

English	Krio	File name
<p>Summary guide - <b>In our own words</b>            African Australians: A review of human rights and social inclusion issues</p>	<p>Summary guide – na wi yon word            Afrikan Australians: wi look at motalman rite en tin dem wae go make dem happy.</p>	<p><b>Krio-File1.mp3</b></p>
<p><b>Introduction</b></p>	<p><b>Di bigining</b></p>	<p><b>Krio-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.  <b>Community consultation, South Australia</b></p>	<p>Blak man get boku wae for ep push mek Australia go bifo, but dis go apin wen di fil say den safe en di kontri na den ol yone.            Community Consultation, South Australia</p>	
<p>There is a long history of migration between Africa and Australia – however in recent years, it has accelerated.</p>	<p>I don tae wae pipul den dae komot Afrika go Australia en I don boku dis beyen tem.</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>Insai 2006 nor mor 248,699 pipul dem wae bon na Afrika bin dae fen den an to mot na Australia. Dis na lek 5.6% of den Australian dem wae bon na oda kontri en lek 1% of di kontri in population. From da tem dae, lek 50,000 pipul dem wae bon na Afrika don kam na 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>Den komot olobot Afrika wae min say den dae tok defren language en dae worship difren God.</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>Insai 2007, Tom Calma wae na bin di edman for Race Discrimination bin stat wan program wae dae tok bot aw blak man den dae lib na Australia.</p>	

The aims of the project were to:	Di aim of di project na fur	
<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>	Show wetin dae ep or blok di blak pipul dem for leh den nor eble sidom or mix wit pipul dem na Australia.	
<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>	Suggest program solutions wae brind kam development of polices, program en savices for afrikan Australia. En bring kam community bok laning business	
<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>I dae tok bot di ol tin den bot African Australians wae den don tok bot na nyuspaper en radio.</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, from a national perspective and within a human rights context.</b>	Dis program nor to di fos for notis di problem dem wae den African Australians den dae get, bot I bi di fos program wae dae luk at am from di African Australian den yone sai en within di rite wae mortalman for get.	
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.	Di program dae fet for geda aidea dem wae dae bring kam gud changes. I dae geda bak boku tin dem wae den African Australian pipul en oda group den get for solve di problem dem en ep den for leh den dae insai di community.	
<b>About the project</b>	<b>Wetin di program dae bot</b>	<b>Krio-File3.mp3</b>
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	African Australians: Mortal man rite for leh den liv wan sai na wan pan di tin dem wae dis program dae du. I dae du am onda di community partnership for Human Rights Program. Na di Australian Govment dae sponsor dis program as pat of di National Action Plan fo mek shaw say di African Australian den dae liv gud en get wan wod.	

Security.		
The project was established with the following partner organisations, which contributed knowledge, expertise and financial resources:	Di program stat wit oda group dem wae gi den moni en den sense.	
<ul style="list-style-type: none"> <li>• Adult Multicultural Education Services (Victoria)</li> </ul>	<ul style="list-style-type: none"> <li>• Adult Multicultural Education Services (Victoria)</li> </ul>	
<ul style="list-style-type: none"> <li>• Australian Red Cross</li> </ul>	<ul style="list-style-type: none"> <li>• Australian Red Cross</li> </ul>	
<ul style="list-style-type: none"> <li>• Diversity Health Institute</li> </ul>	<ul style="list-style-type: none"> <li>• Diversity Health Institute</li> </ul>	
<ul style="list-style-type: none"> <li>• Migrant Resource Centre of South Australia</li> </ul>	<ul style="list-style-type: none"> <li>• Migrant Resource Centre of South Australia</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>• Australian Government Department of Families, Housing, Community Services and Indigenous Affairs.</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.	As di program dae go on, di settlement Council of Australia en di Australian Government Department of Immigration en Citizenship den sef joyn.	
Representatives from each organisation were part of a project <b>Steering Committee</b> , which also included two African Australian community representatives.	Pipul den from each group dae na di program steering Committee wae get to African Australians.	
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.	Dis project get soba tin dem wae comot from di national community reference group. Dis group i make of 100 afrikan Australia community people dem olobot di country	
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	Insai March 2009 di commission pul wan Discussion Paper wae kol for leh African Australians en oda pipul dem na di publik wok onda di lo. den bin translate dis pan 10 oda languages en aks pipul dem fo tok bot fayv tin dem: Training, wok, skul, wel bodi, os en di lo.	

justice.		
During the project:	During di project	
<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>Lek oba 2,500 African Australian dem tek pat pan 50 community meeting dem wae den ol olobot na di kontri. Dis include wokshap wae den ol na oda ples dem na NSW, Victoria en 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>pipul dem from oba 150 govment en non-govment group bi take part</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>Di commission get bak oba 100 Submissions wae pipul den rayt en tok.</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.	Wan smol group wae den form get information from di African pipul dem patikula di young wan dem, di African Muslim pipul dem en di African Muslim uman dem. Den bak, den form group wae dae fen solution to di problem dem. Dis include group lek di local govment en community group, difren relijon, Australian en African community en sport group dem.	
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.	Boko tin dem be informed di project, tin dem lek di importance taking a trenk based approach, aw wi fo bi solutions focused en promoting di fost voyse of di afrikan Australian community	
<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</i>	Den don tok boku bot Blak man dem during di pas 2 iya dem. bot if u wach udat dae rayt, I dae du am from di African Australian sai...  Us kayn difrence I go mek if na wi yone voys den go yeri en lisin to.	

<p><i>that appear and our voices that are listened to.</i>  <b>Community leader, Victoria</b></p>	<p>Community Leader, Victoria.</p>	
<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>Di fos Voys get in bigining from di history of conservation en museology. bot tidae, den dae use am as process en principle. Di fos voys include kweshon en ansa base on respekt en equality.</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>Di main tin bot dis program na fo respekt di fos voys of African Australian pipul dem <b>wae go eble fo pik out</b></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>	<p>Di problem dem</p> <p>Wetin dae wok en wetin nor dae wok</p> <p>Wetin den don get en wetin den dae du</p> <p>Wetin na di solution to di problem dem</p>	
<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/africanus/compendium/">www.humanrights.gov.au/africanus/compendium/</a></p>	<p>Di short summary of di program dae show di rezult of di kweshon en ansa wae den den du olobot na di kontri patikula wit di fos voys of di African Australian pipul dem. Go na <a href="http://www.humanrights.gov.au/africanus/compendium/">www.humanrights.gov.au/africanus/compendium/</a></p>	

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

Key issues	Main problem	Krio-File4.mp3
<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 Australia</b></p>	<p>Di big problem nor to lek wae u dae luk for wok or get os, na aw pipul dem dae tink bot Blak man. Den say den nor fo biliv wi, wi lase. Dis in mor at for fet pas wae u dae luk for os.</p> <p>Community consultation, South Australia</p>	
<p>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'.</p>	<p>Di pipul den wae tek pat pan di kweshon en ansa show di tin dem wae dae blok African Australian fo leh den nor sidom en mix wit pipul dem bikos of di difrence dem.</p>	
<p>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.</p>	<p>Wi bi get lot of tin wae bi agree by community members dem, savice provider en adman dem dat afrikan Australia dea experience boko discrimination wae na direct en indirect- tin dem wae concern housing, education. Welbodi savices en tin dem wae talk bot di lo system</p>	
<p>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.</p>	<p>I nor mata if den komot oda sai, den na refugee or den kam na ya on humanitarian gron, or den bin dae ya fo shot tem or thru out den layf. Boku say den don face discrimination na den evride layf.</p>	
<p>In fact, many African Australians felt it was the key factor that undermined their rights as equal citizens:</p>	<p>In fact, boku African Australian dem fil say dis na di main tin wae dae mek den nor get di same rayt lek di Australian citizen dem.</p>	
<p><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</i></p>	<p>U bigin fo fil say u nor get no ples na ya en dae wonda wetin u pikin dem get fo face wae den dae big or den bodi in kolar go bi di only rizin wae go mek den nor si dem lek den fo get ples na ya. Na dis ah dae fraid fo.</p> <p>Community consultation, NSW</p>	

<p><i>fear.</i>  <b>Community consultation, NSW</b></p>		
<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>Di pipul den wae get di program identify di problem dem wae dae affect di tin dem wae di group dae gi, patikula gud savis wae tinap as di big problem fo den nyu Blak man dem wae kam as refugi en on humanitarian gron.</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>Di difrence, na di big tin wae di pipul den wae tap wan sai dae tink na di savis dem wae den dae gi di African Australian dem. Boku den dae tok say di unfit culture savis dem dae cuz konfishon en tension dem wae dae mek fambul dem wik.</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>African Australians den dae tok say di skul program wae dae fo tich bot difren culture na di community dem en di tin dem wae di nyu refugi den get fo face go ep oda pipul dem na di community.</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>I gud fo inklud African Australian pipul dem pan di program as pipul den wae dae ep fo push go bifo.</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 and the justice system.</b></p>	<p>Di wan dem wae tap wan sai, di wan dem wae dae gi di savis en di wan dem wae get di program gi aydea on aw fo go bifo pan skul biznes, wok, wel-bodi, os en di lo.</p>	
<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 and family violence.</b></p>	<p>Di kweshon en ansa den tok bot oda important problem wae di African Australian den dae face lek for mek den no wetin dae apin en support di communities dem so dat den go eble solve di of child protection en family violence</p>	

Training and employment	Training en wok business	Krio-File5.mp3
<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>African Australians wae tek pat pan di kweshon en ansa dem get boku skill en sens. Den say den bin get di zeal fo ep push den nyu ples bifo.</p>	
<p>However, many faced significant challenges when they seek suitable work and training opportunities.</p>	<p>Bot boku bin mit oda tin den wae bin dae blok dem fo mek den nor get gud wok.</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>Di pipul den wae tap wan sai say den bin want fo no mor bot di vocational training program en savis dem wae den dae gi dem. Den tok bak say den want training dem wae go mit wetin den want.</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>Wen u komot na ples usai pipul den dae fil say training at en di wae aw u dae lan na wae pipul den dae du sumtin or tok, den di method wae den dae use nor dae wok.</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>African Australian den tok say bak den want supot fo ondastand en get di best na di wok wae den savis provider den dae gi. Den say di system at en den nor get bette tem fo ep dem fen gud wok wae go mit wetin den lek, skill en sens.</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</p>	<p>Boku pipul den wae tap wan sai tok say di boss man dem wae dae gi dem wok fo go get bette trainin wae go ep dem supot African Australians patikula den wan dem wae jus kam.</p>	

newly-arrived.		
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.	Den tok bak say I go fayn for mek di pipul dem wae dae tel dem bot wetin den dae du na layf gi dem gud information wae go ep dem na dem wok ples na Australia.	
Many African Australians said that prejudice was one of the greatest challenges to finding and securing employment:	Boku African Australian tok say wan of di main problem wae den dae face wae den dae fen wok na favoritism.	
<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>	I bin fayn tae ah go fo interview. Den nor bin fil say den go si blak man. Ah no from wae ah sidom say ah no go get di wok. Bot dis na lek wan iya don pass en ah don face dis kayn tin lek six tem.  Community focus group, South Australia	
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.	Di pipul den wae tap wan sai no say di wae aw den dae tok or den name wae difren na in dae mek am at fo dem fo get interviews. Wen den go di interview bak den dae fil say di pipul dem nor want fo gi dem di wok bikos of den bodi in kolar. Di problem kam big bak wae den Muslim African Australian patikula di uman dem wae dae wer 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.	Uman dem patikula di African Muslim dem dae tok say den nor eble for protekt den sef na den wok ples. sum uman den tok bot aw den den use sex fo harass dem.	
An additional challenge to employment was the difficulty of having overseas qualifications and experiences recognised by employers and professional bodies.	Di oda problem wae den dae get wae den dae fen wok, boku wok ples nor dae tek den paper dem wae den get na oda kontri.	
Some community members said they felt ashamed that they could not find a job and	Sum pipul den tok say den dae shame wae den nor eble fo get wok en di wan dem wae don bon dae wori aw den pikin	

parents worried about the effects on their children, especially the possibility of perpetuating intergenerational disadvantage.	den go dae 2mara bam-by.	
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:	Di wan dem dae gi di savis dem, di pipul dem wae tap wan sai en di wan dem wae get di program gi way wae go ep di African Australian fen en kip gud wok. Di tin dem wae den use 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>Den mek program wae dae mek di nyu wan dem wae dae kam no bout di Australian wok ples en wetin di pipul den wae gi u wok want from u.</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>Den mek program wae go ep di pipul den wae dae gi wok no wetin pipul den wae komot Afrika en di refugi den eble du.</li> </ul>	
<b>Education</b>	<b>Bok laning</b>	<b>Krio-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.	Den smol African Australian pikin dem wae tek pat pan di kweshon en ansa say den want for lan buk gud gud wan. Den want fo go college en get gud wok.	
<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> <b>Youth focus group, Victoria</b>	We boku now wae dae get difren tin dem. Mi brutha na biochemist now en mi sista na ticha. Dis dae show aw wi want fo go bifo.  Youth focus group, Victoria.	
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”.	Bot boku say den don mit up favoritism en gyal pikin den mor say den don mit up ticha wae dae tel dem say den nor fo tink big.	

<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>Den skul pikin dem wae jus kam say den nor lek wae den put den na klas bikos of den age en nor to by wetin den eble du. Di oda tin bak, if den English nor dat gud, den say den dae fen di skul system at.</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>Den fil say bak bette ep nor dae skul en di skul nor get pipul dem wae no bout African Australian dem culture. Boku say den dae fen am at fo fil say na di ples wae den dae. Bot di gud ep wae den kin get from ticha dem kin ep fo mek den fil say den want dem en na den ples.</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>I kin min big tin wae ticha tok bifo klas usai den oda skul pikin den dae say u du fayn na u skul wok. Dat dae tel olman say u get sens. <b>Youth focus group, Tasmania</b></p>	
<p>African Australian parents stressed that they wanted to establish <i>positive ties with</i> 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>Di African Australian dem wae don bon say den want fo get gud rapport wit den pikin den skul dem. Den biliv say di skul dae ep den pikin dem fo go bifo. Bot sum say den dae fraid aw den dae trit den na skul en di language bak na oda tin wae dae blok dem.</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 events, including cultural information days for students and other parents.</p>	<p>Di African Australian dem wae don bon tok bot di gud tin den wae den don face en aw I fayn wae di skul opin to olman, tel di pikin dem wetin dae apin en tok to di pikin dem in den yone language. Den tok say I go fayn bak if di skul mek program wae di pikin en oda mama en papa dem go tok bout den culture.</p>	
<p>Community members, service providers and educators said that developing a whole-of-sector</p>	<p>Di pipul den wae tap wan sai, di wan dem wae dae gi savis dem en di wan dem wae dae lan dem say fo mek program</p>	

<p>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:</p>	<p>wae go mit olman go fayn en I go ep dem fo lan kwik. Den gi oda tin dem lek:</p>	
<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>for lef di skul pikin mek I dae na English language klas tae I redi fo bigin skul en fo gi mor tin dem wae go ep na di primary en secondary skul language.</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>Mek program dem wae go ep fo push di skul go bifo en show di skul pikin dem wae nyu wetin di skul want.</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>Add mor ticha dem wae sabi bout African Australian dem.</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>get oda klas dem na do from skul en mek oda program dem fo ticha afta skul.</li> </ul>	
<p>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:</p>	<p>Den bin pik di tin dem wae di skul dem wae get refugi skul pikin den want wae go ep dem fo tok wit di pikin den mama en papa dem. Den mek oda program wae dae ep di ticha en di wan dem wae dae lan di pikin dem fo no wetin di nyu refugi pikin want en wetin den dae face.</p>	
<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>  <b>Community leader, Western Australia</b></p>	<p>I fayn fo leh skul use pipul dem wae sabi bout den yone culture. Boku tin den dae wae oda pipul den go tok bot wae nor fit wi.           Community leader, Western Australia.</p>	
<p><b>Health</b></p>	<p><b>welbodi</b></p>	<p><b>Krio-File7.mp3</b></p>
<p>African Australians who took part in the</p>	<p>Di African Australian dem wae tek pat pan di kweshon en</p>	

consultations highlighted a number of factors that undermined their physical and mental health, as well as their capacity to get the support they needed.	ansa tok bot boku tin dem wae dae mek den nor luk lek posin wae soba en den nor dae get di ep wae den want.	
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.	Den bin fil say dis na tin wae get for fu wit di difren culture, difren fud, language en di culture wel-bodi savis dem wae nor dae.	
Discrimination, prejudice and racism also had a significant impact on people's sense of well-being:	Discrimination, Favoritism, en di lek wae den nor lek u ol get fo du wit di bodi in wel wan.	
<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>	If u go na trit ol tem en pipul dem dae wach u, or den tel u say u nor dae get wok bikos of u bodi in kolar, or den tel u pikin say den nor go mek am na layf bikos den na Blak man, u go get sik na u at en ed.  Community consultation, NSW	
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.	Di wan dem wae tap wan sai, di wan dem wae dae gi di savis dem en di wan dem wae get di program tok bout di wel-bodi wan of di wan dem wae jus kam, uman en di wan dem wae nor get problem na dem bodi.	
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:	Di wan dem wae tek pat fen out say di wel bodi biznes wae den nor mek fayn insai di fos wan iya wae den kam, lek den tit en mot dae bad mor en mor. I kin big mor en mor bikos of language, wae u nor tok bout di siknes wae u get or wae u nor no aw di Australian wel-bodi biznes dae wok.	
<i>People in our communities worry that they may not properly understand what the doctor tells</i>	Di pipul dem wae tap wit wi wae dae fil say den nor go ondastand wetin di docta tel dem or den nor go eble fo tok	

<p><i>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>gud gud wan bot den siknes to di docta. Dis kin mek den nor kin go si di docta.           Community leader, Queensland</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>Boku African Australian dem patikula di uman dem gi egzampul wen den nor eble fo get di gud wel-bodi biznes wae den bin want. Den fil say di problem dae komot from culture or di docta nor eble fo ondastand dem.</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>Di pipul den say den lek docta en oda wel-bodi pipul den wae dae lisin to dem, tek den tem for tok to dem bot wel-bodi problem dem en di difren treatment dem, fen posin fo explain to demwen den want wan en wae dae show respek fo traditional medsin.</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>Di main tin wae don tok bot pan di consulation dem na bin di nid fo ep den wan dem wae dae pan wel-bodi biznes fo mek den ondastand bot di African Australian culture en di tin wae den dae face so den go eble du den wok fayn fayn wan.</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>Di wan dem wae dae tok tu language kin fayn fo get pan wel-bodi biznes, lek den wel-bodi wok man dem wae dae pik if na man or uman den dae si.</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>Den bin tok bad bot crase biznes na di meeting dem. Boku pipul den tok say wae den nor dae wit sum of dem oda fambul dem kin cuz den for sik. Oda pipul den tok bout di problem wae den dae get wit den os en fambul plaba bikos den nor get wok.</p>	

The impact of torture and trauma was another factor that affected the physical and psychological health of some new arrivals.	Di oda tin wae dae mona di wel-bodi of den nyu wan dem wae kam na torture en trauma.	
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.	Di bad nem wae den wan dem wae get ed problem get dae mek oda pipul dem nor dae fen ep. Dis dae apin bikos den nor ondastand bout aw docta dem dae kip sikrit. Sum culture bak nor get wn to wan tok.	
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.	African Australian den tok say wae u mix den fambul pan di program na di best wae fo leh den men den ed problem dem. Sum pipul den wae tek pat pan di program say den fo skata ol sai di tin dem wae pipul nid fo no bout di torture en trauma savis dem.	
<b>Housing</b>	<b>OS</b>	<b>Krio-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.	Di nyu pipul dem wae kam en di refugi dem na dem dae get problem wen I kam pan ples biznes patikula wae den kin wan buy os, Australia dae fos I nor get bette os dem.	
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:	Di African Australian den tok say di six month wae den dae tek kiya of den wan dem wae jus' kam as refugi too shot en di ep wae den kin ep dem pan os biznes fo push go to 12 months. Dis go ep boku fambul en pipul dem wen den dae tray for dil wit boku problem dem bifo den dae sidom fayn.	
<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</i>	I kin at wae na u wan grain dae go en fen ples oda sai fo rent fo u en u fabul dem. Wi nor go eble for du dis insai six month wen at di same tem wi dae tray for lan di language,	

<p><i>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></p>	<p>put wi pikin dem na skul en fen wok...          Community consultation, Western Australia</p>	
<p>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.</p>	<p>African Australian den say racial discrimination di tin wae den kin face mor wae den fen fayn ples fo dae.</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>Di pipul dem wae tap wan sai gi boku egzampul bout di way aw den wan dem wae dae rent os en di wan dem wae get di os dae trit dem. Den nor kin tel dem say den nor dae gi dem ples bikos of dem get boku fambul dem.</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>Den tok say bak di os den wae dae nor boku fo tek pipul dem wae get boku fambul dem en di rent wae dae go up min say den dae fos den fo muff evri iya.</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>Dis dae mek di fambul dem nor steadi en oltem dae tink boku. I go afekt di pikin den skul bak bad bad wan.          Community consultation.</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>Di oda tin bak, di pipul den say fo dae long tem na di list wae den nor no if den dae get di ples dae gi den stress.</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>Di wan dem wae dae gi dis savis dem en di wan dem wae get di program no say ol den tin ya so min say den wan dem wae jus kam as refugi den go lek di wan dem wae dae na trit en nor get sai for slip.</p>	
<p>Several community members also raised the specific issue of African Australian women fleeing</p>	<p>Oda pipul den wae dae liv na di community tok bout di problem dem wae di African Australian uman den dae get na</p>	

domestic violence, and the need for accessible and culturally appropriate crisis accommodation services.	den os dem wae dae mek den runaway, en di nid fo mek den get ples fo den pipul ya.	
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.	For mek program wae dae lan African Australian pipul dem na di wan tin wae den want now. Dis program fo gi gud information wae go ep fo push di os biznes go bifo en gi den information wae go mek den no bout den rayt dem.	
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.	Di wan dem wae dae gi savis en di wan dem wae get di program fen wae fo mek gud tok dae wit di wan dem wae dae rent os. Dis don ep for mek bette discrimination nor dae egen en ep fo mek den eble ondatand di African Australian pipul dem.	
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.	Di wan dem wae dae ep fo mek pipul den get ples don mek wan program usai den dae tinap fo pipul dem wae want rent os.	
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.	Bot den tok say bak di wan dem wae dae rent os nor eble fo ondatand bout di African American pipul dem. Na fo dat mek I go fayn fo lan di wan dem wae dae rent os bout di lo wae dae fo pipul dem wae nor lek den kompın en wetin bak den get fo face usai den get fo sidom na den nyu ples.	
<b>Engaging with the justice system</b>	<b>Fo mit wit di lo</b>	<b>Krio-File9.mp3</b>
Engaging with the legal system and relationships with law enforcement agencies emerged as areas of significant concern for African Australians.	Fo mit wit den wan den wae dae tok bot di lo en di wan dem put di lo na in na di tin wae di African Australian dem dae tink bout.	

<p>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'.</p>	<p>Wetin mor den wan no bout na di tin wae dae bitwin di African Australian pikin dem en di polis. Boku African Australian pikin dem dae tok say di polis dae mona dem.</p>	
<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>  <b>Youth focus group, NSW</b></p>	<p>Ah nor tin say day don pas wae polis nor ask wi wetin wi dae du usai wi kin tinap. Wi kin boku wae wi dae waka, bot dat nor to oltem.           Youth focus group, NSW</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>Pipul dem olobot dae tok say di way aw di polis en di wan dem wae dae dil wit lo dae trit African Australian dem dae ep fo mek gud tok nor dae bitwin di pipul dem.</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>Den program dem fo mek gud tok dae bitwin di pipul dem en di polis patikula den African Australian pikin dem. Den tok boku tin wae show say di wok wae den don begin nor get fo izy.</p>	
<p>Other areas of concern included:</p>	<p>Di oda tin den bak na :</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>• di ondastrand wae den nor ondastrand di Australian lo en aw di kot dae wok. di oda problem na di language.</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>• Di pot wae di pipul den nor dae pot bout wetin den du dem bikos den nor biliv say den go gi dem den rayt.</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>• Di moni wae pipul den nor kin get fo fen posin fo tok fo dem na kot kin mek den go tok fo den sef.</li> </ul>	
<p>A key priority identified during the consultations was the importance of building legal 'literacy'</p>	<p>Di main tin wae den tok bot na di meetin na aw fo tich di African Australian dem fo sabi bout di lo na di kontri.</p>	

among African Australian communities.		
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.	Di wan tin wae di pipul den tok bout na aw fo ep den fo ondastand pikin lo en di problem dem wae dae mona dem. Boku den grumble bout aw di pikin lo dae mona den fambul.	
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.	Di African Australian den gi egzampul bout aw den wan dem wae dae wok wit pikin kin mistake en den want fo no aw den kin mek desishon.	
<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 Territory</b>	Ah nor want fo go na klas fo mek den lan mi bout aw fo tek kiya of pikin. Ah want fo no di lo en aw pipul den dae mistake pan mi culture.	
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.	Di wan den na di community wae tek pat pan di program say den want fo mek di wan dem wae dae wok wit pikin fen way dem wae gud.	
A number of African Australian communities also expressed deep concern about family violence, which many viewed as a growing problem.	Sum African Australian pipul den wae tap wan sai tok boku bout di tin dem wae dae apin now na den fambul.	
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.	Sum den say den dae afraid fo tok to di polis bout di fet wae den fambul kin get en den dae afraid bak say den go tek den pikin dem from dem.	
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:	Boku pipul den wae ansa tok say den fo gi trenk to African group dem wae go mek den eble ep pan fambul wahala.	
<i>Issues around family violence are issues that the</i>	Fambul wahala na problem wae di community dae tray fo dil	

<p><i>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></p>	<p>wit opin wan en den wan fo du am way wae i nor go get problem wit di culture.          Community focus group, Tasmania</p>	
<p>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.</p>	<p>Den si say for tich di pipul dem na di community bette pas wae u</p>	
<p><b>Emerging issues</b></p>	<p><b>Nyu problem</b></p>	<p><b>Krio-File10.mp3</b></p>
<p>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.</p>	<p>Na di meetin dem, di African Australian dem mak boku problem dem wae den biliv say go ep di nyu pipul dem wae kam fo sidom gud gud wan en fo mek pipul den dae wan sai.</p>	
<p>Community members said it was vital to:</p>	<p>Pipul den wae tap na di community say I fayn fo:</p>	
<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>• respekt en kip African culture dem en di gud tin bout African. Dis min di language dem en di tin dem wae den dae du wit den an.</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>• mek pipul den nor face discrimination bikos of den relijon or wae bikos den dae tok bout den relijon.</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>• solve di problem wae dae bitwin di African Australian fambul dem wae di program don kam wit.</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>ep den African Australian pikin dem wae dae fet for mix den culture dem wit di tin den wae di Australian pikin den want.</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>ep uman en man fo mek den eble fo dil wit di problem dem wae den get fo get na den os na 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>Mek motoka wae dae pul pipul den from wan sai fo go oda sai izy fo get patikul fo den wan dem wae dae liv up na di kontri en vilej dem.</li> </ul>	
<p>Many community members expressed particular concern about the way mainstream media perpetuated negative stereotypes and perceptions of African Australians:</p>	<p>Boku pipul den dae veks pan di way aw di wan dem wae dae rid nyuz or rayt paper dae tok bad tin bout African Australian dem.</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>Oi wetin den dae tok now na den paper dem wae dae rayt nyuz, den say wi na tif man dem en den fo sen wi bak na wi kontri. Den wan dem wae dae pan politiks fo tek tem tok.</p> <p>Community focus group</p>	
<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.</p>	<p>Dis na wan problem wae mek pipul den nor eble sidom insai Australia fayn fayn wan en I dae mek den nor dae respekt di African Australian dem.</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>Sum pipul den na di community tok say I go fayn fo mek di African Australian den no aw di radio en nyuz paper den na Australia dae wok so dat den go eble tok wit dem. Di main tin na fo ep fo show di gud tin wae African Australian dem dae du na di kontri.</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:	Na di meetin bak den tok bout aw spot fo ep na di community. Den si sport lek somtin wae dae ep fo mek pipul den wan sai patikula den African Australian pikin dem en di polis.	
<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>	Na Sudan, wae di polis kam tok to u, u don dae pan trouble. Bot na ya ah da ple bol wit dem en dae bit dem bak.  Youth focus group	
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.	Smol pikin dem wae dae ple sport say I dae ep demfo mek den fil say den get rayt fo dae na ya, get padi, en dae gidem oda ep na os.	
<b>Next steps</b>	<b>Di oda tin wae fo du.</b>	<b>Krio-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.	Afta den don yeri from di African Australian dem, di commission mak tin dem wae go ep fo go bifo.	
<b>The First Voice</b>	<b>Di Fos Voys</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.	Den nor fo du tin dem lek dis na di community wae den no inklud di pipul dem from di stat. Den say I go fayn fo leh den dae pan di program from di stat.	
<b>Citizen-driven change and policy</b>	<b>Aw di Australian pipul den want fo mek change</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.	Evin do den agri say di meetin wae den ol olobot na di kontri nor rich ol di African Australian dem, den mek di program fo leh I rich olman na di community. Dis don ep di program.	

<b>A solid evidence-base</b>	<b>Dtin dem wae den fen out bot</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.	Dis program don ep di wan dem wae wae dae na di govment en den oda group dem wae dae ep pipul dem olbot na di kontri fo mek den eble rich den target.	
<b>A focus on best practice</b>	<b>Wae tin na di best tin fo do</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.	Pipul den wae komot na difren culture, lanuage en relijon dem dae ep fo push Australia go bifo. Fo geda information bot di program dem wae don wok fayn en no wetin mek den komot fayn na wan pan di big tin wae dis program dae fo.	
<b>Priority areas of action</b>	<b>Di big tin dem wae dae fos</b>	
African Australians have identified areas require urgent action include:	Afican Australian dem don mak di sai dem wae den want fo leh den mek kwik kwik wan.	
<ul style="list-style-type: none"> <li>• racism and discrimination</li> </ul>	<ul style="list-style-type: none"> <li>• racism en discrimination</li> </ul>	
<ul style="list-style-type: none"> <li>• child protection and family violence</li> </ul>	<ul style="list-style-type: none"> <li>• pikin en fambul wahala</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>• ep pipul dem fo lan bot di lo wae dae pan fambul lo.</li> </ul>	
<b>Holistic and integrated response</b>	<b>Holistic en integrated response</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.	<b>Di wae aw di pipul dem dae react dae show di problem dem wae di African Australian den get. Di program di govment en den oda group dem dae mek dae fo ep di citizen dem.</b>	
<b>Learning from the National Human Rights Consultation Report</b>	<b>Di tin dem wae wi lan from di Human Rights meetin</b>	

<p>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.</p>	<p>Den nid fo ep di Australian pipul dem fo no bot oda culture dem. Di sai wae den fo bigin na wit di wan dem wae dae wok wit di govment, den fo bi egzampul. Oda pipul den lek di African Australian dem den fo get wan oda program wae go ep dem get wetin den want.</p>	
<p><b>Learning from the past</b></p>	<p><b>Lan from tra-day</b></p>	
<p>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.</p>	<p>Oi di pipul den wae don kam na Australia evin di African pipul dem, don face discrimination. Wi nid fo lan from tra-day en tray fo tap discrimination en oda tin dem. Di Commission nid fo ple important tin pan dis program.</p>	
<p><b>Future work of the Commission</b></p>	<p><b>Di Commission in wok tumara</b></p>	
<p>The Commission has two priority focus areas which will form the basis of its future activities:</p>	<p>Di commission get tu main tin dem wae den wan du tumara bam-by:</p>	
<ul style="list-style-type: none"> <li>• violence, harassment and bullying in the community</li> </ul>	<ul style="list-style-type: none"> <li>• Ep fo fet en wahala na di community.</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>• For ep pipul den fo leh den no den rayt dem en wetin den fo du.</li> </ul>	
<p><b>Project review</b></p>	<p><b>Wi look at di project bak</b></p>	
<p>It is hoped that within 12 months after the release of <i>In our own words</i>, the Commission will report back to the Australian Government. Input from African Australians will be sought.</p>	<p>Wi abop say afta 12 mont wae wi don pul wi yone wod, di Commission fo tel di Australian govment wetin den don du en fen wetin di African Australian den du.</p>	

Australian Human Rights Commission  
*Summary guide to  
 In our own words, African Australians: A review of human rights  
 and social inclusion issues – June 2010*

Find out more	Tray fo no mor	
This guide to <i>In our own words</i> is only a summary. It has been translated into several community languages and plain English.	Dis smol buk wae den kol wi yone wod den don put am na oda language dem en I dae bak pan English.	
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.	Di Commission in website get boku information bot di program, di meetin dem wae den ol olobot na di kontri en boku oda gud tin dem wae go mek am izy fo ep di African Australian dem. Tri paper den dae wae tok bot di group.	
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