

REFUGEE COMMUNITIES IN CULTURAL TRANSITION



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**SHARING OUR STORIES,
SHOWCASING OUR SUCCESSES**

CELEBRATING 10 YEARS

**CICT
FORUM
2019**



JORGE AROCHE

CEO NSW STARTTS (SERVICE FOR THE REHABILITATION OF TORTURE AND TRAUMA SURVIVORS)



The work of STARTTS is essential in the healing journey refugees take after their arrival to Australia. The tailored programs overseen by STARTTS seek to value refugee groups; whilst recognising the power of the wider community in contributing to the recovery process and sense of belonging. We acknowledge that for an individual to heal, their interactions with the social and physical environment are crucial. The role of the community in facilitating this healing process is grounded in their ability to identify and empathise with the experiences of our clients. For individuals to recover successfully, communities need to be appropriately supported. The contribution of the wider refugee community is the context for successful recovery and settlement process. The Communities in Cultural Transition (CiCT) project has contributed towards stronger, more independent and integrated refugee communities.

We are celebrating the tenth year of running the CiCT program while continuing to support many emerging refugee community organisations. CiCT is a STARTTS leading program enabling empowerment, capacity development and growth of refugee community organisations and groups. A significant goal of this Forum is exploring both challenges and strengths of refugee community groups and organisations as they engage with wider community. Further, STARTTS is committed to mental health promotion and CiCT Forum allows us to encourage individuals, families and communities to attend to mental health challenges without stigma and with knowledge required to engage with mental health services. I would like to acknowledge the important role community leaders play in reducing stigma and creating bridges between their communities and services they need. I would also like to bring their attention to the new program called Mental Health Community Living Support for Refugees (CLSR), a partnership between STARTTS and New Horizons. This exciting new program will provide tailored support to people of refugee and asylum seeker background facing significant mental health issues.

Finally, STARTTS is thankful for the ongoing funding and support for CiCT, a program that continues to exceed expectations and remains a flagship program of STARTTS. CiCT would not be where it is today without funding from the Department of Home Affairs and committed support and engagement of hundreds of refugee community leaders. Thank you all for trusting us and allowing us to accompany you on your journeys of settlement and recovery.

Jorge Aroche
Chief Executive Officer /
STARTTS

PETER SHERGOLD

NSW COORDINATOR GENERAL FOR REFUGEE RESETTLEMENT

In late 2015 when the Australian Government announced that it would take an additional 12,000 humanitarian entrants in response to the conflicts in Syria and Iraq, the NSW Government made it clear that we would do more than our fair share to assist. Indeed, during the last financial year NSW successfully settled nearly 43% of Australia's total humanitarian intake, supporting around 11,190 refugees to rebuild their lives in NSW. In total, since I have been Coordinator General some 23,700 refugees have arrived in NSW. In my role as NSW Coordinator General for Refugee Resettlement, I have sought to strengthen collaboration between the government, non-government, community and private sectors towards the common goal of successful settlement outcomes.

A key current priority is to further strengthen and embed collaboration between service providers and refugees themselves, by ensuring that refugees are 'at the centre' of service design, delivery and evaluation. Programs like CiCT play an important role in building the capacity of diverse small refugee community organisations to ensure they can strategically and sustainably advocate for their communities. I commend the program and look forward to engaging with some of your groups to explore refugee-directed program and policy delivery.



A handwritten signature in black ink, which appears to read 'Peter Shergold'.

Professor Peter Shergold AC
NSW Coordinator General for Refugee
Resettlement

COMMUNITY LIVING SUPPORTS FOR REFUGEES AND ASYLUM SEEKERS (CSLR)

Partnership

We would like to use this opportunity to formally launch New Horizons and STARTTS partnership and the joint delivery of the newly established Mental Health Community Living Supports for Refugees Program.

What is CSLR?

CSLR is a unique program that aims to provide trauma-informed, recovery oriented and culturally safe psychological support. CSLR aims to support refugees and asylum seekers experiencing psychological distress, mental illness or impaired functioning.

Who is CSLR for?

Refugees and asylum seekers who have arrived in Australia within the last 10 years are able to access CSLR support. This includes individuals and families who have experienced trauma, grief, loss, torture, war and human rights violations.

What support is available?

CSLR provides individualised and adaptable support, whilst ensuring that a holistic approach is provided from other support services. By collaborating with a range of support services, individuals are able to have their needs met and recovery goals set to integrate them in to every day activities.



DAVID AJAK AJANG

CICT PROJECT OFFICER

The CiCT Program is celebrating its 10th year anniversary of ongoing engagement with refugee communities and groups. I am privileged to have been part of the growth of the CiCT program in the last 10 years. I am very delighted that the program continues to be funded. Community leaders or representatives of Small Refugee communities and groups understand and appreciate the enormity of issues they face. It is what gives most of them the sense of urgency to mobilise others into doing things for the betterment of their community. They are armed with relevant wisdom that no external organisations and services can ever claim to have. This is because they have grappled with these issues for a longer time than the services that are funded to assist them.

The relationship STARTTS has built with refugee community associations enables level headed partnership and collaboration between the CiCT program and leaders or representatives of small and emerging refugee community organisations.

The support provided by newly arrived and emerging refugee communities is frequently the most critical factor in the healing journey of its members. With this understanding, CiCT assists non-funded associations to develop governance and leadership capacity. The aim is to end the dependence of small refugee groups on larger community service organisations and empower them to stand on their own.



The main objective of the CiCT forum is to encourage different refugee communities and groups to create bridges among themselves and learn from their differing stories of settlement. This helps to create a sense of belonging in the Australian wider community. It is through bringing the different refugee communities together for a cultural exchange, that we start to have a better appreciation of the benefit of multiculturalism and coexistence.

Welcome to the CiCT forum 2019 and we hope you have a great day.

David Ajak Ajang | Communities in Cultural Transition Project (CiCT) Officer

ARMENIAN COMMUNITY

The Armenian Nation and Culture Blooming in Australia

The increase of Armenians within Australia is largely from Middle-Eastern countries, such as Syria and Iran, due to the Armenian genocide. However, the Armenian culture remains more prominent in this generation than ever before. Despite the tragedies of the past, the Armenian community in Australia will always remain resilient and respect each generation before them.

Armenian-Australian citizens seek to integrate and learn in the country they have been accepted into in order to show their gratitude and appreciation towards the government.

Sonia Artin is an Armenian refugee who volunteered to aid her community. She dedicated her life and career to meet the needs of refugees like herself. The last eight years of work taught her that trust is fundamental in her culture and in integrating the Armenian community within Australia.

"I gained trust within them, because whatever they need, I delivered... I did one-to-one help because when they go to official centres, they are limited. They can do this and can't do that, I worked on their needs and created trust". Artin says her shared experience drives her to support this community. "Because I feel [for] them, we went through the same trauma, the same history". "Our grandpas and grandmas... left everything and ran away, and the same thing happened - the same trauma happened with the war in Syria and our community didn't believe it was going to happen because they were trusting of the government but the outside power came and started the conflict", Artin explains.

Artin's passion and drive to help the Armenian community has set the pace for progress and change in the future. Artin, like many others, is a great example of Armenian values. **Armenians are hard-working individuals, known for showing respect for the laws of the country they assimilate into.**

Artin insists we have many similarities. “Australians and Armenians have the same values, we are equal, and Australia gave so much to Armenians that we just want to give back”.

Another example of a hard-working Armenian is Maral. She is 55 years old, has two children and migrated to Australia in 2017. Maral reflects on how her cultural identity has been compromised because of the genocide, “it has affected us because we have always lived offshore, always far from relatives. Always we try to settle in any country but we’re always missing something”.

Despite the financial assistance and shelter Australia offers, Maral was one of many who didn’t know what came next. “Moving to Australia was very difficult and the government helped us through the payments, but we didn’t have any help to understand the system” Maral said. However, Armenians are incredibly positive people, always looking for improvement and growth.



“Australia impacted my life for the better, especially my kids, they will grow as humans here and fulfil their dreams. Australia gives us the opportunity to do it the right way and fair way”. Maral states **“We are a culture that gives to the world, good hearted with high professions. We are very proud, and we pursue our careers successfully”**. The Australian-Armenians strive for progress and give back to their nation.

By Ece Demir.

DINKA COMMUNITY

The Mission of Cultural Unity

Joseph came to Australia to escape war-torn South Sudan and live in better conditions with his family of seven children. After five years, Joseph's application was successful, he states, "we were lucky to arrive in Australia, [it] is a very good country". Joseph is from the Dinka community, a group that lies in Bahr al-Ghazal and the upper Nile province. Joseph's commitment to unity in the Dinka community encapsulates the typical Sudanese "collectivist culture," that favours "conformity, inter-dependence, loyalty, belonging". They speak the Nilo-Saharan language which Joseph stresses is important to retain their culture and unity. Upon arrival, he realised the difficulty of adopting Australian vocabulary and slang. However, he was dedicated to learning the English language to ease his cultural transition.

"Like many migrants, we want to settle, learning the language helped us achieve that". Joseph was working a normal day at his job, when a piece of hardware fell onto his head and neck. This unfortunate event deemed him unfit for work. He did not like the idea of not working, but this time off work made him realise what is truly important to him; unity and binding his unique cultures together.



Joseph had made cultural unity his mission. He was elected into the Chairman Position in 2017. "I am working very hard to show the community they can trust me, I am ensuring that every plan and payment I make, there is a document supporting each payment, if there is not going to be a receipt, I do not want it in my organisation". Meetings have become very popular after gaining community trust. Witnessing firsthand, I saw uplifted faces when Joseph acknowledged and spoke to the multiple people he knows in Blacktown, shaking their hands and engaging in conversation. **He told me, "they are part of my community, they contribute as well".**

Joseph has many exciting community projects in mind after gaining funding from the community, such as building a community centre containing high functioning computers and volunteer assistance. His aim is to inform children, teenagers and young adults of their culture and connect with their "motherland".

Joseph encourages young people to be involved by attending Dinka Community events that are loaded with "too much food", provided by the community. These community functions demonstrate the significance of connection and this creates a network to provide support. The children at these functions have a play room where they can interact and form relationships. This is where children learn lessons of respect from topics ranging from family to faith. Joseph is excited about making his ideas a reality for his beloved community. "I appreciate the assistance of STARTTS as they are helping my community gain more publicity by getting articles published and providing advice for organising events that benefit my community."

By Jasmine Derbas.



KAREN COMMUNITY

Gardens of Life: The Flourishing Karen Youth and the Gardens of the Elders

The Karen people are indigenous to Burma (Myanmar). Since the outbreak of civil war in 1948, most Karen have become refugees. To escape the violence, tens of thousands moved to nine small crowded camps on the border between Burma and Thailand.

The restless crowds moved day by day, with everything remaining of their old lives that they possibly could carry. Not knowing if they would come across clean water the next day, not knowing who might die tomorrow. After ten years, many were able to leave the camps for countries like Australia and the US. Hsa Law Hla Tha Nya recalls, "because there's a lot of people moving at the same time we have no clean water or food". Many died from diarrhoea and other diseases every day.

Back in Burma, Karen children would use bamboo as swords or load seeds into the hollow and push it out with a stick, like play guns. Hsa was nine at the time. He was too young to understand at the time that he could have died, even while gunfire stormed outside the camp.

Today, when Karen arrive in Australia, STARTTS provides counselling until they are integrated in to the community. Eh Soe Gay Zu says "We came here at a time when the community was much more established, in the sense that there's a lot more people who have been here before us, so they were able to support us," Eh says.



Some Karen youth in Australia will never know firsthand of the Burma Civil war or the overly saturated refugee camps on Thailand's borders. However, they also hold no memory of their parent's homeland.

As a result, youth seminars are held to educate and encourage Karen youth. The seminars are part of how the community is passing down their culture and making connections with the younger Karen generation. It allows individuals to be immersed in their native language and encourages coming together for occasions such as the Karen New Year.

The Karen community is very family-oriented and agricultural, so they wanted a shared garden to remind them of home. In Burma, 70% of Karen were gardeners and farmers. STARTTS has helped move many gardeners into paid work.



So, the gardens aren't as full as they once were, but they're still thriving. Originally some people thought the community gardens was just a small project, Daniel Zu says. **However, he believes it's since blossomed into so much more.** "It's become beautiful because of the research and outcome. This small little community garden leads us to the Karen community leading to the workforce in a particular agriculture side."

By Jessica Guttridge.

MANDAEAN COMMUNITY

Making Australia Home

One of the oldest monotheistic religions, was founded 2000 years ago in modern day Iraq and Iran. Mandaism, or Sabeanism, has survived centuries of systemic religious persecution – from the Mongol invasion to the brutal regime of Saddam Hussein. Finally, the Mandaean community has found a home in Australia.

Known for imitating John the Baptist, a revered central prophet, Mandeans are recognised by their unique approach to the principle ceremony of baptism. Fresh flowing water, central to their faith, represents purity and rebirth of the soul. Every Sunday, they gather in Penrith on the banks of the Nepean River to practice their weekly baptism. To onlookers, it may look like a scene reminiscent of Biblical times – men, woman and children in white cotton robes, reciting prayers in Aramaic,

as they immerse themselves in fresh flowing water.

However, this ancient ritual holds deeper significance to the Mandaean community. It is a spiritual process symbolising purification of sins and connection to God. Yassmen Yahya, president of The Sabian Mandaean Association says, she believes baptism helps to disconnect from the fast pace of life while connecting with God. “As human beings, with technology and everything happening, we keep running and running and sometimes lose that connection, and we need that. **We don't only need to feed the physical hunger, but also our mind, our heart, our soul, also needs some 'food'.**

Yassmen has established various workshops and committees, including a Women and Children Committee that aims to provide a safe place for women seeking support and guidance, while bringing awareness to issues such as women's health and domestic violence.

Part of the Women and Children Committee is a playgroup called 'Mini Mandi', receiving significant support from STARTTS, and **focuses on teaching parents on how to properly support and build healthy relationships with their children.** There are also committees focusing on youth, sport, socialising and theatre. To Mandaean, organising events and programs in their spare time isn't just a way to socialise with family and friends but is crucial to their community. "For us, it's one of the tools we've used to survive over the years. The community strength, community uniting, that's what has helped us achieve what we want to achieve," says Yassmen.



Despite the pacifist nature of their beliefs, Mandaean have faced persecution on the basis of their religion. In 2003, there were around 60,000 Mandaean in Iraq. Today, less than 5,000 remain. Australia is home to approximately 10,000 Mandaean, half of whom reside in south-western Sydney, making it the largest Mandaean diaspora population worldwide.

In collaboration with STARTTS, the Sabian Mandaean Association provides newly settled refugees with individual counselling, community support and programs focusing on mental health. "We have counsellors and psychologists who have been given intensive training and are aware of the cultural differences and background of the community," says Yassmen. Recently, the Mandaean community has gained council approval to construct a new community worship centre in Wallacia, near the Nepean River baptismal pool and began construction in 2015.

By Narjess Tlais.

RAHATT CHALDEAN COMMUNITY

A Minority Group Facing Persecution

The Chaldean community has long been oppressed by the terrorist group ISIS (Islamic State of Iraq). Remon Mansour was eight when he attended his first Holy Communion where bullets tore through the congregation, killing 58 people. That young, terrified boy now lives in Sydney with his family and he is completing his secondary studies. His grandmother Siham Zora says "Remon's survival is a miracle from God ". Zora is an active member of the Rahatt Chaldean women's group that meets regularly at STARTTS.

The Rahatt Community are Chaldeans from Iraq and Syria. Speaking Assyrian or Chaldean and having a strong Christian influence, many have fled due to religious persecution and remain displaced as refugees around the world.

The women from the Rahatt Community connect over their similar culture. To many of these women, Iraq will still always be their home. Memories of happy childhoods, their homes, belongings and relatives still linger. By celebrating small milestones, community events (such as festivals), provides these women with relief from the traumatic memories of their homeland. **"This coming together with the women gives me hope,"** one woman says.

Maria Hanna recalls the moment her cousin Karo Yohkanna, aged 14, was kidnapped by an ISIS leader in a Syrian village called Al-Hasakah. Karo's mother was powerless as they took and married her daughter. She was a child, married to a man triple her age. Karo's mother still searches for her, believing that one day they will be re-united.

The women have recreated their life and community in Australia through attending choir, prayer groups and religious picnics.

Language was a major challenge when moving to Australia, as most women struggle to speak English. Due to time, health issues and transport struggles, they are yet to attend English classes, but they hope to in the future. This impacts their ability to interact with the local neighbourhood and creating new connections. In the future, they hope to learn English and bond with their neighbours and the community. Another commonality is the longing for their relatives back home. One woman exclaims, "I miss my daughter; it's been 5 years since I've seen her".



The Chaldeans love food and dance. Some traditional dishes include Dolma, Biryani, Pacha, Kubba Hamouth, Tepsi Baytinjan and Potato Chaps. A popular dance is the Khigga, where everyone holds hands and forms a circle. Some traditional folk Chaldean dances include Barda, Chobi, Shikhany and Gobare.

The women spoke about events, traditions and customs involved in marriage. The first tradition is called the Meshmenta, then an Engagement Party, Henna Party, Bridal Shower, and finally, a Wedding. Other celebrations include First Holy Communion parties, Baptisms, and Gender Reveals, keeping them busy nearly every weekend. One woman joked, "they should [have] a divorce party".

By Ornilla Shamon.

ROHINGYA COMMUNITY

Ground-breaking

Walking into one of the small portable classrooms at Hamden Park Public School in Lakemba, South-West Sydney, you never would have guessed that the grown women sitting at child-sized tables – laughing and giggling with each other whilst sharing food – in a room adorned with children’s art, were members of the Rohingya community, one of the most discriminated against minorities in the world. Stateless, the Rohingyas are not even welcome in their own country.



With a history of discrimination in the predominantly Buddhist Myanmar, a South-East Asian country bordering India, Bangladesh, Thailand, China and Laos, the Muslim Rohingya have often been the victims of much hate and harassment. Many of the women have suffered extreme traumas, be it back in their home country, in refugee camps, or during the treacherous journey to Australia.

Flashforward to now and the women sit in a packed classroom; huddled together on tiny chairs, they are eager for their last TAFE session. The women have been studying towards a Certificate II “Skills Set” vocational course, a 10-week course designed to aid their personal development and to help them pursue community work. The course covered topics such as stress management, domestic violence awareness, as well as communication skills. It is only their second experience with formal education, having recently completed the Families in Cultural Transition (FiCT) program with STARTTS.

Traditionally, Rohingya women are not given the opportunity for education. They are married young, with one of the women being just 12-years-old when she was married. For these women their role in life is to bear children. When one is born it is just a waiting game until the next. But change is happening. No longer being defined only to the role of wife and mother, through the education that STARTTS and CiCT have provided, the women have been given the tools for independence and the chance to carve their own identity.



Noor Asma is one of these success stories. With a smile beaming across her face as she plays with the children, it is not hard to see why she has taken on the role of 'childminder' for the community. She is 30 and has four children, with a fifth on the way, but alongside this role she is also a proud small business owner, having her own ABN and getting paid to look after the other women's children while they study. When sharing what they have learnt from the TAFE course, a common theme for the women is friendship. **Whereas they were once isolated, they now have each other, and see one another as family.** The plight of the Rohingya has been a hard one. Driven out of their own country and forever persecuted, these women have never had time to do anything other than survive. For them now to have friendship, education and the chance to feel safe – that's ground-breaking.

By Kathryn Lee.

SPANISH SPEAKING COMMUNITY

The Beauty in Community

In Carramar, Fairfield a polished, stark-white church sits with a banner that reads 'Mision Catolica Hispana'. Inside, the Spanish-speaking community choir (SSCC) reside, as they join together every Tuesday to sing, eat, laugh and socialise.

Founded by STARTTS in 2012 and led by group community worker Marla Camacho and choir director Carmen Alicia Cordon, **the SSCC aims to bring a sense of belonging to Spanish refugees in NSW**. Many members of the group were forced to flee from military dictatorships in the 1960s and 1970s. This proved a highly emotional experience, with such a drastic change creating countless nights of stress and worry.

Chilean member of the group, Nadia Rivera, reflects on the emotional and physical impact migration had on her children. "My son - his hair was coming out because he was so nervous coming from Chile to here," she says.

Oscar Lecuna - one of the few male members of the group - originally planned to move his family from Uruguay to the United States. After careful consideration, he decided that Australia was the best place to raise his children.



Photo of the Spanish Speaking Mosaic Group



He says he was encouraged by Australia's support of multiculturalism and its high chances of employment. **"When I learnt of all the opportunities here [in Australia], I thought, 'Oh, this is a beautiful country, this will be our country'" he says.** Now, looking back, Lecuna feels extremely lucky that he was able to migrate to Australia.

He is even more grateful to have found a support system in the SSCC. "I am very bad at singing," he laughs. "But I like to sing the Spanish songs, and it's very nice to be with the group, because not always can you share things with people from your ethnic group".

As the choir grows, they continue to spread musical magic across Sydney stages. Not only have they performed at Sydney locations such as Parramatta and Fairfield, but their biggest achievement would have to be their 2014 performance at the Sydney Opera House as part of the Western Sydney Community Choir. With the continued support and encouragement from Camacho, Cordon and the community, the SSCC see a bright future ahead.

By Isabella Granero.



TAMIL SENIOR SUPPORT COMMUNITY

Bringing Culture to a New Community

People often struggle connecting with others in their community, as it can be daunting creating links in a completely new environment. A simple solution to this difficulty for many is coming together under a single unifying roof - church. St Anthony of Padua's Church provides its hall space to those looking to come together, inclusive of the Tamil Senior Support Group. As laughter echoes through the halls of the church, the Tamil Senior Support Group bond over recreational and educational activities.

Amongst these members are Seetha Luxmy and her husband Rama-chandran. Seetha and Ramachandran welcomed me into their home. The smell of home-made food lingered as they guided me into their living room.

We engaged in conversation, as they reminisced about their homeland of Sri Lanka and all of its beauty.



However, their smiles faded as they recounted having to leave as a result of the 1983 civil war. Ramachandran said that their home was "near an army base, it got very damaged". When they eventually moved to Australia with their children in 2001, they settled themselves in the Western Sydney community.

They have spent their time volunteering for organisations such as St Vincent de Paul and establishing relationships within their community, while raising money to send back to Sri Lanka to aid in education and medicine.

In 2010, they sunk themselves into a new community - the Tamil Senior Support Group. Nearly a decade down the line, they still feel compelled to be part of the group. Seetha eagerly said she enjoys the company of the others and learning new things from the guests who come to speak. Both were quick to agree that their Tamil heritage allowed them to bond with group members. The exchanges amongst the group are all in their native Tamil tongue.



Tamil is one of the oldest languages still in prominent use and they continue to keep it alive. According to the 2016 Australian Census, there were approximately 73000 speakers of Tamil out of Australia's 24.6 million residents - less than 0.3% of the total population.

Of those 73000 speakers, approximately half were born in Australia, speaking the words of their predecessors through cultural and generational changes – ensuring it does not get lost in the overwhelming current of an English dominant country.

As with many Asian cultures, it is the custom for elders in the family to be taken care of by their own. Much like it takes a village to raise a child, it takes a community to care for their elderly.

Once you strip back the activities, the care and support that the members give one another permeate far beyond the walls of St Anthony of Padua's Church. For the members of the Tamil Senior Support Group, despite living through hardships and being an immigrant like Seetha and Ramachandran, they eventually found a safe space to share a common bond. They have found comfort and support in one another, sharing life experiences with a second family.

By Clarisa Perry.

Community Organisations/Groups that have engaged with STARTTS Community Development

1. Acholi Community
2. Afghan Australian Noor Association
3. Afghan Community
4. Afghan Fajar Association Inc
5. African Australian Christian Community
6. African Australian Discoveries
7. African Communities Council
8. African Konnect
9. African Sub Sahara International Development Agency
10. African Village Market
11. African Women of Faith
12. African Women's Group NSW
13. Africultures Festival
14. Afro Australian Music & Movie Award
15. Afro Contemporary Youth Dance
16. Ahmadiyya Muslim Community
17. Ahwozi Community
18. Akenyjok Community Association
19. Al Btool Inc
20. All Walks of Life
21. Angkor Flowers & Crafts
22. Antiochian Church Mount Prichard Group
23. Arakanese Community
24. Armenian Resource Centre
25. Arts and Community Development
26. Association of Bhutanese in Australia, Sydney
27. Assyrian Australian Association-Assyrian Resource Centre
28. Assyrian Chaldean Syriac Youth Alliance
29. Assyrian Cultural and Social Youth Association
30. Assyrian Heritage Foundation
31. Australia Rohingya Development Association
32. Australian Afghan Cultural Association
33. Australian Afghan Hassanian Youth Association
34. Australian Afghan Khorasan Association
35. Australian Benkoma Association
36. Australian Chaldean Telkepe Association
37. Australian Council for Tamil Refugees
38. Australian Karen Organisation
39. Australian Middle Eastern Association
40. Australian Tamil Congress
41. Australian Tamil Seniors Association.
42. Aweil Community in Australia
43. Aweil Community in NSW
44. Bantal Pulaar Inc
45. Banyamulenge International Org. Inc
46. Believe in Community Play Group
47. Bhar El Ghazal Youth Union NSW
48. Bor Community
49. Boronia Multicultural Services (African Leaders Unite)
50. Burmese Rohingya Community in Australia
51. Burundian Community in Sydney
52. Burundian Pentecostal Church
53. Calvary Life Christian Church International Inc
54. Chaldean Australian Academic Society
55. Chaldean Australian Society
56. Chaldean Democratic Party
57. Chaldean Resource Centre
58. Chin Community
59. Choir of Love
60. Coffs Harbour Eritrean Community Association
61. Coffs Harbour Ethiopian Association
62. Coffs Harbour South Sudanese Association
63. Coffs Harbour Togolese Association
64. Community in Fellowship Together
65. Community of South Sudan and Other Marginalised Areas Association
66. Congolese Association in Coffs Harbour
67. Congolese Association in Newcastle
68. Congolese Community Australia
69. Congolese Community of NSW Inc
70. Cuibet Community
71. Darfur Community Social & Cultural Association NSW
72. Dinka Literacy Association
73. El Bethel Crusades Weyata Peter Ministries
74. Equatoria Community and Welfare Association in NSW
75. Eritrean Community
76. Federation of Congolese Councils of Australia
77. Freedom for all in Jesus Christ
78. Fulbe Australia
79. Granville Burmese Baptist Church
80. Great Lakes Association for Peace and Development
81. Greater Gogrial Community Inc
82. Guinean Association
83. Hazara Vision
84. Hazara Voice
85. Horn of Africa Relief and Development Agency
86. Human Care Welfare
87. Iraqi Australian University Graduates Forum
88. Iraqi Culture & Studies Centre
89. Jieng Community
90. Jonglei Support Network
91. Kachin Community
92. Kajo-Keji Community and Welfare Association NSW
93. Karen Baptist Church
94. Karen Cultural Society
95. Karen Soccer Team
96. Karen Women Organisation.
97. Karen Youth Organisation
98. Kateb Hazara Association
99. Khmer Community
100. Kongor Student Association
101. Liberia United Women Association
102. Liberian Community Association of NSW
103. Liberian Muslims Association of NSW
104. Lighthouse Care Sydney Inc
105. Limanya
106. LKK Family
107. Lofa Community Association of NSW Inc
108. Maban Community of NSW
109. Madi i Ethnic Community Welfare Association

Community Organisations/Groups that have engaged with STARTTS Community Development

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|------------------------------------------------------------------|----------------------------------------------------------|
| 110. Mandaean Culture Club | 145. South Sudan Diaspora Networkwork |
| 111. Mandaean Women's Union | 146. South Sudan Voice of Salvation Inc |
| 112. Mandingo Youth NSW | 147. South Sudan Women's Choir |
| 113. Moru Community | 148. South Sudan Youth Association |
| 114. Moving Forward Together Association | 149. South Sudanese Performance Group |
| 115. National Campaign For Trust & justice in Chile | 150. South Sudanese Radio Program |
| 116. New Sudan Youth | 151. Southern Hope Organisation |
| 117. Nile Football Program | 152. Spanish Speaking Pensioners Association |
| 118. Nimba Citizens Union of Australia Inc | 153. Special Grace of God Ministry |
| 119. NSW Madingo Women Association | 154. Sri Lanka Reconciliation Forum |
| 120. Nuba Moro | 155. St Hermiz Chaldean Australian |
| 121. Nuer Community | 156. Stand 4 Salone |
| 122. Oromia Support Group Australia | 157. Swahili Speaking Women Advocacy Group |
| 123. Parents Café Fairfield Inc | 158. Tamil Consortium |
| 124. Parra United Youth Group | 159. Tamil Resource Centre |
| 125. Peacemakers Ensemble | 160. Tamil Women's Development Group |
| 126. Philippine Community Council of NSW | 161. Tegloma Organisation Inc |
| 127. PHILOI | 162. The Gospel Faith Mission |
| 128. Psychosocial Training and Education Response to Communities | 163. The NSW Madingo Association |
| 129. Relief Hope Agency Nation Development Service | 164. The Uniting Church in Australia- Tamil Congregation |
| 130. Rumbek Community | 165. The Uyghur Community |
| 131. Rumbek United Football Club | 166. Tibetan Community Association in NSW |
| 132. Rwandan Community of NSW | 167. Tibetan Soccer Team |
| 133. Sabian Mandaean Association (including Mandaean Youth) | 168. Tonj Community |
| 134. SADAT Sport & Welfare Association | 169. Twic East Community Association |
| 135. SBS Radio- Dinka Program | 170. Twic Mayardit Community Association for Development |
| 136. Sierra Leone Australian Student Union | 171. Twic Mayardit Team |
| 137. Sierra Leone Community Council | 172. Twic Mayardit Youth |
| 138. Sierra Leone Refugee Support Group | 173. Vietnamese Community |
| 139. Sierra Leone Women's Association-Wan World | 174. Voice of Tamils |
| 140. Sierra Leone Youth Group | 175. Western Sydney Multicultural Football Program |
| 141. Sierra Leonean Performance group Marrickville | 176. Whoever in Need Young African Kids Inc |
| 142. Sierra Oz | 177. Yazidi Community- Wagga and Coffs |
| 143. Sierra Unite | 178. Yazidi Sydney |
| 144. Somali Welfare Association | 179. South Sudanese Football Association |

STARTTS is a specialist, non-profit organisation that for over 30 years has provided culturally relevant psychological treatment and support, and community interventions, to help people and communities heal the scars of torture and refugee trauma and rebuild their lives in Australia. STARTTS also fosters a positive recovery environment through the provision of training to services, advocacy and policy work.

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