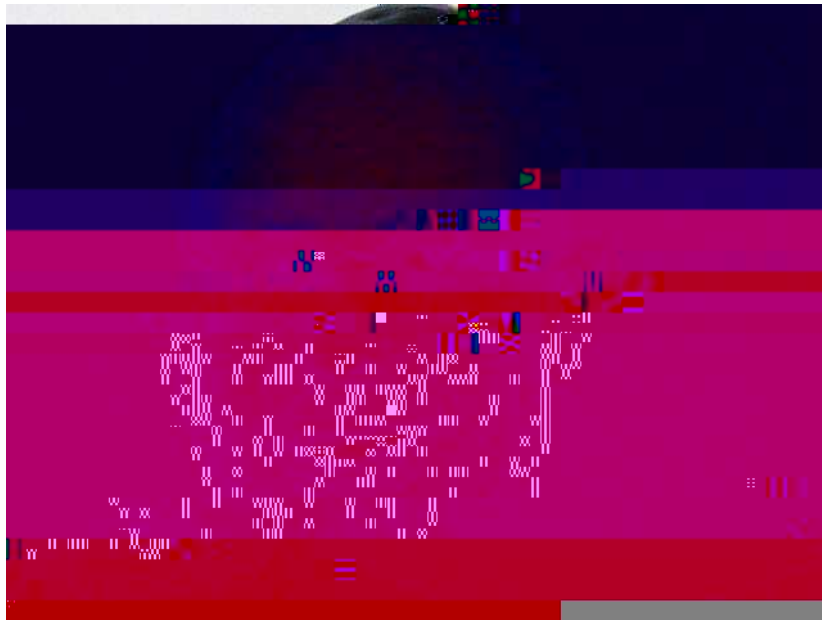




*we have a voice
- hear us*

ACKNOWLEDGEMENTS

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FOREWARD

I am pleased to write the foreword to this critical

The voice of the people

Many refugee communities in Australia are expressing their frustration at the number of times they are interviewed by service providers, students and academics, and how little benefit they see from their input. They particularly mentioned that what they say is seldom acted upon, leading one participant to passionately exclaim 'We have a voice – hear us'. Another talked about 'silent ones'. This report attempts to honour the commitment given by the researchers to respond to that voice. As far as possible the findings have been presented in the voice of the refugee participants. While all participants in this project have given permission for their words to be used, most did not want to be identified. Care has been taken to maintain their anonymity. It is a sad reflection on the settlement process that people are fearful when talking about problems which are affecting them and their communities. These are some of the things they shared.

SUMMARY OF FINDINGS

The framework of analysis used in the report is of ten domains of successful integration as suggested by Ager and Strang (2008). The concept of integration has been used as one of positive humanitarian endeavours by the host community which directly benefits new arrivals and encourages social harmony.

Rights and citizenship

Many refugees and migrants who have arrived in Australia in the last decade have settled extremely well and are proud to be contributing to their new country.

“So many of our youth are going into nursing – it’s what they can do with the education they have had. Others are going into aged

The importance of social bridges between the new rivals and the host community

"The housing problem is even worse for our large African families. You find that most of the houses are 3 bedrooms. And one family here and they are 10,

Safety and stability

Many women reported that they did not feel safe in Australia. They reported high levels of family and domestic violence. Single men and women who had arrived as part of the women at risk program were particularly vulnerable.

“If a woman has a child of rape, either from overseas, or from here, or if she gets pregnant from her boyfriend, it can cause shame for herself and her family. The issue of shame is isolating people, dividing families and communities.”
(Service provider from the HoA)

Others talked of fear of gangs from within their communities and from other groups. Fear and mistrust of police, who in their countries of origin had often been the perpetrators of torture, was a key factor in their unwillingness to seek help when they felt unsafe in Australia.

Government at all levels should work towards a holistic and integrated

Language and cultural knowledge

The participants recommend that there is a need for cultural support workers to help them understand the Australian culture on arrival and as they continued to learn English.

Proven models of bi-cultural service provision for people from a refugee background should be adopted and funded to assist arrivals in the first difficult months.

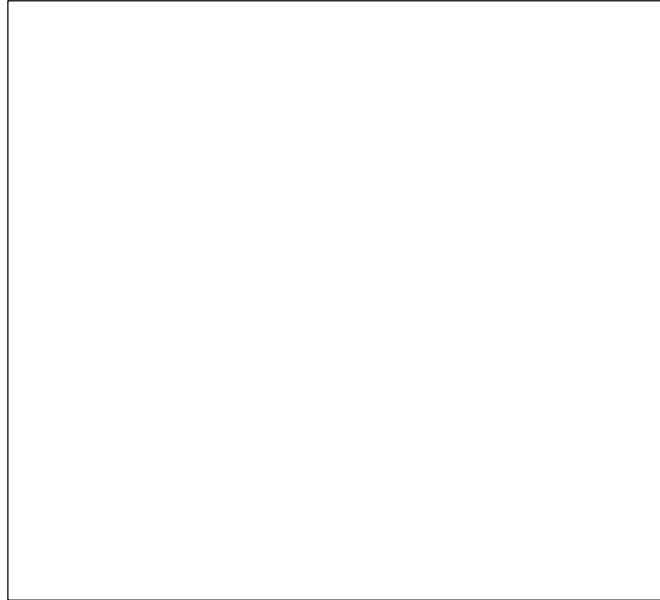
CONCLUSION

While these measures might at first seem to be expensive addition to current

INTRODUCTION

The Horn of Africa

The Horn of Africa (HoA) is a peninsula of East Africa bounded by the Arabian Sea, and the Gulf of Aden. The seven countries of the region are Djibouti, Eritrea, Ethiopia, Kenya, Somalia, the Sudan and Uganda (Fra 2006).



Source: FAO, 2002

The population of the HoA is currently estimated to be 160 million. It has more than doubled since 1974 and is projected to increase by further 40 percent by 2015 (FOA 2009, Care 2009). It is considered to be one of the most important strategic regions of Africa for many reasons which include that it:

- is the bridge between Africa and Middle East and is the gateway to the oil fields.
- is the only area where the Indian Ocean and Red Sea meet.
- is a culturally and historically rich region with great natural resources such as livestock, rivers and arable land suitable for a wide range of crops.
- has huge untapped potential of Petroleum and Natural Gas. (Asefa, 2003)

Social and cultural differences across the various communities from the HoA are great but the peoples living across this region have much in common. The majority of the region's inhabitants are cultivators whose existence, like that of the pastoralists, has been jeopardised by decades of famine, drought, poverty and starvation, civil conflict and inter-state wars, and political instability (Francis, 2006; Fukui & Markakis, 1994). Civil war has been raging in the region for over 30 years, and has claimed the lives of millions. Ethiopia and Eritrea concluded a two-year war in 2000

that claimed about 100 000 lives and destroyed infrastructure and resources of both countries. Somalia collapsed as a nation-state in 1991 and civil war continues to ravage this country (Asefa, 2003, Care 2009). As a result, millions have fled their homes, resulting in massive refugee flows and internally displaced persons in the region. Currently, the HoA is described as having the largest number of internally displaced persons in the world (Francis, 2006). This of course not the only region of conflict in Africa, but the shared experiences and cultural understandings between these communities and their status as the largest group of refugees from Africa in Australia, sets them apart.

In the past 12 years, there has been a marked increase in the resettlement of refugees from the HoA to Australia, swelling numbers from 562 in 1996-97 to tens of thousands currently. Since the early 1990s, in response to international pressure and at the request of the United Nations High Commissioner for Refugees, the Federal Government targeted refugees from a number of countries in the African continent as a significant component of the annual resettlement quota of 13 500. Many refugees from the HoA have entered Australia in this way and many have subsequently sponsored family members to join them through the Special Humanitarian Program.

Who is a refugee?

A refugee is someone who:

“Owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or unwilling to avail himself of the protection of that country.”

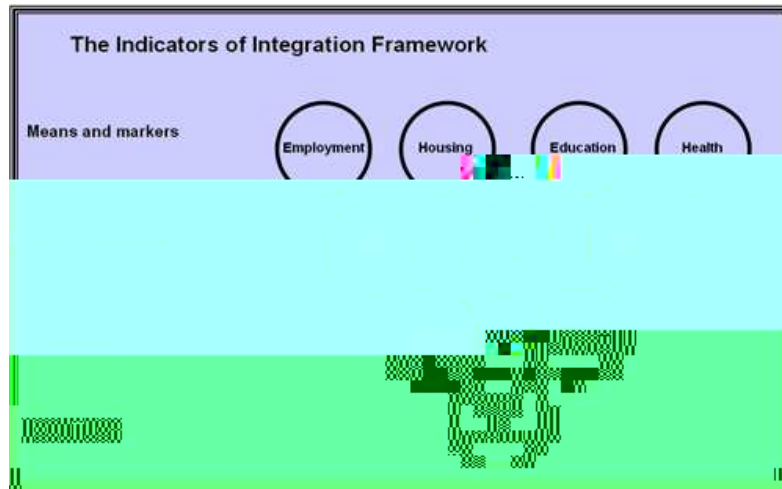
As with other minority groups, the media and public opinion in Australia seldom if ever addresses the fact that so many people from African countries are settling successfully. Many are succeeding in building and leading their lives in Australia and in doing so contributing to the richness of social, cultural and economic lives. Mainly Australians only hear about the problems of refugees which are exaggerated.

Refugees do not leave their countries voluntarily. Most want to return to their homeland, to reconnect with their land and their community, culture and way of life. It is only when this becomes impossible that they seek resettlement in a country far away and often unknown and little understood. Refugees and migrants have a huge and vested interest in succeeding in their new life. Many parents defer gratification of their own dreams to ensure that their children succ

RESETTLEMENT TO AUSTRALIA

Australia is one of a small number of countries in the developed world, that has become a designated resettlement country for refugees. Based on agreements with the United Nations High Commissioner for Refugees (UNHCR), Australia receives a designated number of refugees on an annual basis. Australia has consistently had one of the highest per capita rates of refugee reception in the world. During the 2007-8 period Australia accepted 6 004 refugees (visa subclasses 200 and 204). Applicants for these visa categories require referral from UNH

potential indicators of integration which are: ~~mark~~ of integration, means of achievement of integration, processes of achievement, and facilitators of local integration. Achievement of and access to employment, housing, education and health are identified as discrete domains and are recognized as both markers of integration and as potential means to support the achievement of integration (Ager & Strang 2008: 169). Processes of social connection are broken down into three discrete domains which also determine the achievement of integration: social bonds – with family and other members of their community; social bridges – with other communities, including the host community; and social links – with the structures of the host state. Language and cultural knowledge, safety and security are identified as discrete domains and considered 'factors' of local integration (Ager & Strang 2008: 181). Foundational to all of these is the experience of citizenship and rights.



The findings and recommendations have been loosely

PRE-ARRIVAL FACTORS THAT IMPACT ON RESETTLEMENT

Before examining indicators of integration and settlement experience, it is important to acknowledge that the pre arrival experience of refugees has to be taken into account.

“I walked 3 months from Sudan to Ethiopia...I saw colleagues, friends and family die along the journey, we had not access to food, no water, no medical assistance, no security. There was a lot of fear you don't walk hard you die. Girls were killed and raped by the soldiers. By the time we got to Et788(s)-3177(r)-5.37099(a) tala gealrhindoalwd hvah tortT

“Kakuma camp was horrible, horrible, dangerous, hot and dusty - 55 degrees, not enough food or water, and danger everywhere. People were killed, women raped, no safety anywhere, nothing to do, no proper school for the children, the hospital was a tent.” (Refugee from Eritrea)

“Egyptians did not want us they did not want to support our humanitarian need. They spit on us on the streets, they would call you names and throw rubbish at you...it was an awful experience. The experience of a Sudanese who has lived in Egypt will change the person to become aggressive and protective of yourself, we had to fight for our lives in Egypt as well. We developed an enormous sense of group – group mentality to survive.” (Refugee from Sudan)

Upon resettlement to Australia refugees from the African face significant challenges due to cultural, socio-economic, and religious backgrounds which are very different from the background of the host population (Casimiro 2007: 56). The pre-arrival refugee experience of hardship, loss, trauma and grief has a strong impact on resettlement and integration. The horror of conflict and the hardship of the refugee experience can place people in a position of liminality. They are in transition from a familiar, predictable past toward an alien, unknown future, where all certainties are questioned, including their own roles and statuses, identities and relationships (Krufeld and Camino 1994: ix).



“The trauma I have now is about that experience but I was determined to survive. I can survive anything because of my refugee experience.” (Refugee from Somalia)

“We come here empty handed leaving all our material things behind...what is the outcome of this? We still have nothing!” (Refugee from Sudan)

However, the most important things that refugees bring are their resilience and determination to succeed.

Hopes and dreams

Participants described their pre-arrival dreams and expectations once they had been granted their resettlement visa. This was accepted ‘sign’ for many that they had been invited and would be welcomed by Australians.

I AM HOME! – RIGHTS, CITIZENSHIP AND A SENSE OF BELONGING

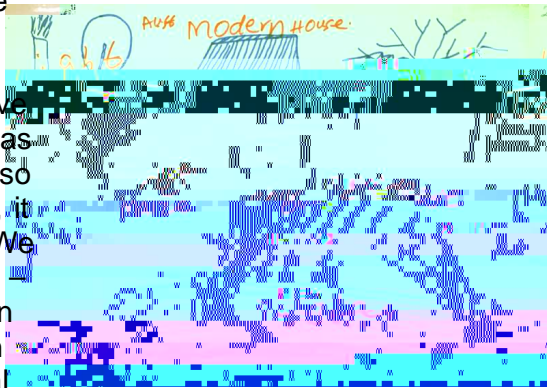
Many of the refugees and migrants from the HoA who

"You get to vote without fear of persecution and ~~to~~ for people to hear your voice."

"I was born in a remote village in Somalia. My first migration was when I moved to the city in order to seek a better life. I always make the best from the worst circumstances in life." (Somali Migrant)

"Just not everything is going bad, we are here, and doing well, I am contributing now and I will contribute to Australia the future". (Refugee from Sudan)

"The best thing we have found in Australia is light. Where we have come from, we don't have 'light', we find the 'light' in Australia, it is a different 'light' but it is a 'light'. We have modern house in Australia, we have peace and harmony and security as you can see in the tree below. Also we got maize crops we like maize, it symbolized food, we have food. We have opera house, harbour bridge – these are all good things in Australia. I also like Australian money that allows for financial security, to live a good life and enjoy life in Australia." (Refugee from Sudan)



"I am grateful to be here, there are opportunities here, I feel like there are a lot of opportunities for refugees to pursue in Australia." (Refugee from Somalia)

"I wake up everyday with a choice to do things. Choice! I have a choice to be in charge of my life...a choice to make a good life for myself and my family." (Refugee from Somalia)

Some participants who had lived in Australia for many years understood that while they themselves might never be able to fully enjoy opportunities, it was possible for their children. At times this placed an enormous burden of expectation on the children.

"It is too late for the older children to get to University – they missed too much education in Kakuma camp. They are going to TAFE. They will do well and get good jobs – but my grand children – they will be doctors and lawyers!!" (Refugee from Sudan)

"All three of my children are at University, two doing nursing and one doing computer science. I am so proud of them even though they never got opportunity to go to University." (Refugee from Sudan)

The choice and opportunities that were discussed being available to refugee communities included; learning a new way of life, health care, employment opportunities, and education. These all resulted in their successful resettlement and integration.

“Being here has given me a good experience to see how others are getting along and how they do things to succeed.”



THE IMPORTANCE OF SOCIAL BONDS WITH FAMILY AND OTHER MEMBERS OF COMMUNITY

The welcome refugees and migrants received from members of their own community when they initially arrived and the support they continued to receive was undoubtedly one of the key factors in successful settlement and integration. Family connections and community support were identified as critical in dealing with the loneliness that many encounter on arrival in Australia. Support from community members who understood and had survived similar refugee experiences themselves was seen as fundamental to the settlement and integration of participants.

“I need to hear my own language, to know where to buy our food. What day can women go to the mosque? I want someone who knows so I do not have to have everything explained.” (Refugee from Ethiopia)

“When I first arrived, my own community helped me, I lived with a family from my community for 3 months and did not have to pay any rent. They helped me a lot they gave me free accommodation and took me to Centre Link to register, they helped me with real estate to find a

“Operating African Community organisations from the perspective of its members in a western law framework is the hardest two African Community leaders face in Australia.” (African Community Leader)

Huge expectations are placed on community based organisations. They receive little funding and are often only staffed on a part time basis or by volunteers. They are expected to be the media face of their community, respond to requests for

experience the lack of sufficient knowledge required to support their children. Children acquire English language and a working knowledge of the new culture more quickly than their parents, even if their perceptions are sometimes distorted by television and misinformation. This increases the tendency for the parents to feel that they are losing control.

“Who is the head of the family in Australia? They should tell us.”(Refugee from Uganda)

Roles are sometimes reversed and children are put into the position of “head of family”: translating and negotiating with service providers, doctors and the school. Parents become the ones socialised by their children

“Children grow up too fast – they have to interpret their parents negotiating

"My children are in Egypt being taken care of by my members. I worry about them. I was misled and did not include them in my application forms. I think about

THE IMPORTANCE OF SOCIAL BRIDGES BETWEEN THE NEW ARRIVALS AND THE HOST COMMUNITY

"I have been here for ten years and I have never been inside an Australian home – it is strange to us. In our culture we share with our neighbours. Australians do not do this." (Refugee from Sudan)

Social integration in Australia is a major factor that challenges the resettlement of refugees in Australia. The lack of social network and support services was mentioned by many participants, resulting in isolation and loneliness and an overall sense of not belonging to or fitting in with the Australian community.



really against racism and helped me learn the job without the language. He was a good man. (Refugee from Uganda)

However even this is not without problems.

“The church is our ‘home’ here, but some of the African who live near the church complain because they say we make too much singing. There was a picture in the paper of a man with earphones on the side of the singing. It was horrible.” (Refugee from Sudan)

The lack of familiarity with the way of life in Australia, compounded with the absence of support and acceptance from the Australian community, has resulted in a strong sense of isolation and loneliness for some refugees and migrants. Many participants were adamant that they did not feel loved and supported by the Australian community. This meant that they had resorted to supporting each other within their own community. They valued proximity to family and members from their own community who shared their culture and understood their experiences as refugees. However, this then led to accusations of social behaviour and lack of willingness to mix with the broader community.

“I can not make someone invite me into his home (Migrant from Kenya)

THE IMPORTANCE OF SOCIAL LINKS BETWEEN THE STRUCTURES OF THE HOST STATE

The first months – the power of welcome and information

The most important link with the structures of the host state for new arrivals are those structures and services which provide the range of arrival and settlement services. It was obvious from all of the interviews that the quality of the settlement services in the first months in Australia is critical to the settlement experience. People who had a friendly supportive worker and access to a range of good service provision found the process much easier than those who did not have this experience.

“This wonderful person met us at the airport. She took us to the flat, she and her friends made food for us and the next day they came and took us everywhere. Whenever we need help I can call her. We felt so safe and lonely and she was there. That was two years ago. She is now the godmother of my daughter. When her mother died I helped her with the funeral.” (Refugee from Sudan)

However, many participants expressed their frustration about the lack of settlement support they experienced when they arrived in Australia.

“We came on a Friday night and they took us to a flat and left us and we just sat in the flat all weekend. We did not know how to cook the food they left, we were scared to go out.... It was Monday before they came and met us and for two days we did not eat - we had only water from the tap.” (Refugee from Sudan)

They also talked about the way information was given to them, and the fact that they were given too much information in the first days or weeks when everything was confusing to them, and not when they needed it.

“In the first week, they gave us so many papers, and told us so many things, so many offices. It is just like a dream, I can not remember any of it, and I feel stupid.” (Refugee from Somalia)

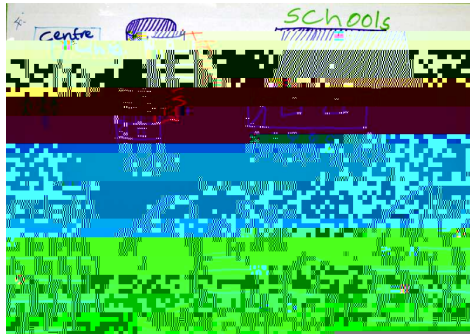
“Not knowing where to go, what to do, how to find a job. I did not have someone to direct me. I had to figure how to survive in Australia on my own.” (Refugee from Eritrea).

Community workers commented that while there are many services available, people get lost in the system. New arrivals do not know how to navigate the system.

“We need to have a situation where one case-worker is not responsible for 500 people!!!” (Service provider from the HoA)

There was a feeling among the participants that they were frustrated about not having enough information, they did not want to be looked after like children. They

just needed to be given the information in a way that would allow them to take



authorities have been the agents of persecution and torture. It takes a long time for some refugees to learn to trust the police. Their initial response is one of fear. In some

ACCESS TO EMPLOYMENT

The lack of employment for many meant that they were unable to access an income to secure financial independence and survive in Australia. The participants identified employment as one of the determinants to the successful settlement experience of migrants. This related to secure income, status in society, self identity, and an overall sense of belonging. However, most have experienced a significant lowering of status since resettling though they might be better-off officially than previously. The skills they bring with them are often fundamentally different, originating in rural or refugee camp backgrounds, and are not easily transferable to the 'technological and urbanised environment' such as Australia's (Lower 2008). After 15 years in camps, even skilled professionals can find that their qualifications and previous experience is now redundant.

"I don't have a sense of belonging, it is a real change living in Australia. It is a privilege to be here but I can't even find a job to support myself." (Refugee from Somalia)

"Although I relatively enjoy a better life now, but am not fully satisfied that I cannot get the job for which I have been trained in the past 20 years." (Eritrean Migrant)

Many faced serious discrimination in the employment market because of their lack of 'Australian' work experience.

education. When we come here our qualifications and education are not recognized and so we do not get jobs here. (Refugee from Sudan)

“It is a big loss of humans because we all come with skills. There are a lot of educated people and we need a good outcome. (Refugee from Sudan)

People who have spent long years in camps have not the opportunity for adult education.

“I could not find a job. After interviews they would say that I did not have experience. I am capable of doing the job but they will not give me job. They discriminate.” (Refugee from Sudan)

And how many are you? 8. So who would lend his house to 8 people with kids...and not give it to a couple of 2 with no kids they have cars and they have good source of income. So it was very very hard. (Refugee from Sudan)

"I always get rejected by the real estate. I get discriminated because I have many children. I am discriminated because I am black. They value the money here, not human life in Australia. My basic human right to shelter is denied in Australia." (Refugee from Sudan)

"As an African we go and see a house, fill in the application and tomorrow we get the rejection even if the house is still available. Discrimination, because we have too many children and the colour of my skin. There is a real lack of tenant protection in the legislation." (Refugee from Sudan)

Many refugees suggest that service agencies dealing with refugees could help in providing references for newly arrived refugees hiring to rent private housing. Agents require this reference. Without accessible and affordable housing refugees and migrants feel marginalised from Australian society.

"We are unwelcome guests." (Refugee from Somalia)

This hindered the children's transition into the new education system, and was viewed as resulting in the resettlement difficulties that children have to deal with in school.

ACCESS TO HEALTH SERVICES

Very few of the participants in this study discussed major problems with access to physical health care. They expressed gratitude for the access they had to doctors and hospitals, and the availability of medications. In many interviews the access to health care was contrasted favourably with the lack of access to doctors in camps and refugee situations. The majority of the participants lived in the west of Sydney within close proximity to public hospitals and specialised refugee health services. They recounted that members of their communities living in country towns had less favourable experiences than they did, and that some people came to Sydney after having been resettled in regional areas in order to access health services. There were also stories of families and friends who had come to Australia on special humanitarian visas having problems accessing adequate health care for themselves and their families.

“My friend’s wife started to give birth at home because they did not have the money for her to go to the hospital. She was badly – were scared, then an ambulance came and got her.” (Refugee from Sudan)

Mental Health services

The urgent need for services that specialised in addressing the mental health needs of refugees was discussed at length by participants in the project.

“When you arrive as new arrival and you are not being shown how to follow your life you feel depressed...like the person with the big head. Life makes his head big, he is confused, stressed, traumatised, depressed. You don’t know where to go what to do. This person is stuck. He will bang his head.” (Refugee from Sudan)

“When you don’t find all these services you get re-traumatise and tired...you see someone traumatised he has tears.” (Refugee from Sudan)

They were aware of and appreciative of the services that did exist, and described the relief that could come from receiving appropriate assistance. However, many reported that they and their friends often found it difficult to get assistance when and how they needed it most. They described long waiting times and lack of interpreter services. Although a key attribute of refugees and migrants from the HoA is their resilience and adaptability, their refugee experience in the majority of cases resulted in feelings of sadness, loneliness, depression, trauma, stress and confusion.

“I cry every night – I remember the torture, I still feel the pain.” (Refugee from Somalia)

"This is the first time I had tears - we were very alone. ..[we asked] why are we here - is it going to be better than Africa (Refugee from Sudan)

"We lost appetite, there was plenty of food,[in #Africa] but we didn't want to eat." (Refugee from Sudan)

"My son, he was only 3 years old – he saw all bodies. Now he says to me 'Mum, I can still see the bodies' – what can I say him, I hide my tears." (Refugee from Sudan)

Resilience needs nurturing. The lack of sufficient health services and treatment that caters directly to the needs of refugees inhibits and challenged their integration and resettlement process.

"I cannot mentally settle in this country. I was brought here and told you are here now deal with it. It does not matter how you survive out there...here it is new survival. How can you cope, you get depressed and anxious and feel very lost. Most of us have very many mental illnesses. Many are scared of losing our identity." (Refugee from Somalia)

"When you come here you want a better life put they you in jail, you get mental health problems...we all have mental problems as refugees...we need help." (Refugee from Somalia)

It was identified that unaccompanied minors need special care. They are still children and need the love and guidance of caring adults

"We don't have parents, no one here, no friends are alone, what are we going to do? We have to start again." (Refugee from Sudan)

"I have to be brave to encourage him [his younger brother]. If I am weak what will happen to him..... We need someone to talk to him there was no one to talk to us. Someone to be a mother, to tell us what to do." (Refugee from Sudan)

Many of the participants described the need for someone to talk to them about what they had survived. Some went to counselling services and reported that it had helped them tremendously. Others reported that in some cases there was a lack of understanding from the counsellor on the experience of the refugees and that they could not assist them appropriately.

"I went to the counsellor – he did not know – how could he know what they did to us? Sometimes the pain is too great." (Refugee from Uganda)

Many made the comment that generalist service providers did not encourage them to talk about the bad things that had happened. They expressed the need to tell their stories as part of the healing process that they need to integrate into the community.

"This is the first time I have told anyone about it. This is the first time I have been allowed to talk." (Refugee from Ethiopia)

"The resettlement process is not creative, we need to tell our stories and express our experiences so that we can start healing." (Refugee from Somalia)

The horrendous experiences that the majority of the

LANGUAGE AND CULTURAL KNOWLEDGE

Cultural knowledge goes both ways

The notion of cultural acceptance and understanding of different cultures and how people from different cultures can work together for the common good was presented as critical to the resettlement of refugees. The participants indicated that their strength and resilience, work experience and qualifications are all positive attributes that they brought with them and that can be incorporated into building in Australia.

“The major problem that we face when we first arrive in Australia is learning about the new life...This tree according to the colour representing all the cultures that we need to learn in Australia. All these colours represent the way of life we need to learn in Australia. For us to integrate we need to learn new life new culture with all the different colours in it.”
(Refugee from Sudan)



The differences in culture, custom and law also posed significant challenges and made the maintenance of community difficult. Adjusting to a new culture had not been an easy task. However many commented that the pressures of re-establishing lives in a new country made it very difficult to maintain the customs and networks from the home country.

“I am confused with the meaning of community in Australia. I do not know how I can divide myself into being a member of my Eritrean community and at the same time being a part and parcel of my new found home Australia.” (Refugee from Eritrea)

The participants talked of the differences and misunderstandings between their culture and the new Australian culture hindering their resettlement and integration in Australia.

“They do not respect our diversity.” (Refugee from Sudan)

“In our culture, we like to be in a group living in one room. Here in Australia they say everyone needs to have their own room. I don't think they have such a

big house here. We have very big families. If ~~stay~~ in one room at least for a while maybe they can divide into other rooms ~~later~~ the settle first and then they can go look for work.(Refugee from Sudan)

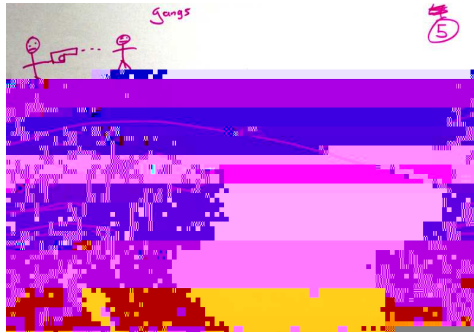
"I did not understand...for example the difference ~~on~~ how fighting is understood in Australia includes verbal abuse. Verbal abuse ~~is~~ considered as a mode of fighting. Back home fighting is only physical ~~fight~~, I felt like I was disappearing and being misunderstood.(Refugee from Somalia)

"They say our names are strange...well Australian ~~names~~ are strange to us also...we have never heard of such 960221(o)-0.8772(e)-3.6628772(t)-9.78436(a)-0.960221(y)

want because you do not speak good English. So just watch them discriminate you.” (Refugee from Sudan)

“We need bi-cultural support workers who can help understand the Australian culture, because when we first come here there is a lot of pressure on us to learn the new culture to fit into the community...otherwise we are isolated.”(Refugee from Somalia)

Gender aspects of safety and security



Women reported that the problems come with them from overseas. If it is known that they had to engage in survival sex in order to survive and feed their children in camps then they are targeted here. Single men will contact their homes and say "You were a prostitute over there." Sometimes they are raped and are too afraid to report it to the police. Women who have borne children of rape report that their children are discriminated against if it is known in the community that the child is the child of the enemy. They have started to approach community workers for help with this problem.

"I come from a wrong [dangerous] country I don't see a wrong country here."
(Refugee from Sudan)

"What happens there happens here – it comes with us." (Refugee from Sudan)

"I am afraid to live in my community because they know what happened to me over there. But I want my community – it is strange and I am lonely."
(Refugee from Somalia)

There were also reports of males in the community suffering from terrible guilt and disempowerment because they had not been able to protect their women from abuse. The impact of violence against women reverberates through communities and poses major challenges for successful settlement.

The framework of integration domains suggested by And Strang (2008) has proved useful in examining the outcomes of the ~~proj~~ The application has reinforced the need for the recognition of the ~~inter~~ interconnectedness of these domains and the need for the host community, and the ~~hosts~~ hosts, in this case Australia, to provide the infrastructure and services for these ~~sams~~ and markers of integration to be fulfilled. This can be equally applied to those ~~ref~~ refugees and migrants who have achieved what they would describe as successful ~~file~~ settlement and integration, and those still struggling to achieve this.

RECOMMENDATIONS

In keeping with the context of analysis, the recommendations have been grouped according to the 10 suggested domains of success integration, and taking into



Africa's east coast, by blocking an important sea route (currently Djibouti). They took control of the southern part of Somalia, which would become the largest European claim in the country, but the least strategically significant. This formed Italian Somaliland (Terdman, 2008)

Somalia gained its independence from Italy on 1

The civil war in Sudan has generated some four million displaced people and it is estimated that over two million Sudanese people have died as a result of fighting and related starvation and disease (Reeves, 2005; Gille et al, 2002). Food shortages

Eritrea spent hundreds of millions of dollars on war and suffered the loss of tens of thousands of their citizens killed or wounded as a direct consequence of the conflict, and contributed to the refugee production phenomenon in the HoA. The war led Eritrea to depend solely on foreign aid. Since the war in Eritrea many people have fled the country seeking refuge. Drought and famine are still a great concern for Eritrea, because severe drought has led to crop failures and water shortages. Furthermore, the need to guarantee a safe return for internally displaced Eritreans who are arriving back in the country and to stabilize the country are priorities of the Eritrean government.

At the time of the 2001 Australian Census, there were only 1620 Eritrean. By 2006 there were over 2020 Eritrean born people in Australia.

E) KENYA

Kenya is located in east-central Africa on the coast of the Indian Ocean. Kenya borders Somalia to the east, Ethiopia to the north, Tanzania to the south, and Uganda to the west and Sudan to the northwest. The capital of Kenya is Nairobi and the population is 37 million people. The official languages spoken in Kenya are

three designated camps near the village of Dadaab in the country's remote east, and in three camps northwest of Kenya known as Kakuma (RIS, 2001b).

F) DJIBOUTI

Djibouti, officially known as the Republic of Djibouti, is located in the Horn of Africa. The Republic of Djibouti gained its independence on June 27, 1977. It is bordered by Eritrea to the north, Ethiopia to the west and south and Somalia to the southeast. The rest of the border is formed by the Red Sea and the Gulf of Aden. The population of Djibouti is an estimated 848,000 people and the capital of Djibouti is the City of Djibouti.

The official languages spoken in the country are French, Arabic and Somali (Maxted & Zegeye, 2001).

Historical context

Djibouti became a colony of France at the end of the 19th century. At the time of colonisation Djibouti was called French Somaliland and a referendum was held in 1967, which decided that Djibouti should stay a French ruled territory and in the same year Djibouti changed its name to the French Territory of Afars and Issaas. Djibouti achieved independence from the French on June 27, 1977 and on the same day the current national flag was adopted. After independence Djibouti had a government which was a balance of both major ethnic groups, Issaas and Afars (Leonard, 2006).

The first president of Djibouti was Hassan Gouled Aden who was elected in 1977 and was in power until 1999, in the end of each of his presidential terms he was re-elected for 23 years. During his term as president, he ended Djibouti in to a one party state. The People's Rally for Progress became the legal party, which resulted in the civil war. Many civilians were killed and many others became internally displaced people (Maxted & Zegeye, 2001).

The Djiboutian civil war occurred between 1991 and 1994 after increasing tensions between the Issaa ethnic group that dominated the government, and the Afar ethnic rebel movement. The lack of Afar presence in the Issaa government, despite being the majority ethnic group, resulted in the three year civil war (IRIN, 2007; Maxted & Zegeye, 2001).

While fighting was continuing there were thousands of refugees from war-torn neighbouring countries fleeing to Djibouti, these refugees came mainly from Somalia and Ethiopia (Refugees International, n.d). The situation in Djibouti escalated further because of severe drought and famine that the country was suffering (UN, 2006). The civil war of Djibouti came to an end on December 20, 1994, when both parties signed a peace agreement. There are 102 Djiboutian people living in Australia. All of them came on the Humanitarian Program.

Djibouti continues to struggle with massive numbers of refugees who flee from the neighbouring countries. By the end of 2005, Djibouti had taken in about 30,000

refugees, mainly from Somalia over the past decade, was viewed as one of the top 10 refugee-hosting countries with a ration of 18 refugees per 1,000 inhabitants (IRIN, 2007). Djibouti's location is the main economic asset of the country as it is mainly barren. Much of Djibouti's income comes from the transport system, which is used by other African countries to fly out their exports through this Djibouti earns good transit and harbour fees.

G) UGANDA

Uganda is located in the Horn of Africa. Officially known as the Republic of Uganda, it is bordered on the west by Congo, on the north by Sudan, on the east by Kenya, and on the south by Tanzania and Rwanda. Also Lake Victoria forms part of the southern border. The capital of Uganda is Kampala and the population of the country is 30.9 million people. The official languages in the country are English and Luganda.

Historical context

Uganda was first explored by the British and the Arab traders in 1844. The British declared Uganda part of the British East Africa Company. Soon after this in 1894 the British claimed Uganda and it was declared a formal British protectorate. Britain granted Uganda internal self-government in 1960, after this Uganda held its first national election and elected Benedicto Kiwanuka from the Democratic Party. Although Uganda became an independent nation it maintained its Commonwealth membership (Jørgensen, 1981).

In the 1970's and 1980 Uganda became known for its human rights violations, first during the time of Idi Amin who was then prime minister. In 1971, Idi Amin seized power from the then president, Milton Obote who went into exile in Tanzania. In 1971, ruling the country with the military force, Idi Amin tortured its opponents and killed thousands of people. Throughout the time Idi Amin held government it is estimated that more than 300,000 civilians were killed. In June 1978 Idi Amin violated border laws with Tanzania by holding military exercises on the Tanzanian border. This angered the Tanzanian government and the help of supporters of the past prime minister, Obote who was in exile, invaded Uganda and violent fighting started between the Ugandans and Tanzanian troops. After two years of fighting the

Uganda has been subject to many conflicts which include armed fighting among

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