

***African people – we are independent;
we will develop ourselves and then
develop Australia by our works and
experience***

**Report on the African Communities Working
Together Action Research Project**

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The reader must be aware and acknowledge that this project has been viewed through the perceptions of service providers, community leaders, community members and individuals and therefore should be treated as such and not be considered to be in any way a comprehensive profile on the communities included in the target groups.

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Executive Summary

ACCES Services Inc. (ASI) commissioned this report on the Multicultural Affairs Queensland Research Project, *African Communities Working Together*. The primary purpose of this project was to unify the seven emerging African communities in Logan: Burundi, Congolese, Ethiopian, Liberian, Sierra Leonean, Somali and Sudanese (also referred to as the target group) and strengthen the communities to address their own needs by asking the question "What will unify the African communities".

The study used both quantitative and qualitative research methods to collate information and data via conducting a literature review, a skills audit survey and a semi-structured questionnaire. The data collection process was undertaken by eight Community Jobs Plan Work Placement participants chosen by ASI to be part of the Logan African Employment Pilot project due to their ethnicity, language skills, their knowledge of and contacts in their community and their wish to be involved in community capacity building.

In total, two hundred and fourteen surveys (214) skill audit surveys were completed, along with two hundred and fourteen (214) individual semi-structured questionnaires, and informal meetings of a generalist nature with informed service providers, community organisations, government and non-governmental organisations and individuals.

The four questions asked in the semi-structured questionnaire were:

1. Do you think your community is united? Why? Why not?
2. What do you think makes a community work together?
3. What do you recommend be done to help the seven African communities in Logan work together?
4. What do you think about having a representative African Association in Logan which can be approached by government departments and community organisations to give advice on issues for new and emerging communities and provide a point of contact to other community members?

The research findings are:

- most of the participants in the survey believe that a united African community is desirable;
- that the factors which are perceived by the participants in the questionnaire as being able to unite a community include: respect/trust/tolerate each other; involvement and participation in meetings; co-operation/unity; working together; contribution of ideas; communication; community identity; goal setting; leadership skills; socialising; and non-discriminatory behaviour;
- participants indicated that factors which would help the seven African communities in Logan work together are: meetings of all communities; an African Organisation (including physical space); social activities; governance training; an understanding of each others culture; unity and education about unity; communication; joint meetings of leaders; outside support; education training and employment;
- participants believed that an African peak body is needed in Logan as: it would be able to represent to government; help unify African communities; assist with employment support; provide leadership; be an information source; help settle new arrivals; help with migration of family; solve problems; provide support with English, translations, Adult Migrant English Program; provide support with housing; and provide a way to learn about each others communities;
- tensions do exist between some of the communities and in communities themselves as some participants stated that they had their own needs and concerns which had to be addressed first, while others thought that their community suffered from unique problems not faced by the other six communities;
- There is a lack of trust in the communities and there are issues concerning anonymity and confidentiality.

Recommendations made by researchers in the report are as follows:

- formation of an Peak African Body in Logan;
- that this Peak African Body in Logan take the form of a network which should be, if at all feasible, a flat, non-hierarchical model with linkages to local, State and Federal African associations/groups/councils;

- that the Peak African Body in Logan finalise its aims and objectives and develop a strategic plan to accomplish these;
- that the Peak African Body in Logan develop an informational brochure on their role and what they can do for the African community in Logan, and arrange for copies to be distributed;
- that the Peak African Body in Logan develop a website, possibility in conjunction with service providers in the Logan Area, stating their aims, objective and role, along with contacts and other African associations/groups/councils at the local, State and Federal levels;
- that the Peak African Body in Logan be expanded to encompass other African emerging and existing communities in Logan, and with this expansion designate new roles on the executive committee to reflect this. Suggested roles include a social events/activities representative and vice-treasurer;
- if at all possible, in-kind support be provided by service providers to the Peak African Body in Logan in the form of free training, secretarial/administration support and mentoring;
- that governance training be developed and conducted within the African community in Logan, similar to that proposed in this report;
- that this governance training be undertaken annually, thereby ensuring that new committee members are aware of their roles and responsibilities, not only to government bodies but, above all, to their community;
- that groups be formed, if at all possible, targeting youth and women and if feasible linkages be formed to organise festivals/information sessions with these groups;
- that sporting groups, for men, women, youth and children be formed, taking into consideration, and forming linkages with, existing teams and programs.
- That government departments request from the Australian Bureau of Statistics in-depth demographics from the 2006 Census relating to migrants and refugees from Africa (excluding South Africa as these statistics are already available), and disseminate this information to interested parties including service providers and local government.

Arising from the findings it could be suggested that areas for further research and exploration include:

- more in-depth analysis of the data presented;
- feasibility of increasing community linkages and networks;
- pilot studies of recommendations pertaining to education, youth and women's issues.

The report concludes that on the basis of findings:

- the study has achieved its intent. It has provided via action based research a snapshot which established that the African community in Logan wishes to be unified under one body;
- the study has credibly added to the body of literature available on the topic;
- even though this study was topical in nature, it was also an area of interest to a variety of parties from all walks of life who have already expressed interest in reading and learning from the published document;
- the concerns and issues raised during the course of this project have been documented;
- funding proposals for resources to develop this Logan African Action Plan were completed;
- the upskilling and training of eight Community Jobs Plan Work Placement participants was achieved and this is witnessed by the depth and breath of the data collected.

1.0 Introduction

Background

ACCES Services Inc. (ASI) is a community based non-profit organisation with a commitment to addressing the needs of disadvantaged individuals, families, groups, and communities. They endeavour to create a community where people share skills and resources to develop a sense of responsibility for themselves and each other, and a cohesive community that encourages and educates and has the courage to shape its own future.

ASI commenced operations almost 20 years ago as a Community Youth Service. From this service, ASI transformed into Skill Share and commenced structured skills training, employment and welfare support services for the long term unemployed and those most seriously disadvantaged and marginalized living in Logan City.

As part of their role as a Skill Share provider in both the Logan and Springwood regions the first Migrant Outreach Worker position was created in 1992 within the framework of ASI. In 1995, ASI received funding from the Department of Immigration and Multicultural Affairs (now known as Department of Immigration and Citizenship) to operate the Logan and Beenleigh Migrant Resource Centre.

Over the last decade, ASI has slowly evolved into a multi-service organisation which focuses on servicing the needs of a community sector which ranges from migrants and refugees to the community at large. They provide a myriad of services including settlement of newly arrived refugees, employment, youth work, and personal support service for people with multiple disabilities.

ASI as a result, of this service provision and extensive consultation with the newly emerging African communities identified a need for community capacity building, that is, the community wanted to have a voice. The community sought: increased capacity to address common issues; greater collaboration; and improved understanding between individuals, groups, and organisations.

To achieve this ASI applied to the Queensland government through Multicultural Affairs Queensland for a grant under the Multicultural Assistance Program 2007,

Major Projects (community development/ community relations) funding. An action based research project designed to unify and strengthen the seven emerging African communities in Logan: Burundi, Congolese, Ethiopian, Liberian, Sierra Leonean, Somali, and Sudanese underpinned their submission. It also incorporated a process of consultation to evidence community needs and to establish how a peak African body could be formed.

Purpose of the project

The primary purpose of this project was to unify the seven emerging African communities in Logan: Burundi, Congolese, Ethiopian, Liberian, Sierra Leonean, Somali and Sudanese (also referred to as the target group) and strengthen the communities to address their own needs by asking the question "What will unify the African communities".

Scope of the Project

The scope of this eight month project was to generate a report that would:

- contain a brief review of relevant existing studies, action plans and activities in the Logan region;
- identify other relevant plans made by other stakeholders such as the three levels of government, training and employment providers, community agencies;
- conduct a skills based audit and semi-structured questionnaires with members of the seven emerging African communities in Logan communities;
- undertake data analysis of data and information collated;
- identify perceived or real barriers to the individual communities self reliance;
- identify perceived or real barriers to cooperation and collaboration between the communities;
- include recommendations on a model to form a African Peak Body in Logan;
- provide a Logan African Action Plan, which wherever feasible incorporates these stakeholders action plans;
- source funding for resources to develop this Logan African Action Plan;
- provide recommendations (if appropriate).

Structure of the Report

This report is comprised of nine sections:

- the first section introduces the rationale for and scope of this study and includes background information and demographics;
- the second section discusses the literature reviewed, artefacts examined and 2001 census data;¹
- the third section outlines the research design;
- the fourth section analyses the data collected;
- the fifth section discusses findings;
- the sixth section includes a framework for a model to form a peak African Body in Logan and identify key stakeholders;
- the seventh section includes a detailed action plan;
- the eighth draws conclusions, makes recommendations and suggests avenues for further research;
- The final section, the appendices includes: geographical map of Logan, indicating boundaries.

It must be noted that the time of writing this report, the researchers had not been informed of the proposed title for the African Peak Body in Logan. While the researchers and ASI can suggest names, in order for the Logan African community to have ownership they must choose the name themselves. Therefore when referring to the proposed African Peak Body in Logan the researchers have used the term "Proposed Logan Regional African Community Network" or "Logan African Network" in this report, which may or may not be adopted in the future. However, when talking about other African groups in general, terms such as association have been used.

¹ The 2006 census data and demographics released on the 27th June 2007 only contained profiles based on the 2001 census data (see table 2). The data relating to country of origin only consists of the 35 most common Country of Birth Responses reported in the 2001 census. Therefore, none of the seven communities involved in this project were listed in this data. In-depth information will be released later in 2007, however information relating to the newly arrived communities may not be available to the general public. It is anticipated that if this data is released this report will be updated at this stage.

Demographics of Queensland

Table 1 illustrates the Department of Immigration and Multicultural Affairs 2006 statistics as cited in Sepulveda, Takada, Bernard, & Chigocha (2006) where Africa is shown as the dominant humanitarian entrants region. They noted that according to Department of Immigration and Multicultural Affairs 2006 statistics "The number of adult persons resettled in the Logan area is difficult to estimate, 280 visa grants were located to this area in the settlement period of the survey. Visa grants often include family members and the average number of people per entry is 3.3" (Sepulveda, Takada, Bernard, & Chigocha, 2006, p. 11).

Table 1

The major origin regions of humanitarian entrants 2001-2006

Queensland	2001-02	2002-03	2003-04	2004-05	2005-06
Africa	265	613	861	1233	1202
Middle East	118	195	116	71	100
Asia	107	104	94	98	97
Europe	212	108	30	6	1

Demographics of Logan City

According to the Australian Bureau of Statistics 2001 Census, "In Logan City, 70.5% of the population was born in Australia. This figure compares with 77.7% for Queensland ... [of the] 40,761 people who were born overseas, 66.7% arrived in Australia before 1991, and 18.0% arrived from 1996 onwards." (Planning Information and Forecasting Unit Department of Local Government and Planning, 2002, p. 7). The top ten birthplaces are listed in Table 2.

Table 2

Top eleven countries by country of birth

Birthplace	Rank 2006	Number	% of Total	Rank 2001	Number	% of Total
Australia	1	117,370	67.74 %	1	115,283	70.1 %
New Zealand	2	12,403	7.16 %	2	11,213	6.8 %
United Kingdom	3	9,675	5.83 %	3	10,725	6.5 %
Philippines	4	1,196	0.69 %	4	1,035	0.6 %
South Africa	5	1,158	0.67 %	6	892	0.5 %
Fiji	6	1,012	0.58 %	8	743	0.5 %
Germany	7	934	0.54 %	5	1,002	0.6 %
Papua New Guinea	8	898	0.52 %	---	Not shown	---
Netherlands	9	758	0.44 %	7	859	0.5 %
China	10	623	0.36 %	---	Not shown	---
Vietnam	11	555	0.32 %	10	490	0.3 %
Yugoslavia, Fed. Republic of	---	Term no longer used	---	9	725	0.4 %

(Adapted from Planning Information and Forecasting Unit Department of Local Government and Planning, 2002, p. 8 and Australian Bureau of Statistics, 2007.)

Population statistics relating to settlers from Africa are combined with settlers from the Middle East and are listed at 1,919 or 1.2% of the population. This percentage figure is greater than the Queensland average of 0.9% (Planning Information and Forecasting Unit Department of Local Government and Planning, 2002).

85.6% of Logan City's population reported they spoke only English at home. However, 17,300 people (10.6% of the population) reported they spoke another language at home. This compares with 7.1% for Queensland. The top five languages spoken at home in Logan City were Samoan (12.2% of all people speaking another language), Chinese (6.9%), Spanish (5.2%), Khmer (4.1%), and Tagalog/Filipino (3.9%) (Planning Information and Forecasting Unit Department of Local Government and Planning, 2002, p. 6).

However, this is not a true reflection of the status quo as the overall population of South-East Queensland has grown dramatically since the census date. The researchers also realising that some communities will not be reported separately due to their size in the 2006 Census have compiled statistics from varying sources and these statistics are discussed in the Research Design Section 3.0 of this report.

2.0 Literature Review

Introduction

During the course of this project, it was necessary to consult pre-existing literature in order to obtain a wider, more comprehensive view of the target group. The researchers have utilised the following definition of target groups from United Nations Development Program Evaluation Office (2002) to describe the sectors of the community included in this project:

The main beneficiaries of a programme or project that are expected to gain from the results of that programme or project; sectors of the population that a programme or project aims to reach in order to address their needs based on gender considerations and their socio-economic characteristics. (p. 106)

This enabled the researchers to obtain a theoretical basis from which the survey questions were developed and interview questions formulated. In order to ensure that the data and information gathered was relevant to this study; limits were placed on the research. Primarily preference was given to data and material confined to the Logan City environment and experiences therein. When the data and information related to Australian experiences as a whole, it should be noted that it may not always be directly relevant to the Logan City environment. Secondly, the data and material selected is contemporary and wherever possible published within the last seven years, that is, published in 2000 or later.

As the intent of this project is to ascertain what will unite the African community in Logan this literature review will be succinct and will only provide a superficial overview of six aspects:

- a definition of the concept of community;
- an examination of Hofstede's individualism verses collectivism theories;
- an examination of government policy in relation to African migration;
- an overview of Queensland state government department's "Multicultural Action Plans";
- issues and concerns of African immigrants;
- location of further information including community profiles.

What does the term community mean?

As mentioned earlier in the report, (see Section 1.0 Introduction) it is also necessary to establish a term of reference for this report, that is, a definition of the term African Community. According to the Constitution of the Federation of African Communities Council Incorporated (2002) the term

*“People of Africa” means anyone who falls into at least one of the following categories: **a) Birth** i) Was born in Africa ii) at least one of whose parents was born in Africa; **b) Nationality** i) is or was a national of an African country; ii) at least one of whose parents is or was a national of an African country; **c) Residence** i) is or was a permanent resident of an African country; **d) Descent** i) is a descendant of a person belonging to any race of people of any country in Africa; **e) Marriage/Spouse** i) Chooses to be a person of African heritage because he/she is or was a spouse of a person belonging to categories (a), (b), (c) or (d) above; **f) Adoptive parents/children** i) Chooses to be a person of African heritage because he/she is or was the adoptive parent or child of a person belonging to categories (a), (b), (c) or (d) above. (pp. 2-3)*

Building on this definition the researchers commenced examining community as a general concept. Adler, as cited in Hymans, (2002), states, “community is ‘not as a matter of feelings, emotions, and affection, but as a cognitive process through which common identities are created” (p. 18). Therefore, according to Adler, if this common identity is not created, no community will exist.

While these definitions underpin the theoretical basis of this project, at all times the researchers were mindful of the fact that the focus of the project was on the designated seven emerging communities in Logan, namely the Burundi, Congolese, Ethiopian, Liberian, Sierra Leonean, Somali and Sudanese communities. Therefore, all literature in this project was examined with this aim. Nevertheless, while developing the action plan and the model the researchers understood that other African communities will also be involved, and the final documentation reflects this.

Examination of Hofstede’s individualism verses collectivism theories

One interesting aspect that arose when analysing and thematically coding the data collected from the semi-structured questionnaire was the emphasis on the role of the leader in the community and leadership skills. Themes around leadership and governance scored in the top ten themes in each question (for further information see 4.0 Data Analysis and 5.0 Findings). By the comments

made, it was evident that the African community had experienced a top down leadership framework in both the country of origin and in the refugee camps. This form of leadership is also inclined to be influenced by tribal allegiances, kinship, and the existence of a caste system.

In order to obtain an overview of how this will impact on the settling of newly arrived Africans the researchers explored the five cultural dimensions as defined by Hofstede (2005) and contrasted individualistic and collectivistic societies. In Figure 1, Hofstede's (2005), data was extrapolated and applied to Australia, East Africa, and West Africa and highlights the differences in how people view themselves.

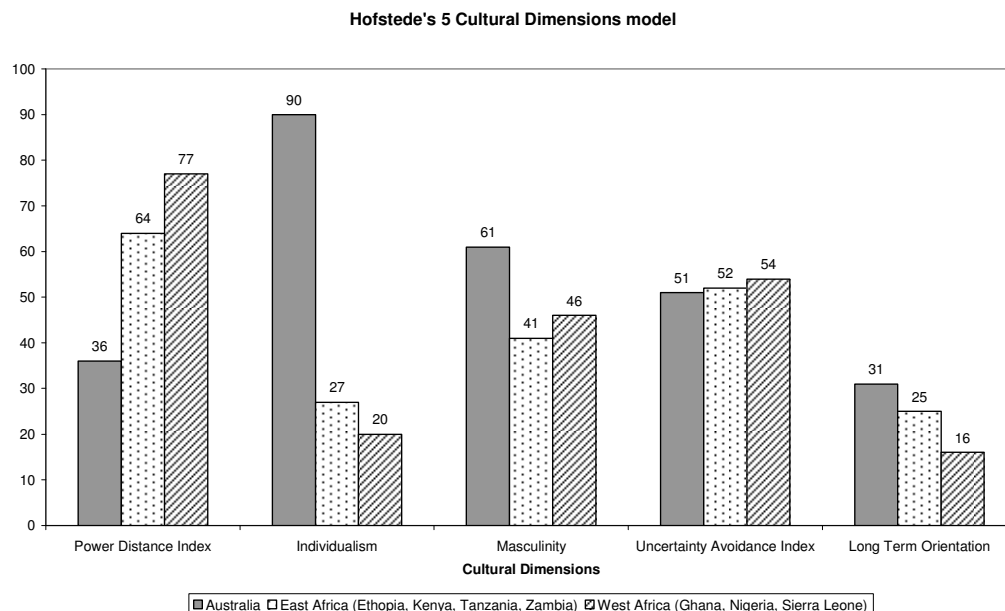


Figure 1. Hofstede five cultural dimensions – a comparison between Australia, East Africa, and West Africa

What does this mean? An Explanation of Hofstede's Five Cultural Dimensions

In a brief synopsis on his website, Hofstede (2005) explains these dimensions as follows

Power Distance Index (PDI) that is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as

by the leaders. Power and inequality, of course, are extremely fundamental facts of any society and anybody with some international experience will be aware that 'all societies are unequal, but some are more unequal than others'.

Individualism (IDV) on the one side versus its opposite, collectivism, that is the degree to which individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty. The word 'collectivism' in this sense has no political meaning: it refers to the group, not to the state. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world.

Masculinity (MAS) versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The IBM studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, so that these countries show a gap between men's values and women's values.

Uncertainty Avoidance Index (UAI) deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and religious level by a belief in absolute Truth; 'there can only be one Truth and we have it'. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. The opposite type, uncertainty accepting cultures, are more tolerant of opinions different from what they are used to; they try to have as few rules as possible, and on the philosophical and religious level they are relativist and allow many currents to flow side by side. People within these cultures are more phlegmatic and contemplative, and not expected by their environment to express emotions.

Long-Term Orientation (LTO) versus short-term orientation: this fifth dimension was found in a study among students in 23 countries around the world, using a questionnaire designed by Chinese scholars it can be said to deal with Virtue regardless of Truth. Values associated with Long Term Orientation are thrift and perseverance; values associated with Short

Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both the positively and the negatively rated values of this dimension are found in the teachings of Confucius, the most influential Chinese philosopher who lived around 500 B.C.; however, the dimension also applies to countries without a Confucian heritage. (Hofstede, 2005. para. 16-20)

One of the cultural dimensions impacting on community capacity building besides power is individualism verses collectivism, especially in relation to the influence of the group and by association its members, has on decision making. This notion is explored in Table 3.

Table 3

The self in individualistic and collectivistic cultures

Individualistic Culture	Collectivistic Culture
Self is separate, unique individual; should be independent, self-sufficient	People belong to extended families or in groups, or group orientation
Individual should take care of self and immediate family	Person should take care extended family before self
Many flexible group memberships; friends based on shared interests and activities	Emphasis on belonging to a very few permanent in-groups that have a strong influence over the person
Reward for individual achievement and initiative; individual decisions encouraged; individual credit and blame assigned	Reward for contribution to group goals and well being; cooperation with in-group members; group decisions valued; credit and blame shared
High value on autonomy; change; youth; individual security; equality.	High value on duty; order; tradition; age; group security; status and hierarchy

Adapted by Sandra Sudweeks from H. C. Triandis, "Cross-Cultural Studies of Individualism and Collectivism," in J. Berman, ed. *Nebraska Symposium on Motivation* 37 (Lincoln, Neb:University of Nebraska Press, 1990), pp 41-133, and E. T. Hall, *Beyond Culture* (Garden City, N.Y:Doubleday, 1976)

In community capacity building all parties need to be aware of differences and celebrate these differences. Bureaucrats, policy makers, and service providers working in an Australian modality are primarily coming from an individualist viewpoint and this viewpoint needs to be explained to African community members. The researchers believe this is one of the underlying principles behind decision making, policies, and procedures and can give rise to misunderstandings about family commitments and tribal / clan allegiances. To ensure that the researchers were not making false assumptions, the researchers during the course of the training of the Community Jobs Plan Work Placement participants (CJPWPP) spoke about these differences to the group, were surprised to find that this information was new to the participants, and had not been discussed with them in any training they had received in Australia.

Examination of Governmental Policies

When examining governmental policies and the viewpoints of each department the researchers believe they are best expressed by actual quotes from the various sources. The first quote is a general quote on refugee settlements by Andrew Robb, Former Parliamentary Secretary to the Minister for Immigration and Multicultural Affairs (2006 - 2007); the second quote is from a media release by the former Minister for Immigration and Multicultural Affairs, Senator Vanstone regarding the impact of world events, and changes to the refugee programme; the third quote discusses Australia's history of resettlement; the fourth quote discusses Australia's Humanitarian Programme and settlement statistics and the final quote mentions who the new and emerging communities are.

Mr Robb said that on a per capita basis, Australia settles more off-shore refugees than any other country, including the US and Canada and spends more on the settlement needs of each new migrant than either of those two countries. (Department of Immigration and Multicultural Affairs, 2006g, para. 6-8)

Senator Vanstone said each year some 13,000 refugee and humanitarian entrants settle in Australia. World events have a huge impact on our refugee programme and the shifting nature of world trouble spots means people will be coming from places that have not been traditional humanitarian source countries for Australia. ... Consequently with the shift in the programme towards the Horn of Africa and Middle Eastern countries we have found people face different and more difficult settlement barriers

than previous arrivals. (Department of Immigration and Multicultural Affairs, 2006g, para. 5-7)

Australia has a long and proud history of resettling people in humanitarian need. Over 675 000 people have been resettled in Australia since the end of World War II in 1945 Australia is one of only 10 countries in the world with an established annual resettlement programme. 14 122 visas were granted under Australia's Humanitarian Programme during 2005-06. 13 000 new places are available during the 2006-07 programme year, which is comprised of 6000 fully-funded and assisted refugee applicants and 7000 places for the SHP and Onshore Protection component. Australia's annual resettlement programme continually ranks among the three largest resettlement programmes, along with the US and Canada. (Commonwealth of Australia, 2006, p. 6)

The Humanitarian Programme for 2006-07 has been set at 13 000 new places, maintaining the same levels as 2005-06. This will consist of 6 000 places for the resettlement of Refugees referred by the United Nations High Commissioner for Refugees (UNHCR), and 7 000 places for the Special Humanitarian Programme (SHP) and protection visas in Australia. 10.5 per cent of Refugee category places will be allocated to Women at Risk and their families, maintaining 2005-06 levels.

Refugee category

The Refugee visa category is for people who are subject to persecution in their home country and who are in need of resettlement. The Refugee category includes Refugee, In-country Special Humanitarian, Emergency Rescue and Woman at Risk sub-categories.

Special Humanitarian Programme category

The Special Humanitarian Programme (SHP) category is for people outside their home country who are subject to substantial discrimination amounting to gross violation of human rights in their home country. A proposer (known as a sponsor under the Migration Programme) who is an Australian citizen, permanent resident or eligible New Zealand citizen, or an organisation that is based in Australia, must support applications for entry under the SHP. Humanitarian Programme - regional priorities.

The Humanitarian Programme responds to changing international circumstances, and its regional focus has changed significantly over past years. In 1995-96, the Balkan countries were the major focus of the programme, with only one African country (Somalia) included in the top ten birthplaces of Humanitarian Programme entrants. By 2004-05, the regional focus had shifted strongly to Africa, with seven of the top ten groups of entrants under the Humanitarian Programme being born in African countries (Sudan, Liberia, Sierra Leone, Kenya, Egypt, Ethiopia and the Democratic Republic of Congo).

In 2005-06, the offshore Humanitarian Programme focussed on resettling persons from Africa, followed by the Middle East and South West Asia, reflecting the resettlement priorities of the UNHCR. It is expected that a similar focus will be maintained in 2006-07, with a small decrease in

numbers from Africa (down from around 60 per cent of the programme in 2005-06 to around 50 per cent in 2006-07) and an increase in numbers from South East Asia (up from around 10 per cent of the programme in 2005-06 to around 20 per cent in 2006-07). (Department of Immigration and Multicultural Affairs, 2006b, pp. 6-7)

National small and emerging communities identified for the 2005-06 programme year were the Afghan, Eritrean, Ethiopian, Somali, Sudanese and Kurdish communities. For the 2006-07 programme year, small and emerging communities will be the Burundian, Liberian, Sierra Leonean, Congolese (Democratic Republic of Congo), Rwandan and Ethiopian communities. (Department of Immigration and Multicultural Affairs, 2006b, p. 9)

Multicultural Action Plans

To ascertain possible linkages between this project's Action Plan and any state government proposals or actions a website search was conducted on the 5th June 2007 via the Multicultural Affairs Queensland website links examining state government department's "Multicultural Action Plans" (MAP). Particular emphasis was placed on any information pertaining to the African community.

Multicultural Affairs Queensland - Multicultural highlights report states that:

- The Department of Child Safety provided \$50,000 to the Ethnic Communities Council of Queensland to help recruit foster carers from the African, Samoan and Vietnamese communities;
- The Anti- Discrimination Commission Queensland "*Information in community languages*" is on Web site in Somali;
- Funding is also available for various African festivals.

http://www.maq.qld.gov.au/media/multicultural_highlights_0506.pdf

Anti-discrimination Commission Queensland – MAP 05/06. In section "Community liaison and anti-racism" one action is "Involvement in a range of committees/projects:... Working Group on African and Pacific Islander".

http://www.adcq.qld.gov.au/pubs/MulticulturalActionPlan05_06.rtf

Dept. of Aboriginal Torres Strait Islander policy – MAP 05/06 but has no specific mention of Africans. It relates more to general information and strategies.

http://www.datsip.qld.gov.au/pdf/multicultural_action_plan_2005-06.pdf

Dept. of Child Safety – MAP 06/07. Relates to action “Following on from the previous grant work of the Ethnic Communities Council Queensland, the department will provide ongoing follow up and support work to prospective foster carers from CALD communities. This is with the aim of increasing the number of culturally diverse foster carers within the foster carer pool.” With the performance measure of “A pool of foster carers from culturally diverse backgrounds, particularly from the Samoan and African target groups, is established.”

<http://www.childsafety.qld.gov.au/publications/documents/multiculturalactionplan2006.pdf>

Dept. of Communities – MAP 05/09 but no specific mention of Africans. It relates more to general information and strategies.

http://www.communities.qld.gov.au/department/publications/multicultural_action_plan/multicultural.html

Dept. of Corrective Services – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

http://www.dcs.qld.gov.au/Publications/Corporate_Publications/Strategic_Documents/Multicultural_Action_Plan.pdf

Dept. of Education, Training and the Arts – MAP 06/07 but no specific mention of Africans. It relates more to general information and strategies.

<http://education.qld.gov.au/multicultural/pdfs/qld-multicultural-action-plan-06-07.pdf>

Dept. of Emergency Services - MAP 06/10 but no specific mention of Africans. It relates more to general information and strategies.

http://www.emergency.qld.gov.au/publications/pdf/DES_Multicultural_Action_Plan_2006_2010.pdf

Dept. of Employment and Training – MAP 05/06 but no specific mention of Africans. It relates more to general information and strategies.

http://www.trainandemploy.qld.gov.au/resources/about_us/pdf/pol_multicultural_action_plan_211205.pdf

Dept. of Energy – MAP 05/06 but no specific mention of Africans. It relates more to general information and strategies.

http://www.energy.qld.gov.au/zone_files/General_PDFs/multicultural_action_plan.pdf

Dept. of Housing including Residential Tenancies Authority– MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

http://www.housing.qld.gov.au/about/pdf/multicultural_action_plans.pdf

Dept. of Justice and Attorney General – MAP 06/07 under communication in the MAP “Translate remaining fact sheets into Greek, Spanish, German, Japanese, Croatian, French, Sudanese, and Tagalog languages and publish on new website”.

<http://www.justice.qld.gov.au/dept/pdfs/MAQplan.pdf>

Dept. of Local Government, Planning, Sport and Recreation – MAP 05/06 but no specific mention of Africans. It relates more to general information and strategies.

http://www.dlqpsr.qld.gov.au/docs/corporate/multicultural_action_plan/actionplan.pdf

Dept. of Main Roads – MAP 05/09 but no specific mention of Africans. It relates more to general information and strategies.

[http://www.mainroads.qld.gov.au/MRWEB/Prod/Content.nsf/15aedf5de67c9f224a256a160009f2f0/a380b54634235a664a25726d00189811/\\$FILE/MAP%20Strategies%202006-2008.pdf](http://www.mainroads.qld.gov.au/MRWEB/Prod/Content.nsf/15aedf5de67c9f224a256a160009f2f0/a380b54634235a664a25726d00189811/$FILE/MAP%20Strategies%202006-2008.pdf)

Dept. of Natural Resources and Water – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

http://www.nrw.qld.gov.au/about/documents/multicultural/pdf/action_plan.pdf

Dept. of Premier and Cabinet – MAP 06/07. Under “Community Relations” has “Action - Develop a whole-of-Government approach to address issues facing Pacific Islanders and African communities” and “Performance indicators - Support government achievements secured under the Muslim Community Engagement Strategy and the whole-of-Government approach to issues facing Pacific Islanders and African communities”.

http://www.premiers.qld.gov.au/About_the_department/publications/corporate/

Dept. of Primary Industries and Fisheries – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

<http://www.dpi.qld.gov.au/cps/rde/xbcr/dpi/DPIF-MulticulturalActionPlan-2006to2009.pdf>

Dept. of Public Works - MAP 05/06 but no specific mention of Africans. It relates more to general information and strategies.

<http://www.publicworks.qld.gov.au/pdf/DPW-MAP-2005-06.pdf>

Dept. of State Development – MAP 06/07 but no specific mention of Africans. It relates more to general information and strategies.

<http://www.sd.qld.gov.au/dsdweb/v3/documents/objdirctrlled/nonsecure/pdf/27483.pdf>

Dept. of Tourism, Fair Trading and Wine Industry Development – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

<http://www.dtftwid.qld.gov.au/Documents/dept-publications/Multicultural%20Action%20Plan.pdf>

Disability Services Queensland – MAP is very general, short and non-specific.

http://www.disability.qld.gov.au/about_us/multicultural_plan/plan.htm

Environmental Protection Agency – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

http://www.epa.qld.gov.au/publications/p01855aa.pdf/EPA_multicultural_action_plan_2006_2009_an_environment_for_all_building_links.pdf

Legal Aid Queensland – Ongoing MAP. Under the section “2.1 Legal Aid Queensland will raise community awareness about our services and programs both centrally and regionally” has “2.1.2 Deliver community education sessions to people from non- English speaking background, including sessions to African young people and Pacific Islander communities”.

<http://www.legalaid.qld.gov.au/NR/rdonlyres/1260B372-5E36-4FC9-B9EE-101964588B3C/0/multiculturalactionplan.pdf>

Queensland Health – MAP 06/07. Under section “Continue the recognition of and commitment to specific disadvantaged groups.” has “Disseminate whole-of-government strategy for African communities and Pacific Islander communities.” as well as, more general refugee provisions.

http://www.health.qld.gov.au/multicultural/policies/ActionPlan_2006_07.pdf

Queensland Police Service – MAP 05/06. References to “Community based consultative meetings with specific cultural associations e.g. Police/Ethnic Advisory Group, Indigenous Community/ Police Consultative Groups, and other consultative groups e.g. Sudanese consultative groups, Japanese Safety committees.”

<http://www.police.qld.gov.au/Resources/Internet/programs/community/documents/MULTICULTURAL1.pdf>

Queensland Transport – MAP 05/06 but no specific mention of Africans. It relates more to general information and strategies.

http://www.transport.qld.gov.au/resources/file/ebf5980438e3527/multicultural_action_plan_for_2005-06.pdf

Queensland Treasury – MAP 06/09 but no specific mention of Africans. It relates more to general information and strategies.

<http://www.treasury.qld.gov.au/knowledge/docs/multicultural-action-plan/multicultural-action-plan.pdf>

Note that although listed on the Multicultural Affairs Queensland website the following MAPs were not available:

Dept of Industrial Relations – a MAP could not be found on site and the link lead to general report site.

Office of Public Service Merit & Equity etc – lead to dead link in the Multicultural Affairs Queensland library.

Issues and Concerns of African immigrants

In this section, the researchers have again relied on quotes from variety of sources including Department of Immigration and Multicultural Affairs now known as Department of Immigration and Citizenship, African Think Tank Inc, Queensland Transcultural Mental Health Centre, Queensland Health, Youth Affairs Network of Queensland Inc, University of Queensland and ASI According to these sources, issues and concerns that affect the new and emerging communities include: lack of experience in basic daily living skills; the need to foster community capacity building; changes in the roles played by men and women in this new society, feelings of isolation, socialization issues, and health, educational and language issues.

A lack of experience with Western cultural, economic and legal norms means that these entrants have no 'intuitive' understanding of how to function in Australian society, and need to learn about a range of daily activities and practices that most Australians take for granted. be unfamiliar with the values and practices of participatory democracy, including rights, responsibilities, and the role of different authorities. (Department of Immigration and Multicultural Affairs, 2006b, pp. 11-12)

It is important to foster the ability of communities to organise and engage with governments, service providers and the Australian community at large. Communities may need guidance in navigating the Australian mainstream service environment and assistance in developing advocacy skills to enable them to effectively articulate their needs and promote their interests to service providers. (Department of Immigration and Multicultural Affairs, 2006b, p. 18)

Ahmed (2006) in the *Report of the African-Australian community's initiative workshop on issues affecting the resettlement of African* draws attention to one of the cultural dimensions mentioned in Hofstede's theories, namely that of gender and roles, when Ahmed discusses the challenges faced by African males in this new society.

5.2 Gender and role differentiation

A major challenge for many African men was acceptance of the differing yet complementary roles of women in mainstream Australian society. Participants identified that there was need to educate African men, particularly new arrivals, and assist and support them in adapting to mainstream Australian values and belief systems on some of these issues which may be different to what they were used to in the home countries. (p. 6)

The University of Queensland (2006) report into the Logan community undertaken on behalf of Multilink Community Services Inc. indicated that the key issues that the Ethiopian community experienced were: "lack of proficiency in both written and spoken English, Family immigration + family left behind, Job Placement ..., Childcare ..., Unaffordable housing " (p. 167). Anecdotal evidence indicates that these issues are not confined to the Ethiopian community, but affect all of the newly emerging African communities in Logan.

The ASI report by Sepulveda, Takada, Bernard, & Chigocha, (2006) in which the Sudanese community was primarily interviewed referred to issues and concerns such as learning English, gaining employment, housing, social isolation including lack of transport, the need for cross-cultural awareness training to mainstream service providers, the need for assistance with educational requirements and assistance with community capacity building.

Comments by Africans in Australia about their experiences

When exploring the experiences of Africans in Australia the researchers found the report by Selvamanickam, Zgryza, & Gorman (2001), to be most illuminating. This study into the mental health needs of young immigrants, included comments from Somali and Sudanese refugees. Whilst concentrating mainly on young people, it also contained insights into the community as a whole as the young people's carers were also interviewed about their settlement needs and issues. From information obtained, albeit from a Sudanese and Somali

perspective it appears that common problems include lack of choice about their migration situation, differing cultural attitudes and lifestyles, gender issues, intergenerational conflict and lack of understanding about service provision.

The reason why I chose Australia was not my choice. The United Nations High Commission for Refugees recommended me to come to Australia so I accepted the offer....Sudanese male, 24. (p. 40)

I do not have a choice. I am just told what to do, which place to go and what time to come....Somali female, 22. (p. 52).

7. This study also indicated that there were issues arising from conflicts between traditional African cultures and lifestyle and the new Australian one.

I do not feel successful in practising the Australian way of life because my interaction with it is hampered by tradition. Because as parents become older they become more traditional, which is very annoying. I like the liberal attitude to family structure and gender roles. One aspect I find difficult is the habit of drinking until you drop. Also the society is very hypocritical because it claims to the equality but it doesn't....Sudanese female, 20. (p. 44)

I was young when I left Somalia. I cannot remember much about Somali way of life. But I am Somali and I value all of my tradition and culture....Somali male, 22. (p. 42)

In some ways because I dress like Somali, I eat in Somali way and I cook Somali food. I value the way we dress, get together and the kind of food we Somali have. It is difficult to find some kinds of foods and dresses....Somali female, 24. (p. 42)

Yes, my religion. Dressing mode. When I cover myself people stare at me as I walk on the street....Somali female, 22. (p. 42)

This intercultural conflict has also led to tensions between family members, with males feeling devalued leading to intergenerational and gendered conflict occurring.

What I value most about my culture is to be together with the community as one family and family support. The most difficult to practice here is to get a job. I have been working in Sudan all my life and now I am without a job. I lost respect from my own children. Even my wife does not respect me like before....Sudanese father. (p. 66)

I cannot say that because everything is different between the way we practise our way of life. Issue in visiting each other, attending the African

seasonal dance, the man role is very different in Sudanese culture but here it is totally different in Australia....Sudanese mother. (p. 64)

There is also a gap between expectations and reality, with some refugees believing that more should be done for them.

There is someone from **** [service provider] who comes to me once a week just for one hour. I need more than one hours counselling but nobody asked how many hours I need counseling....Somali female, 22. (p. 52)

Of course, accommodation should be provided for them. Jobs should be provided for them if possible. Besides, newly arrived people need a lot of commitment. They need someone to talk/take them regularly at least twice a week. I think to minimise the problems, the organisation which deals or looks after new arrived should be very committed. Besides, Sudanese community should have at least two young men working for Immigrant Health Centre or Refugee Association....Sudanese brother. (p. 71)

Location of further information including community profiles

Due to the nature and limitations of this report, the researchers have elected to insert a bibliography list instead of a reference list. They considered the sources and the information cited pertinent to acquiring an insight into the African community and the immigration process, even if they did not relate directly to the newly emerging communities in Logan.

Additional sources of information can also be located in the comprehensive Reference Lists documented in the two Logan studies undertaken in 2006 namely: *Multilink Community Needs Assessment June 2006*. (University of Queensland, 2006); and *The Needs Analysis Report: Humanitarian and Refugee Resettlement in the Logan Region* (Sepulveda, Takada, Bernard, & Chigocha, 2006).

3.0 Research Design

Methodology

The study used both quantitative and qualitative research methods to collate the survey and questionnaire data. The researchers elected to use purposive and snowballing techniques to collect data and to reach the target groups (the sample to be involved in the study). Purposive sampling was employed to verify and clarify particular issues while snowballing sampling was used to involve likeminded individuals (Alston & Bowles, 1998). To reinforce the concepts of anonymity and confidentiality a framework was developed which was underpinned by guidelines from the *Human Research Ethics Manual: Booklet 23: Privacy, Confidentiality, The Law And Human Research* (Griffith, 2004) and *AUSIT Code of Ethics* (Australian Institute of Interpreters and Translators Inc, 1995).

As the researchers were aware of their outsider status, the data from the skills audit survey and the questionnaires with individuals was collected by eight Community Jobs Plan Work Placement participants (CJPWPP) chosen by ASI to be part of the Logan African Employment Pilot project due to their ethnicity, language skills, their knowledge of and contacts in their community and their wish to be involved in community capacity building. They undertook training provided by the researchers in the areas of action based research, conducting interviews, surveying skills, recording data, community development, and community capacity building techniques. They also were enrolled at the Metropolitan South Institute of TAFE at Logan in subjects pertinent to community capacity building and business.

As the project was underpinned by an action based framework, an opportunity existed for the researchers and the CJPWPP to design the skill audit survey and an interview guide collaboratively in the training sessions thereby building on their skills. The end product was in turn submitted to staff at ASI and the Project's Reference Group for comment.

The researchers and the assistants had to continually state the purpose of the project in order to collect data and obtain co-operation as people were concerned

about how their views would be portrayed and required verification that the study had no political agenda behind it. In total, two hundred and fourteen surveys (214) skill audit surveys were completed, along with two hundred and fourteen (214) individual semi-structured questionnaires, and informal meetings of a generalist nature with informed service providers, community organisations, government and non-governmental organisations and individuals.

As stated previously this study acknowledges that people who identify as being African come from a variety of backgrounds, are united by a common self-identification, that of coming from the African continent. Likewise, it must be remembered that the people who took part in the questionnaires are commenting on their own experiences therefore, the subjective nature of this material must be taken into account. The reader must also be aware and acknowledge that this project was viewed through the perceptions of individuals, community leaders, service providers, and community groups and therefore should be treated as such and not be considered to be in any way a comprehensive profile on the communities included in the target groups.

According to informed community perception, the African population in Logan is not very large, and in some cases under-enumeration has occurred, that is, there is a higher population than demographics reflect. Based on this, the researchers elected to combine anecdotal evidence gathered throughout this project from: CJPWPP contacts in their communities; CJPWPP knowledge; staff at ASI, staff at Multilink Community Services Inc.; and statistics from: the *LABMRC Community Profile 2005 Internal Report*. (ACCES Services Inc. 2005); Logan City Council website; *Multilink Community Needs Assessment June 2006*. (University of Queensland, 2006); *Settlers By Country of Birth (DIMA) by Migration Stream* (Department of Immigration and Citizenship, 2007); and *The Needs Analysis Report: Humanitarian and Refugee Resettlement in the Logan Region* (Sepulveda, Takada, Bernard, & Chigocha, 2006).

As all the participants in the data collection were required to sign an "Agreement to Participate in a Research Project" consent form, they needed to be over the age of 18 years. Therefore, when extrapolating the data collected this required

consideration as data was recorded on both an individual and family basis depending upon the source and the rationale for collecting.

Table 4

Adjusted demographics profile as at 11-04-2007

Community	Approx Number of people <u>over 18</u> (Source to CJPWPP, staff, reports)	Approx Number of families (Source CJPWPP, staff, reports)	Number of people (source ASI 2004/2005 Stats)	Number of people according to DIAC 2007 Stats
Burundi	80	-----	39 (17 - 18+)	88 (without March 07 arrival of 45 people)
Congolese	36	-----	8 (4 - 18+)	46
Ethiopian	35	30 families	57 (36 - 18+) 16 female 20 male)	-----
Liberian	25	4 families	11- (11 - 18+) Gender approx equal	-----
Sierra Leonean	14	4 families	19 - (14 - 18+) Gender approx equal	-----
Somali (Variation in statistics)	59	23 families	70	45
Sudanese (Great variation in statistics)	130 (figures very fluid)	-----	192 (109 male 83 female) (120 - 18+) 1,000 settled in Logan since 2001	229

Based on these demographics a sample frame and sample size was determined see Table 5. The sample size was determined by varying factors including the CJPWPP skills, their family commitments and was determined by both the CJPWPP and the researchers working in action based community development modality. In many cases, with the smaller communities, the aim was to interview 100% of the population over 18 years in Logan. In both the Liberian and Sierra Leonean community, underreporting had occurred when the sample size was set. As a result, the CJPWPP interviewed more members of the community than

anticipated, as it was decided that the percentage interviewed was of more importance than the actual figure. Due to size and fluidity of the Sudanese community the researchers and the CJPWPP were mindful of data saturation occurring.

Table 5

Initial targeted sample size and sample frame

Community	Sample Frame	Sample Size	% of Sample Frame
Burundi	80	55	69%
Congolese	36	22	61%
Ethiopian	35	25	71%
Liberian	10-12	10-12	100%
Sierra Leonean	11	11	100%
Somali	59	25	42%
Sudanese	130	69	53%

For a study to be credible, it must reflect validity (internal and external) and reliability (Berg, 2001, Tilse, 2003).

Validity refers to the degree to which a study accurately reflects or assesses the specific concept that the researcher is attempting to measure. While reliability is concerned with the accuracy of the actual measuring instrument or procedure ... External validity refers to the extent to which the results of a study are generalizable or transferable Internal validity refers to (1) the rigor with which the study was conducted (e.g. the study's design). (Howell, J., Miller, P., Park, H. H., Sattler, D., Schack, T., Sperry, E., et al., 2005)

Consequently, the researchers when designing the study were consciousness of this need for reliability and validity to legitimise and add credence to both the study and to the findings. Hence, the following processes occurred:

- the formation of a project reference group from various funding bodies and service organisations whose role was that of a “think tank”. This enabled the researchers access to expert knowledge and provided the opportunity to check for researcher bias;
- peer reviewing to check for reactivity; researcher bias; and respondent bias;

- two researchers coded the content of the semi-structured questionnaires and developed the thematic analysis;
- triangulation of data by undertaking a literature review, a review of demographics, a survey and semi-structured questionnaires with individuals, and informal discussions with service providers;
- transparency by providing updates both written and verbal to the members of the sponsoring body, the reference group, and the funding body, thereby documenting processes undertaken.

Skills Audit Survey

Name: _____ Suburb _____ (Optional)

Gender: Male Female

Age: 18-20 years 21-25 years 26 years - 35
 36 years - 45 46 and over

Nationality:

Languages spoken:

Amharic Arabic Dinka English French
 Kirundi Tigrinya Swahili Somali Other

Level of competency in spoken English 1 2 3 4 5
Poor Excellent

Level of competency in written English 1 2 3 4 5
Poor Excellent

Education:

- Overseas Australia
- Completed primary school
- Not completed secondary school
- Completed secondary school
- Undertaken / Completed Traineeship / Apprenticeship
- Undertaken / Completed Technical or Further Educational Institution:
- Undertaken / Completed Tertiary Institution
- Undertaken / Completed University
- Undergraduate diploma Bachelor degree Postgraduate diploma / certificate
- Masters
- Currently studying (what course) AMEP _____

Skills

- Queensland Driving Licence Learner P Open
- Overseas Driving Licence

What skills do you have: _____

Employment

Employed overseas Yes No Field of work _____

Employed in Australia full time part time casual volunteering

Field of work _____

What training would you like to do in the future? _____

Semi-Structured Questionnaire Guide

Initially an individual semi-structured interview guide was designed to be conducted face-to-face by the CJPWPP. However, when the photocopying of the questions onto ASI letterhead the term "Semi-Structure [sic] Questionnaire" was inserted on the top of the guide without the researcher's knowledge by the CJPWPPs, as they considered it more of a questionnaire than an interview guide. Technically this changed the perception of the guide from a semi-structured interview format to one of a questionnaire.

The overarching concept being explored was linked to community unity, and whether or not, a need existed to have a representative Peak African Body in Logan. It should be noted that although it was intended that these questions be used as a basis to obtain information around a common theme some participants elected to treat the guide as a survey. Some groups did not consider some or all the questions relevant and just participated in the survey component of this study. This will be discussed in more detail in the section on data analysis.

The four questions asked were:

1. Do you think your community is united? Why? Why not?
2. What do you think makes a community work together?
3. What do you recommend be done to help the seven African communities in Logan work together?
4. What do you think about having a representative African Association in Logan which can be approached by government departments and community organisations to give advice on issues for new and emerging communities and provide a point of contact to other community members?

It must be noted that the term "Peak African Body" was not used in Question 4 as it would be unfamiliar to most of the interviewees, as they are more familiar with such terms as "Council" or "Association". Association was chosen as it is perceived to have a more flexible structure than a council.

4.0 Data Analysis

Introduction

For the purpose of analysing data, this section is divided into five areas: statistical analysis of the overall survey results; analysis of each question by target community; thematic coding of the semi-structured individual questionnaires; results of this thematic coding illustrated by tables; and quotes from the interviewees.

It must be noted that the skills audit and the semi-structured questionnaire were conducted in tandem. This allowed the statistical data collected in the skills audit to also be utilised in the analysis of demographics pertaining to age and gender for the semi-structured questionnaire. However, the individual surveys and questionnaires cannot be linked, as there are no identifiers on the questionnaire. The researchers requested that the CJPWPP detach the "Agreement to participate in a research project" consent form from the survey and questionnaire, and furthermore separate these two data collection instruments from each other, before they were submitted. Therefore, the only identifier on the questionnaire is that of which target community the interviewees identified with and this was noted by the CJPWPP.

The following data has been organised according to the seven target communities this project was funded to assist. This presentation of data was guided by the input of a reference group and the project guidelines. It was not the role of the researchers to select the interviewees as this task was assigned to the CJPWPP. The researchers acknowledge that by doing so there is an element of risk that the data could be skewed, as the CJPWPP may not have made contact with all interested parties in their target communities due to time restraints, however in every case the sample size collected was deemed to be sufficient and in some cases data saturation was deemed to have occurred before the sample quota was fulfilled.

Table 6

Collected sample size and sample frame compared to projected outcomes

Community	Sample Frame	Projected Sample Size	Projected % of Sample Frame	Collected Sample Size	Collected % of Sample Frame
Burundi	80	55	69%	45	56%
Congolese	36	22	61%	19	52%
Ethiopian	35	25	71%	26	74%
Liberian	10-12	10-12	100%	25	227%
Sierra Leonean	11	11	100%	14	127%
Somali	59	25	42%	27	46%
Sudanese	130	69	53%	55	42%

Statistical analysis of the replies to the skills audit survey questions

The primary aim of the skills audit survey was to ascertain the educational level and skills of the interviewees in order to assist with service provision and facilitate employment opportunities. This outcome was not envisaged when the original funding submission proposal to Multicultural Affairs Queensland was submitted. However, consultation with the African community indicated that employment was high on the agenda of the newly arrived. Consequently, ASI believed that in order to facilitate settlement additional data collection was warranted and decided the most efficient method of achieving this was to design a survey tool and undertake this survey at the same time as the semi-structured questionnaire. Thus, views of Africans who identified as being from Burundi, Congo, Ethiopia, Liberia, Sierra Leone, Somalia and Sudan, were approached on an individual basis by the eight CJPWPPs.

In order to collect as much data as possible, interviewers were directed to inform the participants that all questions were voluntary and therefore if the respondent did not feel comfortable answering a question, they could leave it blank. The researchers believe that this did not impact on the survey significantly except for the identifiers of name and suburb. These two identifiers were not in the original concept of the survey and were inserted by request of Logan City Council to

assist the council in service provision. The ease of obtaining data varied depending on individuals concerns, community issues, and protocols.

It should be noted that due to this project’s funding guidelines and outcomes as disused above the data collected from the skills audit survey will not be analysed in this report. The data collected was entered into a Microsoft Access Data Base designed by a CJPWPP and data entry was performed by the eight CJPWPP. ASI intends to analyse the data at a later stage and collate the findings.

Statistical outcome by groups

Figure 2 below is a comparison of responses by age and gender. According to the demographic profile established by the researchers and discussed in Section 3, Table 5, the statistics illustrated in this figure reflect a balanced response rate. The age groups were selected to capture as accurately as possible needs and experiences. The lower limit of eighteen was chosen due to statutory requirements while forty-six and over was chosen due to the limited number of African individuals over the age of forty-six years residing in Logan.

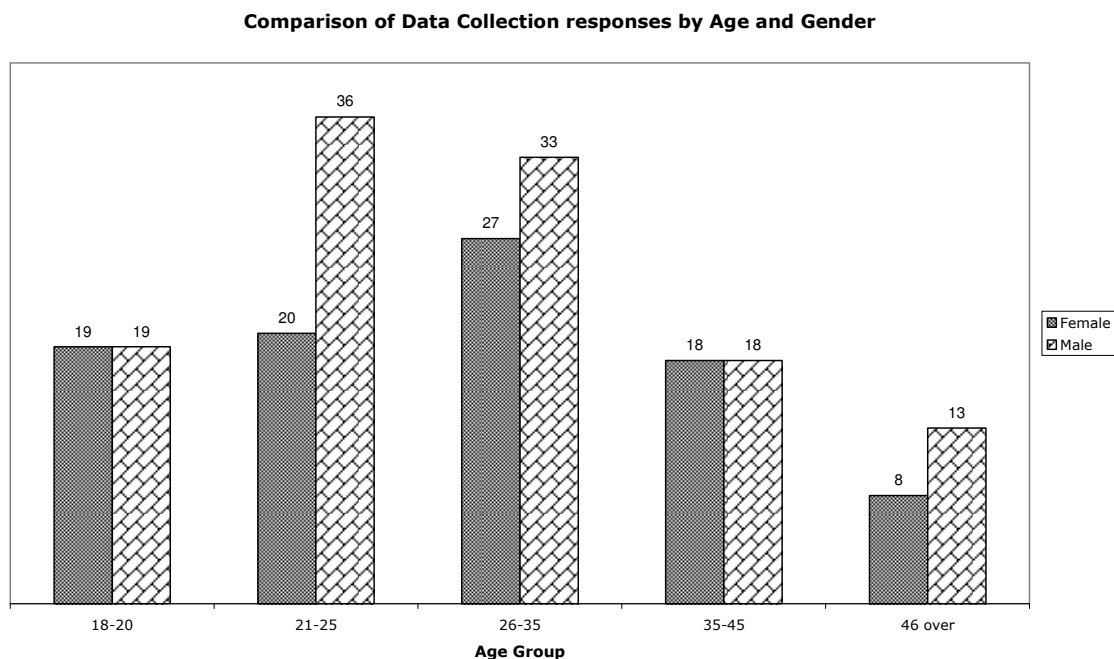


Figure 2. Comparison of data collection responses by age and gender

Questionnaires

When undertaking the analysis of the data collected from the individual questionnaires, the researchers firstly coded the data, secondly ascertained the themes, thirdly correlated the codes and the themes, and finally documented the results.

Individual Questionnaire

The intent of the individual questionnaire was to examine and record the views of the members of the target group, and identify any occurring themes by the use of coding. Two hundred and fourteen (214) interviews were undertaken with individuals in their chosen language and where required a third party to interpret was used. When quoting from the questionnaires, identifiers have been deliberately omitted as the researchers had guaranteed both CJPWPP and the interviewees that the information received would remain anonymous and confidential due to the communities being small and close knit. Please note, that the data received for coding had been translated into English by the CJPWPP.

Since it is the first time that this type of information has been gathered on such a wide scale in the Logan area the researchers have included a selection of comments that they consider representative of the views of varying ethnicities and communities. The researchers are aware that this study will be read not only by the community at large but also by governmental bodies for various reasons and what one department may be interested in another may not be. Above all, since the interviewees gave their time freely their voices should be heard.

Results of the thematic coding

The information was coded into thematic categories as is illustrated by the tables which list the breakdown by target communities. As not all of the questions could be reduced to one theme, the number of scores per theme could not be considered as a percentage of the total number of questionnaires as some individual's answers encompassed more than one theme. Therefore, the number stated is only a raw score. Wherever possible the researchers used the term or wording actually stated in the response. Also included is a selection of respondent's comments which in order to help preserve the anonymity of the interviewees has not been sorted by community group.

"Q1. Do you think your community is unified?"

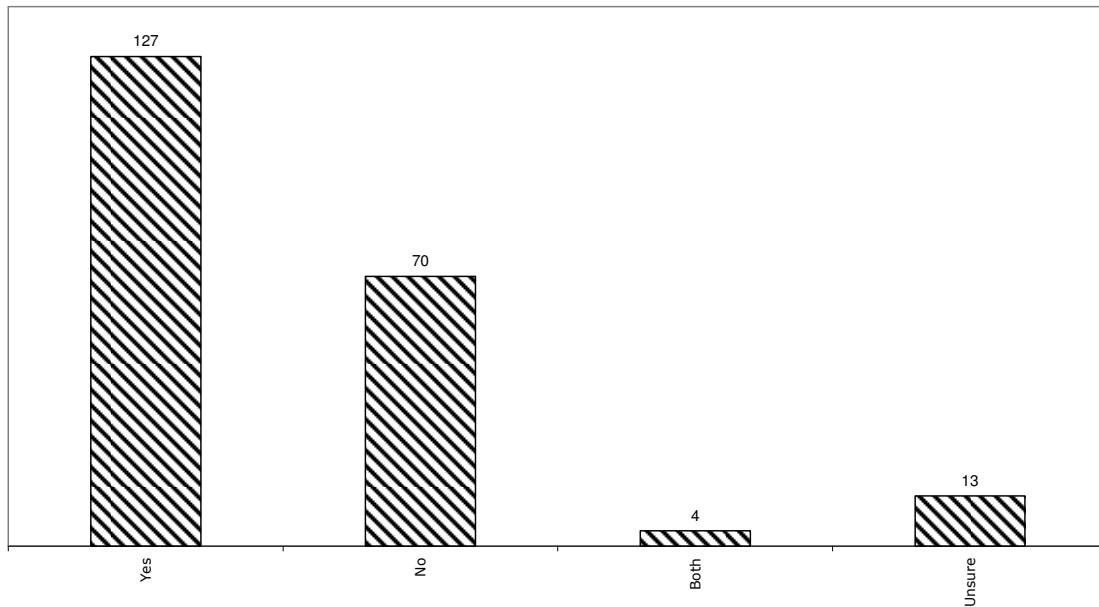


Figure 3. Comparison of responses to Question 1

In Question 1, one hundred and twenty seven (127) respondents, or approximately 59% saw their community united, seventy (70) respondents, or approximately 33% did not see their community united, thirteen (13) respondents or approximately 6% were unsure and four (4) respondents (approximately 2%) indicated that it was both united and not united.

The researchers then coded the comments into two categories relating to the Why? and Why Not? part of the question according to the interviewee's comments and these comments were further reduced to themes and scored accordingly.

Q1. The six most frequently occurring reasons why the community is united

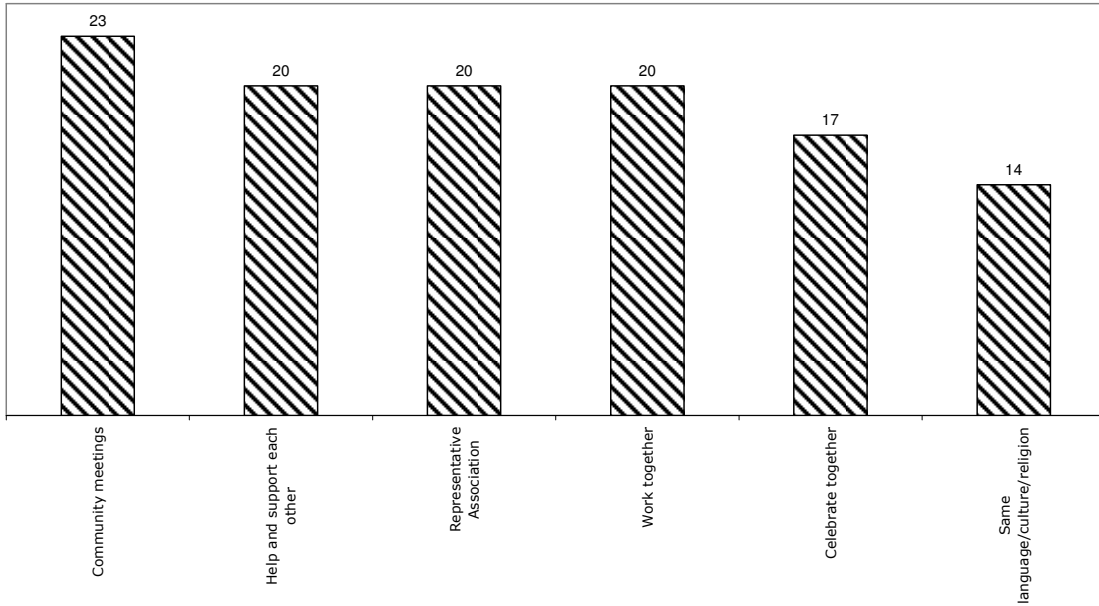


Figure 4. Q1. six highest scoring reasons why the respondents consider the community is united

In Question 1, reasons given for why a community is united include: community meetings which were considered the highest scoring reason with twenty three (23) scores; followed by help and support each other, representative association and working together all being considered as equally important at twenty (20) scores each; celebrating was next at seventeen (17) scores; and this was followed by same language, group and culture at fourteen (14) scores.

Q1. The six most frequently occurring reasons why the community is not united

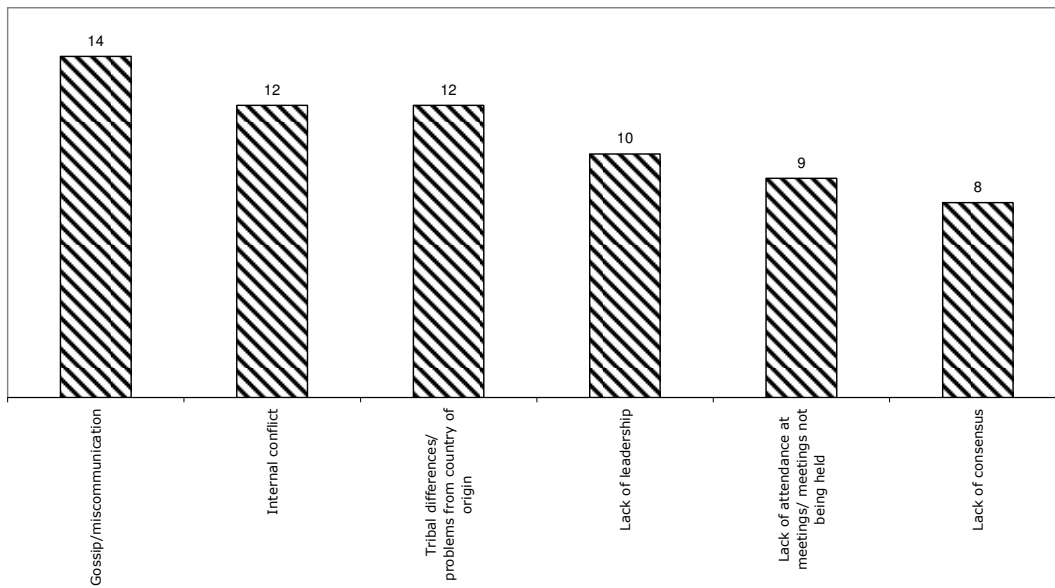


Figure 5. Q1. six highest scoring reasons why the respondents consider the community is not united

In Question 1, reasons given for why a community is not united include: gossip / miscommunication which was considered the highest scoring reason with fourteen (14) scores; followed internal conflict and tribal differences/problems from country of origin being considered as equally important at twelve (12) scores each; lack of leadership was next at ten (10) scores; lack of attendance at meetings/ meetings not being held nine (9) scores; and this was followed by lack of consensus with eight (8) scores.

Table 7

Q1. comparison between unifying and non unifying themes per community group²

Theme Unifying Issues	B	C	E	L	SL	So	Su	Total
Community meetings	0	5	3	5	3	0	7	23
Help and support each other	5	3	0	0	1	2	9	20
Representative Association	2	0	0	0	0	3	15	20
Work together	5	4	5	1	1	2	2	20
Celebrate together	0	0	4	0	1	2	10	17
Same language/culture/religion	1	0	2	3	0	6	2	14
Respect/Trust each other	1	1	0	2	1	0	3	8
Shared experiences/ideas	0	0	4	1	0	0	1	6
Leadership	0	0	1	4	0	0	0	5
Care of the welfare of community members	0	0	0	2	0	0	0	2
Cultural identity	0	0	0	2	0	0	0	2
Right to opinion	0	1	0	0	0	0	0	1
Theme Non-Unifying Issues	B	C	E	L	SL	So	Su	Total
Gossip/miscommunication	0	0	4	2	2	3	3	14
Internal conflict	5	3	0	1	2	0	1	12
Tribal differences/ problems from country of origin	0	3	1	2	1	2	3	12
Lack of leadership	0	0	2	2	1	1	4	10
Lack of attendance at meetings/ meetings not being held	4	2	0	3	0	0	0	9
Lack of consensus	0	0	0	0	3	2	3	8
Politics	0	0	5	0	0	0	0	5
Lack of physical proximity	1	0	0	0	0	2	0	3
No trust/respect	3	0	0	0	0	0	0	3
Lack of Understanding	1	0	1	0	0	0	0	2
Various communities	0	0	0	0	0	2	0	2
Changing cultural values	0	0	1	0	0	0	0	1
Cultural differences	0	0	0	0	1	0	0	1
Different migration experiences	1	0	0	0	0	0	0	1
Differing personal beliefs	1	0	0	0	0	0	0	1
Joblessness	0	0	0	0	0	0	1	1
Lack of social interaction	0	0	0	1	0	0	0	1
Not working together	1	0	0	0	0	0	0	1

² B=Burundi C=Congo E=Ethiopia L=Liberia SL=Sierra Leone So=Somalia Su=Sudan

Responses given to Question 1. thematically coded

United

- *Yes because we are brothers and sisters, and we speak the same language, But their some organizations want divided our community.*
- *Yes. Because they have one body and always agreed on one word.*
- *Yes. Community members contribute to meetings and members have a right to opinion all people are interested to come to meetings.*
- *Yes. Because we have our regular community meetings and attend to community sessions.*
- *Yes, come together to discuss issue of the [nationality] community.*
- *Yes. We have a community but we need a leader, we are refugees new in the country where we are experiencing struggles in life.*
- *Yes cause we need to be united so somebody can be a leader, if there is no unity, no representing our right and reputation will not be working to our favour we need to be united so we become more productive.*
- *The [national organisation] organises meetings and members attend and discuss our aims and objectives for the future.*
- *Even if we do not have an association in Logan, we still have activities going on like the [nationality] Soccer team.*
- *Yes. Because they help each other especially when it comes to organising funerals and parties.*
- *Yes. Because when I arrival from Africa the [nationality] community came to visit me which show to me they are united.*
- *Yes, because in Natural Disasters, for example, in Sudden Circumstances or in every bad and good things I have observed since I come in Australian [nationality] community is taking part in helping each other.*
- *Yes because I see all people are united are loving. When I arrived to Australia they welcomed me with love.*
- *Yes. [nationality] they get along they help each other all the time.*
- *Yes. There is love and tender and care among the members. Accept minor small issues about womens taking advantages of the women right – I wish the government to give chance and get to know and solve the problem.*
- *Yes, because most people in this community are interact freely to each other, social and are caring about the community.*

- *Yes, share ideas and sharing culture, work together to achieve a better life for themselves, adapting to Australian way of life.*
- *Yes we are – cause we are different from other city council areas where we are called the ignorants cause we live in Logan another reason for us to be united [service provider] don't give us jobs. So we help each other in this situation.*

Not United

- *I can't say that our community in Logan area is united or not but I can say things are not going well.*
- *I don't think so but I can say there are some conflict between some, not all.*
- *No because we don't do anything together and there is nothing to bring us together.*
- *No. Because some [nationality] living in Logan area do not understanding each other. We need to unify our community.*
- *No due to the lack of unity, followed by different kinds of ideologies, and due to different circumstances we passed through.*
- *No, because when meeting is called no one attends it saying they didn't come to Australia for meetings.*
- *No. Because the people within the [nationality] community don't know watch other and the level of communication is low among the community members and also they don't visit people if you are in problem.*
- *No. We are not united even if we have a committee. We always yell at meetings because of misunderstanding of cultural differences.*
- *No. They don't understand each other at all.*
- *No, There is a misunderstanding between the individuals, I would love to have 1 united community like other communities, cause if we are united a lot of opportunities will be there for us.*
- *No, because there is no good communication between our community, there is no good understanding between people and everyone wants themselves to be the best but not the community.*
- *No. There is till discrimination against different tribal groups and ethnic background.*
- *No division between tribes, misunderstanding.*

Other

- *Both yes and no! It seems the community here is united but in practise, it may be something different as appearances are always deceptive.*
- *Yes to a certain extent, no to a certain extent. Reasons been is because conflict is inevitable in society. Consensus is very hard to reach as individuals tend to have different views on complex issues. However, in our community there are issues we tend to agree on while other issues we find difficult to reach on common ground.*

Top 10 themes for "Q2. What do you think makes a community work together ?"

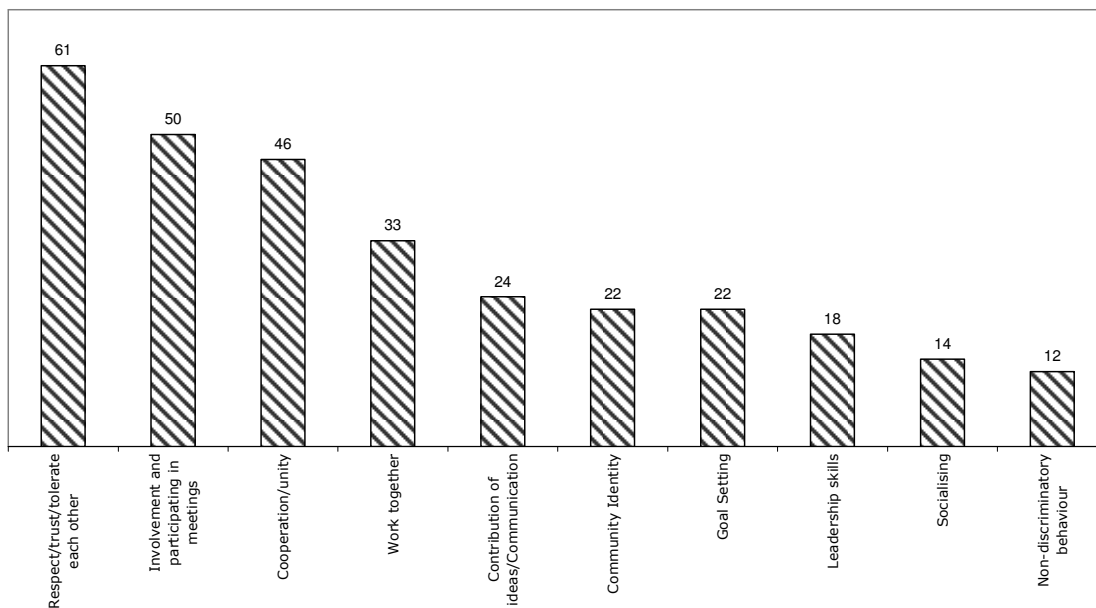


Figure 6. Q2. ten highest scoring reasons given why a community works together

In Question 2, "What do you think makes a community work together?" the top ten following responses were given: respect/trust/tolerate each other sixty one (61) scores; involvement and participation in meetings fifty (50) scores; co-operation/ unity forty six (46) scores; work together thirty three (33) scores; contribution of ideas/communication twenty four (24) scores; community identity and goal setting both twenty two (22) scores; leadership skills eighteen (18) scores; socialising fourteen (14) scores; and non-discriminatory behaviour twelve (12) scores.

Table 8

Q2. comparison of themes by community groups on why a community works together

Theme	B	C	E	L	SL	So	S	Total
Respect/trust/tolerate each other	10	12	6	0	3	6	24	61
Involvement and participating in meetings	27	3	0	8	2	4	6	50
Cooperation/unity	2	3	7	7	4	1	22	46
Work together	1	0	9	2	0	6	15	33
Contribution of ideas/Communication	0	1	4	4	5	1	9	24
Community Identity	3	1	4	0	2	4	8	22
Goal Setting	4	0	1	2	1	0	14	22
Leadership skills	0	0	1	2	3	3	9	18
Socialising	1	0	5	0	1	1	6	14
Non-discriminatory behaviour	0	10	0	0	0	1	1	12
Understanding	0	0	1	2	0	1	6	10
Employment	3	1	0	0	0	4	0	8
Training	1	0	0	0	0	2	4	7
Funding	0	0	0	0	0	4	0	4
Know each other	4	0	0	0	0	0	0	4
Obey Australian laws	0	3	0	0	0	0	1	4
Settlement Support	0	0	0	1	0	1	2	4
Support each other	0	0	0	0	2	0	2	4
Community consultation	0	0	0	3	0	0	0	3
Integration	2	0	0	1	0	0	0	3
No idea	3	0	0	0	0	0	0	3
Respect confidentiality	0	0	0	0	0	0	3	3
Acknowledgement of differences	0	1	0	0	0	0	1	2
Association formed	1	0	0	0	0	0	1	2
Community Development	2	0	0	0	0	0	0	2
Community rules	1	0	0	0	1	0	0	2
Outside imposed	0	0	0	0	0	2	0	2
Togetherness	0	0	0	0	2	0	0	2
Acceptance	0	0	1	0	0	0	0	1
African Identity	1	0	0	0	0	0	0	1
Democracy	0	0	0	0	1	0	0	1
Dispute resolution	1	0	0	0	0	0	0	1
Driving lessons	1	0	0	0	0	0	0	1
Government Support	0	0	1	0	0	0	0	1
Having personal self-esteem	0	0	0	0	1	0	0	1
Interest in unifying	0	0	1	0	0	0	0	1
Service provision	1	0	0	0	0	0	0	1
Support from other organisations	1	0	0	0	0	0	0	1

Responses given to Question 2. thematically coded

The following responses have been thematically coded by the dominant concept. It must be noted that some comments were given two or more raw scores, however to avoid repetition they have only been reproduced once.

Contribution of ideas/Communication

- *Understanding and good communication among the people within the community taking into account respect among one another for who they are.*
- *What helps a community is effective communication when it comes to coming up with suggestions on how they can meet the needs of their various communities.*
- *To understand each other and to grants to beginner information sessions.*
- *Understanding & ability to listen.*
- *Effective communication methods with members working together towards common goals.*

Cooperation/unity

- *Community members involvement and participation.*
- *First is to like each other, because if the not unity we can't work together.*
- *Unity is very good when they achieve a good thing to work together.*
- *Unity among each other and consultation with people.*
- *We are from the came culture and so we need to work together the community need to be united so our voice could be heard we going to work together, money will come from the government so for us to work together, [Service Provider] need to give us our unity, cause we come from Africa, we need to be united and it comes from it's people.*
- *Love/unity, communication, good leadership skills.*

Employment

- *To be helped in job opportunities to be listen to by organisations like [Service Provider].*

Involvement and participation in meetings

- *I think the thing will make this community work together is to call out some meeting.*

- *By meeting involvement, trusting, understanding its purpose.*
- *Things which can make all community members together are meeting, let people know each other, discussion.*
- *Meetings could help a community working together. Because people will try to know each other.*
- *I think which can make a community work together could be a meeting for all members and let people give their own ideas or discussion. Try to change their thoughts. Because if their ideas still the same nothing like working together can be done.*
- *Frequent meetings in which every members of the community will express their view on how to unify the community.*
- *Constant meeting among leaders, each community to discuss issue each community is facing.*
- *Regular meetings, visitations and regular contacts.*

Leadership skills

- *Have effective leadership and has the ability to communicate with people within the community.*
- *Non-corrupt leaders, great/excellent communication, respect for confidentiality and privacy.*
- *Good leadership, training, awareness and possibly some social events.*

Non-discriminatory behaviour

- *We should forget or ignore tribal differences/ethnic background misunderstands of the past, because they were the cause of war in [nation]. Living together with Love, we should accept and respect the Australian laws and regulations.*

Respect/trust/tolerate each other

- *I think because we speak the same language and we respect each other very much.*
- *First of all is love, because in each and everything if there's no love we can never succeed. Secondly, the community has to conduct several meetings. In so doing they will know where something is wrong in order to solve that wrong thing easier and faster.*

- *Social capital, share values, trust, reaching a common ground on complex issues consensus.*
- *Understanding each other, respect and togetherness.*
- *Love among themselves, trust and respect, great cultural backgrounds, communication.*

Socialising

- *Festivals, gatherings, deaths, births, marriage, invitations.*
- *We need some activities that will bring everybody and communities to share their views.*

Work together

- *To work together always bring prosperity and also we need to help our people how they can live with other people from different cultures. Leadership, willingness, support, government support, encouragement.*
- *For all communities to work together, we need to have an organisation linked directly to the various communities, to facilitate and solve the difficulty facing African in their new land.*
- *Proud of country and are willing to work together make their country better (because they are fighting at the moment). Work together because of war back at home (unites them here).*
- *They can work together, they don't hate each other. But how can they work together if there is lack of management from Community Development Officers. We want what we elect to be pure without any interruptions from community workers.*
- *That they meet and negotiate – work together in finding solution to their shared issues.*
- *Good communication, teamwork, motivation, working with peace among yourselves and being co-operative to each other.*
- *The ability of people help each other when there's a problem.*

Top 12 themes for "Q3. What do you recommend be done to help the seven African communities in Logan work together ?"

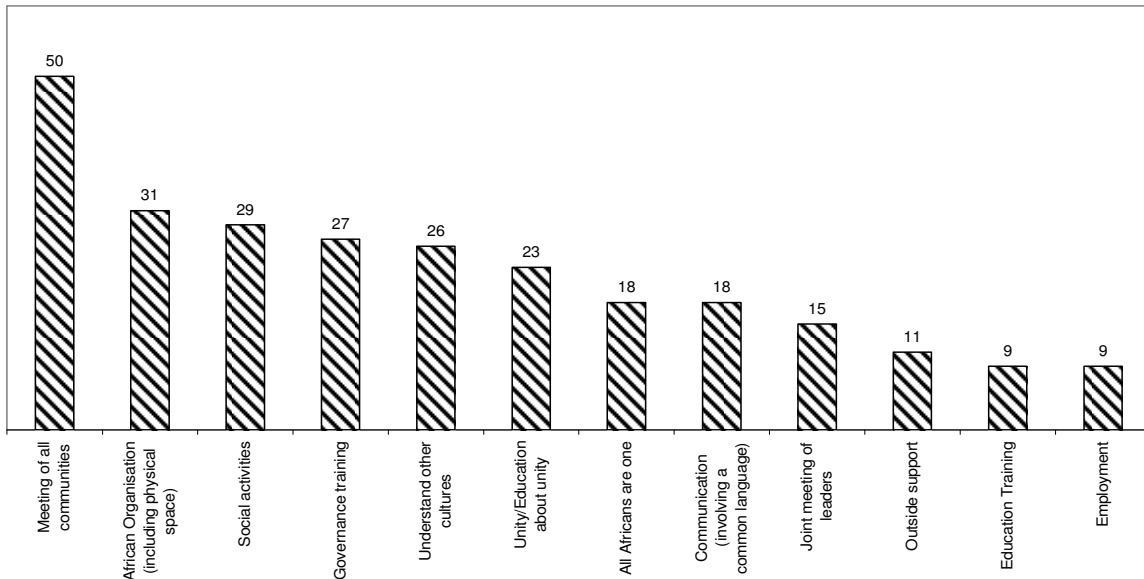


Figure 7. Q3. "What do you recommend be done to help the seven African communities in Logan work together?" twelve highest scoring themes

In Question 3, "What do you recommend be done to help the seven African communities in Logan work together? the top twelve following responses were given: meeting of all communities fifty (50) scores; African Organisation (including physical space) thirty one (31) scores; social activities twenty nine (29) scores; governance training twenty seven (27) scores; understanding other cultures twenty six scores (26) scores; unity and education about unity twenty three (23) scores; all Africans are one and communication (involving a common language) both scored eighteen (18) scores; joint meeting of leaders fifteen (15) scores; outside support eleven (11) scores ; education training and employment both scored nine (9) scores.

The theme of governance training is interpreted to mean training in leadership, including the role of the leader, mentoring, interactions and information sharing between leaders and their communities, how to conduct meetings in accordance with agreed upon model rules, goal setting and problem solving. It must be noted that governance is a separate issue from that of setting up an "African Organisation" as the two concepts were not intrinsically linked.

Table 9

Q3. "What do you recommend be done to help the seven African communities in Logan work together?" themes per community group

Theme	B	C	E	L	SL	So	Su	Total
Meeting of all communities	22	2	5	5	3	7	6	50
African Organisation (including physical space)	0	5	1	4	1	1	19	31
Social activities	2	1	6	2	2	1	15	29
Governance training	2	0	0	5	4	4	12	27
Understand other cultures	8	0	5	2	2	1	8	26
Unity/Education about unity	0	2	5	4	1	3	8	23
All Africans are one	4	7	3	1	1	1	1	18
Communication (involving a common language)	5	1	1	1	0	2	8	18
Joint meeting of leaders	4	1	0	6	1	1	2	15
Outside support	3	4	0	0	1	2	1	11
Education Training	2	1	1	1	1	2	1	9
Employment	2	1	0	1	0	4	1	9
Goal setting	2	0	2	0	1	0	3	8
Trust/Cooperation	2	2	1	1	0	0	2	8
Can't be done	2	0	0	0	0	5	0	7
Respect each other	0	0	1	0	3	1	2	7
No idea	4	0	0	0	0	1	0	5
Community support for working together	2	0	0	0	0	1	0	3
Joint problem solving	0	0	1	2	0	0	0	3
Lobby government	0	2	0	1	0	0	0	3
Youth services	0	0	0	1	0	1	1	3
Election of leaders	2	0	0	0	0	0	0	2
Good relationships between communities	0	1	1	0	0	0	0	2
Obey rules/laws	0	1	0	0	0	0	1	2
Awareness of rights	0	0	0	0	0	0	1	1
Community consultation	0	0	0	1	0	0	0	1
Consult community leaders	0	0	0	0	0	1	0	1
Forget differences	0	0	1	0	0	0	0	1
Free transport	1	0	0	0	0	0	0	1
Needs to be state based	1	0	0	0	0	0	0	1
Not interested in unifying	0	0	0	0	0	1	0	1
Paid leadership	0	0	0	0	1	0	0	1
Privacy	0	0	0	0	0	0	1	1
Social Capital	0	0	0	1	0	0	0	1
Total	70	31	34	39	22	40	93	329

Responses given to Question 3. thematically coded

The following responses have been thematically coded by the dominant concept. It must be noted that some comments were given two or more raw scores, however to avoid repetition they have only been reproduced once.

Meeting of all communities/Joint meeting of leaders

- *To call on each community a leader and we can have meeting talk about that matter.*
- *The thing that have to be done is to call out some of each community to come, we come talk about it.*
- *Government should hold meetings & seminars inviting representatives from the seven communities and discuss different idealoges [sic] and come up with one idea that will help unite all Africans in Logan.*
- *Having regular meetings together to just forget about their differences, they would be able to work together.*
- *Have meeting among communities leaders to discuss issues facing people within the community and take decisions together as a body.*
- *Meeting and they need to have negotiating in order to determine and have the ability to know how to work together.*
- *They should called for a regular meeting and follow time and put whatever objectives discussed in action.*
- *All leaders from the seven communities should organise a forum addressing issues together facing their communities.*
- *Getting permanent leaders that will represent all seven communities as they will be able to focus solely on that task.*

African Organisation (including physical space)

- *It will be good to see an African Association. We can send our issues through the Association to the government.*
- *Create a unique body that will work together as one to explain to government the needs of their communities.*
- *To have body that represent their need and voices on issues that affect them.*
- *Open an African communities recreation Center.*
- *An African space to set up an organisation.*

Social Activities

- *If we try to bring everyone together such as organising some festival or activity, call all African Community of African background.*
- *Hold events & gathering of cultural and celebrations together.*
- *Organise different activities in occasion so each community and groups can present each other and participate to give chance fairly for everybody and present themselves and cultures so all African can be identified in Australia community.*

Governance Training

- *I recommend good leadership and honesty among leaders and open to members of their communities.*
- *They need to get good leadership that will talk on behalf of the seven African communities in the Logan area.*
- *Consensus, bottom up approach.*
- *The community leaders have to see each other.*
- *Training in leadership.*

Understand other cultures

- *For we can help our people to know and understanding the culture of other people. Because if we know their culture, we can communicate more effectively without problems.*
- *Build good understanding of why we are here, having peace between all the communities and make team work, like we so things together and learn from other communities too.*
- *Understanding the different communities backgrounds and how they do things which will in turn help others to see where they went wrong or what they did right.*

Unity/Education about Unity

- *Unity among the seven communities, respect especially between leaders and community members.*
- *People should agree on one thing, they should be no bias and should support each other no matter what community you come from.*

All Africans are One

- *We are both Black and we came as migrants from one Country Africa. We have to trust first each other.*
- *We are all Africans, we should be working as one, as Africans.*

Communication

- *Frequent communication and good conduct to community member.*
- *Understanding among community leaders and constant communication.*

Education

- *Awareness about rights & responsibilities of refugees.*
- *Through educational programs and the importance of unification. This is because in Africa we have education project.*

Employment

- *They need jobs – employment, they need to get together to produce an opinion or something.*
- *To make them get to know each other – give jobs but to start teaching them English first so they can communicate.*
- *Re-creation of employment opportunities.*

Trust/Cooperation

- *Close collaboration, honesty and much more activities may lead to closer contact between people with the same goals.*
- *They need understanding, working together and trust.*

Can't be done

- *Is very hard because the seven African Communities have different culture, different languages.*
- *Is not possible to work together, because, of some divided by City Councils. If is to work by State it will good also, all people from Africa will be happy.*
- *No I don't want to recommend anything, we [nationality] different from other Africans. I don't care if they can work together cause [nationality] won't work with them.*

Joint Problem Solving

- *Identify each problem of each community, see the common things and come together.*
- *We need to brainstorm some ideas of things which can make people work with others than working alone, we need to focus on things that unify us.*

Youth Services

- *They need everything – first [nationality] youth need help first like soccer jerseys, youth leader for [nationality], someone that can speak for [nationality] youth, we need homework help & assistant – translation for those whom need language interpretation.*

Top 11 themes for "Q4. 4. What do you think about having a representative African Association in Logan...?"

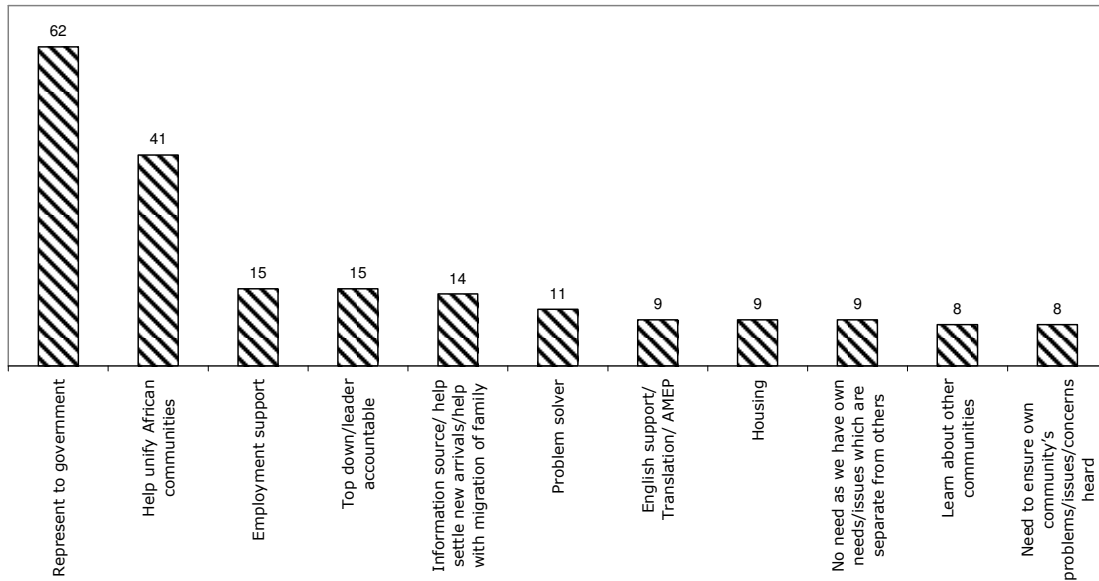


Figure 8. Q4. "What do you think about having a representative African Association in Logan which can be approached by government departments and community organisations ..." eleven highest scoring themes

In Question 4, "What do you think about having a representative African Association in Logan which can be approached by government departments and community organisations to give advice on issues for new and emerging communities and provide a point of contact to other community members?" the top eleven following responses were given: represent to government sixty two (62) scores; help unify African communities forty one (41) scores; employment support and top down/ leader accountable both scored fifteen (15) scores; information source/help settle new arrivals/help with migration of family fourteen (14) scores; problem solver eleven (11) scores; English support/translation/ AMEP, housing, no need as we have own needs and issues/ issues which are separate from others all scored nine (9) scores; learn about each other communities and need to ensure own communities problems/ issues/concerns heard both scored eight (8) scores.

Table 10

Q4. comparison of themes per community group

Theme	B	C	E	L	SL	So	Su	Total
Represent to government	2	15	5	10	3	2	25	62
Help unify African communities	10	2	6	4	1	1	17	41
Employment support	2	3	0	1	0	0	9	15
Top down/leader accountable	1	2	1	1	1	2	7	15
Information source/ help settle new arrivals/help with migration of family	0	4	0	1	1	0	8	14
Problem solver	1	1	0	7	1	0	1	11
English support/Translation/AMEP	0	3	0	0	1	0	5	9
Housing	0	5	0	0	0	0	4	9
No need as we have own needs/issues which are separate from others	0	0	0	0	0	9	0	9
Learn about other communities	0	0	0	0	1	0	7	8
Need to ensure own community's problems/issues/concerns heard	0	0	0	7	0	1	0	8
Education support	0	3	0	1	0	0	3	7
Community development	0	0	4	0	1	0	1	6
Equality of communities	0	1	0	1	3	1	0	6
Point of Contact for other communities	0	0	2	0	1	0	2	5
Financial/Funding	0	1	1	0	0	0	2	4
Long term project	0	0	0	0	0	0	4	4
Strengthen cultures	0	0	1	0	0	0	3	4
Family (including Child & Aged care support)	0	0	0	0	0	0	2	2
Health support	0	0	0	0	0	0	2	2
Help with Centrelink	0	0	0	0	0	0	2	2
Need to consult already formed community organisations	0	0	0	0	0	2	0	2
Promote interaction with wider community	0	0	0	1	0	0	1	2
Teaching role	0	0	0	0	1	0	1	2
Community support	0	0	0	0	0	0	1	1
Help own community	0	0	0	0	0	0	1	1
Include other African groups	0	0	0	0	0	0	1	1
Justice support	0	0	0	0	0	0	1	1
Need to unify own community first	0	0	0	0	0	1	0	1
Strengthen Multiculturalism	0	0	0	0	0	0	1	1
Transport	0	0	0	0	0	0	1	1

Responses given to Question 4. thematically coded

The following responses have been thematically coded by the dominant concept. It must be noted that some comments were given two or more raw scores, however to avoid repetition they have only been reproduced once.

Represent to Government

- *Yes, accept to have a representative African Association in Logan that will help people with their needs. Government will be able to understand the problems we are facing.*
- *It is a good ideal because they know more about their communities than government departments.*
- *Is a good ideal because it will enable us to have a leadership that will channel our issues to concern to government.*
- *It's a good ideal because people will address their issues to the government thought that peak body.*

Help unify African communities

- *If all Seven Communities accept to have more fun together then we get to choose one representative for all.*
- *Good idea to have one body. Communities should have the right to choose with representative represent them.*
- *It is a good idea as this may be one of the ways to reduce the culture collision between people with unlike background and tradition.*
- *Communities to be more involved and I think there is no border within City Council Communities. Leaders should sit together and see what communities to do.*
- *This is a good ideal because this will enable the seven body to have strong voice and together will solve their problem.*
- *Yes I agree that all communities, African communities work together and become one body. I like African community I dislike the division of different Africans and support the unity so I don't mind having a leader that could be a different nationality.*
- *It is a brilliant idea which can, in the long run help Africans in general not only in Logan come together as one.*

- *This will help us know and understand our differences in the community and also unite us all as one African community working together. This is actually exciting, it however requires total commitment of organisers.*
- *If the African Association to be formed first if it happens then yes people can agree once say one agreement. We all come from Africa we all have different backgrounds and difference kinds of situations we have to be brainwashed to become one community.*

Employment Support

- *Yes, because we will develop ourselves and then develop Australia especially Queensland by our works and experience.*

Top down/leader accountable

- *It is important for the representatives to be a good person who will listen to people and their problems.*
- *This is a good idea because African people, we respect our leaders so much and we have two leaders we can follow or get more information through them (African people – we are independent; we are working in the community).*
- *Due to last experience, it might be impossible to unite the African Communities, it may however be very helpful to the African Community if one was appointed.*
- *Yes, as long as it is a fair person, but it may not work because of language barriers between communities and also different views and Africans are biased to their own community. It might help if there were seven elected presidents from each African community and one Australian who collects the ideas and issues from these even communities and they report back to the government making it fair and not biased.*
- *This sounds good; it is vital though that representative must be accountable, open to new ideas, challenges and committed.*
- *It's good if it's a person that will get what the people need and if he/she is equal to everybody – also should be qualified.*
- *Good leadership has someone who is quick at coping up with western world culture and who can unite African community and provide the community with skills required by the government of Australia.*
- *Having it won't be a bad idea. It may work or not, it depends on the people.*

Information source

- *Having a representative African Association in Logan to be approached by governmental departments is a good idea and I believe it will be developmental because it can help to teach and tell the emerging communities to behave, respect, obey and adhere according to the required ways Australian are living in accordance to governmental policies.*

Problem Solver

- *That is a good ideal because having an African Association will enable the government together with the African Association to find possible solutions to the African problem since the Africans know more about the problems facing their communities.*
- *Yes, because being together the seven communities will be strong and will share ideas with other leaders from different community, and also each leader will bring out problem facing their community and together they can find solution and if not, they will approach government departments to help them in solving the problem.*

No need as we have own needs/issues which are separate from others

- *It can't be happier, course they have different rights and needs, we different cultures different languages. All Africans are not the same in Australia, how can we become one group we are from same continent but different locations and people – strongly disagree.*
- *No cause we can't get along, we hate each other [nationality] – so how can we unite with other Africans if we can't be united in the first place.*

Learn about other communities

- *Kids will learn about different cultures. Making friends.*

Need to ensure own community's problems/issues/concerns heard

- *I believe that this will provide excellent unification methods as well as the ability to assess, determine and report information that is affecting our communities.*

- *Yes, course any misunderstanding my issues may not know or misrepresent. I would agree but I want other communities to be monitored in order to monitor how we can work together. Also all problems and issues have to be solved before they form unity.*

Community Development

- *It is a good idea. Easy understanding of Africans as one community.*
- *Yes. Having one association allows the community to know what is happening in each community.*
- *If people see that the Logan community is unities this may influence others to do the same, this would be a great achievement.*
- *I support it because it will be a good idea at least we will not really worry much about the social environment in Africa, because we will be able to continue it here in Australia.*

Equality of communities

- *The concept is good, however how such a project can work is demanding. The good side of this project is that it will ease the tension and difficulties of government and community organisation when approaching these communities. On the other hand, whether all the communities involved interests will be put forward is something hard to pinpoint on. The community with larger population will be at an advantage, while the smaller communities will be at the margin.*
- *There is both advantages and disadvantages. Community with larger members with profit or gain from this initiative will gain more by representing their choices or needs at the expense of smaller communities. On the other hand it will be easy for the government to approach the 7 communities to meet their needs and discuss other issues.*

Financial/Funding

- *It is a great idea for we will express our feeling directly to the government and make it easier for the government to fund our projects as a whole African Community. This however will take time to run in the minds of our people.*

Long term project

- *It is a good idea, however it will require hard work, commitment and non-corrupt leaders. It is a good start for Africans to stand together as one and solve all issues together.*

Need to consult already formed community organisations

- *Yes but [nationality] leader, especially President of [organisation] must be consulted.*

Promote interaction with wider community

- *It will be a great chance for both parties African and other communities to get hand the problems; firstly by being informed about the problem, solution comes from that information, without information they cannot find solutions. The different advices which will be given to the organisations to find reliable solutions.*
- *I think it will be good but I think more education will make these African communities work together.*
- *Well done! African residents in Logan need to have a say in decision that affect their lives in Logan City. They need to be active participants in Logan community activities.*

Include other African groups

- *Yes it is a good idea, however one of our other communities, Rwanda has not been included yet they faced a lot of trauma backing their country. It is good to unite us all, not just the seven communities.*

Suggestions for models

- *It is not possible to have a representative African Association by City Council, but if it is a representative Association by State it is good. Why divide people by City Council?*
- *It won't work but having a group of people which form a committee government and below them there can be a sub-committee which braches off and they can then report back or give feedback to the higher power of the issues concerning all African communities.*

- *I agree – It could be possible – we need to fix the relationships by having Assistant – it could happen but it's not appropriate cause this leader can't be the same responsibility to a different culture have to suit.*

5.0 Discussion of Findings

Since the aim of this report was to ascertain if the seven newly emerging African communities in Logan wish to be unified and if so, "What will unify the African communities", the researchers believe that the data collected should be examined on its own merits. During the process of data analysis, it was discovered a significant majority of both the leaders and the general target communities wished to be united. For this reason, exhaustive data analysis has not occurred. However, some issues of significance were highlighted during the data analysis and could not be ignored.

The data collected and documented in Section 4 has already been systematically analysed and categorised. By using the results of this analysis in combination with already held knowledge, the researchers believe that the following findings are relevant to this study.

As Question 1. "Do you think your community is united? Why? Why not?" consisted of two parts, namely (a) did the respondents think their community was united and (b) the reasons for their answer, some respondents only answered part (a) and did not give the reasoning behind their response. In part (b) out of the two hundred and twenty five (225) responses, one hundred and thirty eight (138) were reasons why the community was united and eighty seven (87) were reasons why their community was not united. In six out of the seven communities, no dominant theme emerged. Most communities had two or three equal or almost equal scores, as can be seen in Table 7. The exception was the Sudanese participants who considered their community to be united because they had a representative association and they celebrated together.

In the thematic coding of Question 2. "What do you think makes a community work together?" there were three hundred and eighty one (381) responses thematically categorised into thirty eight (38) themes. The researchers discovered that each community had an overarching theory on why a community works together, which is evidenced in Table 8 and are listed below:

- the Burundians who participated indicated strong support for involvement and participation in community meetings;

- the overall theme of the Congolese who participated was of showing respect and trust for others and especially ensuring non-discriminatory behaviour;
- the Ethiopians who participated believed that you needed to want work together;
- the Liberians who participated believed in involvement and participation in community meetings along with a spirit of co-operation and unity;
- the Sierra Leoneans who participated believed that it was vital to communicate and contribute ideas;
- the Somalis who participated indicated that it was necessary to respect and trust each other and that you needed to want work together;
- the Sudanese who participated stated that you needed to show respect and trust for each other along with a spirit of co-operation and unity.

During the thematic coding of Question 3. "What do you recommend be done to help the seven African communities in Logan work together?" as some individuals had more than concept of what would unite the seven African communities, there were three hundred and twenty nine (329) responses thematically categorised into thirty four (34) themes. The researchers discovered that each community had a dominant theme of what they thought would be the uniting factor, which is evidenced in Table 9. These are listed below:

- the Burundians who participated indicated strong support for community meetings;
- the overall theme of the Congolese who participated was one of liaising with government, and by doing so obtain governmental support in addition to informing the government. There was a strong theme that "All Africans are One";
- the Ethiopians who participated believed that social activities were the best method to encourage the seven communities to unite, in combination with the promotion of unity and community meetings;
- the Liberians who participated indicated a belief in strong and effective leadership being vital for a united African community;
- the Sierra Leoneans who participated endorsed the view that by the use of training in areas such as governance along with community meetings and to the promotion of respect, unity could be achieved;

- the Somalis who participated were divided on the ability of the seven communities to unite and interact with each other. However, those who believed it could be achieved advocated a meeting of all communities;
- the Sudanese who participated wanted to have a Logan African Association of some kind with good leadership and governance along with social activities.

In this question, the researchers believe that when the respondents use the term “education” they are not referring to such programs as Adult Migrant English Program or upskilling for jobs, rather the term is used in a more fluid sense of training in the areas of governance and community capacity building.

In the thematic coding of Question 4. “What do you think about having a representative African Association in Logan which can be approached by government departments and community organisations to give advice on issues for new and emerging communities and provide a point of contact to other community members?” there were two hundred and fifty six (256) responses thematically categorised into thirty one (31) themes. The researchers discovered that each community had a dominant concept of the role of a Logan African organisation, which is evidenced in Table 10. These are listed below:

- the Burundians who participated envisaged that the existence of this body would help unify African communities;
- the Congolese who participated envisaged that the existence of this body will help with advocacy to government;
- the Ethiopians who participated envisaged that this body would both fulfil the role of advocacy to government and unifying the African community;
- the Liberians who participated envisaged that the existence of this body will help with advocacy to government;
- the Sierra Leoneans who participated had no definite themes around this question;
- the Somalis who participated perceived that their needs were different to the needs of the other six communities and therefore could not envisage how being part of a united organisation would benefit them;
- the Sudanese who participated envisaged that the existence of this body will help with advocacy to government.

Anonymity and confidentiality were major issues that were identified during the course of data collection. This manifested as a fear of possible identification by community members of the participants in the survey, combined with concerns surrounding how this information would be used. The researchers had anticipated that some respondents may have concerns about these issues and decided at the beginning of the project to take out identifiers, as well as ensuring, as much as possible, that comments made could not be linked to specific target groups. This issue was flagged with the CJPWPP in the training sessions when they were briefed on the reasons behind the project, the use to which the information would be put and the measures taken to protect anonymity so that they could clearly articulate this to the interviewees. The CJPWPP reported to the researchers that even after the measures had been explained, numerous individuals were still concerned with the possibility of identification. They were also concerned about how the data would be utilised, along with possible political ramifications and repercussions. As a result, some people declined to participate and others, while participating, were guarded in their replies.

As well as, fulfilling the aim of this project, which was to ascertain what would unify the seven target African communities in Logan and thereby unite them, information collected was mapped and this was documented by the macro and micro model diagrams reproduced in Section 6; and the body of literature on this subject was added to. The researchers also established that there were issues relating to:

- the literature review, concerning the scarcity of credible academic and peer reviewed information and the lack of demographics;
- possible concerns relating to reliability, validity and bias due to the fact that many interviews were conducted in languages other than English. Consequently nuances may have been omitted when the information was translated into English for data analysis;
- reluctance by individuals to participate in a semi-structured questionnaire. Some individuals agreed to partake in the data collection process, on the condition that they did not have to be interviewed and could fill out the questionnaire themselves;
- the existence of tensions in the community which caused divisions in the community along the lines of tribal allegiance or clans. One result of this was

that individuals who were overlooked or not included in the surveying and interviewing process complained of being ignored or discriminated against after the data collection process was completed. The researchers were not able to gather additional data at this late stage, however their feedback was referred to the service providers, and contact data was recorded so that steps can be taken to consult with them during the course of the project and in the future. The researchers believe that additional collection of data would not have significantly added to the body of knowledge collected.

It should also be recognised that without the standing and the respect that ASI, the CJPWPP and the bilingual, bicultural workers had in the various sectors of the Logan community this project would not have achieved the richness of data as networking was imperative and personal undertakings were given.

6.0 Models

In order to provide recommendation on a model to form a Peak African Body in Logan a review was undertaken of recommended examples of best practice models and a mapping exercise to clarify expectations of the varying interested parties was carried out. This review did not reveal any one single model that the researchers felt correctly identified the relationships of the target communities to the proposed Peak African Body in Logan, and of this proposed Peak Body to the wider community. Therefore, the researchers decided to develop their own macro and micro models for the purposes of this project, in conjunction with a proposed framework for training in governance.

Mapping a Macro Model of African Communities Councils

The concept of the macro model was to show the potential relationships between the proposed Logan African association and other bodies, including the nationally-based Federation of African Communities Council Incorporated (FACC) and the state-based Queensland African Communities Council (QACC).

Figure 9, was developed after examination of the FACC Constitution (2002), which has as part of its "Objects, Purpose and Principles"

7. To be the peak body for coordinating and harmonising the activities of African Australians in the attainment of these ends.
8. To co-operate with other similar associations in other States.
9. To seek and obtain representation on the various state and national bodies, which are involved in, issues which may affect the interests of African Australians. (pp. 2-3)

As can be seen in Figure 9 the FACC concept appears to have a structured hierarchical approach, whereby the local African communities consult with the State based ones, who in turn are consulted as required by FACC. Figure 10 has been mapped as an alternative viewpoint after informed discussion with interested parties. Since QACC is undergoing finalisation of its role, the researchers have not been able to obtain a copy of the constitution.

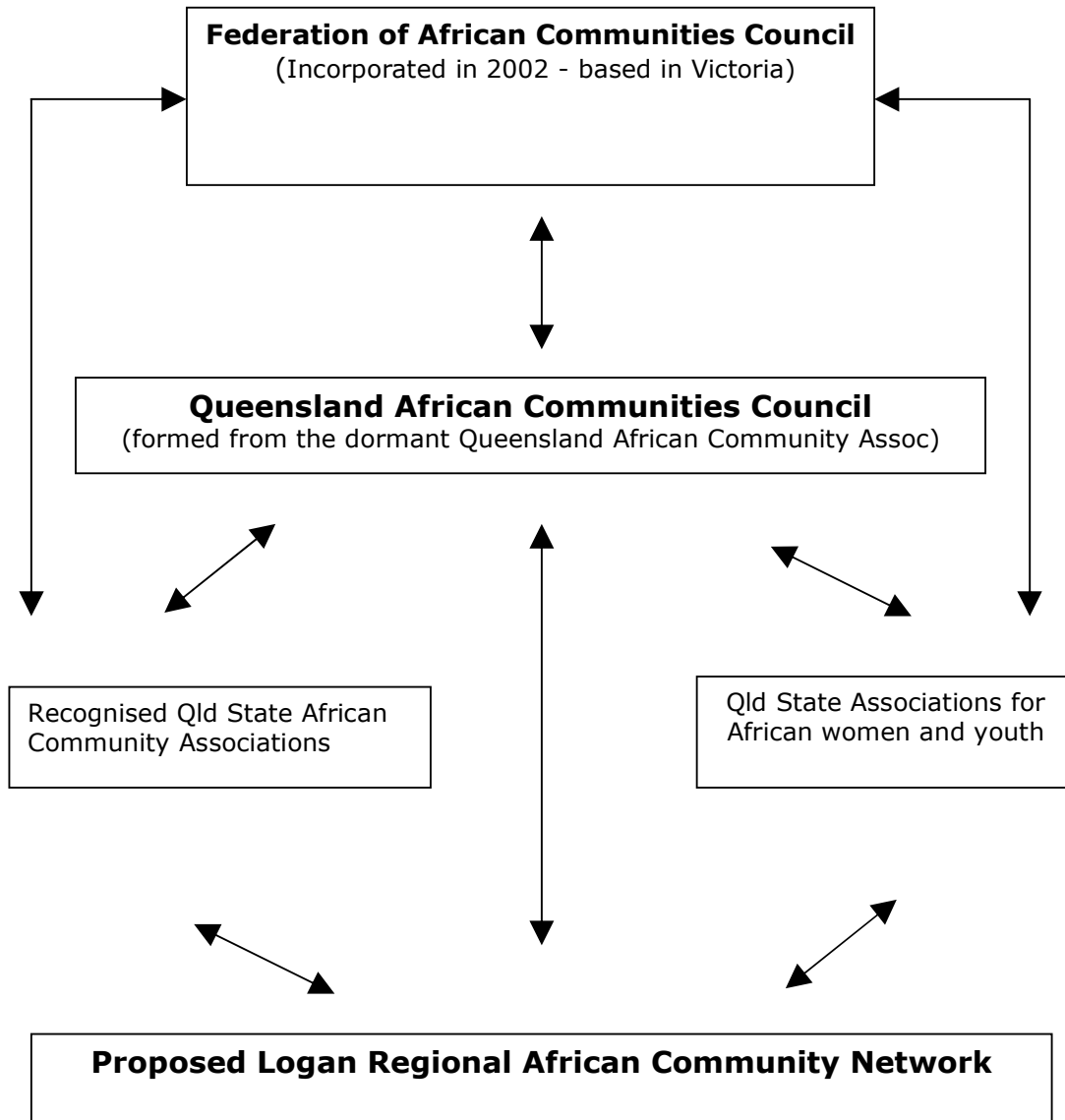
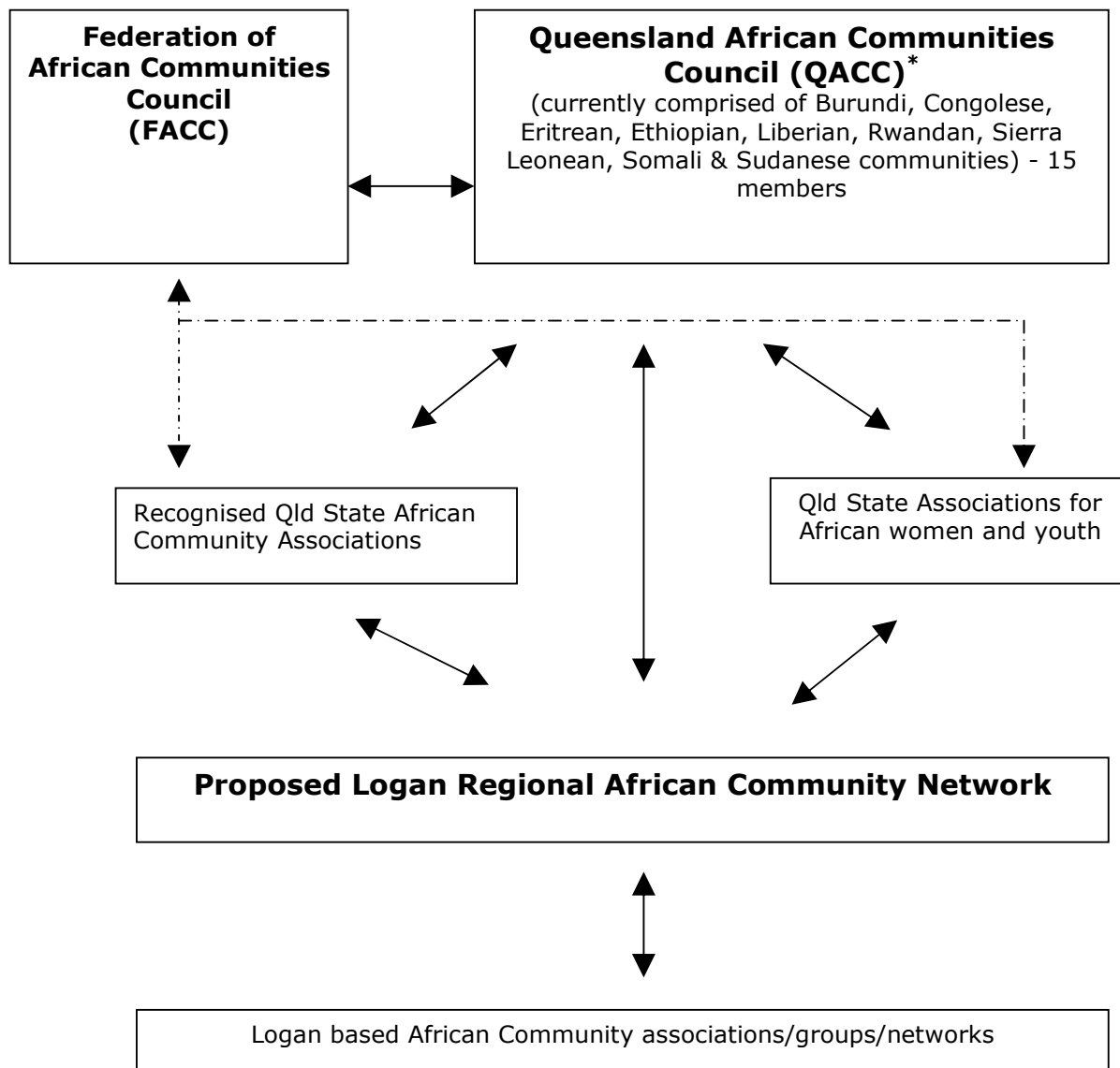


Figure 9. Framework of the envisaged macro model by Federal and State African Community Councils, developed from FACC Constitution



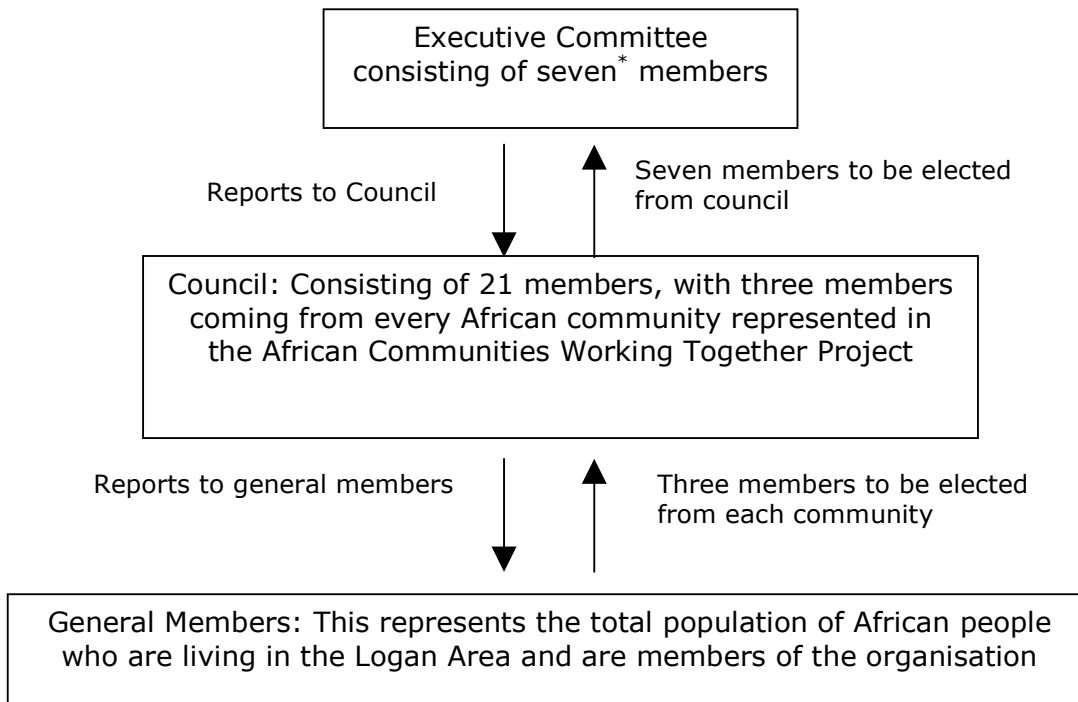
*QACC was formed 03/03/2007 with an interim body operating until 01/09/07 when there will be election for an executive and a formal model adopted. In discussion it appears that currently the QACC envisages the regional groups using QACC vision statements such as “uniting together, working together” to reinforce linkages. It is proposed that when QACC invites regional groups, an elected spokesperson be accompanied by two representatives for support

Figure 10. Framework of the envisaged macro model by Federal and State African Community Councils, developed from discussions with informed parties

Mapping a Micro Model of Logan Regional African Communities network

The concept of the micro model was to map the proposed internal structure and composition, show the potential relationships between this proposed organisation/association/network and the community.

The model in Figure 11 was presented to the community at a Leader's meeting on 29th March 2007. It was voted on and endorsed by Leaders and representatives from each of the seven target communities at the Leader's Meeting of the 26th April 2006, and again ratified at the Leader's Meeting of the 19th May 2007. This model consists of three tiers of leadership namely: an executive committee of seven (7) members having the roles of President, Vice President, Secretary, Treasurer, Public Relation Officer, Women Representative Officer and Youth Relation Officer; Council of twenty one (21) members, with three (3) members from each of the African communities represented and out of which the Executive is elected; and General Members.



* It is assumed that the number of members on the executive committee equals the number of communities involved in the project.

Figure 11. Current framework of the Logan micro model

While Figure 11 represents the current status quo, this body was established as an interim council for a six month term and follows a top down leadership approach. After the Leader's Meeting of the 19th May 2007, this group now consists of seventeen (17) community representatives due to the Liberian community only nominating two representatives and the withdrawal of the Somali Minority Association. As this group is committed to the development of an open and inclusive body, it has been flagged with the representatives of the need to include other African groups including the Rwandan & Eritrean communities and this will be addressed over the coming months.

As with any action based community development project there is a continually evolving process, a process that is owned by the community. This is the essence of this project and therefore it is paramount that the communities decide for themselves what direction to take in the future. While there have been issues in regards to the processes that have occurred these have been acknowledged and are continually being addressed with transparency. It must be noted that when working with community groups the role of power and who has it can play a major part especially if the targeted communities operate in a "top down" approach.

Building on the initial concept presented in Figure 11, which brought the target communities together, under a model with which they were familiar, Figure 12 is suggested as a future direction for this body to take. ASI and the researchers have commenced a facilitation process in the area of governance with the elected representatives and envisage providing the necessary support, in one form or another, over the coming twelve months. Points that need to be addressed include but not limited to:

- how do they see themselves – as a network, association, council, or incorporation?
- guidelines for governance - that is establishing a framework, and should rules for incorporated bodies be used as a basis or rules developed by other African organisations such as those of the Federation of African Communities Council;
- replacement of community representatives;
- voting;

- delegation of authority and power;
- position descriptions.

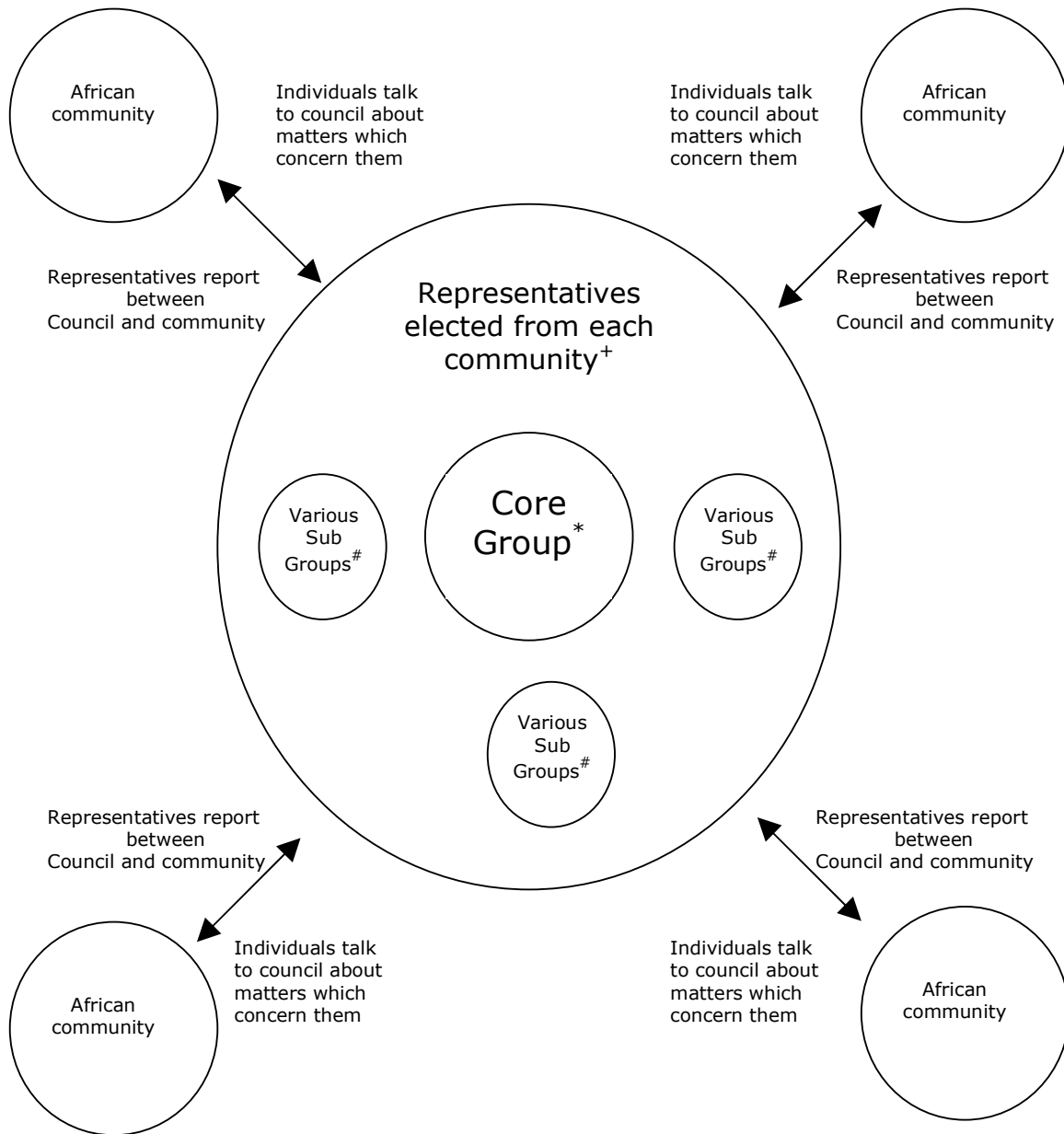
Figure 12 is a flatter, less hierarchical model than that of Figure 11. As it is envisaged that eventually the Logan African Network will incorporate, in order to be able to do such things as apply for funding, legally there has to be an executive arm. However, it hoped that equality will be maintained and the people in these positions wield the same amount of power as those without such positions.

During the course of this project, there was interest from other African communities in the Logan region who were not targeted by this project, such as the Rwandan, Eritrean, and Kenyan, in also joining the Logan African organisation. One of the roles of the interim council is to ascertain how new communities can be included and a concerted effort is now underway to ensure that the various associations/groups which exist in each community are included. This may impact upon the composition and size of both the council and the executive committee, as new members would have to be added to each level to ensure all communities were represented.

It is therefore proposed that any African community that wishes to join this organisation may do so and is entitled to either two or three community representatives. The rationale underpinning this framework is to ensure that communities are equally represented, regardless of size. This may be considered by some sectors as unfair representation; however, it was clear in comments made during the interview process that members of the smaller communities wished to ensure that their voices were heard.

Multicultural Affairs Queensland state emphatically that all sectors of the community are entitled to be heard, and if they so wish, can approach governmental departments directly and are not bound to use intermediary bodies. Therefore, it is recognised that this organisation is only one facet of the informational and advocacy process.

What must be taken into consideration with community capacity building and respected are the cultural norms and mores already in existence. Therefore, the model that the researchers may consider most appropriate from an Australian community development perspective may not be that which the African communities are most comfortable with, and as a result, they may be reluctant to utilize it. The researchers acknowledge that community development workers in Africa use a similar theoretical model to the one used by Australian practitioners, however this is contrary to the hierarchical model that usually occurs in reality, especially in government and the refugee camps.



*While this group will contain the executive positions legally required, it is envisaged that this group will also contain other key committed members.

+There should be two or three representatives from each community. Each community should have no more than three.

#These groups are to look after certain areas such as youth affairs, social activities and special events and report to the Network and African community as a whole.

Figure 12. Proposed framework of the Logan micro model

Proposed framework for training in governance

During the course of the project the researchers identified that organisational governance training was needed for the newly emerging African communities in Logan via an informal mode of training delivery that was African focused taking into consideration cultural norms & mores.

A three tier approach is proposed as illustrated in Figure 13 with each session building on knowledge from the previous session, allowing a participant to advance from tier one to tier two then tier three, thereby ensuring that participants will have attended previous training delivered. It should be noted at this stage that it is not intended to tailor the training specifically to the creation of an incorporated organisation as this framework could also be applied to developing networks and community groups and therefore, the term organisation would be interchangeable in Tiers 1 and 2.

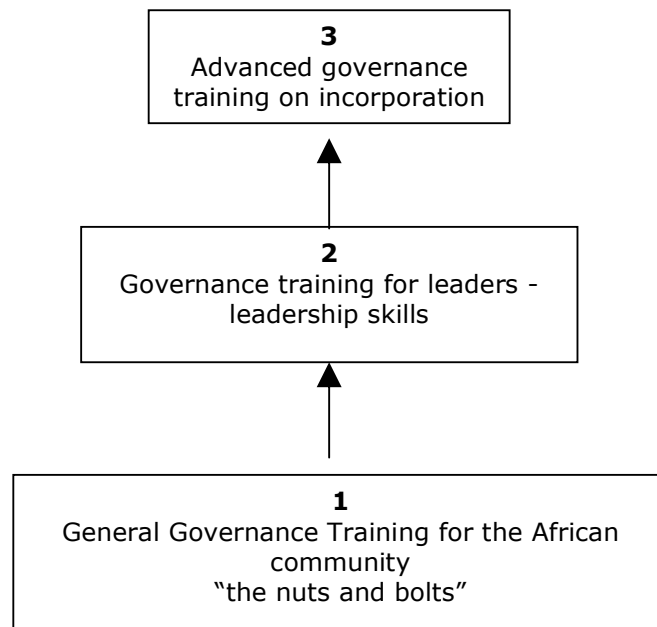


Figure 13. Proposed framework for training in governance

Tier One

In this tier, it is proposed that two identical training sessions of three hours are developed for a group of no more than twenty five participants. This session is open to anyone from the Logan African community wishing to attend and be

informed about the concept of governance, including on how leadership relates to their community.

The essence of this session would be to explore the “nuts and bolts” as it is a basic session, thereby discussing:

- what does governance mean to me?
- what they consider the characteristics of a good and not so good leader to be (so that the African community can understand the characteristics required for a good leader in developing an inclusive organisation);
- what they want from an organisation (using the data collated, analysed and selected from “African Communities Working Together”);
- how to run elections including time periods involved, proxies, quorums and eligibility to vote.

These two sessions could be held at varying times to suit the community’s ability to attend. It would include group time/consultation to ensure that the material being delivered is understood. It is probable that bicultural assistant/s and/or secretarial/administration support would be needed.

Tier Two

In this tier, it is proposed that two identical training sessions of two X two hour (4 hours in total per group) are developed for a group of no more that twenty participants (how many sessions will depend upon numbers and interest).

This session would be about governance for leaders and people interested in leadership and explore how to govern an organisation effectively (leadership skills). Areas to be discussed would include:

- taking of minutes;
- running a meeting ;
- holding an election;
- membership;
- accurate records;
- position descriptions.

Note that training delivered would be sourced and adapted from: governmental websites, for example Rules for Incorporated Organisations from the Office of Fair Trading; *Building Successful Communities – A Training Manual for the New*

and *Emerging Communities in Queensland* prepared by Multicultural Families Organisation Inc.; and Certificate IV in Business (Governance).

Tier Three

In this tier, it is proposed that one training session of three hours be developed for no more than ten participants, due to the complex nature of the information being delivered. If there is enough expressed interest then another session could be conducted.

This session would be on advanced governance for recognised leaders and focused on how to set up an incorporated association including:

- the incorporation process;
- rules for incorporated organisations from the Office of Fair Trading; versus developing your own constitution (including a comparison with *Constitution of the Federation of African Communities Council Incorporated*);
- legal requirements;
- legal Procedures.

In this tier it would depend upon abilities and the commitment of the group whether one session would be enough.

The researchers acknowledge that ideally more training sessions would be conducted as there is a large amount of information to be disseminated. However, both ASI and the researchers realize that people will be attending these sessions primarily after hours, act as volunteers for their own communities and are subjected to time restraints. Nevertheless, it is important that the African Community receive at least an overview of governance and its framework from an Australian community viewpoint (that is a bottom up model) rather than a top down approach which some have experienced.

In addition, it would be ideal for all members of the proposed Logan Regional African Community Network to receive at least Tier 1 and Tier 2 of this training, with the executive receiving Tier 3 training in areas of legal requirements and legal procedures. It is hoped that this training could be delivered annually as it is envisaged that this could be delivered by community development staff at ASI who have already been trained in this framework.

7.0 Action Plan

As the aim of the project was to unify and strengthen seven emerging African communities in Logan: that being the Burundi, Congolese, Ethiopian, Liberian, Sierra Leonean, Somali, and Sudanese, this Action Plan was developed in order to assist the Logan African Network by suggesting ideas and pathways to be explored in the future.

Initially this was to be developed in conjunction with a model *to form an African Peak Body in Logan*, however the initial interim Logan African Network was developed out of the Leader's meetings held in March and April, with a Representative Body announced and an Executive Committee being elected in May 2007.

This action plan is comprised of suggestions by the researchers and has arisen out of the data collection process, consultation with informed sources and anecdotal evidence. It is meant to form a broad outline of what activities the Logan African Network may undertake to help unite the community. It is a starting point. It is not meant to be an exhaustive list, and it is hoped that it will become a 'living' document that will be altered by the Logan African Network as goals are completed and new challenges undertaken.

LOGAN AFRICAN NETWORK ACTION PLAN

Consultant: Anne Tunnicliff

Date: June 2007

This Action Plan was developed in order to assist the *Logan African Network* by suggesting ideas and pathways to be explored in the future.

Sequence of Actions	Person Responsible	Date	Resources	Outcomes
To document groups already in existence as they make themselves known	ASI and/or <i>Logan African Network</i>	Ongoing	<i>Logan African Network</i> , ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Community Groups/networks/organisations.	Formal and informal groups documented
Develop linkages between documented groups	<i>Logan African Network</i>	Ongoing	<i>Logan African Network</i> , ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory Community Groups/networks/organisations.	Linkages developed and partnerships formed
5Develop and maintain a page on or via a linkage to the ASI website (or any other interested organisation) listing formal and informal groups (Either hosted by ASI or a free provider such as http://geocities.yahoo.com/ or Local Internet Service Provider)	ASI and/or <i>Logan African Network</i>	Start Jan 08 Ongoing	<i>Logan African Network</i> , ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory.	Webpage with list of formal and informal groups being maintained and updated This webpage will be available to the community and service providers to link to and update

Organise formal governance training for <i>Logan African Network and/or committee</i>	<i>Logan African Network</i> and/or ASI	To begin Nov/Dec 07 Ongoing	ASI	Upskilled community Resources available for future training
Establish mentoring process for <i>Logan African Network</i>	<i>Logan African Network</i> and/or ASI	TBD	ASI Multilink Community Services Inc.	Mentors obtained
Develop an informational brochure and logo for <i>Logan African Network</i> (Suggestion – use artwork from Logan African youth. Possibly a competition in conjunction with an arts/craft/music event)	<i>Logan African Network</i> to organise	TBD	<i>Logan African Network</i> , ASI, Multilink Community Services Inc.	Brochure designed and distributed to information & service providers & the community at large(possible locations include community markets, new arrivals, local libraries, Logan City Council)
Encourage the development of African women groups/s in Logan both informal and formal (note: may happen in conjunction with proposed Women's Expo)	<i>Logan African Network</i>	TBD Ongoing	<i>Logan African Network</i> , Existing women's groups at a State and local level, ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Winning Women.	Women's groups formed and maintained
Organise a information expo in Logan to combine and inform the African women (Funding application for this was prepared in July ASI has a copy)	<i>Logan African Network</i> ASI	TBD	<i>Logan African Network</i> , Existing women's groups at a State and local level, ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Winning Women. Logan Women's Health.	Women's expo organised and held

			Centre	
Encourage the development of African youth group/s in Logan informal and formal	<i>Logan African Network</i>	TBD Ongoing	<i>Logan African Network</i> , Existing youth groups at a State and local level, ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Police Citizen's Youth Club, Education Queensland, Youth Affairs Network Queensland Inc, Logan City Council.	Youth groups formed and maintained
Organise a youth event in Logan to combine the African youth	<i>Logan African Network</i>	TBD	<i>Logan African Network</i> , Existing youth groups at a State and local level, ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Police Citizen's Youth Club, Education Queensland, Youth Affairs Network Queensland Inc, Logan City Council.	Youth event organised and held

Encourage the development of African sporting teams in Logan	<i>Logan African Network</i>	TBD Ongoing	<i>Logan African Network</i> , Existing sport teams at a State and local level, ASI , Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Logan City Council, Department of Sport and Recreation Queensland, Police Citizen's Youth Club, Griffith University.	Sporting teams formed and maintained
Encourage the development of African music/arts/performance groups in Logan	<i>Logan African Network</i>	TBD Ongoing	<i>Logan African Network</i> , Existing groups at a State and local level, ASI, Multilink Community Services Inc, MAQ Multicultural 2006-2007 Resource Directory, Logan City Council, Police Citizen's Youth Club.	Music/arts/performance groups formed and maintained

8.0 Recommendations and Conclusion

Based on the findings, which take into consideration the purpose and the scope of this project, the following recommendations have been made (in no order of priority) and should be addressed. These recommendations come from three sources, namely the CJPWP Participants, the community itself through comments made on the semi-structured questionnaire, and finally the researchers.

Recommendations by the CJPWP Participants

The following suggestions were made by the CJPWP Participants:

- *They want a project that will unite all the African youth by having Africa Unite Party. This has been done before and it was a success. They had a party on a boat with all different African youth show casing their diverse culture through dance, theatricals, song, traditional dress and food. They are willing to participate if there is some funding from the government.*
- *Youth meeting to discuss concept of council.*
- *The youth of the African community also need to be encouraged to go back to school in order to learn some trade rather do unskilled work in factories at a young age.*
- *Practical driving lessons organised for the African community to facilitate acquisition of Queensland driver's licence.*
- *Some one mentioned that it would be a good idea to unify all Africans in Logan and not just the seven African communities. He/She mentioned that communities like Eretria and Rwanda were not being included in this association.*

Recommendations made by Africans in the Logan Region

During the course of the questionnaires the following comments and suggestions were made:

- *Call for constant community meeting in which members of the community will bring out issues facing their communities and together found possible solutions.*
- *It could be better to have a representative African Association because all African living in Australia could be one and think about their (our) future.*

- *For we can help our people to know and understanding the culture of other people. Because if we know their culture, we can communicate more effectively without problems.*
- *I recommend the things that have to be done is to get 3 people from each community in time there will be 21 leaders so they can work out what can be done.*
- *They need meeting involvement and entertainment.*
- *The seven African communities in Logan need more meeting to explain good things in working together. Second thing we have to think about different languages.*
- *Having African Association in Logan will help community to easily inform the government on problems through this body.*
- *Hold events & gatherings of cultural celebration together.*
- *Top down approach should be all means avoided. Instead, it will be helpful to use a bottom up approach ... in order to help the seven communities involved I would suggest that social capital is needed.*
- *Open an African communities Recreation Centre.*

Recommendations by Researchers

- Formation of a Peak African Body in Logan.
- It is further recommended that this Body take the form of a network which should be, if at all feasible, a flat, non-hierarchical model with linkages to local, State and Federal African associations/groups/councils.
- That the Peak African Body in Logan finalise its aims and objectives and develop a strategic plan to accomplish these.
- That the Peak African Body in Logan develops an informational brochure on their role and what they can do for the African community in Logan, and arrange for copies to be distributed.
- That the Peak African Body in Logan develop a website, possibility in conjunction with service providers in the Logan Area, stating their aims, objective and role, along with contacts and other African associations/groups/councils at the local, State and Federal levels.
- That the Peak African Body in Logan be expanded to encompass other African emerging and existing communities in Logan, and with this expansion

designate new roles on the executive committee to reflect this. Suggested roles include a social events/activities representative and vice-treasurer.

- If at all possible, in-kind support be provided by service providers to the Peak African Body in Logan in the form of free training, secretarial/administration support and mentoring.
- That governance training be developed and conducted within the African community in Logan, similar to that proposed in this report.
- That this governance training be undertaken annually, thereby ensuring that new committee members are aware of their roles and responsibilities, not only to government bodies but, above all, to their community.
- That groups be formed, if at all possible, targeting youth and women and if feasible linkages be formed to organise festivals/information sessions with these groups.
- That sporting groups, for men, women, youth and children be formed, taking into consideration, and forming linkages with, existing teams and programs.
- That government departments request from the Australian Bureau of Statistics in-depth demographics from the 2006 Census relating to migrants and refugees from Africa (excluding South Africa as these statistics are already available), and disseminate this information to interested parties including service providers and local government.

Suggested areas for further research

Arising from the findings it could be suggested that areas for further research and exploration include:

- more in-depth analysis of the data presented;
- feasibility of increasing community linkages and networks;
- pilot studies of recommendations pertaining to education, youth and women's issues.

Conclusion

This project was undertaken from February 2007 to September 2007 with a range of techniques being used to obtain information, such as, conducting a literature review, undertaking surveys, semi-structured questionnaires, formal and informal meetings. On the basis of findings discussed previously, the following conclusions are drawn:

- the study has achieved its intent. It has provided via action based research a snapshot which established that the African community in Logan wishes to be unified under one body;
- the study has credibly added to the body of literature available on the topic;
- even though this study was topical in nature, it was also an area of interest to a variety of parties from all walks of life who have already expressed interest in reading and learning from the published document;
- the concerns and issues raised during the course of this project have been documented;
- funding proposals for resources to develop this Logan African Action Plan were completed;
- the upskilling and training of eight CJPWPP was achieved and this is witnessed by the depth and breath of the data collected.

In conclusion, the researchers endorse the view that:

It is important to foster the ability of communities to organise and engage with governments, service providers and the Australian community at large. Communities may need guidance in navigating the Australian mainstream service environment and assistance in developing advocacy skills to enable them to effectively articulate their needs and promote their interests to service providers. (Department of Immigration and Multicultural Affairs, 2006b, p. 18)

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Appendix

Appendix A

Map of the boundaries of Logan City as per p. 11 of the *Logan City Economic Development Strategy (2003-2006)* which can be found at

http://www.logan.qld.gov.au/NR/rdonlyres/78A3BACB-DD18-47D2-B9C3-8351406DE3EF/0/EDS_glossy2003_2006.pdf

These are the limits which were used for the data collection process.