Waafrika, ambayo ilikuwa ya kipeo katika kutambulisha:</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>• Masuala</li> <li>• Ni ipi inafaulu na ni ipi haifaulu</li> <li>• Mafanikio na michango</li> <li>• Suluhisho zinazostahili na mapendekezo ya masuala yanayoendelea.</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</p>   | <p>Ufupisho kamili wa mradi hutoa ushahidi mkubwa wa matokeo ya njia ya mashauriano ya kitaifa, na mkazo wa nguvu kwenye <b>Sauti ya Kwanza</b> ya jumuiya ya</p>  |  |

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

<sup>1</sup>A Galla ' Sauti ya Kwanza katika Utunzaji wa Urithi', (2008) 3 Jarida la Kimataifa la Urithi Tatanishi uk 1.

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| African Australian communities. Visit <a href="http://www.humanrights.gov.au/africanaus/compendium/">www.humanrights.gov.au/africanaus/compendium/</a>  | Waaustralia Waafrika. Tembelea <a href="http://www.humanrights.gov.au/africanaus/compendium/">www.humanrights.gov.au/africanaus/compendium/</a>  |                      |
| <b>Key issues</b>   | <b>Masuala Kuu</b>   | <b>Swa-File4.mp3</b> |
| <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><br><b>Community consultation, South Australia</b> | <i>Tatizo kubwa ni kuwa, hata kama kuna kazi au hata kama kuna nyumba, ni watu na mawazo yao kuhusu Waafrika ambalo ni tatizo kuu. Sisi huambiwa kwamba hatuwezi kuaminika, ya kwamba sisi ni wavivu. Hivi ni vigumu kupigana kuliko kutafuta nyumba.</i><br><b>Ushauriano wa Jumuiya, Australia Kusini.</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'.  | Watu waliojikusha katika mashauriano na wale waliofanya makubaliano walisitiza vikwazo kadhaa kwa mafanikio ya ulowezi na kuwepo kwa Waaustralia Waafrika hasa kwa sababu ya 'tofauti zinazoonekana'.  |                      |
| 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.                                      | Kuna mkataba uliotapazwa na wana jumuiya, watoa huduma na washika dau kwamba Waaustralia Waafrika wanapitia ubaguzi mkubwa – wazi au usio wazi – kuhusiana na uajiri, makazi, elimu, huduma za afya kwa mintarafu ya mfumo wa haki.  |                      |
| 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.  | Bila kujali kama waliwasili kama wahamiaji, wakimbizi au waingiaji kwa hisani, na kama walikuwa hapa kwa muda mfupi au kwa maisha yao yote, wengi walisema walipitia ubaguzi na dhuluma kama sehemu ya maisha yao ya kila siku.  |                      |
| In fact, many African Australians felt it was the key   | Kwa kweli, Waaustralia Waafrika walihisi kwamba lilikuwa jambo kuu lililodhoofisha haki zao kama   |                      |

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| factor that undermined their rights as equal citizens:  | wananchi sawa:   |  |
| <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><br><b>Community consultation, NSW</b> | <i>Unaanza kuhisi kwamba hauna mahali katika nchi hii mpya na unatafakari ni yapi watoto wako watapitia wanapokuwa, na huenda wakagundua kwamba rangi ya ngozi zao ndiyo sababu itakayofanya wasionekane kama wanastahili kuwa hapa. Hili ndilo ninalohofia.</i><br><b>Ushauri wa Jumuiya, NSW</b> |  |
| 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.   | Washika dau walitambulisha masuala ya utoaji wa huduma, hasa ubora wa huduma na uwazi wa huduma kama vikwazo vikubwa kwa kuwepo kwa ushirikiano wa Waafrika wakimbizi wapya na waingiaji kwa hisani.   |  |
| 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.  | Kwa kinyume, sikitiko kubwa la wanajumuiya ni huduma 'inayofaa' inayotolewa kwa Waaustralia Waafrika. Baadhi yao walisema kuwa huduma za kitamaduni zisizofaa na uingiaji kati ulileta mchafuko na mkazo na, kwa namna nyingine, bila uangalifu kudhoofisha familia.                               |  |
| 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.  | Waaustralia Waafrika walisema kuwa mipango ya elimu iliyolengwa kwenye tamaduni na tofauti za jumuiya zao, na matukio ya kwanza ya wakimbizi, inaweza kuwasaidia sana watoa huduma na wengine wanaofanya kazi na jumuiya zao.  |  |
| More broadly, there was a need identified to involve African Australian communities as genuine partners in the development and delivery of programs and services.   | Kwa upana, kulikwa na haja iliyotambulishwa ya kushirikisha jumuiya ya Waaustralia Waafrika kama mabinafsi katika ukuzaji na uwasilishaji wa mipango na huduma.  |  |
| Community members, service providers and stakeholders also made specific suggestions for improvements in the areas of <b>training and employment, education, health, housing and the justice system.</b>  | Wanajumuiya, watoa huduma na washika dau pia walipendekeza maendeleo katika maeneo ya <b>mafunzo na uajiri, elimu, makazi, nyumba na mfumo wa haki.</b>  |  |

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| <p>The consultations also highlighted a number of other important issues for 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>Mashauriano hayo pia yalisisitiza idadi ya masuala mengine muhimu ya jumuiya ya Waaustralia Waafrika pamoja na haja ya kueleza, kufunza na kusaidia jumuiya kuhutubia masuala ya <b>kulinda watoto</b> na <b>vurugu dhidi ya familia</b></p>   |                             |
| <p><b>Training and employment</b></p>  | <p><b>Mafunzo na uajiri</b></p>   | <p><b>Swa-File5.mp3</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>Waaustralia Waafrika walioshiriki katika mashauriano walirudi na ujuzi mwingi, sifa na umaarufu. Walisema kuwa walikuwa na shauku ya kuchangia vyema kwa makazi yao mapya.</p>   |                             |
| <p>However, many faced significant challenges when they seek suitable work and training opportunities.</p>   | <p>Walakini, wengi walipata changamoto muhimu wanapotafuta kazi nzuri na nafasi ya mafunzo.</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>Wanajumuiya walisema kuwa kulikuwepo na hitaji la dharura kwa watu kutoa maelezo yanayolenga zaidi kuhusu mipango ya mafunzo ya kitaalam na huduma zinazopatikana kwao. Waligundua pia haja ya usaidizi zaidi wakati na baada ya mafunzo, pamoja na hatua za mafunzo zinazozingatia mahitaji na asili zao.</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><br/><b>African Australian settlement worker, Victoria</b></p>   | <p><i>Unapotoka mahali ambapo wazo la 'mafunzo' ni geni, unajifunza kupitia kutenda au kujadiliana, ndipo hatua zinazochukuliwa huonekana kutofanya kazi.</i><br/><b>Mfanyakazi wa Makazi ya Waaustralia Waafrika, 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>Waaustralia Waafrika walisema pia kuwa walihitaji msaa zaidi kuelewa na kupata zaidi kutoka kwa watoa huduma ya uajiri. Walieleza mfumo huo kama mzito na wenye changamano, usio na wakati tosha wa kuwasaidia kukuza njia za uajiri au kutafuta kazi zinazolingana na ujuzi, mvutio na uzoefu wao.</p>        |                             |



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| 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.  | Wajibu mashtaka wengi wa jumuiya walisema kuwa wafanyikazi wengi muhimu wa watoa huduma za uajiri wanapaswa kupokea mafunzo ili kuwawezesha kuwasaidia Waaustralia Waafrika, hasa wale wanaowasili.   |  |
| 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.  | Walisema pia kuwa ni muhimu kuwa washauri wa amali walitoa maelezo yanayoeleweka na kuwa kulikuwepo na nafasi ya kupata uzoefu wa kazi katika maeneo ya kazi ya Australia.  |  |
| Many African Australians said that prejudice was one of the greatest challenges to finding and securing employment:   | Waaustralia Waafrika wengi walisema kuwa chuki ilikuwa ni mjojawapo ya changamoto ya kutafuta na kupata ajira.  |  |
| <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><br><b>Community focus group, South Australia</b>  | <i>Mambo yalikuwa sawa mpaka nilipoenda kwenye mahojiano. Hawakutarajia kuona mtu aliye na ngozi nyeusi. Nilijua dakika ile nilipokaa chini kuwa singepata kazi hiyo. Hii ilikuwa ni mwaka mmoja uliopita na nimepata uzoefu huo kwa miaka kama sita.</i><br><b>Kikundi cha kiini cha jumuiya, Australia Kusini.</b>                          |  |
| 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. | Wanajumuiya waliamini kuwa kiinitoni chao au kuwa na jina lisilojulikana kuliwaletea ugumu wa kupata mahojiano. Walipohudhuria mahojiano haya, wanajumuiya wengi walihisi kuwa waajiri hawatawapa kazi kwa sababu ya tofauti zinazoonekana. Vikwazo hivi vilionekana kuwekewa Waaustralia Waafrika wa Kiislamu, hasa wanawake wanaovaa hijab. |  |
| 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.  | Wanawake, hasa Waafrika Waislamu, waliongea kuhusu kutojisikia salama kwenye maeneo ya mipango yao ya kazi. Wanawake kadhaa waliongea kuhusu mazoea yao na uvamizi wa kijinsia.   |  |
| An additional challenge to employment was the difficulty of having overseas qualifications and experiences recognised by employers and  | Changamoto moja la ziada kwa uajiri ulikuwa ni ugumu wa kuwa na sifa za ngambo na mazoea yanayotambuliwa na wataalamu zaidi.  |  |

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| professional bodies.  |   |                      |
| 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.      | Wanajumuiya wengine walisema kuwa waliaibika kuwa hawa kuweza kupata kazi na wazazi walihofia athari hizo kwa watoto wao, hasa uwezekano wa kudumisha upungufu wa kati ya vizazi.                         |                      |
| 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:              | Mashauriano na washiriki wa jumuiya, watoa huduma na washika dau, yalitambulisha idadi ya mikakati ya kusaidia Waaustralia Waafrika kupata na kuweka uajiri mzuri pamoja na:                              |                      |
| <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>• Mipago bainifu ya kutoa maelezo kwa wanaowasili kuhusu mazingira ya kazi ya Australia na yale waajiri wa Australia wanatarajia.</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>• Mipango na nafasi za kuwasaidia waajiri kuelewa vyema rasilimali na uwezo wa wahamiaji na wakimbizi wa Waaustralia Waafrika.</li> </ul>                          |                      |
| <b>Education</b>  | <b>Elimu</b>  | <b>Swa-File6.mp3</b> |
| 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.              | Vijana Waaustralia Waafrika waliohudhuria mashauriano walisema kuwa walitaka kujifunza na kufuzu kimasomo. Wengi walitaka kukamilisha masomo yao ya juu na kuajiriwa katika weledi mbalimbali.            |                      |
| <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><br><b>Youth focus group, Victoria</b> | <i>Wengi wetu wanahitimu na kufanikiwa katika mambo mengi. Ndugu yangu sasa ni mbiokemia na dada yangu ni mwalimu. Hili linaonyesha jinsi tumeamua.</i><br><b>Kikundi cha malengo ya vijana, Victoria</b> |                      |
| However, many said they encountered prejudice and negative attitudes about their ability to succeed, with a number (especially girls) describing encounters   | Walakini, wengi walisema kuwa walipitia dhuluma na mitazamo hasi kuhusu uwezo wao wa kufanikiwa, na kiasi chao (hasa wasichana) wakieleza mapambano na  |                      |

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| with teachers who told them they “shouldn’t aim too high”.   | waalimu waliowaeleza kuwa “wasilenge juu sana”.   |  |
| 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.                         | Wananfunzi wapya waliowasili walieleza malalamiko yao ya kuwekwa darasani kulingana na umri makuzi, kuliko kuwekwa na wale ambao wanaonyesha upatikano wa elimu. Na iwapo wanakuza ujuzi wa lugha ya Kiingereza, vijana wengi Waaustralia Waafrika walisema kuwa walipata mtalaa wa shule kuwa na changamoto sana.                  |  |
| 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: | Pia walihisi kuwa kulikuwepo na ukosefu wa usaidizi mwafaka katika shule pamoja na ukosefu wa watu ambao wanaelewa asili na tamaduni za Waaustralia Waafrika. Wengi walisema kuwa walipambana kujiskia wanastahili. Walakini, usaidizi mwema na kutiwa moyo kutoka kwa waalimu uliwasaidia kuongeza matumaini na hisia za kukubali: |  |
| <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><br><b>Youth focus group, Tasmania</b>   | <i>Hufanya mabadiliko makubwa mwalimu anapokupongeza mbele ya wanafunzi wengine kwamba ulifanya vyema kwa mtihani. Hueleza watu wengine kuwa wewe ni mtu mwenye akili.</i><br><b>Kikundi cha Vijana wenye Kanuni, Tasmania</b>  |  |
| 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.   | Wazazi wa Waaustralia Waafrika walisisitiza kuwa walitaka kuanzisha uhusiano mwema na shule, ambao waliona kama muhimu kwa maendeleo ya elimu ya wanao. Walakini, idadi yao walisema kuwa walihisi kutishwa na hali ya shule na vikwazo vingine tofauti vya lugha wanavyopitia.   |  |
| 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 events, including cultural information days for  | Wazazi wa Waaustralia Waafrika pia walichangia kuhusu matukio dhahiri na kusisitiza umuhimu wa shule kuwa wazi na kukaribisha, kutoa maelezo na huduma za ushauri katika lugha ya kwanza na kualikwa kuendelea matukio- yanayohusiana na shule, pamoja na siku za kutoa maelezo ya tamaduni kwa                                     |  |

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| students and other parents.   | wanafunzi na wazazi wengine.   |  |
| 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:  | Wanajumuiya, watoa huduma na waalimu walisema kuwa ukuzaji wa mtazamo wa sekta – kubwa ulikuwa muhimu kuhakikisha ufikiaji wa elimu na matokeo mazuri kwa wanafunzi Waaustralia Waafrika. Pia ulitoa mapendekezo anuwai, pamoja na:  |  |
| <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>Kuruhusu wanafunzi kuhudhuria darasa za lugha ya Kiingereza mpaka wanapokua tayari kuendelea katika masomo na wengi, na kukuza rasilimali ya usaidizi wa lugha katika shule za kwanza, na za sekondari.</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>Kutoa mipango ya mageuzi kuendeleza utayarishaji na uelekezo wa wapya wanaowasili.</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>Kuajiri waalimu zaidi wenye asili za Waaustralia Waafrika.</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>Kuongeza madarasa zaidi katika maelekeo ya jumuiya zisizo rasmi na kutoa mipango ya kufunzwa binafsi baada ya shule.</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: | Hitaji kuu lenye shinikizo lilitambulishwa kwa shule zenye wanafunzi wakimbizi kukuza mikakati ya kuunganisha na kuwasiliana na wazazi kutoka kwa jumuiya ya Waaustralia Waafrika, pamoja na mipango ya kuongeza maelewano zaidi kati ya waalimu na waelimishaji kuhusu mahitaji na mazoea ya wanafunzi wakimbizi wanaowasili: |  |
| <p><i>It is important that schools use people 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></p> <p><b>Community leader, Western Australia</b></p>  | <p><i>Ni muhimu kwa shule kutumia watu ndani ya jumuiya kama wataalamu wa tamaduni zao wenyewe. Kuna mengi ambayo yanatolewa kutuhusu na watu ambao sio sisi.</i></p> <p><b>Kiongozi wa Jumuiya, Australia Magharibi</b></p>   |  |

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| Health   | Afya  | Swa-File7.mp3 |
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| 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.   | Waaustralia Waafrika walioshiriki kwenye mashauriano walisitiza kiwango cha hali zinazodhoofisha afya yao ya kimwili na kiakili, pamoja na nafasi za kupata usaidizi wanaohitaji.   |               |
| 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.   | Mara nyingi zilishirikishwa na njia za ulowezi na hisia zilizopo za 'mashambulizi ya kitamaduni'; mabadiliko ya vyakula na mlo; kutokuwepo kwa ushirikiano; vikwazo vya lugha; na ukosefu wa huduma za afya zifaazo kitamaduni.   |               |
| Discrimination, prejudice and racism also had a significant impact on people's sense of well-being:  | Ubaguzi, chuki, ubaguzi wa uasili pia uliokuwa na matokeo makubwa ya hisia za watu za hali njema:   |               |
| <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></p> <p><b>Community consultation, NSW</b></p>  | <p><i>Iwapo kila siku unapoenda mitaani na watu wanakuangalia, unaambiwa kuwa huwezi kupata kazi kwa sababu ya rangi ya ngozi yako, au watoto wako wanaambiwa hawatafanikiwa kwa sababu ni Waafrika, basi unakuwa mgonjwa moyoni mwako na kichwani.</i></p> <p><b>Ushirikiano wa Jumuiya, NSW</b></p>   |               |
| Community members, service providers and stakeholders raised specific issues in relation to the health needs of newly-arrived communities, women, young people and people with disabilities.   | Wanajumuiya, watoa huduma na washika dau walitoa masuala anuwai kulingana na mahitaji ya afya ya jumuiya zinazowasili, wanawake, vijana na walemavu.  |               |
| 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: | Wahusika walifahamu kuwa masuala ya afya hayakutambulishwa au kuhutubiwa katika mwaka wa kwanza wa ulowezi kama, mahitaji ya afya kama ya meno na mdomo, mara nyingi huwa kali kabisa. Kwa mara nyingi matatizo haya yanaweza kuzidishwa na vikwazo vya lugha, sisitizo za tamaduni kujadiliana masuala binafsi au kutokuwepo kwa maelewano kuhusu jinsi mfumo wa afya wa Australia hufanya kazi. |               |
| <i>People in our communities worry that they may not properly understand what the doctor tells them or that</i>  | <i>Watu katika jumuiya yetu wanahangaika kuwa wanaweza kutoelewa vyema yale daktari</i>   |               |

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| <p><i>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></p> <p><b>Community leader, Queensland</b></p>  | <p><i>anayowaeleza au wanaweza kushindwa kueleza vyema hali ya ugonjwa. Na kwa hivyo wasiwasi unakuwepo na wanakosa kwenda kabisa kumwona mtaalamu wa afya.</i></p> <p><b>Kiongozi wa Jumuiya, 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>Idadi ya Waaustralia Waafrika, hasa wanawake walitoa mifano wakati walikosa kupokea utunzaji wa kimatibabu waliohitaji, na walihisi kuwa matatizo haya yanayotokana na dhana za kitamaduni, ukariri au kutowasiliana kwa upande wa utaalumu wa afya.</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>Wanajumuiya walisema kuwa walithamini Madaktari na wataalamu wa afya waliowasikiza, na kupata wakati wa kueleza masuala ya afya na njia za matibabu, waliopanga wakalimani waliohotajika na kuonyesha heshima kwa njia asili za uponyaji.</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>Eneo kuu la kujadiliwa wakati wa mashauriano uliokuwa ni hitaji la kusaidia wataalamu wa afya kuelewa vyema asili, uzoefu na uhusiano wa Waaustralia Waafrika ili waweze kutoa huduma nzuri na zinazofaa za afya.</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>Wafanyikazi wa afya wenye lugha nyingi walionekana kama sehemu muhimu katika utunzaji mwema wa kimatibabu, kama ilivyokuwa chaguo la kuona aitha mweledi wa afya mwanamke au mume.</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>Masuala ya afya ya akili pia yalisitizwa katika mashauriano hayo. Wanajumuiya wengi walisema kuwa kutenganishwa na wanakaya wengine ulikuwa na athari nyingi kwa afya na hali njema, ilhali wengine waliongea kuhusu athari za kukosa ajira, kukosa makazi thabiti na mapigano ya kijamii.</p> |  |
| <p>The impact of torture and trauma was another factor</p>  | <p>Athari za kuteswa na kiwewe ni jambo lingine</p>   |  |

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| that affected the physical and psychological health of some new arrivals.  | linaloathiri afya ya kimwili na kisaikolojia ya waliowasili.  |                      |
| 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.  | Ushutumu unaotokana na afya ya kiakili ulionekana kama kikwazo kikubwa cha kutafuta usaidizi, kama ilivyokuwa kukosa kuelewa kuhusu ufaragha wa daktari. Ushauri wa moja – kwa -moja pia hakukuwa na uzoefu kwa tamaduni fulani.  |                      |
| African Australians said that ‘family inclusive’ services and programs were the most effective in responding to mental 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. | Waustralia Waafrika walisema kuwa huduma ‘zinazohusiana na familia’ na mipango iliyofaa katika kuitikia masuala ya afya ya akili. Washiriki kadhaa walipendekeza kuwa maelezo kuhusu huduma za kuteswa na kiwewe yatawanywe kabisa kwani kulikuwa na kutoelewana kuhusu wajibu na huduma zao.         |                      |
| <b>Housing</b>   | <b>Makazi</b>   | <b>Swa-File8.mp3</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.                     | Wahamiaji wapya na jumuiya za wakimbizi ni kati ya vikundi vilivyopungukiwa inapokuja kuwa ni kutafuta nafasi ya kukimu mahitaji yao ya kimsingi. Wao hupata changamoto zaidi wakijaribu kupata makazi yenye kumudika kulingana na ukosefu wa mali unaoendela Australia wakati huu.                   |                      |
| 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:               | Waustralia Waafrika walisema kuwa usaidizi shadidi wa miezi sita kwa wakimbizi wapya waliowasili ulikuwa mfupi sana na kuwa wakati kipindi cha usaidizi wa makazi kingezidishwa kwa miezi 12. Hili lingelisaidia zaidi familia na watu wanapojaribu kushiriki na masuala kadhaa kufuatia ulowezi wao. |                      |
| <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</i>  | <i>Ni shindo kubwa unapokuwa peke yako ukijaribu kupata mahali pako na jamii yako kukodesha. Hatuko tayari kufanya hili baada tu ya miezi sita, tunapojaribu kujifunza lugha, kuweka watoto wetu shuleni, kujaribu</i>  |                      |

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| <i>language, put our children into schools, trying to find work ...</i><br><b>Community consultation, Western Australia</b>   | <i>kupata ajira...</i><br><b>Mashauriano ya Jumuiya, Australia Magharibi</b>   |  |
| Racial discrimination – both direct and indirect – was the most common barrier that African Australians said they faced when trying to find affordable and appropriate housing.   | Ubaguzi wa rangi – Wazi au usio wazi – ulikuwa kikwazo kikubwa ambacho Waustralia Waafrika walisema walikumbwa nacho walipojaribu kupata makazi mazuri yenye kumudika.   |  |
| 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.                                  | Wanajumuiya walitoa mifano mingi ya matendo ya ubaguzi wa mawakala wa mali isiyohamishika na makabaila kama kushindwa kutoa maelezo ya mali iliyo wazi au kukataliwa makazi kwa sababu ya idadi ya familia.        |  |
| 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: | Walisema pia kuwa kulipatikana vyumba vichache – aitha kupitia makazi ya umma au soko binafsi – kutosha familia kubwa, ilhali kodi isiyoweza kumudika humanisha kuwa familia zingine hulazimika kuhama kila mwaka. |  |
| <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><br><b>Community consultation</b>  | <i>Hii inakuwa na athari mbaya kwa hisia thabiti za familia na amani. Athari kwenye watoto na masomo yao huwa na umuhimu.</i><br><b>Ushirikiano wa Jumuiya</b>   |  |
| 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.  | Kwa kuongeza, wana jumuiya wengi walisema kuwa katika orodha ndefu ya kungoja ya makazi ya umma kulichangia kwa hisia za mafadhaiko na wasiwasi  |  |
| Service providers and stakeholders noted that the combination of all these factors meant that newly-arrived refugees were at particular risk of homelessness.   | Watoa huduma na washika dau walielewa kuwa mchanganyiko wa mambo haya yote ulimaanisha kuwa wakimbizi wapya – waliowasili walikuwa hatarini ya kukosa makao.   |  |
| Several community members also raised the specific issue of African Australian women fleeing domestic violence, and the need for accessible and culturally appropriate crisis accommodation services.   | Wanajumuiya kadhaa pia walitoa masuala anuwai ya wanawake Waustralia Waafrika wanaotoroka vurugu za nyumbani, na hitaji la kufikia huduma za kutosha za matatizo ya kitamaduni.                                    |  |



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| 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.   | Kutoa mipango ya elimu ya upangaji kwa jumuiya ya Waaustralia Waafrika ilionyeshwa kama eneo la hitaji kuu. Mipango hii inafaa kutoa maelezo ya vitendo kuendeleza matazamiao ya kupata makazi yanayofaa, na pia kutoa maelezo kuhusu haki zao za kisheria.  |                      |
| 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.   | Watoa huduma na washika dau walielekeza kuzingatia uvumbuzi ulioelekea kukuza uhusiano wa ushirikiano na mawakala wa mali isiyohamishika na iliyosaidia kupunguza mambo ya ubaguzi na kutoelewana kuhusiana na jamii za Waaustralia Waafrika.  |                      |
| 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.   | Wakala nyingine za kusaidia za makazi zimeanzisha taratibu za kufanya kazi kama mthamini kwa watu wanaotoa ombi la kukodisha mali, kushinda hitaji la wakimbizi au waingaji kwa hisani kutoa historia ya ukodeshaji.   |                      |
| 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. | Walakini, kulikuwepo na makubaliano makubwa kwamba, kwa ujumla, mawakala wa mali isiyohamishika walikosa maelewano kuhusu jumuiya zinazojitokeza za Waaustralia Waafrika. Kama tokeo, kulikuwa na hitaji la uvumbuzi wa elimu inayotakikana kwa kikundi hiki kwa sheria za kutobagua na pia katika asili na matukio ya anuwai ya jumuiya hizi. |                      |
| <b>Engaging with the justice system</b>   | <b>Kujihusisha na mfumo wa haki</b>  | <b>Swa-File9.mp3</b> |
| Engaging with the legal system and relationships with law enforcement agencies emerged as areas of significant concern for African Australians.   | Kujihusisha na mfumo wa haki na uhusiano na wakala wa kutekeleza sheria uliibuka kama maeneo muhimu ya kujishughulisha kwa Waaustralia Waafrika.   |                      |
| 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'.  | Shughuli maalum ilikuwa ni uhusiano kati ya vijana Waaustralia Waafrika na polisi, na vijana wengi kusema kuwa walihisi kuwa walikuwa 'wakilindwa zaidi'.  |                      |

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| <p><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></p> <p><b>Youth focus group, NSW</b></p> | <p><i>Sidhani kuna siku ambayo sijaulizwa kuendelea, au polisi kuja tulipo na kutuuliza kwanini tunarandaranda. Sisi hutembea katika vikundi vikubwa, lakini hivyo ni kawaida kwetu.</i></p> <p><b>Kikundi cha malengo ya vijana, NSW</b></p>    |  |
| <p>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.</p>                   | <p>Wanajumuiya katika nchi yote na maeneo walitoa mahangaiko kuhusu mateso yanayoonekana kutoka kwa polisi na maafisa watoa sheria, ambazo walihisi vilichangia kwa uhusiano unaopungua.</p>   |  |
| <p>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.</p>                         | <p>Idadi ya uvumbuzi mwingi ulifanyika ili kujenga imani na kujenga uhusiano wa jumuiya na polisi, hasa na vijana Waaustralia Waafrika. Kulikuwa na makubaliano makubwa kuwa kazi iliyokuwa ikiendelea katika eneo hili ilikuwa muhimu sana.</p> |  |
| <p>Other areas of concern included:</p>   | <p>Maeneo mengine ya kujishughulisha yanahusu:</p>   |  |
| <ul style="list-style-type: none"> <li>• a lack of understanding of Australia's laws and legal system, including the courts, which could be compounded by language barriers</li> </ul>  | <ul style="list-style-type: none"> <li>• Kutoelewa mfumo wa haki na sheria wa Australia, pamoja na mahakama, ambayo inaweza kuwa na vikwazo vya lugha.</li> </ul>  |  |
| <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>• Kutotoa ripoti kama waathiriwa wa uhalifu, mara nyingi kwa sababu ya kukosa imani na mfumo.</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>• Matatizo ya kufikia usaidizi wa Kisheria unaoweza kumudika kuelekea katika hali ambapo watu wanaweza kujiwakilisha</li> </ul>   |  |
| <p>A key priority identified during the consultations was the importance of building legal 'literacy' among African Australian communities.</p>   | <p>Umuhimu mkuu wa kwanza unaotambulishwa wakati wa mashauriano ulikuwa ni umuhimu wa kujenga 'ujuzi wa kusoma na kuandika' wa kisheria kati ya jumuiya ya Waaustralia Waafrika</p>  |  |
| <p>In particular, community members said that increasing their understanding of child protection laws and issues was a pressing concern. Many</p>   | <p>Hasa, wanajumuiya walisema kuwa kuzidisha kuelewa kwao kwa sheria za ulinzi wa watoto na masuala ulikua wa kujishughulisha. Wengi walionyesha kuvunjika</p>   |  |

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| expressed frustration, dismay and despair at the impact that child protection interventions were having on their families.   | moyo, hofu na kukata tamaa kwa athari ambazo mambo ya ulinzi wa watoto ulikuwa unafanya katika familia zao.  |  |
| 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. | Waustralia Waafrika walitoa mifano ya yale ambacho walihisi yalikalidiriwa bila ujuzi na wafanyikazi wa ulinzi wa watoto na walitaka kujua mengi kuhusu jinsi uamuzi ulifanywa na nafasi iliyopatikana kufanya uamuzi huu.         |  |
| <i>I don't need parenting classes. I need to understand the law and also how some of my culture may be misunderstood.</i><br><b>Community focus group, Northern Territory</b>  | Sihitaji mafunzo ya ulezi. Nahitaji kuelewa sheria na pia jinsi tamaduni zetu zisivyoeleweka.<br><br><b>Kikundi cha malengo ya Jumuiya, Eneo la Kaskazini</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.                                   | Hitaji la wakala wa ulinzi wa watoto kukuza njia nyepesi za kitamaduni za makadirio ya kuingilia kati yalitiliwa mkazo mkubwa na washiriki wengi wa jumuiya.   |  |
| A number of African Australian communities also expressed deep concern about family violence, which many viewed as a growing problem.  | Kiasi cha jumuiya ya Waasutria waafrika walieleza ushughulishaji mzito kuhusu vita dhidi ya jamii, ambayo wengi waliona kama tatizo kubwa.   |  |
| 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.               | Wengi walisema kuwa walihisi kutokua na hakika kuhusu kuripoti kuhusu vurugu dhidi ya jamii kwa sababu ya woga wa polisi na wakala wa watoa sheria, pamoja na woga kuwa watoto au wanawake wanaweza kutolewa kutoka nyumbani kwao. |  |
| 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:  | Wajibu mashtaka wengi walieleza mtazamo kuwa mashirika fulani ya Afrika yanafaa kutayarishwa kuwa na wajibu wa maana katika kujibu dhidi ya vurugu ya jamii:   |  |
| <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><br><b>Community focus group, Tasmania</b>                  | <i>Masuala kuhusu vurugu dhidi ya jamii ambayo jumuiya inajaribu kuhutubia wazi, lakini kwa kuifanya kwa njia iliyo mwafaka kitamaduni.</i>  |  |

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|   | <b>Kikundi cha malemgo ya Jumuiya, Tasmania</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 culturally appropriate responses.  | Elimu ya jumuiya huonwa kufaa zaidi kuliko uchaguzi wa sheria, ilhali ushirikiano kati ya watoa mawazo na wawakilishi wa jumuiya ulikuwa ni lazima ili kukuza majibu yanayofaa ya kitamaduni.  |                       |
| <b>Emerging issues</b>  | <b>Masuala ya dharura</b>  | <b>Swa-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. | Wakati wa mashauriano ya jumuiya na kupitia kujisalimisha kwa umma, Waaustralia Waafrika walionyesha usikivu kwa masuala mengine ambayo waliamini kuwa muhimu sana katika kusaidia ulowezi na uunganisho wa jumuiya mpya zilizowasili, kuimarisha jamii na kuinua kuwepo kwa ushirikiano |                       |
| Community members said it was vital to:   | Wanajumuiya walisema kuwa ilikuwa muhimu ku:   |                       |
| <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>Kuheshimu na kulinda tamaduni za Afrika, urithi na manufaa, pamoja na kudumisha lugha za kwanza na kuinua ushirikiano katika mambo ya sanaa.</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>Kuhakikisha kuwa watu binafsi na jumuiya hawakupitia ubaguzi au ushambulizi kwa sababu ya dini na maelezo ya imani zao.</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>Kuhutubia mivuto ya kati ya vizazi ndani ya familia na jumuiya za Waafrika Waaustralia, mara nyingi huletwa na mabadiliko ya kijamii yenye nguvu wakati wa ulowezi.</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>Kusaidia vijana Waaustralia Waafrika kupatanisha tamaduni zao za kiasili na faida na matarajio yanayokuwa na vijana wengine Waaustralia.</li> </ul>   |                       |

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| <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>• Kusaidia wanawake na wanaume kujenga uhusiano mwema wa kijinsia kuhusu mabadiliko ya wajibu wa kinyumbani na maazimio ya maisha Australia</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>• Kufanya wazi usafirishaji wenye kumudika na wenye kufikika hasa kwa idadi inayokuwa ya familia zinazoishi katika maeneo ya sehemu zenye vituo mashambani.</li> </ul>   |  |
| Many community members expressed particular concern about the way mainstream media perpetuated negative stereotypes and perceptions of African Australians:   | Wanajumuiya wengi walieleza masikitiko yao kuhusu njia ambayo mwelekeo tawala wa mawasiliano unavyoendeleza ukariri hasi na utambuzi wa Waaustralia Waafrika:   |  |
| <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><i>Yote ninayosikia sasa kwenye magazeti ni kuwa sisi ni wahalifu na kuwa sisi ni genge na tunapaswa kwenda myumbani. Wanasiyasa wanapaswa kuwa waangalifu sana kuhusu yale wanayoyasema kwa sababu yana uzito sana.</i></p> <p><b>Kikundi cha malengo ya Jumuiya</b></p>                                      |  |
| This was seen by many as a major hurdle to acceptance and inclusion in the broader Australian community, as well as a 'trigger' for incidents of physical and verbal abuse of African Australians.  | Hili lilionwa na wengi kama kiunzi kikubwa cha makubaliano na kuwepo katika jumuiya kubwa ya Australia, kama 'kifyatuzi' cha matukio ya kimwili na matusi kwa maneno kwa Waaustralia Waafrika.  |  |
| 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. | Viongozi kadhaa wa Jumuiya walisisitiza hitaji la Waaustralia Waafrika kuelewa zaidi kuhusu jinsi njia za mawasiliano hufanya kazi na kushirikiana nayo kwa ujenzi. Kanuni kuu ilikuwa kukuza ushirikiano halisi ambao Waaustralia Waafrika hufanya kwa maisha ya ushirikiano, ya kiuchumi na kitamaduni ya nchi. |  |
| 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  | Majadiliano kuhusu wajibu wa michezo ulionyeshwa katika mashauriano mengi, ilionwa kama njia ya kukuza uhusiano, hasa kati ya Vijana Waaustralia Waafrika na polisi:  |  |

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| Australians and the police:  |   |                       |
| <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><br><b>Youth focus group</b>   | <i>Katika Sudan, polisi wanapokuja kuongea nawe, uko taabani, lakini ndiye mimi hapa nikicheza mpira nao na hata kuwashinda.</i><br><br><b>Kikundi cha malengo ya vijana</b>  |                       |
| 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.  | Vijana walisema kuwa michezo iliwasaidia kujenga hisia ya kuwepo, kufanya urafiki, kukuza ujuzi mpya na kufikia aina nyingine za usaidizi kama usaidizi wa kufanya mazoezi ya shule ya nyumbani.                      |                       |
| <b>Next steps</b>  | <b>Hatua zinazofuata</b>  | <b>Swa-File11.mp3</b> |
| After hearing directly from African Australians through <b>In our own words</b> , the Commission has identified a number of ways to move forward.  | Baada ya kusikia moja kwa moja kutoka kwa Waaustralia Waafrika kupitia <b>Kwa maneno yetu binafsi</b> , tume imetambua njia kadhaa za kusonga mbele.  |                       |
| <b>The First Voice</b>   | <b>Sauti ya Kwanza</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. | Miradi kama hii haiwezi kufanyika 'kwa jumuiya' – inahitaji kufanywa katika ubia na jumuiya, kutoka mwanzo. Methodolijia nyuma ya <b>Kwa maneno yetu binafsi</b> ilitumia uvumbuzi na mtindo uliopo kutoka kwa mwanzo |                       |
| <b>Citizen-driven change and policy</b>  | <b>Sera ya mabadiliko inayoendeshwa na raia</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. | Kunapokubaliwa kuwa mashauriano ya kitaifa hayakuwafikia Waaustralia Waafrika, mradi ulibuniwa kuwa pamoja na uwakilishaji sawa kutoka jumuiya. Hili limeleta miradi na rasilimali mwishoni.                          |                       |
| <b>A solid evidence-base</b>   | <b>Msingi wa ushahidi dhabiti</b>   |                       |
| This project has created a reliable evidence base which enables policy makers across government and  | Mradi huu umekuza msingi wa ushahidi unaoaminika unaowezesha watengezaji sera kutoka maeneo ya  |                       |

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| non-government spheres to develop more responsive policy and programs and properly target service delivery models.  | serikali na yasiyo ya serikali kukuza sera za kuvutika na mipango ya kulenga mitindo ya huduma na uwasilishaji.  |  |
| <b>A focus on best practice</b>   | <b>Lengo la utekelezaji mwema</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 has been a central part of this project.     | Watu kutoka kwa jumuiya zenye tamaduni, lugha na dini nyingi huchangia kwa makubaliano ya ushirikiano, ya kifedha na ya kitamaduni. Kupata maelezo kuhusu uvumbuzi ambao umefanikiwa na kuelewa maelezo ya mafaniko umekuwa sehemu kubwa ya mradi huu. |  |
| <b>Priority areas of action</b>   | <b>Maeneo muhimu ya matendo</b>  |  |
| African Australians have identified areas require urgent action include:  | Waaustralia Waafrika wametambua maeneo yanayohitaji matendo ya dharura pamoja na:  |  |
| <ul style="list-style-type: none"> <li>• racism and discrimination</li> </ul>   | <ul style="list-style-type: none"> <li>• Ubaguzi wa rangi</li> </ul>   |  |
| <ul style="list-style-type: none"> <li>• child protection and family violence</li> </ul>  | <ul style="list-style-type: none"> <li>• Ulinzi wa watoto na ushambulizi wa jamii</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>• Ukuzaji ujuzi wa Kisheria hasa katika sheria ya jamii</li> </ul>  |  |
| <b>Holistic and integrated response</b>   | <b>Ujumla wa kuunganisha majibu</b>  |  |
| <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. | Majibu mengi yako katika moyo wa maswali ya kuendelea ya Waaustralia Waafrika. Mtazamo wa muunganisho wa masuala katika sekta za serikali na zisizo za serikali zinazokuza sera zilizolengwa kwa watoto, miradi na huduma na matokeo mazuri kwa raia   |  |
| <b>Learning from the National Human Rights Consultation Report</b>  | <b>Mafunzo kutoka kwa ripoti ya ushauriano wa haki za binadamu za kitaifa</b>  |  |
| 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  | Kuna hitaji kuu la kuinua uwezo na utambuzi kwa Waaustralia Waafrika. Mahali penye mantiki pa kuanzia ni kwa wafanyakazi wa umma, wanaoweza kuongoza kwa mfano. Jumuiya kama Waaustralia   |  |

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| Australians would then be supported by enhanced programs and services that are more culturally-appropriate and responsive to their needs.  | Waafrika husaidiwa na miradi iliyoongezwa na huduma ambazo zinafaa na kuitikia mahitaji yao.  |  |
| <b>Learning from the past</b>  | <b>Kujifunza na ya kale</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. | Ongezeko la wahamaji katika historia ya Australia pamoja na jumuiya za Afrika, vimepitia ubaguzi na aina zote za kila siku za ubaguzi wa rangi. Tunahitaji kujifunza na yaliyopita na kujitolea kupigana wazi na ubaguzi. Tume huwa na wajibu mkuu upande huu na mtazamo wa ushiriki unahitajika. |  |
| <b>Future work of the Commission</b>   | <b>Kazi ya usoni ya Tume</b>  |  |
| The Commission has two priority focus areas which will form the basis of its future activities:  | Tume ina maeneo mawili ya malengo ambayo yataunda kanuni za shughuli yake ya usoni  |  |
| <ul style="list-style-type: none"> <li>• violence, harassment and bullying in the community</li> </ul>   | <ul style="list-style-type: none"> <li>• Uvamizi, ushambulizi na ukatili katika jumuiya</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>• Jua haki zako: Kukuza uelewano wa haki za binadamu na majukumu</li> </ul>  |  |
| <b>Project review</b>  | <b>Ukaguzi wa Mradi</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.  | Inatarajiwa kuwa ndani ya miezi 12 baada ya toleo la Kwa <b>Maneno yetu binafsi</b> , tume itaripoti kwa serikali ya Australia. Mchango kutoka kwa Waaustralia Waafrika utatafutwa  |  |
|  |   |  |
| <b>Find out more</b>   | <b>Gundua mengi zaidi</b>   |  |



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| <p>This guide to <i>In our own words</i> is only a summary. It has been translated into several community languages and plain English.</p>   | <p>Mwongozo huu wa <b>Kwa maneno yetu binafsi</b> ni mukhtasari tu. Umetafsiriwa kwa lugha kadhaa za jumuiya na Kiingereza</p>  |  |
| <p>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.</p> | <p>Tovuti ya tume ni pamoja na maelezo mengi kuhusu mradi huu. Mashauriano ya kitaifa na kujisalimisha pamoja mifano mingi ya <b>mitazamo mizuri ya utendaji</b> kusaidia jumuiya za Waaustralia Waafrika. <b>Ukaguzi wa fasihi na nakala za asili</b> pia zinapatikana</p> |  |
| <p>Visit <a href="http://www.humanrights.gov.au/africanaus/">www.humanrights.gov.au/africanaus/</a></p>  | <p>Tembelea <a href="http://www.humanrights.gov.au/africanaus/">www.humanrights.gov.au/africanaus/</a></p>  |  |