

**PREVENTING FAMILY
DISINTEGRATION
IN CULTURALLY
AND LINGUISTICALLY
DIVERSE COMMUNITIES:
A PARTNERSHIP APPROACH**

**A Joint Initiative by
The Multicultural Women's Consortium**

Multicultural Women's Advocacy Service

West Australian Transcultural Mental Health Centre

Ethnic Disability Advocacy Center

Canning Division of General Practice

Ethiopian Community of WA

Muslim Women Support Centre (WA)

Written by Josephine (Nina) Jurak

ACKNOWLEDGMENTS

This report acknowledges the funding provided by the following organisations in Western Australia:



Department for Community Development
Government of Western Australia

Family and Domestic Violence Unit



Office of Multicultural Interests
Government of Western Australia

This project would not have been possible without the foresight and commitment of the following organisations and individuals:

- ❑ **The Multicultural Women's Consortium:**
 - ❑ Fauziah Varusay (Multicultural Women's Advocacy Service, a project of the Women's Health Care Association);
 - ❑ Dr Bernadette Wright (West Australian Transcultural Mental Health Centre);
 - ❑ Jenny Au-Yeong (Ethnic Disability Advocacy Centre); and
 - ❑ Wendy Rose (Canning Division of General Practice).
- ❑ **The Ethiopian Community:**
 - ❑ Letty Durkin (Ethiopian Community of Western Australia), who acted as community representative and bilingual worker;
 - ❑ Working party members - Priest Tsegay Woldeselassie, Alem Abraha, Mulugeta Reda, Solomon Zemene, Haleform Desta, Alem Etay, Almaz Belay, Estegent Gobena, Free Desta, and Marenet Kahsay;
 - ❑ Many volunteers, especially Raya and Tesfay Belay who helped edit the magazine and gave their full support for the success of the project; and
 - ❑ Focus group and survey participants.
- ❑ **The Muslim Community:**
 - ❑ Maimunah Mosli and subsequently, Shamim Samani (Muslim Women Support Centre of Western Australia), who acted as community representatives and bilingual workers;
 - ❑ Working party members – Sheik Feizal Gaffoor, Ayesha Witchard, Nurdinin Salbie, Ruqiya Ali, Maranda Ali, and Maimunah Mosli;
 - ❑ Several volunteers, especially Wajma Padshah who worked very hard to promote and make the lectures a success;
 - ❑ Sheik Yusuf Parker, Sheik Burhan Mehtar and Yahya Ibrahim who researched and presented the lectures; and
 - ❑ Focus group and survey participants.

Table of Contents

Acknowledgments	2
Executive Summary	4
<u>Section One – Introduction</u>	6
<u>Section Two – Project Description</u>	8
Which Communities and Why?	9
Snapshot of the two communities	9
The Process	10
Flow Chart A – Project Structure	12
Expected Outcomes	13
Project Evaluation	13
<u>Section Three – Project Implementation</u>	15
<i>The Ethiopian Community</i> - Report of the Working Party	15
The Strategy	15
Focus Group Findings	16
Evaluation	17
Summary of Findings and Recommendations	17
<i>The Muslim Community</i> - Report of the Working Party	19
The Strategy	19
Focus Group Findings	20
Community Initiatives	20
Evaluation	21
Summary of Findings and Recommendations	22
<u>Section Four – Conclusion</u>	23
What was learnt?	23
Where to from here?	24
Useful Resources	26
<u>Section Five - Appendices</u>	
Appendix A Graphs 1–10 Ethiopian Community-Evaluation Survey	31
Appendix B Graphs 11-20 Muslim Community-Evaluation Survey	41
Appendix C Table 1 Ethiopian Community-Profile of Respondents	51
Appendix D Table 2 Muslim Community-Profile of Respondents	52
Appendix E Ethiopian Community-Report from Focus Groups	54
Appendix F Muslim Community-Report from Focus Groups	56
Appendix G Ethiopian Community – Amharic Translation	60

Executive Summary

The Multicultural Women's Consortium (MWC), comprised of four leading non-governmental service providers, in conjunction with the Ethiopian and Muslim communities in Perth, Western Australia (WA), launched the pilot project, *Preventing Family Disintegration in Culturally and Linguistically Diverse Communities: A Partnership Approach*, in March 2003. The project was a response to increasing concerns expressed by ethnic communities and service providers about the incidence of family disintegration and domestic violence.

The project has much to offer to all diverse communities of interest and key service providers, including the mainstream community and services. The strategies undertaken have been cost effective and highly successful in meeting the outcomes of the project, that is, providing education and awareness, through culturally appropriate channels, on issues surrounding family disintegration caused by domestic violence. From the inception of the project, the Muslim and Ethiopian communities were the owners of the project and strategies. This ensured the sustainability of the successful inroads made by the communities to remove the stigma and barriers surrounding discussion of domestic violence.

The key elements that led to the success of the project were many. Among them were:

- the key role of the MWC, which had overall responsibility for the successful completion of the project;
- the key role of the bicultural workers within the Ethiopian and Muslim communities to implement the project with the support and participation of the respective communities;
- the positive steps taken by the two communities through involvement in their respective working parties, to address the issue of family and domestic violence, and to break down the barriers and stigma associated with it;
- the whole of community participation and a gendered approach, which ensured that the project was not seen just as a women's issue; and
- the importance of each community having ownership of the project and subsequent strategies, thus ensuring the cultural appropriateness, and hence, the acceptance and success of the measures within each community.

This pilot project has added value as a resource for all communities and service providers because it serves as an example of an effective partnership framework for ethnic and mainstream communities and service providers. It used a community engagement and partnership approach to capacity building and it

emphasised the importance of culturally appropriate measures and services. The project demonstrated the positive aspects of the increased level of community participation through a strategy of informing, consulting, involving, collaborating and empowering citizens.¹

The final evaluation of the pilot project revealed that the strategies undertaken by both communities (the radio program and magazine by the Ethiopian community, highlighting various issues related to domestic violence, and a series of lectures on healthy marriage and family by the Muslim community) had been highly effective in providing information and awareness of issues surrounding family disintegration caused by domestic violence. Both communities agreed that through the project, the breakdown of barriers and a decrease in stigma around or in relation to the discussion of domestic violence within their communities has begun. One of the main recommendations from both the communities is that they should be supported in sustaining their strategies, as this would be one of the major ways in which real change can be effected.

Preventing Family Disintegration in CALD Communities: A Partnership Approach has thus been successful in achieving the expected outcomes and serves as an important framework for other diverse communities of interest. This project has demonstrated that to effectively combat the taboo and stigma surrounding family violence in CALD communities, the onus must be placed on the communities to initiate their own strategies, that are both acceptable to, and achievable by them. Full ownership, and the total involvement and commitment of members of the community is imperative to ensuring the successful implementation of strategic directions, aimed at addressing family disintegration caused by family violence.

Within this framework, the role of service providers should be that of facilitation and support to community groups, especially in providing guidance, accurate information, advice, advocacy and referral. The State Government, for its part, should maintain funding to service providers and agencies, such as the MWC, to assist community groups to achieve effective outcomes.

¹ For further information see, Department of the Premier and Cabinet, Citizens and Civics Unit, (June 2003). 'Consulting Citizens: Planning for Success.' Government of Western Australia.

Section One - Introduction

Raising children in a 'host country' can be especially stressful for parents who, themselves, are attempting to acculturate, while ensuring that their children are not compromised in the adjustment process.

Breakdowns in family relationships within ethnic communities, arising from social issues such as domestic violence, and a lack of 'in-house,' informed strategies implemented by the community to address such problems, have resulted in many ethnic communities seeing its members and children further disadvantaged. Communities are then faced with the risk of progressively losing the only stability they have in a new culture – the family unit.

Greater collaboration between agencies and ethnic communities, and the building of community capacity of ethnic communities to develop culturally meaningful and relevant strategies, are required to assist migrant families, affected by issues such as domestic violence. Such strategies may include providing parents with culturally appropriate skills that would help their family thrive in their new country, or family relationship support services and activities to strengthen families on the brink of family breakdown.

Anecdotal reports from service providers and/or bicultural consultants have shown that people from ethnic backgrounds are less aware of what constitutes family violence. They do not comprehend the impact – short or long term – family violence will have on the children, their future relationships with parents, and on the family unit as a whole. Ethnic community members who are caught in a family violence situation are unaware of the pathways for obtaining appropriate assistance, or find the assistance available culturally unresponsive.

Available information resources and current awareness campaigns relating to family violence are often not culturally appropriate. It is often not understood or the intended message is detached of meaning for a given culture. An effective strategy that aims to address social issues, including domestic violence, and to strengthen the CALD family undergoing acculturative stress or other stressors, requires the involvement of the whole community.

A 'whole of community' approach that ensures responsiveness to culture and religious beliefs in the prevention and early intervention in family violence, has not been attempted in WA. Such an involvement from the outset would generate a sense of 'ownership' for the strategy, thus ensuring acknowledgment by the communities involved that they take full responsibility for the problem. In doing so, sustainability of the initiatives developed to combat the issue is assured. This was the guiding factor that led several leading service providers to form a consortium, and seek partnerships with ethnic communities to develop effective strategies.

The Multicultural Women's Consortium was thus formed, comprising the following agencies:

- Multicultural Women's Advocacy Service;
- West Australian Transcultural Mental Health Centre;
- Ethnic Disability Advocacy Centre; and
- Canning Division of General Practice.

Various ethnic community leaders were consulted on the merit of such an approach. The Ethiopian Community of WA and the Muslim Women Support Centre (WA) agreed to collaborate on this project and funding was sought from various government agencies. The Family and Domestic Violence Unit consented to financing the overall project and the Office of Multicultural Interests agreed to fund its evaluation.

Section Two – Project Description

Preventing Family Disintegration in CALD Communities: A Partnership Approach was a 12-month project adapted from a successful initiative implemented in New South Wales in 2000/2001 (South Western Sydney Area Health Service & Central Sydney Area Health Service, 1998). The project sought to address the pervasive problem of domestic violence through early intervention and family relationship support.

To ensure an effective, culturally acceptable and responsive strategy, collaboration with a cross-section of community members, including community leaders, youth and seniors was sought by the MWC.

The project's objectives were:

- To implement a 'whole of community' approach in developing and implementing a culturally appropriate strategy, to prevent family disintegration arising from domestic violence.
- To raise awareness in ethnic communities of the adverse impact domestic violence has on each member of the family and the community.
- To make available culturally appropriate resources and support for CALD families undergoing a cultural transition, during which problems may arise affecting family harmony.
- To promote linkages between communities and relevant service providers in the area of domestic violence, thereby enabling communities to deal with domestic violence in a culturally appropriate manner.
- To build appropriate community capacity of ethnic communities, by mobilising their collective resources to develop culturally meaningful solutions, to strengthen the family unit through the cultural transition process.

Which communities and why?

Through its broad community networks, the MWC called for expressions of interest from all ethnic community groups. Two ethnic communities expressed their need to participate in this initiative – the Ethiopian Community in WA and the Muslim Women Support Centre (WA). Both community groups identified that family disintegration through domestic violence was insidious within their communities, and that an appropriate community strategy was needed to curb the prevalence of domestic violence and its negative impact on the cohesiveness of the family unit, children's well being and parent-child relationships.

Since the project's inception, key influential figures representing the two community groups have participated in all preliminary and subsequent meetings to develop the proposal and oversee its implementation. Both community representatives agreed that in their respective communities, there was a lack of sufficient knowledge about individual's legal rights concerning domestic violence. There was also a sense of helplessness among community members regarding the prevalence of family breakdowns through domestic violence.

The Ethiopian community in Perth is a small and emerging community and in the past eight years it has had two deaths, ten divorces and 27 separations resulting from family and domestic violence - thus demonstrating the need to build community capacity to understand the impact of family and domestic violence, particularly on children, and to tackle it in a culturally appropriate manner.

Family and domestic violence exists in the Muslim community, affecting the lives of children, women and families. Those who suffer from its impact have limited access to the services available due to language, cultural and religious barriers. The cultural and/or religious orientation plays an important role, having a strong influence on the help-seeking behaviours of the community members.

Snapshot of the two communities²

Ethiopian Community

In 2001, the Ethiopian community in WA was comprised of 412 persons. In 1996 there were 227 people from Ethiopia in WA, which constitutes an 81.5% change or increase in 2001. Approximately 95% of Ethiopian families in WA had both parents born overseas. Over the last few years, there have been two violent deaths within the community, resulting from domestic violence.

² Office of Multicultural Interests. (2003). The People of Western Australia: Statistics from the 2001 Census. Commonwealth of Australia. Data Source – Australian Bureau of Statistics.

Muslim Community

In 2001, the Muslim community in WA was comprised of 19,460 persons or 1.1% of the total WA population. In 1996 there were 12,571 people of the Islamic faith, which constitutes an approximate increase of 55% in 2001. More than 31% of Muslim people were born in Australia, with more than 6% from Indonesia, less than 6% from Bosnia and Herzegovina, less than 6% from Iraq and less than 6% from Afghanistan. The incidence of domestic violence in the Muslim community has not been documented but anecdotal information suggests it is evident and becoming problematic.

The Process

The project targeted the families and communities as a whole. The overall aim was to create awareness amongst participating communities of a range of issues related to the incidence of domestic violence. For instance, that parental conduct can have a detrimental influence on the behaviour of the child, leading to family dysfunction and, ultimately, to complete family disintegration. The project aimed to encourage acknowledgment and open discussion by community members concerning the prevalence of domestic violence and an understanding of its effect on each member of the family. Awareness is an essential step towards the community actively tackling the issues surrounding domestic violence and family disintegration. By overcoming the taboo surrounding open discussion of the problem, progress towards developing a culturally and religiously appropriate response is made possible. Strategies may involve the provision of information and support, and other early intervention initiatives to prevent family breakdown and its negative consequences.

The development of a cohesive network and the process of identifying a common goal for community members to strive towards, were crucial in the whole-of-community approach towards prevention and early intervention in family disintegration, through domestic violence. This process was instigated at the commencement of the project, when a steering committee was formed, comprising the MWC and the two community groups. The role of the MWC was to facilitate, monitor and manage the overall implementation of the project. The steering committee's role was to provide strategic advice to inform and guide the bicultural workers in their task of implementing the activities planned. This process was to ensure the successful completion of the project, in collaboration with their respective working groups (see Flow Chart A – Project Structure).

The working parties comprised of six to eight respected and influential members within each community. Informed by its community members and guided by the project steering committee, the community working party developed strategies towards raising awareness about the impact of domestic violence on the family and the community.

It is important to highlight the significance of community ownership that was instilled into the initiative from the outset of the project. Therefore, each working party played an integral role in:

- ensuring all community members were aware of, and involved in the project;
- identifying the gaps in resources that serve to perpetuate the incidences in family breakdown through family violence; and
- developing and implementing culturally appropriate solutions that facilitate prevention and early intervention in family violence.

Each community had a representative or a bilingual worker who undertook the role of coordinator for their community's strategy. At the commencement of the project, the co-ordinators conducted gender-segregated focus groups with members of their communities to obtain the general community view on:

- the prevailing social issues including family violence, that need to be addressed;
- how such issues are perceived by the community;
- what are the communities' attitudes to these issues;
- what are the contributing factors to family disintegration;
- the communities' perception on how best to tackle the issues; and
- what existing positive attitudes surrounding social issues, including family violence could be strengthened to promote prevention and early intervention.

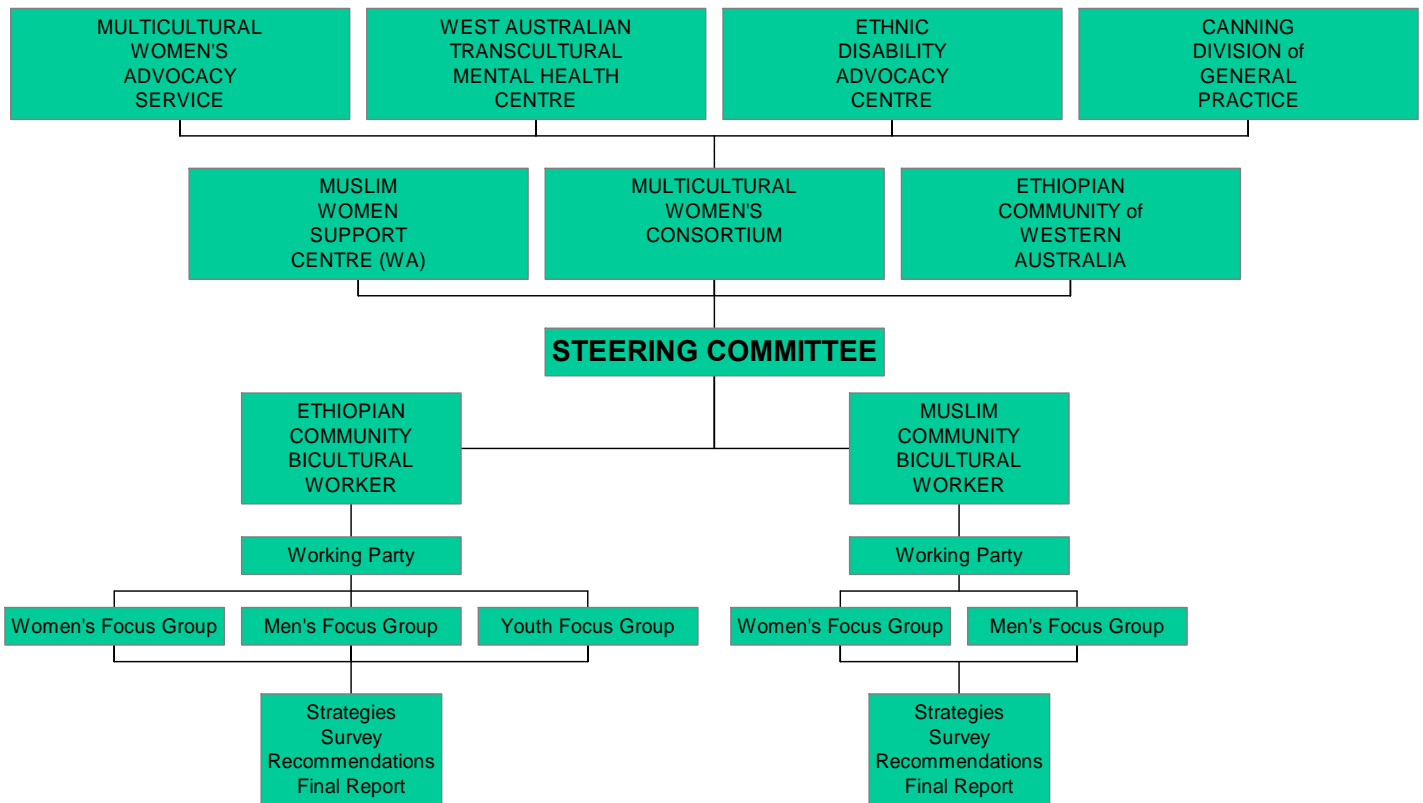
The information obtained through the focus groups, informed the strategies and activities selected for development by each community's working party. Facilitated by the MWC, the communities developed culturally appropriate strategies to assist with social issues that lead to family disintegration.

The designated co-ordinator for each participating community was the key resource person who liaised with MWC and supervised the implementation of the community's strategies, for resolving family relationship issues.

Upon implementation of the strategies within each community, an evaluation was conducted to determine the impact of the project initiative on the whole community. The findings from the evaluation are included in this report.

The sustainability of the project is a long-term reflection, contingent on the community's ability to effectively implement the early intervention approaches. It is anticipated that the skills developed by each community and the knowledge collectively gained through involvement in the project, will empower the communities to competently implement the prevention and early intervention strategies developed.

FLOW CHART A – PROJECT STRUCTURE



Expected Outcomes:

The following outcomes were envisaged for the project:

- ❑ The Muslim and Ethiopian communities will derive a sense of empowerment and ownership of the responsibility to address domestic violence issues among their members.
- ❑ The communities will be well informed about the resources available for early intervention for domestic violence incidences, within their respective community.
- ❑ The communities will increase their knowledge and understanding of the legal implications surrounding domestic violence in Australia.
- ❑ An increased awareness and diminished confusion among community members concerning religious and civil laws that address domestic violence, leading to a reconciliation between community attitude towards religious and civil law.
- ❑ An increased awareness and receptiveness to follow pathways to resources or to 'in-house' community supports to prevent incidences of family disintegration, resulting from domestic violence.

Project Evaluation

At the termination of the project, the community representative or bilingual worker worked with an independent research consultant and conducted an evaluation survey within each community. In consultation with the communities, it was mutually agreed that a survey questionnaire would be the most feasible means of surveying each community as widely as possible.

The survey aimed to evaluate the strategies implemented by the Ethiopian and Muslim communities, and to ascertain the extent to which:

- ❑ factual knowledge about various aspects of domestic violence has increased, for example the pathways to appropriate assistance, its legal implications, and the relevant distinction between religious and Australian civil law, with regard to domestic violence;
- ❑ community members have referred to or used the newly acquired knowledge regarding domestic violence and how it has been used;
- ❑ community members openly discuss domestic violence with a view to its prevention; and

- the community has developed the capacity to implement an early intervention approach, to prevent family disintegration, resulting from domestic violence.

It is important to note that the evaluation surveys did not assume each respondent had little or no information on domestic violence. It was evident from the focus groups conducted before the strategies were in place, that community members did have some factual-based knowledge concerning domestic violence. Therefore, it is possible to assume that if the respondents found that the strategy did not increase their information or increased it a little, this may be because they were already well informed.

Section Three – Project Implementation

The Ethiopian Community

Report of the Working Party – by Letty Durkin

Over the last few years, domestic violence has confronted the Ethiopian community when two violent deaths occurred. The community has attempted to resolve the problem by assisting the victim's family after the death of their loved one, with the view that the problem will not arise again. The community came together and carried out the necessary arrangements and tasks, and assisted the family in crisis, but it is at this time that the community should have been encouraged to address the cause of the problem. Invariably, this has not happened.

The catalyst for the Ethiopian community to become involved in this project initiative was the unfortunate and recent deaths of two young women. The project provided the opportunity for the community to meet and discuss the pertinent issues, with a view to starting the process of change. Through the project, a general forum was convened and structured to ensure that individuals did not feel targeted. This greatly reduced the opportunity for an individual to raise barriers against open discussion of the issues.

Now that the issue of domestic violence has been raised, within and by the Ethiopian community, and the barriers to addressing the issue have started to breakdown, the chances of keeping the discussion going over a long period of time have increased. Moreover, the anniversaries of the deaths of the two young women presents the opportunity for the community to come together, to remember and reinforce the positive changes in place, and to attempt to make more changes.

The Strategy:

- The community representative or bilingual worker, Letty Durkin, met with a religious leader, Priest Tsegay Woldeselassie and the then Vice-President of the Unity of Ethiopia, Alem Abraha to brief them on the project initiative.
- A working party was formed, comprised of eight members, including five males and three females.
- The working party agreed to generate discussion within the Ethiopian community regarding the perceptions and impact of domestic violence.
- An invitation was sent to all members of the Ethiopian community to attend a general forum. The attendance was high and this provided the working party

with the opportunity to ascertain the community's views and perceptions of domestic violence.

- Three focus groups for women, men and youth were organised on separate days.
- Several meetings were held with each of the focus groups in order to gain input from all groups to the strategies and programs.
- The information from the focus groups was collated and from the data, the working party devised strategies on how to best prepare an awareness campaign.
- The strategies devised were a community magazine and radio program in both English and Amharic. The radio program was held every Sunday for 12 months as this was thought to be accessible for women who may be living in a domestic violence situation.
- The community magazine entitled *Ychalal* – meaning anything is possible or if there is a will there is a way, was launched on the 17 April 2004. Approximately 175 people from the Ethiopian community attended.

Focus Groups Findings

The aim of the focus groups was to ascertain the community's understanding of domestic violence before the implementation of the community's strategy. The findings from the focus groups, coupled with numerous meetings, were used to determine strategies by and for the Ethiopian Community, in the prevention of family disintegration (see Appendix E Ethiopian Community - Report from Focus Groups).

In summary, the general findings from the focus groups were:

- The community has a sound understanding of what is domestic violence.
- The community is aware that domestic violence occurred quite frequently in their community.
- In some responses, domestic violence was seen as culturally motivated but not justified by culture or religion.
- Domestic violence was seen as having a serious and negative impact on survivors and witnesses. Especially noteworthy was the response from the youth, who blamed themselves for the occurrence of domestic violence.
- In terms of who would be the best person/s to help deal with domestic violence, a valued and trusted friend within the community was the most

frequent response. However, the youth felt they could not turn to an elder within the community but a peer.

- The Ethiopian community has strength in supporting each other during difficult situations but consider domestic violence as an individual family matter.
- The community strongly endorse a 'whole of community' approach, involving women, men and youth to devise culturally appropriate strategies in the prevention of family disintegration.
- The community felt that the prevention strategies need to be on going, incorporating accessible education and awareness campaigns, such as the radio program.

Members of the focus groups agreed that a community magazine and messages through the Amharic radio station be implemented as strategies for the project. Members of the community were eager and forthcoming in developing and producing both the magazine and scripts. The MWC and the Family and Domestic Violence Unit also assisted in the production of these materials.

The Evaluation

Once the materials were produced and disseminated, discussions were held by the project steering committee to evaluate the effectiveness of the strategies. Although a second focus group was the original plan for the evaluation, this idea was changed after further consultations with the working party revealed that a survey was more appropriate for the community.

The aim of the survey was to ascertain how much information on domestic violence was gained through the radio program and magazine. In conjunction with an independent research consultant, the bilingual worker performed the face-to-face surveys at church and two telephone surveys. The identities of the respondents remain anonymous and confidential.

Thirty six persons from the Ethiopian community were asked to complete the questionnaire (see Appendix C Table 1 – Ethiopian Community / Profile of Respondents). The respondents were mostly from Ethiopia, with two people from the Sudan and one person from Eritrea. The ages of the respondents ranged from 16 to 50 years, and 22 females and 14 males responded to the survey (see Appendix A Graphs 1 to 10 - Ethiopian Community Evaluation Survey, for the results of each survey question).

Summary of Findings

The strategies implemented by the Ethiopian community were successful, culturally appropriate, used a whole of community approach and were cost effective. The overall results of the survey suggest the radio program and

magazine were highly effective in providing information and awareness of issues surrounding family disintegration, caused by domestic violence. Thus, the strategies need to be ongoing for two reasons: firstly, the project has started to breakdown barriers to the discussion of domestic violence within the community; and secondly, more people from Ethiopia are now migrating and settling in Western Australia.

Recommendations:

Recommendation 1:

That the radio program and magazine are parts of an ongoing strategic program, that seeks to strengthen the Ethiopian community to combat family violence.

Recommendation 2:

That newly arrived Ethiopian families are provided with access to the magazine and awareness of the radio program through the Government, key service providers and community organisations.

Recommendation 3:

That with support from key service providers, the Ethiopian community is assisted in continuing to implement further programs and strategies, to combat family violence.

Recommendation 4:

That the Ethiopian community continues to seek and gain support by the Government, key service providers and community organisations to ensure the sustainability of their programs and strategies, in the prevention of family disintegration.

The Muslim Community

Report of the Working Party – by Shamim Samani

An abundance of data is available on the incidence of domestic violence within the general Australian community. However, there is no breakdown of ethnic and faith incidence, making the extent of violence within the Muslim community difficult to deduce. According to key informants working closely with the community on domestic issues, the incidence has been increasing at a high rate in recent years. Given this anecdotal evidence, the sensitive nature of the matter and several other barriers to disclosure, the Muslim Women Support Centre decided to address the issue with the help of community leaders.

From the outset, it was agreed that passing on information about the undesirability of family violence and its impact on family relations would not help address the problem in the community. This was because some types of abuse may not be viewed as violence due to misunderstandings and misinterpretations of Islamic teachings and the cultural orientation of individual groups. Therefore a value-oriented, educative strategy based on Islamic directives was thought to be most appropriate. The working party thus decided on a holistic approach, based on the model family as envisaged by Islamic ideals. A soft approach was adopted to address the issue by firstly, showcasing the “beauty” of family life; secondly, demonstrating how conflict affects family members; and thirdly, illustrating how violence can be detrimental not only to the family unit, but also to society in general.

The project consisted of a series of lectures and an open panel discussion; all presented by well-known and respected scholars within the community. The general feedback from the community has been highly positive and the project is viewed as a starting point in the development of better and safer families, with enhanced knowledge about both civic and religious obligations.

The Strategy:

- ❑ Several meetings were held with Imams and victims/survivors of domestic violence, to obtain their input into the project and to share their experiences.
- ❑ A working party was formed.
- ❑ Two separate focus groups were held for men and women to identify the community’s awareness of domestic violence issues.
- ❑ The working party decided on a series of lectures to illustrate family harmony. The content of each lecture was discussed with two scholars. A soft and subtle approach was deemed necessary, given the sensitivity of the issue.

The Focus Groups Findings

The Muslim community held two focus groups (separate groups for men and women) prior to the implementation of the community's strategy. The participants were drawn from various ethnic groups within the Muslim community. The female group had eight participants and the male group had 11 participants (see Appendix F for the report on focus groups).

The objectives of the focus groups were:

- ❑ To bring together Muslims from different ethnic backgrounds to get input on the best ways to address the problem of domestic violence in the community.
- ❑ To collate the information provided in the discussion and devise feasible strategies to create an awareness program, as well as a plan for an on going process to help alleviate the problem.

In summary the general findings from the focus groups were:

- ❑ The community has a sound understanding of what is domestic violence. However, some misconceptions were evident, such as domestic violence being physical and not emotional abuse.
- ❑ There were mixed ideas on whether domestic violence occurred within the Muslim community, ranging from not occurring, to limited occurrence.
- ❑ Some of the causes of domestic violence listed by the focus group participants included cultural motivations, stress and money issues, lack of education for women and misinterpretation of Islamic teachings.
- ❑ The community has a sound understanding of the negative impact of domestic violence on survivors and witnesses, as well as family disintegration.
- ❑ The community supports strategies that provide a 'whole of community' approach that incorporate religious teachings and an understanding of the importance of family harmony.

Community Initiative

- ❑ There were three lectures on the portrayal of the ideal in family life as envisaged by Islamic ideals and compared to contemporary views of psychologists on good relationships; the overall theme being that a 'healthy society' is based on 'healthy families'.
- ❑ The lectures discussed the ingredients of good, healthy relationships covering issues such as, respect, equality, affection, loyalty, openness and enrichment,

with a view to encourage better relationships by giving examples from the Prophet and his companions.

- The sessions were aimed to emphasise that there is no place for violent interactions within an ideal Islamic relationship, based on the principles of Islam and the example of the Prophet.
- A panel group discussion with three presenters was held on the 'Fiqh of Marriage' to help understand several issues related to family violence. Questions pertaining to these issues were sought from the community during the promotion of the panel, via e-mail and post. This was then given to the presenters prior to the panel, to research and prepare thorough and appropriate answers on the Islamic perspective. The research incorporated communication with several Islamic resource groups and mediums.
- The issues discussed were largely common matters that lead to conflict between spouses or within families. Those covered within the session included: controlling behaviours, for example income and movement; defining abuse and condemning condonement; divorce; mediation process; and child support obligations of spouses.
- This session covered a broad area of issues and was aimed at making the community aware of the existence of family conflict matters, opening up the discussion of violence as a taboo subject, helping remove barriers to disclosure, and creating an understanding about the avenues open to both victims and perpetrators.
- There has been very good, positive feedback and accordingly there appears to be a need to have such sessions on a regular basis to help understand the causes of conflict and ways of resolving them.
- The verbal and written feedback on this session and others indicate a need for the dissemination of information on issues related to family conflict and the need to address them to help prevent family disintegration. The community hopes to be able to organise more workshops and lecture sessions to address this.

The Evaluation

A community representative from the Muslim Women Support Centre, in conjunction with an independent research consultant, surveyed women and men from the Muslim community through a telephone survey. The aim of the survey was to ascertain how much information on domestic violence was gained through the lectures. The identities of the participants remain anonymous and confidential.

Fifty one calls were made, with a total of 20 respondents (see Appendix D Table 2 – Muslim Community / Profile of Respondents).³

Summary of Findings

The results of the evaluation survey and anecdotal evidence provided by community leaders show that the series of lectures were cost effective and culturally appropriate strategies. The overall results suggest a high success rate in the increase of knowledge and awareness of issues surrounding family violence, especially when Islamic principles are applied. A positive aspect of the project was the impact on decreasing the stigma and barriers to the discussion of family violence within the Muslim community. More awareness measures need to be undertaken in the area of the impact of family violence on women and children and Australian civil law.

Recommendations:

Recommendation 1:

That the series of lectures continue to be a part of an ongoing strategic program, that seeks to strengthen the Muslim community to combat family violence.

Recommendation 2:

That the video of the lecture series is copied and distributed to a wide audience, including the Government, key service providers, community organisations and newly arrived Muslim families.

Recommendation 3:

That the Muslim community continues to seek and gain support from the Government, key service providers and community organisations, to ensure the sustainability of their programs and strategies, in the prevention of family disintegration.

³ Materials obtained from the Multicultural Women's Advocacy Service (MWAS) 'Freedom from Fear,' campaign providing information about domestic violence and self help booklets were distributed.

Section Four - Conclusion

The overall results of both the Ethiopian and Muslim surveys suggest the radio and magazine program, and the series of lectures were highly successful strategies in achieving the expected outcomes of the project.

The results included:

- ❑ The Ethiopian and Muslim communities gained a sense of empowerment and ownership of the responsibility to address domestic violence issues among their members.
- ❑ The Ethiopian and Muslim communities became well informed of the appropriate pathways for seeking early intervention for domestic violence incidences, within their respective communities.
- ❑ Both Ethiopian and Muslim community members gained factual based awareness of the legal implications surrounding domestic violence, as it pertains to Australian civil law.
- ❑ The Ethiopian and Muslim communities achieved diminished confusion concerning religious and civil laws that address domestic violence, leading to a reconciliation between community attitude towards religious and civil law.
- ❑ Religious and community leaders within both the Ethiopian and Muslim communities were provided a platform to facilitate the development of community appropriate and community derived strategies, to prevent domestic violence.
- ❑ The Ethiopian and Muslim communities each developed culturally and religiously appropriate resources, to sustain community awareness of domestic violence.

What was learnt

An independent research consultant, prior to the evaluation process, conducted an interview with each bicultural worker and each member of the MWC. Each member was asked about what was learnt as a member of the steering committee, during the project. Outlined below is a summary of the key points from the Steering Committee:

- ❑ It is imperative to be mindful of what the community wants and change or adapt the process to suit the community. This was put in to practice during the evaluation process.

- It is important to make the most of opportunities, such as evaluating the strategies and programs at the optimal time.
- It is important but difficult to find the fine line between helping and interfering.
- It is vital that the community representative is fully supported by the steering committee and working party, as they each had enormous responsibility and a large role to fulfil.

An important question was raised during the evaluation process as to whether the strategies were truly representative of the community. In the case of the Ethiopian community, it was highly likely this was the case given the small population in Perth and the high turn out rate at the launch of the magazine.

In the case of the Muslim community, due to the diversity within the community itself, there was the possibility that the activities and strategy may not have been truly representative of the diverse community of interest. However, from feedback the community leaders have received, it seems the strategy was culturally appropriate, given its focus on positive elements of religious teachings, common to all ethnic groups within the Muslim community. Moreover, the strategy did not attempt to dictate to people the wrongs of domestic violence but focused more on the positive aspects of healthy family relationships.

Where to from here?

Where to from here? is an important aspect of this project as the positive gains and inroads in overcoming the stigma and barriers to the discussion of domestic violence, rests on the sustainability of the strategies and activities developed. Thus, the communities need to be supported and the programs need to be ongoing. The responsibility of *Where to from here?* not only rests with the Ethiopian and Muslim communities themselves but with individuals, groups, communities, key stakeholders and the Government.

Providing the opportunity to overcome barriers to the discussion of domestic violence is just as important as education and awareness programs. As the focus group information has demonstrated, most people within the Muslim and Ethiopian communities are aware of what domestic violence is and the negative impact it has on the family. Through the open discussion of domestic violence, awareness of resources and available support becomes available. The priority of this project was that all strategies and programs were created by and for the community itself. This was to ensure the cultural appropriateness and sustainability of the strategies and programs.

Preventing Family Disintegration in CALD Communities: A Partnership Approach has been successful in achieving these outcomes and serves as an important framework for other diverse communities of interest.

Final Recommendation:

In planning and implementing strategic directions and policy to combat family violence in CALD communities, Government, key service providers and community organisations must allow the communities to take full ownership and have total involvement from the outset. Their role should mainly be to facilitate and assist these communities in this respect. The Government should continue to provide financial support to sustain these partnerships and strategies so that meaningful and significant changes can be effected.

Useful Resources

MULTICULTURAL WOMEN'S ADVOCACY SERVICE

domestic violence outreach ► advocacy ► support ► information ► referral

The Multicultural Women's Advocacy Service (MWAS) promotes the safety of women, with or without children, from culturally and linguistically diverse backgrounds experiencing domestic violence.

The Service is available to women who are recent arrivals or long-term residents. They may be in crisis situations, in refuges, still remaining in their relationships or re-establishing themselves in the community after leaving refuges. Service is provided to women in a way that is sensitive to their cultural and religious beliefs and practices. Priority is given to women with high needs in terms of isolation, language and access to mainstream services.

MWAS is a programme of the Women's Health Care Association, which incorporates the Women's Health Care House and Perth Women's Centre. MWAS was set up in 2002 with joint funding from the Commonwealth and State Supported Assistance and Accommodation Programme (SAAP).

Operation

MWAS is Metropolitan wide and is available Monday to Friday during normal working hours. The Service delivery model supports an outreach, case management and community networking approach, dependent on close involvement with ethnic and multicultural community support services. Service activities include outreach; assessment; safety planning; short term and crisis counselling; emotional support; information on and referral to appropriate community resources; court support and support and advocacy, in various matters such as legal issues, family and civil law issues, immigration, accommodation and income assistance.

Contact details

Email: mwas@whchpwc.org

NORTHBRIDGE

P.O. Box 32
WA 6865
Tel: 9328 1200 / 9227 8122
Fax: 9227 6615

Email: mwas@whchpwc.org

MIRRABOOKA

P. O. Box 243
WA 6941
Tel: 9344 8988
Fax: 9345 2621

E-mail: mwasnorth@whchpwc.org

GOSNELLS

P.O. Box 422
WA 6990
Tel: 9490 4988
Fax: 9490 1365

E-mail: mwaseast@whchpwc.org

ROCKINGHAM

P.O. Box 709
WA 6168
Tel: 9527 8221
Fax: 9527 8662

E-mail: mwaswest@whchpwc.org

FREMANTLE

P.O. BOX 592
FREMANTLE
WA 6959
Tel: 9335 9588
Fax: 9430 6352

E-mail: mwaswest@whchpwc.org

WEST AUSTRALIAN TRANSCULTURAL MENTAL HEALTH CENTRE

Website: <http://www.mmha.org.au/organisations/watmhc/index.htm>



Address: 74 Murray Street, Perth, WA 6000
Postal address: C/- ICMHS, Box X2213, GPO, Perth 6847
Telephone: (08) 9224 1760
Fax: (08) 9224 1733
Contact: Valza Thomas
Valza.Thomas@health.wa.gov.au

The West Australian Transcultural Mental Health Centre (WATMHC) is the only specialist, statewide transcultural mental health service in WA. The Centre was specifically established to service the mental health needs of people from CALD backgrounds. The areas in which we are actively involved include:

- **MENTAL HEALTH PROMOTION & PREVENTION**
- **CLINICAL SERVICES DELIVERY**
- **COLLABORATIVE RESEARCH**
- **SERVICE DEVELOPMENT**
- **RESOURCE AND CONSULTANCY SERVICE**
- **EDUCATION AND TRAINING**



E D A C

Ethnic Disability Advocacy Centre

The Ethnic Disability Advocacy Centre (EDAC) was established in 1995 to advocate for and empower people with a disability from non-English speaking backgrounds.

The areas in which we are actively involved include:

ADVOCACY

EDAC aims to safeguard the rights of ethnic people with disabilities and their families. EDAC can help you access services that you need, such as lawyers, health-care, education, child-care, employment and transport. We can assist you to resolve problems with government bodies including Homeswest, Centrelink, Immigration and Justice Departments, as well as schools, hospitals and health services. To make an appointment with an Advocacy Officer phone 9388 7455 or 1800 659 921. EDAC also lobbies government and mainstream organisations on cultural diversity and disability issues. To do this EDAC consults with ethnic people who have a disability, their families and carers to find out their needs and concerns.

INFORMATION

EDAC provides information on disability support services, community groups and government agencies/policies. We have some translated resources and can arrange an interpreter to ensure you understand your options and rights.

SUPPORT

EDAC provides a meeting place for the Multicultural Family Support Group, NESB Mental Health Group and Consumer Reference Group. We organise activities which create a supportive space to relax, share and learn in. This has included retreats for carers and women with disabilities, art workshops and forums.

NETWORKS

EDAC has developed strong networks with community groups and services to address disability and cultural diversity issues.

Recent projects undertaken include:

- Research on women with disabilities and domestic violence
- Review of the Mental Health Act and Criminal Law Act
- Disability advocacy needs of people in rural and regional areas
- Health-care needs analysis of ethnic people with disabilities.

TRAINING

EDAC can deliver cross-cultural training to organisations on best practice models of service delivery and issues for ethnic people with disabilities.

For more information contact jauyeong@edac.org.au or phone (08) 9388 7455



Our Mission Statement

To enhance the health of the local community by promoting the central role of General Practitioners in the planning and delivery of primary health care in our region.

About the Division

The Canning Division was formed in 1993 and is based in the Perth suburb of Bentley, Western Australia. The Division covers a geographical area of 1,735 sq km encompassing two area health services (Bentley and Armadale). Canning Division is comprised of the local government areas of South Perth, Belmont, Victoria Park, Canning, Gosnells, Armadale and Serpentine Jarrahdale. The population of the Division is approximately 307 400. ([Census 2001](#))

There are 257 GPs working within the Division boundaries. Membership of the Division is growing steadily and there are currently 170 GP members. Some of these GPs practice in suburbs adjacent to the division.

Our Contact Details:

Phone 08 9458 0505
Fax 08 9458 8733
Street Address: 1133 Albany Hwy Bentley Perth 6102
Postal Address: PO Box 268 Bentley Perth WA 6982
Email: admin@canningdivision.com.au

For a copy of each of the strategies and programs by the Ethiopian and Muslim communities, contacts are provided below:

Magazine - *Ychalal*

Available from:
Multicultural Women's Advocacy Service
NORTHBRIDGE
P.O. Box 32
WA 6865
Tel: 9328 1200 / 9227 8122
Fax: 9227 6615
Email: mwas@whchpwc.org

or

Letty Durkin JP
Mobile: 0421 545 639

Radio Program

Played every Sunday 3.30pm to 4.30pm
Radio Fremantle 107.9 FM
Telephone: 9494 2100

Producer Solomon Zemene
Mobile: 0402 496 397
Email: worldno9@yahoo.com.au

Video

Available from:
Muslim Women Support Centre
139 President Street
Kewdale WA 6105

Phone: 9361 0539
Email: mwsc@optusnet.com.au
Web: www.multiculturalwa.net.au/mwscwa

Section Five - Appendices

Appendix A - Evaluation Results – The Ethiopian Community

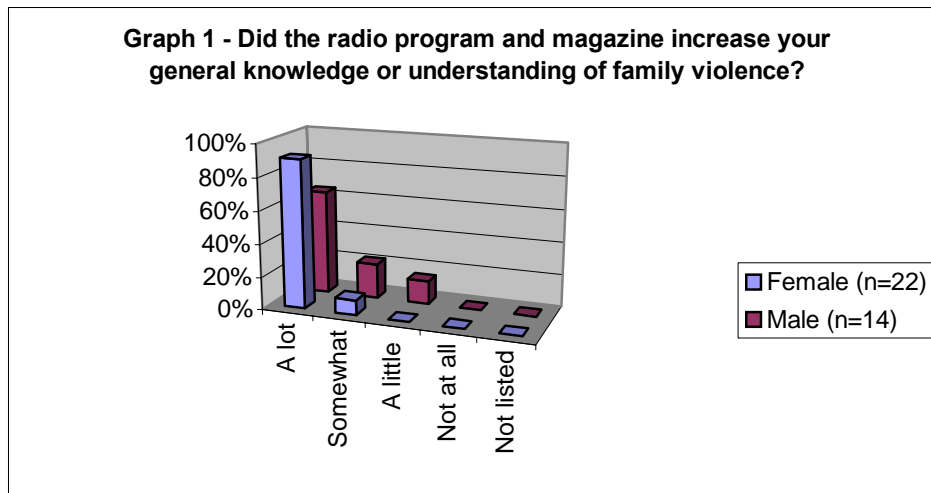
The results from the evaluation survey are outlined below:

Graphs 1-10 - Evaluation Survey.

Q1. Did the radio program and magazine increase your general knowledge or understanding of family violence?

Results:

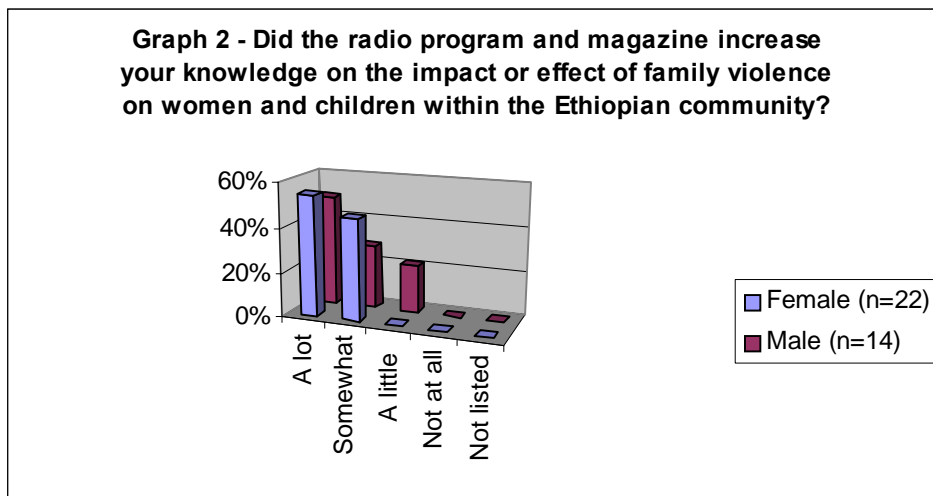
- See Graph 1 – Did the radio program and magazine increase your general knowledge or understanding of family violence?
- The results suggest an extremely high success rate.
- Approximately 90% of female respondents and 60% of male respondents found the radio and magazine contributed significantly toward their general knowledge and understanding of family violence.



Q2. Did the radio program and magazine increase your knowledge on the impact or effect of family violence on women and children within the Ethiopian community?

Results:

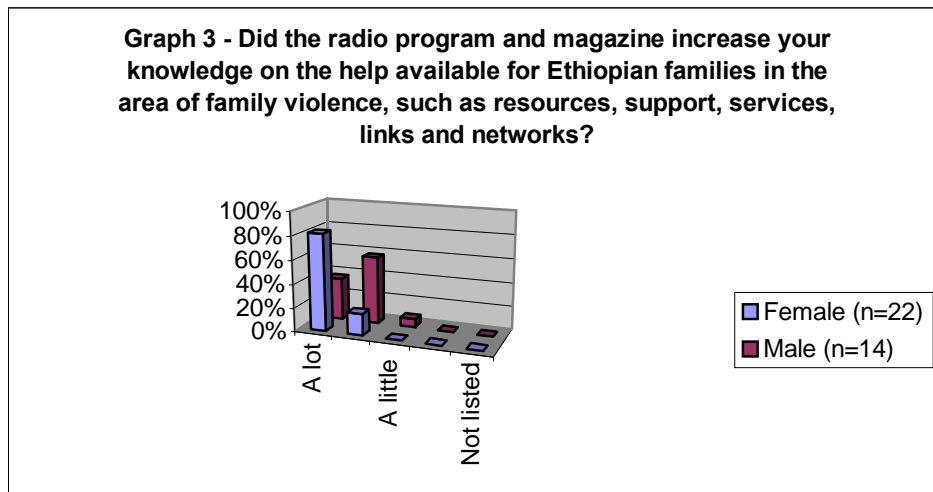
- See Graph 2 – Did the radio program and magazine increase your knowledge on the impact or effect of family violence on women and children within the Ethiopian community?
- The overall results found a high success rate.
- Approximately 50% of female respondents found the radio and magazine contributed a lot and approximately 40% somewhat to their knowledge on the impact or effect of family violence on women and children.
- Similar results were found in male respondents where approximately 50% said the strategy increased their knowledge a lot, approximately 30% somewhat and approximately 20% a little.



Q3. Did the radio program and magazine increase your knowledge on the help available for Ethiopian families in the area of family violence, such as resources, support, services, links and networks?

Results:

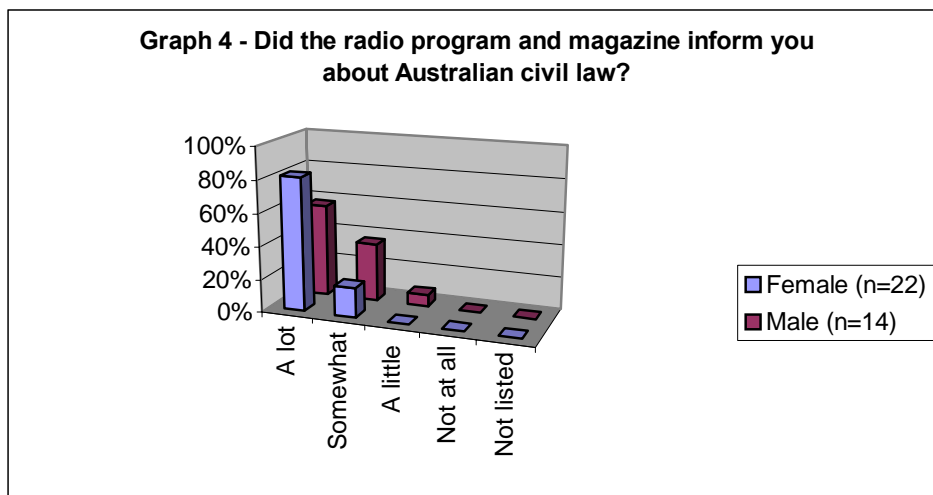
- See Graph 3 – Did the radio program and magazine increase your knowledge on the help available for Ethiopian families in the area of family violence, such as resource, support, services, links and networks?
- The results suggest a high success rate.
- Approximately 80% of female respondents found it increased their knowledge a lot and 20% somewhat.
- Approximately 40% of male respondents found it increased their knowledge a lot and approximately 60% somewhat, with approximately 10% a little.



Q4. Did the radio program and magazine inform you about Australian civil law?

Results:

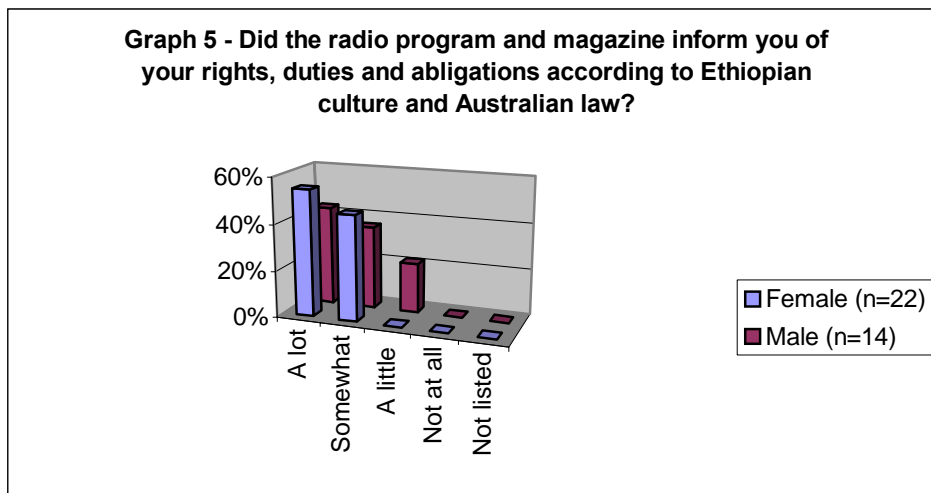
- See Graph 4 – Did the radio program and magazine inform you about Australian civil law?
- The results suggest a high success rate.
- Approximately 80% of females and 50% of males found it had increased their information on Australian civil law a lot.
- Approximately 40% of males and approximately 20% of females found it had increased their information somewhat, whilst approximately 10% of males found it had increased their information a little.



Q5. Did the radio program and magazine inform you of your rights, duties and obligations according to Ethiopian culture and Australian law?

Results:

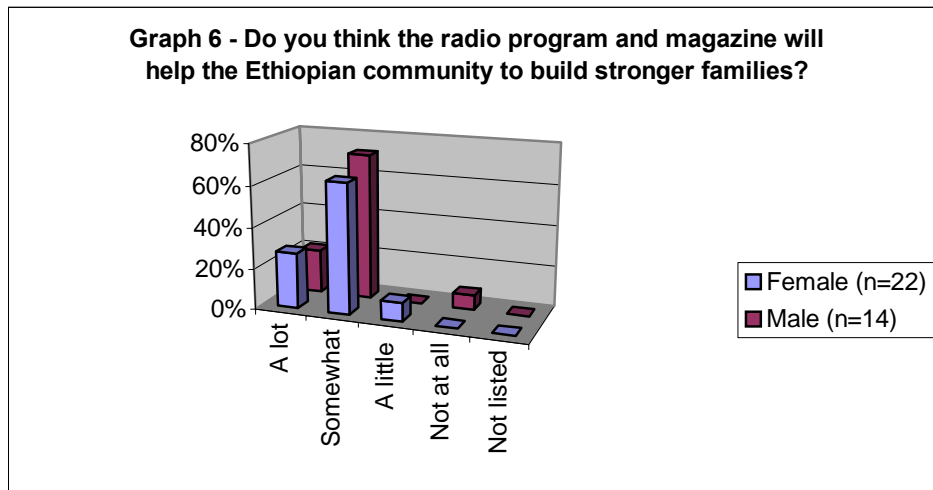
- See Graph 5 – Did the radio program and magazine inform you of your rights, duties and obligations according to Ethiopian culture and Australian law?
- The results suggest a high success rate.
- Approximately 50% of females found it increased their knowledge a lot and approximately 40% somewhat.
- Approximately 40% of males found it increased their knowledge a lot, approximately 40% somewhat and approximately 20% a little.



Q6. Do you think the radio program and magazine will help the Ethiopian community to build stronger families?

Results:

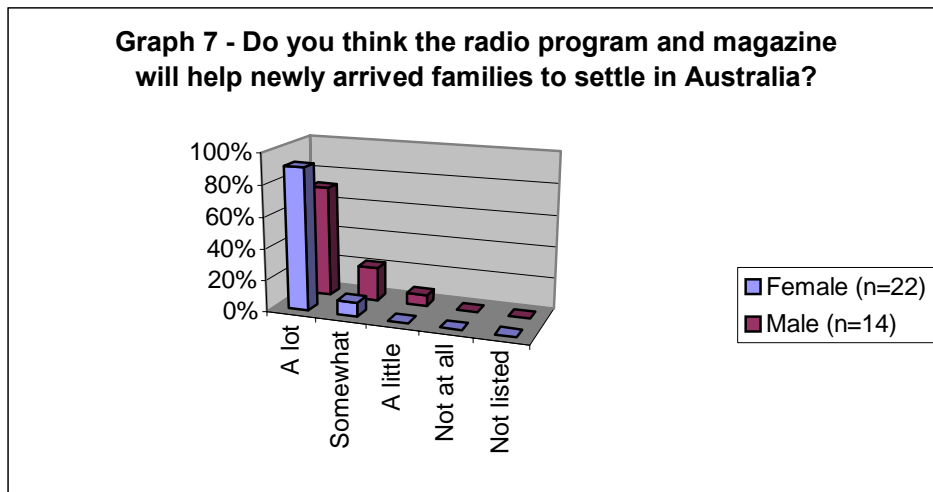
- See Graph 6 – Do you think the radio program and magazine will help the Ethiopian community to build stronger families?
- The results suggest a high to moderate success rate.
- Approximately 20% of females thought it would help a lot, approximately 60% somewhat and approximately 20% a little.
- Approximately 20% of males thought it would help a lot, approximately 70% somewhat and approximately 10% not at all.



Q7. Do you think the radio program and magazine will help newly arrived families to settle in Australia?

Results:

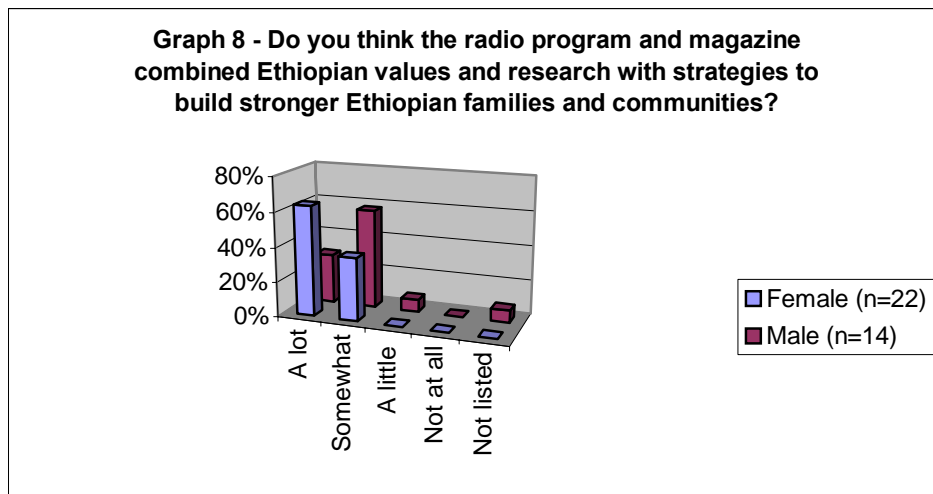
- See Graph 7 – Do you think the radio program and magazine will help newly arrived families to settle in Australia?
- The results suggest an extremely high success rate.
- Approximately 90% of females thought it would help a lot and 10% somewhat.
- Approximately 70% of males thought it would help a lot, 20% somewhat and 10% a little.



Q8. Do you think the radio program and magazine combined Ethiopian values and research with strategies to build stronger Ethiopian families and communities?

Results:

- See Graph 8 – Do you think the radio program and magazine combined Ethiopian values and research with strategies to build stronger Ethiopian families and communities?
- The results suggest a moderate success rate.
- Approximately 60% of females thought it would help achieve this outcome a lot and 30% somewhat.
- Approximately 20% of males thought it would help achieve this outcome a lot, approximately 60% somewhat, approximately 10% a little and approximately 10% did not provide an answer.

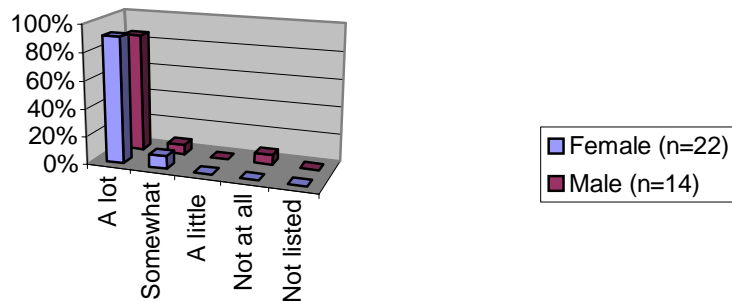


Q9. Do you think the radio program and magazine were useful in overcoming some of the barriers or stigmas in discussing family violence in the Ethiopian communities?

Results:

- See Graph 9 – Do you think the radio program and magazine were useful in overcoming some of the barriers and stigmas in discussing family violence in the Ethiopian community?
- The results suggest an extremely high success rate.
- Approximately 90% of females found it helped a lot and 10% somewhat.
- Approximately 80% of males found it helped a lot, approximately 10% somewhat and approximately 10% not at all.

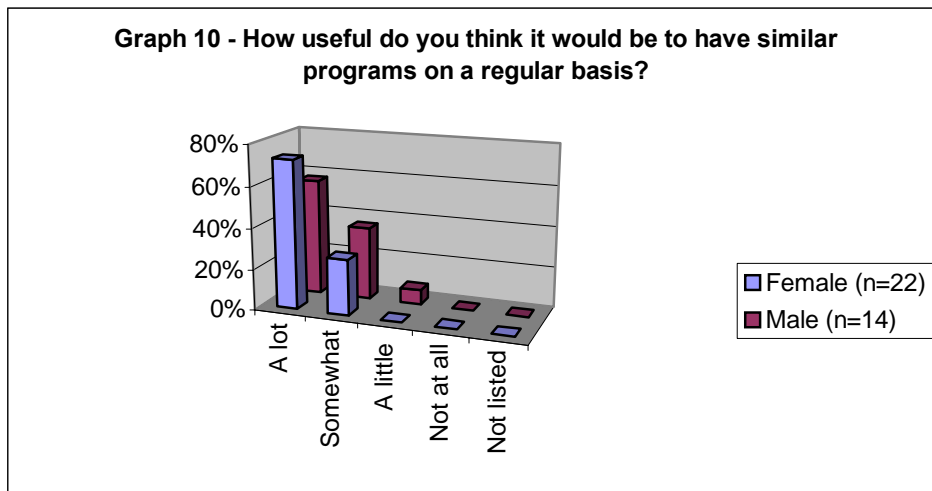
Graph 9 - Do you think the radio program and magazine were useful in overcoming some of the barriers or stigmas in discussing family violence in the Ethiopian community?



Q10. How useful do you think it would be to have similar programs on a regular basis?

Results:

- See Graph 10 – How useful do you think it would be to have similar programs on a regular basis?
- The results suggest an extremely high success rate.
- Approximately 80% of females thought it would be useful a lot and approximately 20% somewhat useful.
- Approximately 80% of males thought it would be useful a lot, approximately 10% somewhat and approximately 10% not at all.



Appendix B - Evaluation Results - The Muslim Community

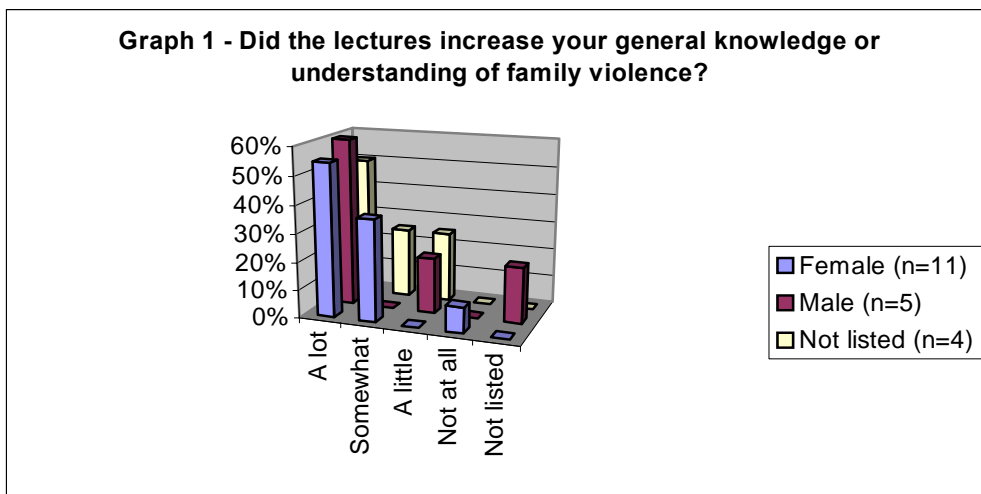
The results from the evaluation survey are outlined below:

Graphs 11-20 - Evaluation Survey.

Q1. Did the lectures increase your general knowledge or understanding of family violence?

Results:

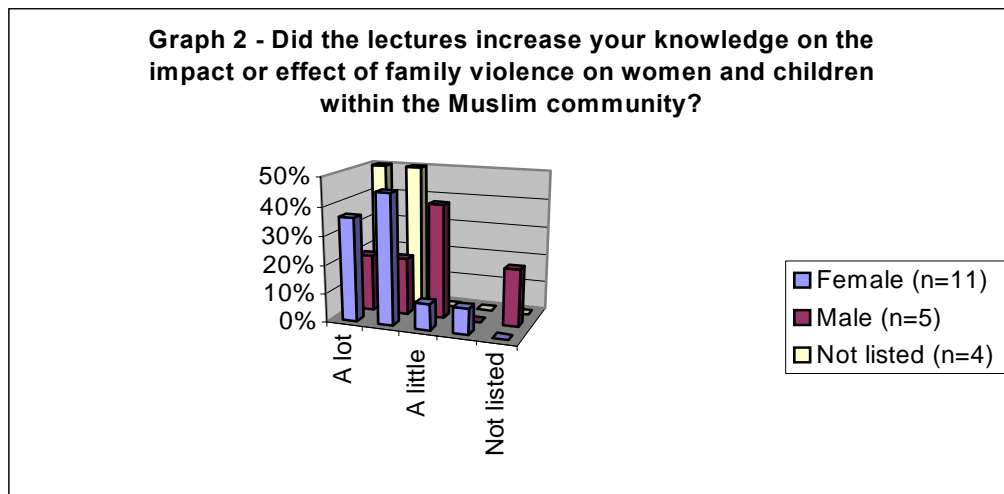
- See Graph 11 - Did the lectures increase your general knowledge or understanding of family violence?
- The results suggest a high to moderate success rate.
- Approximately 60% of males found it increased their knowledge a lot, 20% a little and 20% did not respond.
- Approximately 60% of females found it increased their knowledge a lot, 30% somewhat and 10% not at all.
- Of those who did not list their sex, 50% found it increased their knowledge a lot, 20% somewhat and 20% a little.



Q2. Did the lectures increase your knowledge on the impact or effect of family violence on women and children within the Muslim community?

Results:

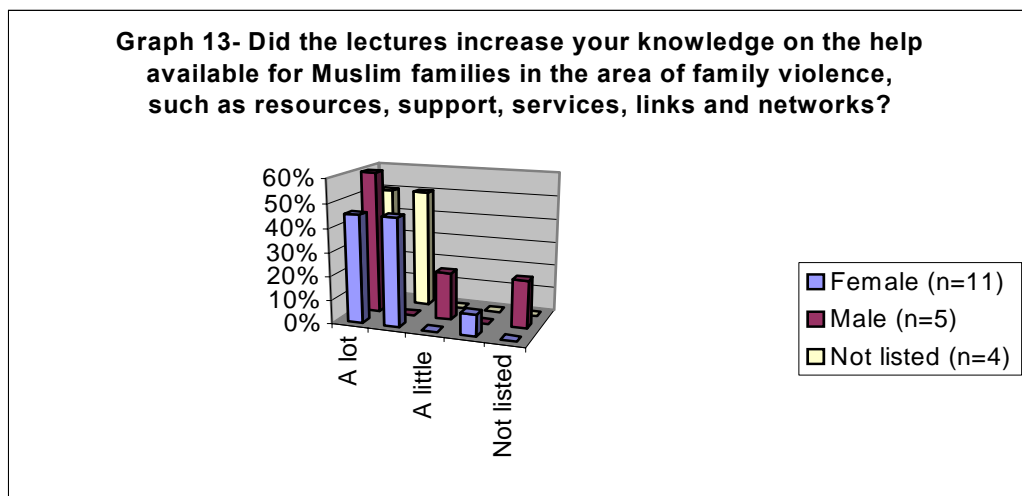
- See Graph 12 – Did the lectures increase your knowledge on the impact or effect of family violence on women and children within the Muslim community?
- The results suggest a moderate success rate.
- Approximately 20% of males found it increased their knowledge a lot, 20% somewhat, 30% a little and 10% did not respond.
- Approximately 30% of females found it increased their knowledge a lot, approximately 40% somewhat, less than 10% a little and 10% not at all.
- Of those who did not list their sex, 50% found it increased their knowledge a lot and 50% somewhat.



Q3. Did the lectures increase your knowledge of help available for Muslim families in the area of family violence, such as resources, support, services, links and networks?

Results:

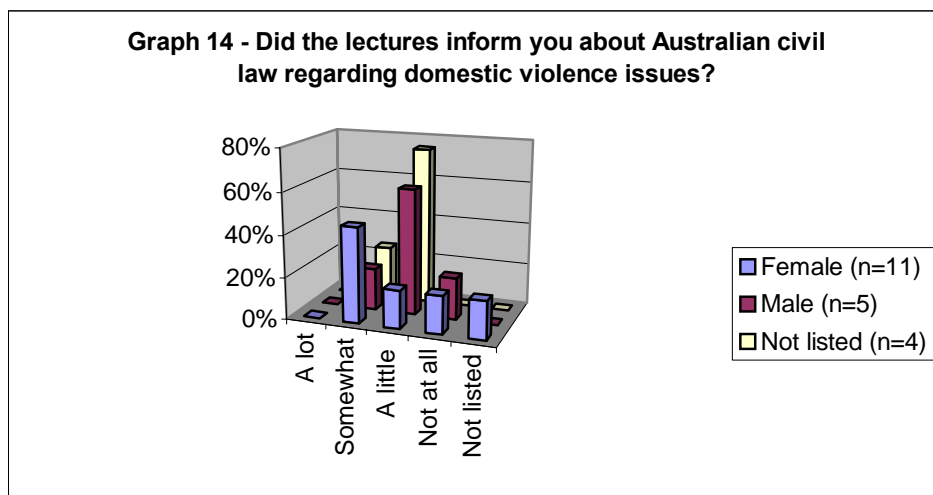
- See Graph 13 – Did the lectures increase your knowledge on the help available for Muslim families in the area of family violence, such as resources, support, services, links and networks?
- The results suggest a high to moderate success rate.
- Approximately 60% of males found it increased their knowledge a lot, approximately 20% a little and approximately 20% did not respond.
- Approximately 40% of females found it increased their knowledge a lot, approximately 40% somewhat and 10% not at all.
- Of those who did not list their sex, 50% found it increased their knowledge a lot and 50% somewhat.



Q4. Did the lectures inform you about Australian civil law regarding domestic violence issues?

Results:

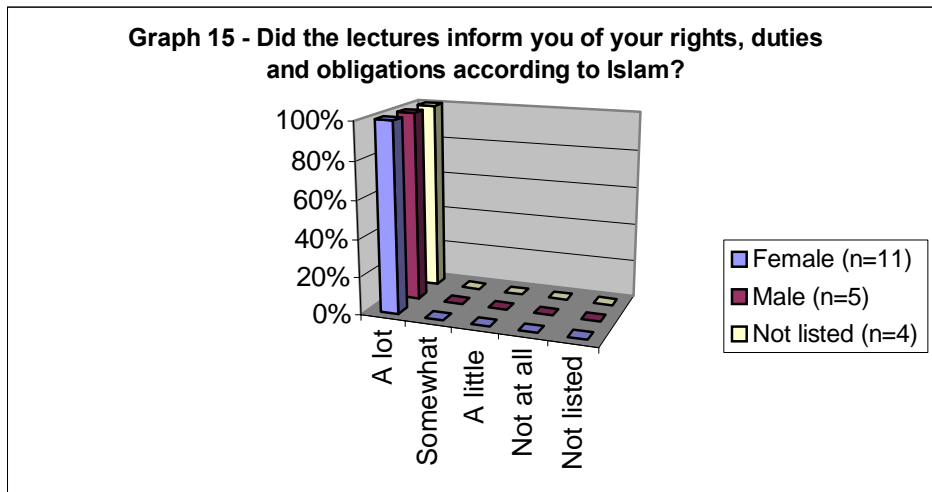
- See Graph 14 – Did the lectures inform you about Australian civil law regarding domestic violence issues?
- The results suggest a moderate to low success rate.
- Approximately 20% of males found it informed them somewhat, 60% a little and 20% not at all.
- Approximately 40% of females found it informed them somewhat, 10% a little, 10% not at all and 10% did not respond.
- Of those who did not list their sex, approximately 20% found it informed them somewhat and 70% a little.



Q5. Did the lectures inform you of your rights, duties and obligations according to Islam?

Results:

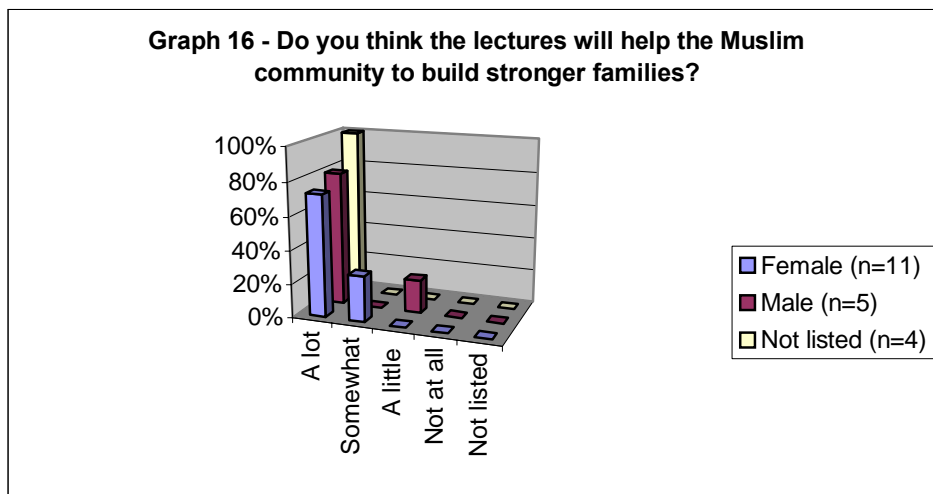
- See Graph 15 – Did the lectures inform you of your rights, duties and obligations according to Islam?
- The results demonstrate a 100% success rate.
- 100% of males, females and those that did not list their sex said they were informed a lot.



Q6. Do you think the lectures will help the Muslim community to build stronger families?

Results:

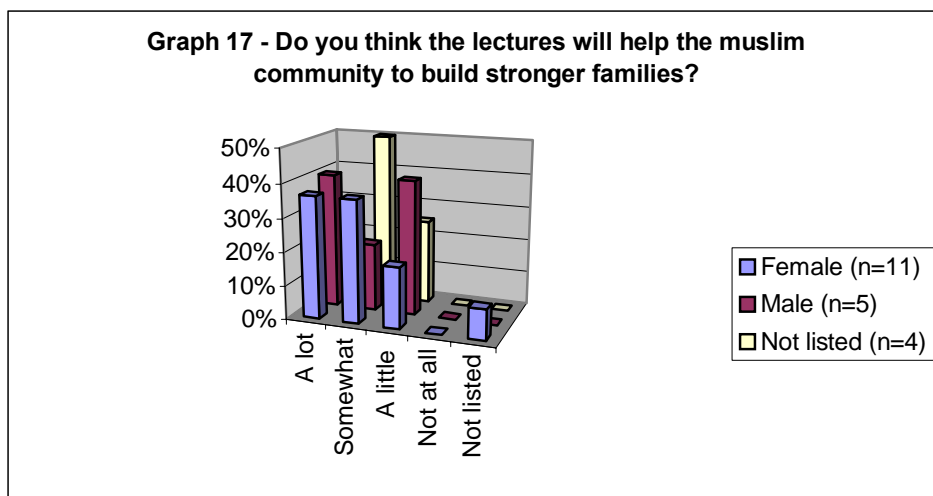
- See Graph 16 – Do you think the lectures will help the Muslim community to build stronger families?
- The results suggest an extremely high success rate.
- Approximately 80% of males thought it would help a lot and 20% a little.
- Approximately 70% of females thought it would help a lot and 20% somewhat.
- Of those who did not list their sex, 100% of respondents thought it would help a lot.



Q7. Do you think the lectures will help newly arrived Muslim families understand family law issues and help them to settle well in Australia?

Results:

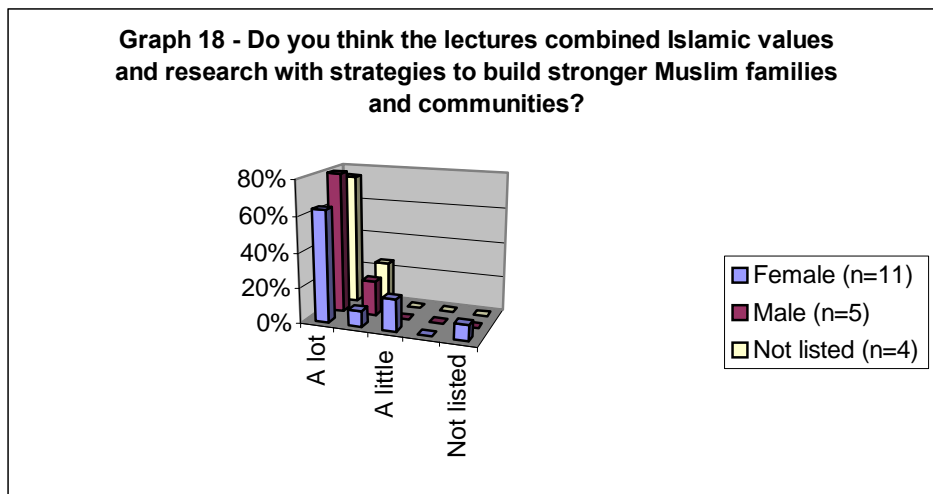
- See Graph 17 - Do you think the lectures will help newly arrived Muslim families understand family law issues and help them to settle well in Australia?
- The results suggest a moderate success rate.
- Approximately 40% of males thought it would help a lot, approximately 20% somewhat and approximately 20% a little.
- Approximately 30% of females thought it would help a lot, approximately 30% somewhat, approximately 10% a little and approximately 10% did not respond.
- Of those who did not list their sex, 50% though it would help somewhat and less than 20% a little.



Q8. Do you think the lectures combined Islamic values and research with strategies to build stronger families and communities?

Results:

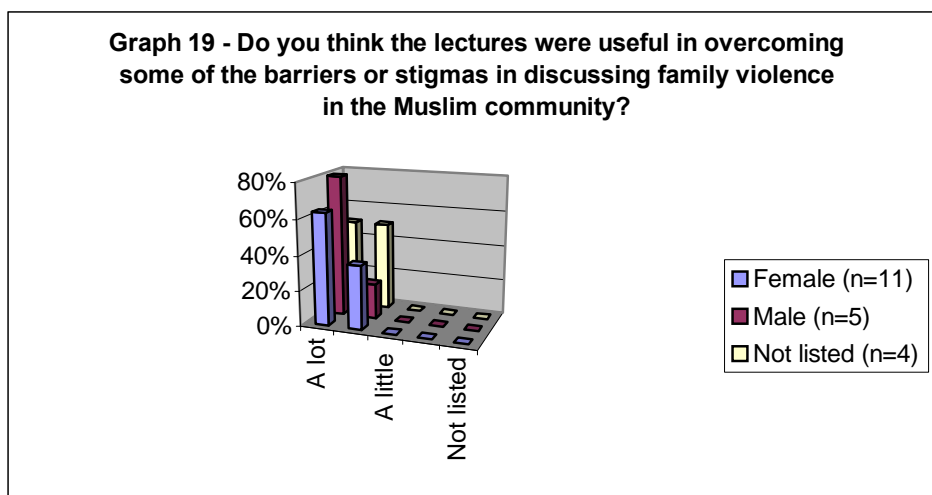
- See Graph 18 – Do you think the lectures combined Islamic values and research with strategies to build stronger Muslim families and communities?
- The results suggest a high success rate.
- Approximately 80% of males thought it helped a lot and approximately 20% somewhat.
- Approximately 60% of females thought it helped a lot, approximately 10% somewhat, approximately 10% a little and approximately 10% did not respond.
- Of those who did not list their sex, approximately 80% thought it helped a lot and approximately 20% somewhat.



Q9. Do you think the lectures were useful in overcoming barriers or stigmas in discussing family violence in the Muslim community?

Results:

- See Graph 19 – Do you think the lectures were useful in overcoming some of the barriers or stigmas in discussing family violence in the Muslim community?
- The results suggest an extremely high success rate.
- Approximately 80% of males found it helped a lot and approximately 20% somewhat.
- Approximately 60% of females found it helped a lot and 30% somewhat.
- Of those who did not list their sex, 50% found it helped a lot and 50% somewhat.

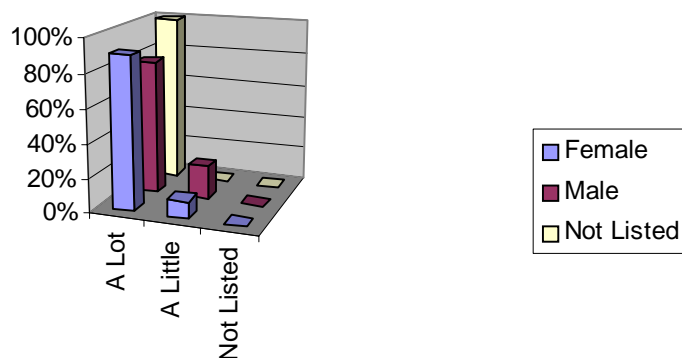


Q10. How useful do you think it would be to have similar programs on a regular basis?

Results:

- ❑ See Graph 20 - How useful do you think it would be to have similar programs on an ongoing basis?
- ❑ The results show an extremely high success rate.
- ❑ Approximately 80% of males thought it would be useful a lot and less than 20% did not respond.
- ❑ Approximately 90% of females thought it would be useful a lot and 10% somewhat.
- ❑ Of those who did not list their sex, 100% of respondents thought it would be useful a lot.

Graph 20 - How useful do you think it would be to have similar programs on a regular basis?



Appendix C – Ethiopian Community - Evaluation Survey

Table 1– Ethiopian Community / Profile of Respondents:

Age	Country of Birth	Gender	How did you find out about the radio program and magazine?
19	Sudan	Male	Friend
Not listed	Ethiopia	Female	Not listed
40	Ethiopia	Female	Can't remember
20	Ethiopia	Female	Not listed
18	Ethiopia	Male	Not listed
30+	Ethiopia	Female	Can't remember, a long time ago
19	Ethiopia	Female	At a meeting
32	Eritrea	Male	Someone, I can't remember
28	Ethiopia	Male	Through friends
Not listed	Ethiopia	Female	Not listed
40+	Ethiopia	Female	Can't remember, long time
Not listed	Ethiopia	Male	Someone, can't remember
16	Sudan	Female	Friends
Not listed	Ethiopia	Male	Not listed
Not listed	Ethiopia	Female	My friend
Not listed	Ethiopia	Female	Not listed
43	Ethiopia	Male	Not listed
18	Sudan	Female	I heard it at church
40-50	Ethiopia	Male	Not listed
35-40	Ethiopia	Female	I have been listening to the radio for over a year.
19	Ethiopia	Female	My friend
20-25	Ethiopia	Male	I know the broadcaster.
20-25	Ethiopia	Male	Through a friend
Not listed	Ethiopia	Male	I knew for a long time.
22	Ethiopia	Female	My father
Not listed	Ethiopia	Female	Not listed
Not listed	Ethiopia	Male	Not listed
Not listed	Ethiopia	Female	I knew it for a long time.
20	Ethiopia	Female	My friend
19	Ethiopia	Female	My friend
31	Ethiopia	Female	Invited to a meeting by a friend.
35	Ethiopia	Male	Ethiopia meeting
Not listed	Ethiopia	Female	Last year at the first meeting.
35-40	Ethiopia	Female	At the first meeting in August last year.
30-35	Ethiopia	Female	At the meeting.
Not listed	Ethiopia	Male	At the meeting, I think about a year ago.

Appendix D - Muslim Community - Evaluation Survey

Table 2 – Muslim Community / Profile of Respondents:

Age	Country of Birth	Ethnicity	Gender	How did you find out about the lectures	Comments on lectures
20	Kenya	Kenyan	Male	Not listed	Lectures were effective – should have more such sessions.
30+	Australia	Australian	Male	Flier	Very useful and beneficial.
35-40	Bangladesh	Bangladeshi	Male	Posters and word of mouth.	Good lectures. We need some sort of workshop that people should attend. More information needs to be available on websites and more sessions needed. Open commentary boxes for feedback as well as e-mail feedback should be encouraged to give views on these programs.
30+	Sri Lanka	Sri Lankan	Male	Internet	Excellent
30+	Pakistan	Not listed	Not listed	Fliers and posters.	Excellent
30+	Pakistan	Pakistani	Male	Islam Australia mailing list and friend.	Excellent. Muslims tend to be very emotional; they do not want to compromise on certain issues. Some groups can get violent. Regular programs of this kind can help.
23	Afghanistan	Afghan	Female	Through work.	Very good. Bilingual workers and workshops needed to help new Muslim families arriving here to understand family law issues.
50+	Malaysia	Not listed	Not listed	Friends and fliers.	Very good. Well done.
50	Christmas Island	Malay	Not listed	Fliers and friends.	MashaAllah
18	Somalia	Somali	Female	Fliers	Good. Helped me understand a lot of Islamic issues such as 'khula' etc and it is 'not as bad as I thought'.
19	Somalia	Not listed	Not listed	Islamic school	Good. May Allah reward you all.
20+	Lebanon	Lebanese	Female	Through friend.	I liked all of the lectures but the panel discussion was boring and lengthy. Some speakers need to improve their presentation skills. Get women to participate on a panel in future. Advertise in the DAWA and the AIC newsletter.
30+	Indonesia	Indonesian	Female	Fliers	Good MashaAllah
35+	Christmas Island	Malay (Cocos)	Female	Not listed	Very good. Good to have regular sessions. Make such awareness available to the younger generation. It is difficult to get men to participate because of their ego; women are more open to discussion. Are there any places that 'violent' men within the community can discuss these issues?
23	Sri Lanka	Sri Lankan	Female	Rang. Br Yahya.	Added to my knowledge.

				E-mail.	
22	Sudan	Sudanese	Female	Flier and word of mouth.	Very informative and useful.
40-50	Taiwan	Chinese	Female	E-mail and word of mouth.	Excellent lectures and given with reference to Islamic teachings. See this as a start. It would be good to be informed a lot more – more needed on Australian civil law. In time the community will be accepting of the discussion of taboo issues and information will be better received.
50+	Indonesia	Indonesian – West Sumatra	Female	MWSC/ Posters and word of mouth.	Very important for one's life. We need to be a lot more knowledgeable about marital obligations. Some presenters need to have more knowledge about presentation skills.
40	Singapore	Singaporean	Female	Posters	Very good. Beneficial to have these kinds of sessions. We need to know more about Australian law.
30+	India	Indian	Female	E-mail and posters	Very informative.

Appendix E – Ethiopian Community: Report from Focus Group

1. What is your understanding of domestic violence?

- Hitting, verbal abuse and shouting in front of children and in public.
- No respect.
- Physical violence and threats of violence.
- Humiliates in front of friends.
- Insulting and assaulting.
- Deprave of their rights.
- Insulting in public in front of friends.
- My understanding about domestic violence is any verbal, emotional, physical or psychological abuse happening in a family unit is branded as domestic violence.

2. Do you think it happens in your community? If yes, to what extent?

- I don't know that many people. I haven't been here long enough to know but from what I have heard there are a lot of problems in the community.
- Yes it does happen a lot, but we don't like to talk about it or do something, I mean take some action. We would rather gossip about it.
- Yes it does. We had two deaths in the last two years. How bad do we want it to be?
- Yes we have it very badly. Is there any thing worse than murder?
- It happens but the women don't want to speak about it, because they fear the men.
- Yes it does happen but as children we are not meant to tell any one and it makes us sad.
- When the lady in our community was murdered.
- Men don't like their wives to answer them back; they act like masters rather than partners.
- It does happen quite often. The death of two women as the result of intense conflict in relationship was one indication of its severity.
- The divorce rate and young children being out of their home can also be the result of what might be happening in families
- It does happen quite often. The death of two women as the result of intense conflict in their relationship was one indication of its severity.
- The divorce rate and young children being out of their home can also be the result of what might be happening in families.

3. Do you think that domestic violence is culturally motivated or justified by some interpretation of religion/culture?

- No there is no culture/religion condone domestic violence.
- Some say hitting your wife is a cultural thing but it is not.
- Violence is not justified by any culture or religion, including ours.

4. What do you believe are the effects of domestic violence on the victims and those who witness it happening?

- No trust or respect for each other.
- Very bad for the children. They run away.
- They blame themselves and feel guilty.
- Miserable existence.
- Children get hurt and lose confidence, which affects their education.
- The children who grow up in such environment lose their confidence.

- ❑ Affects their emotional psychological and physical wellbeing and diminishes their sense of hope.
- ❑ It also affects children who witnessed violence and could later in their lives affect their relationships with others, including in their future marriages.
- ❑ Children may fear and mistrust and their sense of self is diminished. Violence breaks relationships and sense of hope for the future and results in family disintegration. The victim may feel a sense of loss of love, hope and money and may blame himself.
- ❑ Could also result in anxiety disorder that may have direct effect on the victim's mental health.

5. Who do you think would be the best person/persons to help deal with domestic violence?

- ❑ Families and friends.
- ❑ Counselling by religious fathers.
- ❑ The women don't seek help until it is too late.
- ❑ Someone you trust, which is hard to find one in a new country.
- ❑ Firstly, the community needs to understand the terrible consequences of domestic violence on individuals, families and children including the community at large.
- ❑ In my community for example, people tend to ignore it totally. They don't want to hear about it. I would therefore think that there should be a series of campaigns on the issue to draw attention on this matter through media and migrant education (English classes) and in schools and every avenue available.
- ❑ There should be a task force in place to work tirelessly to look on enquires on this matter from time to time and funding to this must also be put in place.

6. What are the strengths and weaknesses of the community?

- ❑ As mentioned, I would say through the media (community radio, newspaper, place of worship and migrant resources and community organisations.
- ❑ The community does understand there are problems at large, but they don't want to talk about them. They consider domestic violence is an individual family matter.
- ❑ If they talk about it they would think they would offend someone and they don't want to get in trouble. It is all about fear of offending and the consequences that goes with it.

7. What would be the best way to create awareness about the issue and overcome it?

- ❑ If I am not repeating myself, I would think there should be a domestic violence task force that meets from time to time to discuss the issue and involve the community (inclusive) not necessarily in large numbers but could be few in their number at first and can grow from time to time. That may have to include older men and women and the young of both genders.
- ❑ When refugees or migrants arrive in the country they need to be educated about the issue the same way they get their English classes or attend the migrant health. Priority needs to be given to this issue.
- ❑ There has to be always a kind of remainder in a very creative and restful way.
- ❑ On the radio or a magazine to provide a sort of short story telling or riddles.

8. What needs to happen next in order to implement the strategy?

- ❑ The funding to the project should continue and awareness rising should be ongoing.

Appendix F – Muslim Community: Report from Focus Group.

1. Do you think domestic violence is culturally motivated or justified by some interpretations of Islamic teaching?

- Anger clouds the mind so the person does not realise the consequences of his actions.
- Both interpretation of Islamic teaching and upbringing and culture.
- Culturally motivated, traditionally men are heads of household. If he is not followed he has the view to “put them in place”.
- Money is the main cause. Men are the breadwinners – if he doesn’t get respect, the wife can be targeted.
- Islamic teachings do not promote violence.
- Misinterpretation of verse in Surah an-Nisa.
- Ignorance of Islamic values.
- Misinformation on Qur’anic verses and Ahadeeth – some people think violence is justified.
- Is culturally motivated.
- Is a coping mechanism – how people deal with stress and frustration.
- Learned behaviour – children learn from parents how to deal with conflict.
- Ignorance of Islam. One word used in the Qur’an – (beat them) used to justify violence.
- Misinformed by some Islamic leaders.
- More culturally motivated than by religion.
- Some Muslims have their own interpretations of Islamic teachings.
- Definitely cultural, the lack of Islamic education of women makes them believe that men are the ultimate authority.
- Lack of women’s education of their Islamic and Australian rights.
- More courses within an Islamic framework like the parenting one being conducted by Dar-al-Shifah needed to educate on parenting.
- Don’t agree it is a lack of education. Men assume the role of leader and culturally don’t listen to women.
- Some men use Islam as culture.
- Some women are too scared to leave the house – thinking the aggressor will find them.
- Women stay for the sake of children.
- We need strong ulema to understand what women go through, to deter men from aggressive behaviour. Some ulema are aggressors and stirrers themselves. They do not recognise that some men are violent. We need female ulema.
- Some ulema ignore the problem because they personally know the aggressive brother.
- We need a “brother squad” to be aggressive towards violent brothers.
- No family support to prevent men from being aggressive towards their women.
- It’s the cultural mentality of male superiority they were brought up in.
- Wrongly justified by misinterpretation of Islamic teachings.
- The interpretation of a miswak is that of a log! – an actual story from the US was narrated.
- Each culture has its own way of justifying violence.

2. What do you believe are the effects of domestic violence on victims and those who witness it happening?

- At times there may not be a distinction between discipline and violence.

- Loss of self-esteem and a chain effect on other people within the family.
- Fear and loss of respect for the person who hurts.
- Domino effect – generation after generation repeats the same kind of behaviour.
- Affected children are less productive in school and work. Affects adult life.
- Children learn to accept violence as a discipline method and may use it later. It may surface as child to child violence in the schoolyard.
- See it as a problem-solving measure and use it to solve their problems.
- Children are silent sufferers, silent at home, scared of family.
- Biggest victims are women. Become withdrawn and passive, accepting of situation and try to please everyone to minimise the situation. The desire to live diminishes.
- Men are also victims – pride makes them keep feelings to themselves.
- There is no justification for verbal abuse.
- Socially and culturally withdrawn, scared, isolated, lonely and feel alone in the world.
- Affects health and deficiency in social skills – low self-esteem.
- Family break-up – children become a target and there is a chain of social problems.
- Victims are devastated, lots of negativity in the family.
- If the mother is scared, it is likely to affect the behaviour of the children – if mother is treated badly and has low self-esteem, boys are likely to treat her same.
- Because of the social structure, victim's question: "What will people think of me if I left home?"
- Converts who witness violence may get disillusioned. Coming with an ideal view, it is disheartening when they see the opposite.
- Household tension scares children. Results in total breakdown of the family, which in turn can cause breakdown of community.
- Children are affected. A child may say, "Your father says we should punch women!"
- Results in breakdown of communication in the family. Children are left with needing to formulate own views of growing up. No role models for children.
- Isolation, fear, kills abilities and low self-esteem.
- Some women believe they deserve it.
- A man can get a second wife overseas, despite having sons of marriageable age and the first wife may not know. Some men want to convert to Islam just to be in a polygamous situation. This causes grave emotional stress to their women. We need fatwas on these issues.
- The younger generation is disillusioned by what they see happening with the older people who are supposed to be role models. Sometimes children hang around with peers whom are in the same situation and that impacts on their lives.
- It affects the ability to believe in the justice laid down in Islam. Some of those affected may become suicidal.
- Islamic jurisprudence needs to be taught to children.

3. Who do you think would be the best person/persons to help deal with domestic violence?

- It is a community-issue, should have an Islamic team to tackle it, have a learned approach.
- Psychiatrists.
- It is an in-family issue. Should be resolved in-house.
- Professionals should be involved. We need to create an awareness to help families.
- First families, then towards professionals and imams.
- Islamic leaders need to be more aware and imams should be properly trained.
- Families want to squash it; cops laugh – are not helpful. No support from families or authorities.
- Should open up. Family's name should not be held in such pride. Should seek professional (eg. doctors) help.
- Depends on the form of domestic violence.

- The existence of domestic violence has been known for a long time, we need to be more knowledgeable about it Islamically.
- If the person is known, engage in trying to bring it out when the person is comfortable.
- Active participation towards making victims comfortable.
- Imams with proper training are the best persons to contact – active explainers.
- Family awareness of Islamic values and the civil law can make a difference.
- Ulema with a proper understanding of Islamic directives on the treatment of women.
- Psychologists to educate the community on domestic violence impacts.
- Social workers and leaders in the community can help.
- Muslim social workers should be educated with rulings on talaq.
- We can benefit from the existing system and vice versa educate them on Islamic rulings in the matter.
- Would love to physically provide assistance for women by being educated in the matter.
- People who have experienced domestic violence can help others to overcome it.
- Objective ulema – a board of them to make collective decision on rulings and then educate community.
- Keep publicising the issue so people become aware of it.
- Make community aware of our projects and have open forums for discussions.
- Have families network and work out things using a shura system.
- Family and friends are naturally the first choice.
- Priority of choice up to the individuals concerned.
- Need qualified Muslim people who understand the issue to deal with it since many women do not have a family network here.
- Need help from authorities – the police, but these people need to understand the community.
- As a community builds up networks – Muslim community is isolated.
- Contacts for Islamic help regularly distributed – create awareness of these contacts.
- Enter communal events.
- Communication between family members.
- Affection between husband and wife and children. Need to compliment one another.
- The men and women separation has been to the extent of alienation need to look into interpretation.

4. What would be the best way to create awareness about the issue and overcome it?

- Awareness campaigns – imams to concentrate on in jummah prayers. Women should be encouraged to attend to learn their rights.
- Islamic associations and schools to distribute pamphlets on the issue.
- Take professional counsel and send information to masjids- should be talked about in masjids.
- Khutbahs, a lot of times aren't relevant to issues of concern. They should be based on relevant and day-to-day living topics. Domestic violence issues should be addressed in the Friday khutahs.
- There should be unity amongst the different cultures.
- Imams should be united.
- Make this a theme of lectures.
- Message should be given to women as well.
- More cooperation between Islamic organisations.
- A unit needs to be set up to tackle the issue.
- Men should be made to realise it is haram to be violent.
- Should have more in-depth views on Qur'anic injunctions and Ahadeeth. More publications and more precise information need to be available.
- Education and awareness. Create a hotline for both men and women.
- Practise fundamentals more, Allah will help overcome weaknesses.

- Establish groups of professionals, people who are interested in addressing the issue
- Counselling – should target people who justify domestic violence
- Educate the community – maybe classes on weekends and spread the news of successful classes
- Campaigns – can be in form of picnics, giving people a reason to come – no obligation.
- Get funding from the government
- Balance lifestyle for children
- More women to be involved as volunteers and outreach workers
- Recruit male volunteers
- Khutbahs to get men to receive the message
- Men need to give men advice. Men are not receptive to counsel from women
- Target the young men; educate them on how to behave towards family. Have pre-marital courses. Courses to be carried out in the month's notice of marriage required by Australian law
- Insist on new converts to do such courses before marrying
- Ensure that only registered marriage celebrant marry couples
- Pre-marital education of rights of both parties' rights and responsibilities, make families and couples aware. Domestic violence issues to be a part of such courses – an understanding of what is domestic violence in the secular and religious context to be included in such courses
- Need all Muslim bodies, imams of all backgrounds to pull together to help effectively
- Need brothers to teach other brothers to keep husbands in check
- Have a domestic violence pack for schools
- Need more imams specialising in marriage counselling

Appendix G Ethiopian Community — Amharic Translation

ምስጋና

ይህ ፅሁፍ ከዚህ በታች ለተጠቀሱት ሁለት በምዕራብ አውስትራልያ ውስጥ የሚገኙ በገንዘብ ድጋፍ ላደረጉልን መስሪያቤቶች (Organisations) ምስጋና ያቀርባል።

- የሕዝባዊ ኑሮ እድገት ምኒስትር - የቤተሰብና የቤት ውስጥ ግጭት ክፍል
- የሕብረ ብሔረሰብ ቢሮ በምዕራብ አውስትራልያ

ይህ ፕሮጀክት የተሳካና የተሟላ እንዲሆን ከፍተኛ ትብብርና መስዋዕትነት የከፈሉት ከዚህ በታች የተዘረዘሩት መስሪያቤቶችና ግለሰቦች ናቸው።

- የሕብረ-ብሔር ሴቶች ስብሰባ
 - ፋውዚያ ቫሩሳይ (የሕብረ-ብሔር ሴቶች ስብሰባ አገልግሎት- የሴቶች ጤና ጥበቃ ማህበር ፕሮጀክት)
 - ዶክተር በነደት ራይት (የምዕራብ አውስትራልያ የሰነድ አስምሮ ጤና ቅድመ-ጥበቃ ማዕከል)
 - ጄኒ አው-ዮንግ (የአካል ጉዳተኞች ደጋፊ/ተከራካሪ ማዕከል)
 - ወንዲ ሮስ (ካኒንግ የቤተሰብ የህኪሞች ስብሰባ ክፍል)
- የኢትዮጵያ ማህበረሰብ
- ለቲ ደርክን (የኢትዮጵያ ማህበረሰብ በምዕራብ አውስትራልያ) እንደ ማህበረሰቡ ተወካይና እንደ ቋንቋ አስተርጓሚ ሆነው ያገለገሉ።
- የሰራ ኮሚቴ አባላት፡- (ቁስ ፀጋዬ ወልደሰላሴ፣ አለም አብረሃ፣ ሙሉጌታ ረዳ፣ ሰሎሞን ዘመነ፣ ሓለፎም ደስታ፣ አለም ኢታይ፣ አልማዝ በላይ፣ አፀገነት ጎበና፣ ፍረ ደስታ እና ማዕርነት ካሕሳይ)
- ብዙ ነፃ አገልግሎት ያበረከቱ ግለሰቦች በተለይ አቶ ራዎ እና ተስፋይ በላይ መፅሄቱን በአርማት (ፊደል ለቀማ) የረዱ እና ለፕሮጀክቱ መሳካት ሙሉ ድጋፍ ያበረከቱ
- Focus group/የጥናት ተሳታፊዎች
- የአሰልጣኝ ማህበረሰብ
- ማይሙና ሞስሊ እና በኋላም ሻሚም ሳማኒ (የአሰልጣኝ ሴቶች ደጋፊ ማዕከል በምዕራብ አውስትራልያ) እንደ ማህበረሰቡ ተወካይና ቋንቋ አስተርጓሚ ሆነው ያገለገሉ።
- የሰራ ኮሚቴ አባላት፡ ሼክ ፋይዝል ጃፋር፣ አይሻ ዊቻርድ፣ ኑርዲኒን ሳልቤ፣ ሩቂያ አሊ፣ ማራንዳ አሊ እና ማይሙና ሞስሊ።
- ብዙ ነፃ አገልግሎት ያበረከቱ ግለሰቦች በተለይ ዋጅማ ፓድሻክ ገለፃውን ለማስተዋወቅ እና የተሳካ እንዲሆን በትጋት የሰሩ።
- ሼክ የሱፍ ፓርክር፣ ሼክ ቡርሃን መሕታር እና ያሕድ ኢብራሂም ገለፃውን ጥናት ላደረጉና ላቀረቡ።
- Focus group/የጥናት ተሳታፊዎች

የባለስልጣን አስተዋጽኦ

የሕብረባሕል የሴቶች ስብስብ ((The multicultural Women’s consortium) አራት መሪ የሆኑ መንግስታዊ ያልሆኑ አገልግሎት ለጋሾችን በምዕራብ አውስትራልያ ውስጥ የሚገኙ ከኢትዮጵያውያንና የእስልምና ተከታይ ማህበራት የትውጣጥ ነው። ይህ አካል መሪ ተግባሩን የጀመረው በባሕልና በቋንቋ ሰፊ በሆነው ሕብረተሰብ ውስጥ የቤተሰብን መለያየት ለመከላከል በሚል መጋቢት 1995 (March 2003) ውስጥ ነው። ይህ ፕሮጀክት (Project) የተጀመረው በየጊዜው እየጨመረ ለመጣው የማህበረሰብ አገልግሎት ሰጪ አካላት ስጋት ነው። ይህ የቤተሰብ መለያየት የቤተሰብ ኹክት ነው።

ይህ ፕሮጀክት ለተለያዩ ሰፊ ማህበረሰቦች ፍላጎትና ቁልፍ ለሆኑ አገልግሎት ሰጪዎች ሊለገሰው የሚችላቸው ብዙ ነገሮች አሉት። ይህ ፕሮጀክት የተከናወነው ወጪ ቆጣቢ በሆነ እና ፍሬያማ ውጤት እንዲኖረው በሆነ መልኩ ነው። ይህም ማለት የቤተሰብን መከፋፈልና ሁከት በተመለከተ ትምህርትንና ግንዛቤን አግባብ ባለው ባሕላዊ መንገድ በማስተላለፍ ነው። ከፕሮጀክቱ መጀመርያ ጀምሮ የእስልምናና የኢትዮጵያ ማህበረሰብ የፕሮጀክቱና የመርህ ግብሩ ባለቤት ናቸው። ይህም የቤተሰብ ኹክትን በተመለከተ ለመወያየት ችግር የሚፈጥሩ እንቅፋቶችን ዘላቂ በሆነ መልኩ እንደሚያስወግዱ ያረጋግጣል።

ፕሮጀክቱን የተሳካ ካደርጉት ቁልፍ ሀሳቦች ውስጥ ጥቂቶችን ለመግለፅ ያሕል፡

- የሕብረባሕል የሴቶች ስብስብ የፕሮጀክቱ መሳካትን በተመለከተ ዋና ሀላፊና በመሆን ሀላፊነትን መውሰዱ
- ሁለት ባሕል ያላቸው የኢትዮጵያ እና የእስልምና ማህበረሰቦች ለፕሮጀክቱ መሳካትና መፈፀም ቁልፍ የሆነ ሚና መጫወታቸው
- ከላይ የተጠቀሱት ሁለቱ ማህበረሰቦች ስለቤተሰብ እና ስለቤተሰብ ሁኸት ማህበረሰቡ የነበረውን አመለካከት ሊያስቀይር በሚችል መልኩ መንቀሳቀሳቸው
- የመላው ሕብረተሰብ ተሳትፎ ፕሮጀክቱ የሴቶች ብቻ እንዳልነበረ ማስገንዘብ
- እያንዳንዱ ማህበረሰብ የዚህ መሰል ፕሮጀክት ባለቤት መሆን ለፕሮጀክቱ ተቀባይነቱና የተሳካ መሆን አስተዋግኦ ያደርጋል።

ይህ መሪ ፕሮጀክት ለሁሉም ለማህበረሰባችን እና አገልግሎት ሰጪዎች ገንቢ የሆነ አስተዋፅኦ አለው። የዚህም ምክንያት ይህ ፕሮጀክት በጎሳዎችና በዋና የኮሚኒቲ እና አገልግሎት ሰጪ አካላት መካከል ውጤታማ የሆነ መተባበርን ይፈጥራል። ይህ ፕሮጀክት እንዲረጋገጠው እየጨመረ የመጣው የማህበረሰቦች አጠቃላይ ተሳትፎ ለአጠቃላይ ዜጎች ጠቀሜታን ይሰጣል።

የዚህ መሪ ፕሮጀክት የመጨረሻ ግምገማ እንዳስገነዘበው ከሆነ በኢትዮጵያ እና እስልምና ማህበረሰቦች የተከናወኑት ተግባራት ስለ ቤተሰብ መለያየትና ሁከት ውጤታማ የሆኑ መረጃዎችን ለሕብረተሰቡ አስተላልፈዋል። እነዚህ ሁለት ማህበረሰቦች እንደገለጹት ይህ ፕሮጀክት ሕብረተሰቡ ስለቤተሰብ ሁከት የነበረውን የቆየ አስተሳሰብ ማስቀየር እንደጀመረ ገልፀዋል። በሁለቱም ማህበረሰቦች ከተሰጡት አስተያየቶች ወስጥ ዋናው ለፕሮጀክቱ ቀጣይነት እና ለውጥን ለማምጣት ማህበረሰቦች ያልተቋረጠ ድጋፍ ያሰፈልጋቸዋል።

ክፍል አንድ - መግቢያ

በአዲስ አገር ልጆች ማሳደግ ለወላጆች በጣም አስጨናቂ ሊሆን ይችላል ምክንያቱም ወላጆች እራሳቸው ለአዲስ ባሕር ስለሚጋለጡ ልጆቻቸው በዚህ የለውጥ ሂደት መካከል ችግር ውስጥ እንዳይወድቁ ነው።

በማህበረሰቦች ውስጥ በቤተሰብ ሁከት ሳቢያ በሚፈጠር የቤተሰብ መበታተን እና ይህንን ችግር ለመቅረፍ ያለው የመረጃ እጥረት ለማህበረሰቡ አባላትና ለልጆች ተጨማሪ ጭንቀትን ይፈጥራል። በዚህም ምክንያት ማህበረሰቦች በአዲስ ባህር ውስጥ ያላቸውን አንድ መመኪያ አያጡ ነው። ይህም የቤተሰብ አንድነት ነው።

በድርጅቶችና በተለያዩ የማህበረሰብ አካላት መካከል የተጠናከረ ትብብር መፍጠርና የተለያዩ ችግሮችን ለመፍታት የሚያስችሉ ስልቶችን ማጎልበት የቤተሰብ ሁከት ለሚያጋጥሟቸው አዲስ መጠኔ ቤተሰቦች ትልቅ እርዳታ ያደርጋል። እነዚህ ስልቶች ወላጆችን ለባሕሪ ተገቢ የሆነ ስልጠና መስጠት ሊሆን ሲችል ይህም ቤተሰቦቻቸውን ከአዲስ አገር ጋር ለማስማማት ወይም ከቤተሰብ ግንኙነት እርዳታ የሚሰጡ አካሎችን እንዲፈልጉና በችግር ወቅት ተጠቃሚ እንዲሆኑ ይረዳቸዋል።

ከአገልግሎት ሰጪዎችና ከባሕሪ አማካሪዎች የተገኙ አጨፍቶ ጥናቶች እንደሚያሳዩት ከተለያዩ ጎሳ የመጡ ሰዎች የቤተሰብ ሁከትን ስለሚፈጥሩ ነገሮች ብዙም ግልፅ አይደሉም። የቤተሰብ ሁከት ስለሚፈጥሩ የቅርብ ወይም የእሩቅ ጊዜ ችግር ብዙም አይረዱትም። በቤተሰብ ሁከት ውስጥ ያሉ የማህበረሰብ አባላት ተገቢ እርዳታ ስለሚገኝበት ቦታ መረጃ የላቸውም ወይም እርዳታው ባሕሪን ያማከለ አይሆንላቸውም።

በቤተሰብ ሁከት ላይ በወቅቱ ያለው የመርጃ ምንጮችና ግንዛቤን ለማዳበር የሚደረጉ ዘመቻዎች በአብዛኛው ከባሕሪ ጋር የተዛመዱ አይደሉም። ይህ ችግር አብዛኛው ግልፅ አይደለም ወይም መፍትሄዎች አንድን ባሕሪ ብቻ ያማከሉ ይሆናል። የማህበረሰብ ችግሮችን በተለይም የቤተሰብ ሁከትና የተለያዩ ችግሮችን ለመፍታት የመላው ማህበረሰብ ተሳትፎ ያስፈልጋል።

“የመላው ሕብረተሰብ” ተሳትፎ የቤተሰብ ሁከትን ለመከላከልና ከተከሰተም በፍጥነት ምላሽን ለመስጠት የሚያስችል ቢሆንም እስከአሁን በምዕራብ አውስትራልያ ውስጥ አልተሞከረም። ይህ የማህበረሰቦችን ተሳትፎ ማህበረሰቦች የሰልፉ ባለቤት እንደሆኑ የሚያስገነዝባቸው ሲሆን ለችግሩም ሙሉ ሀላፊነት እንዲወስዱ ይጋብዛቸዋል። ይህን በማድረግ ዘላቂነት ያለው ጅምር እንደተመሰረተ ያረጋግጣል። ይህ ሀሳብ ብዙ አገልግሎት ሰጪዎች የሕብረሰብ የሴቶች ስብሰብን ለመመስረት መንገድ ያመቻቸና ከተለያዩ ማህበረሰቦች ጋር ቅንጅትን ለመፍጠር አስችሏል።

በዚህም የሕብረሰብ የሴቶች ስብሰብ የሚከተሉትን ተወካዮች በማቀፍ ተመስርቷል።

- የሕብረሰብ የሴቶች ደጋፊ/ተከራካሪ ማዕከል
- የምዕራብ አውስትራልያ የተዛማች ባሕሪ የሰነዳምሮ ጤና ማዕከል
- የጎሳ አካልጉዳት ደጋፊ/ተከራካሪ ማዕከል
- የካኒንግ

የዚህ ጉዳይ ጠቀሜታ ላይ የተለያዩ ጎሳ ማህበረሰብ መሪዎች ተማክረው ነበር። የኢትዮጵያ ማህበረሰብ በምዕራብ አውስትራልያ እና የእስልምና ሴቶች ደጋፊ ማዕከል በጉዳዩ በመስማማት ድጋፋቸውን ለመለገስ ሲሰማሙ የገንዘብ እርዳታ ከተለያዩ መንግስታዊ ተወካዮች ተፈልጓል። የቤተሰብ እና የቤተሰብ ሁከት አካል (Family and Domestic Violence Unit) አጠቃላይ ገንዘብ ወጪን ለመሸፈን ቃል ሲገባ የሕብረሰብ ፍላጎቶች (OMI) የሰራውን ግምገማ ወጪ ለመሸፈን ተስማምቷል።

ክፍል ሁለት - የፕሮጀክቱ መግለጫ

የቤተሰብ መለያየት በ በባሕሪና ቋንቋ የሰፋ (CALD) ማህበረሰብ ውስጥ መከላከል የ12 ወር ቅንጅታዊ ፕሮጀክት ሀሳብ የተወሰደው ውጤታማ የነበረው ተመሳሳይ በ NSW በ 2000/2001 ውስጥ የተካሄደ ፕሮጀክት ነው። (የደቡብ ምዕራብ ሲድኒ አካባቢ የጤና አገልግሎት እና ማዕከላዊ ሲድኒ አካባቢ የጤና አገልግሎት 1998) ፕሮጀክቱ የቤተሰብ ሁከት የሚፈጥረውን ችግር በለጋነቱ ለማስወገድ እና የቤተሰብ አገልግሎትን ለመለገስ የተንቀሳቀሰ ነው።

ውጤታማና በሕላዌ ተቀብይነት ያለው ስልትን ለመንደፍ የሕብረሰብ የሴቶች ስብሰብ የተለያዩ ማህበረሰብ አባላት፣ መሪዎች እና አዛውንቶች ትብብርን አካቷል።

የፕሮጀክቱ አላማዎች የነበረ፡

- በቤተሰብ ሁከት ምክንያት የሚፈጠሩ የቤተሰብ መበታተንን ለመከላከል መላው ማህበረሰብ ያሳተፈ ባሕላዊ ተገቢነት ያለው ስልት መንደፍ፤
- የቤተሰብ ሁከት በቤተሰብ አባላትና በመላው ማህበረሰብ ላይ ያለውን ተፅዕኖ ለጎሳ ማህበረሰቦች ማስገንዘብ፤
- በባሕሪ የለውጥ ሂደት ውስጥ ለሚያልፉ ቤተሰቦችና በዚህም ሂደት ውስጥ ቤተሰብን የሚያወክ ችግር ለምያጋጥሟቸው ባሕላዊ ተገቢነት ያለው ድጋፍ ዝግጁ ማድረ፤
- የማህበረሰቦችን የቤተሰብ ሁከትን አስመልክቶ እርዳታ በሚሰጡ አካላት መካከል ቅንጅት እንዲኖር ማበረታታት ይህም ማህበረሰቦች የቤተሰብ ሁከት ችግሮችን ባሕላዊ አግባብነት በመላው መልኩ መፍትሄዎችን እንዲፈልጉ ያስችላቸዋል።

የትኛው ማህበረሰብና ለምን?

ባለው ሰፊ የማህበረሰብ መገናኛ የሕብረብሄር የሴቶች ስብስብ ፍላጎት ያላቸው የማህበረሰብ ቡድኖች ተሳትፎ እንዲያደርጉ ጥሪ አቅርቧል። የኢትዮጵያውያን ማህበረሰብ በምዕራብ አውስትራልያ እና የእስልምና የሴቶች ደጋፊ ማዕከል (በምዕራብ አውስትራልያ) ተሳትፎ ለማድረግ እንደሚችሉ ገለጹ። እነዚህ ሁለቱም ማህበረሰብ እንደገለጹት በማህበረሰባቸው በቤተሰብ ሁከት ሳቢያ ብዙ ቤተሰቦች እየተበታተኑ እንደሆኑ ገልጸዋል። ይህንንም አስከፊ ችግር ለመቅረፍና ችግሩ በቤተሰብ አንድነት ላይ፣ በልጆች ደህንነት ላይና በቤተሰብና በልጆች ግንኙነት ላይ የሚፈጠረውን ችግር ለመከላከል ተገቢ የሆነ ማህበረሰባዊ ስልትን መንደፍ እንደሚያስፈልግ ሁለቱም ማህበረሰብ ተገንዝበዋል።

ከፕሮጀክቱ ምስረታ ጀምሮ የሁለቱ ማህበረሰብ ቁልፍ አባላት በተለያዩ ስብሰባዎች ተሳትፎ ሲያደርጉ ይህም ለችግሮች መፍትሄ ለማዳበርና የመፍትሄ ሀሳቦችን ተግባራዊነት ለመወያየት አስችሏል። የሁለቱም ማህበረሰብ ተወካዮች እንደተሰማሙት በማህበረሰባቸው ውስጥ የበተሰብ ሁከትን አስመልክቶ የግለሰቦች ሕጋዊ መብቶች ምን እንደሆነ የግንዛቤ እጥረት እንደነበረ ገልጸዋል። ከዚህም በተጨማሪ በነዚህ ማህበረሰብ ውስጥ የቤተሰብ ሁከት ስለሚፈጥረው የቤተሰብ መበታተን የእርዳታ የለሽነት መንፈስ እንደነበረ ገልጸዋል።

የኢትዮጵያ ማህበረሰብ በፕሮጀክት ውስጥ ትንሽ እና ገና ጀግሪ ማህበረሰብ ሲሆን ባለፉት ስምንት አመታት ውስጥ ከቤተሰብ ሁከት ጋር በተያያዘ ሁለት ሴቶች ሞተዋል፣ አስር ፊቺዎችና ህያ ሰባት መለያዮቶች ተከስተዋል። ስለዚህም ይህ ችግር በቤተሰብ ላይ በተለይም በልጆች ላይ ያለውን ተፅዕኖ ለመቅረፍ ባሕላዊ ተገቢነት ያለው ስልት አስፈላጊ ሆኗል።

በእስልምና ማህበረሰብ ውስጥ የቤተሰብ ሁከት አሉታዊ ተፅዕኖ ሲኖረው ይህም የልጆች የሌሎችን እና የመላው ቤተሰብ ሕይወትን ያናጋል። በዚህ ችግር የሚሰቃዩ ከመፍትሄ ለጋሽ አገልግሎት ሰጪ አካላት ጋር የላላ ግንኙነት ነው ያላቸው። የዚህም ምክንያቶች ቋንቋ ባሕላዊና ህይወጥታዊ ተፅዕኖዎች ናቸው። ባሕላዊና ህይወጥታዊ ገለጻዎች የእርዳታ ፈላጊዎችን አስተሳሰብ ለማስቀየር በጣም አስፈላጊ ከመሆናቸውም ባሻገር ትልቅ ሚና ሊጫወቱ ይችላሉ።

ስለሁለቱ ማህበረሰቦች እይታ በአጭሩ፦

የእስልምና ማህበረሰብ

በ 2001 በምዕራብ አውስትራልያ ውስጥ የእስልምና ማህበረሰብ 19,460 ሰዎች ነበሩ ይህም 1.1% አጠቃላይ የበምዕራብ አውስትራልያ ሕዝብ ማለት ነው። 1996 12,571 የእስልምና እምነት ተከታይ የነበረ ሲሆን ይህም የ2001 የእስልምና ቁጥር በ 55% እንደጨመረ ያሳያል። ከ 31% የሚባልጠው የእስልምና ተከታይ የተወለደው አውስትራልያ ውስጥ ነው። 6% ከ እንደኔቸዎቹ፣ ከ6% ያነሰ ከሶስትና እና ሄርዘገብና፣ ከ6% ያነሰ ከኢራቅ እና ከ6% ያነሰ ከአፍጋኒስታን የመጡ ናቸው። የቤተሰብ ሁከት በእስልምና ማህበረሰብ ውስጥ የተመዘገበ ቁጥር ባይኖርም አጫጭር መረጃዎች እንደሚያመለክቱት ችግሩ እንዳለና እየጨመረ እንደመጣ ነው።

የኢትዮጵያ ማህበረሰብ

በ 2001 በምዕራብ አውስትራልያ ውስጥ የኢትዮጵያውያን ማህበረሰብ 412 ሰዎች ነበሩት። በ 1996 ከኢትዮጵያ የመጡ 227 ሰዎች ብቻ የነበሩ ሲሆን ይህም ከ 2001 ጋር ሲነፃፀር የ81.5% ጭማሪን ያመለክታል። በምዕራብ አውስትራልያ ውስጥ 95% የሚጠጋው የኢትዮጵያውያን ቤተሰብ ወላጆቻቸው ከአውስትራልያ ውጪ የተወለዱ ናቸው። በዚህ ማህበረሰብ ውስጥ በባለፉት ጥቂት አመታት ከቤተሰብ ሁከት ጋራ የተያያዘ ሁለት ሞቶች ተከስተዋል።

ሂደቱ

የፕሮጀክቱ ትኩረት በቤተሰቦችና በአጠቃላይ ማህበረሰቡ ላይ ነበር። ለእነዚህ ማህበረሰቦች ስለቤተሰብ ሁከት ግንዛቤ ማስጨበጥ የፕሮጀክቱ አላማ ነበር። ለምሳሌ የወላጆች ፀባይ በልጅ ፀባይ ላይ ወሳኝ ሚና ይጫወታል። ይህም ለቤተሰብ መለያየትና መበታተን ምክንያት ይሆናል። የፕሮጀክቱ አላማ የቤተሰብ ሁከት እንዳለ ለማስገንዘብና ችግሩ በእያንዳንዱ የቤተሰብ አባላት ላይ የሚፈጥረውን አስከፊ ችግር በማስመልከት ለመወያየት ነበር። ችግሩ እንዳለ መገንዘብ ለችግሩ መፍትሄ ለመፈለግ የመጀመሪያው እርምጃ ነበር። ግልፅ ውይይት ለማድረግ የነበረውን የፍርሀት ልምድ ባሕላዊና ህይወጥታዊ አግባብነት ባለው የውይይት መንገድ ለመፍታት ተችሏል። ከስልቶቹ ውስጥ ጥቂቶቹን ለመጥቀስ የመጀመሪያ የድጋፍ አገልግሎት እንዲሁም ችግሮችን ሲከሰቱ በፍጥነት ችግሩን ለመቅረፍ መጣር ናቸው። ወሳኝ ግንኙነትን ማዳበርና የሕብረተሰቡን የጋራ አላማ ለማሳካት የመጣ ሂደት በ “አጠቃላይ ማህበረሰቡ” ዘዴ ውስጥ የቤተሰብ ሁከት ችግርን ለመከላከልና ችግሩ ከተከሰተም በፍጥነት መፍትሄ ለመፈለግ ቁልፍ ዘዴዎች ነበሩ። ይህ ሂደት ከፕሮጀክቱ ምስረታ ጀምሮ ማለትም ከሕብረብሄር የሴቶች ስብስብና ከሁለት የማህበረሰቦቹ ከተወጣጣ ቡድን ሲቋቋም የተጀመረ ነው። የሕብረብሀር የሴቶች ስብስብ ሚና ፕሮጀክቱን ማፋጠን፣ መቆጣጠር አጠቃላይ ሂደቱን መምራት ነበር። የተቋቋመው ቡድን ሚና ስልታዊ ምክርቶችን መለገስና ቋንቋ ትርጉም ስራተኞች ስራቸውን በተሳካ መልኩ ለማከናወን የሚረዳ መንገዶችን ማሳየት ነበር። ይህ ሂደት የተመረጠው ፕሮጀክቱ የተሳካ ፍጻሜ እንዲኖረውና ፕሮጀክቱ ከአባላቱ ጋር በቅንጅት እንዲካሄድ ነበር (አወቃቀሩ መመልከት)

ሀ - የፕሮጀክቱ አወቃቀር

የተወካይ ሰራተኞች ማህበር ከ ስድስት እስከ ስምንት ከሁለቱም ማህበረሰብ የውጣጡ አባልትን የያዘ ነበር። ከማህበረሰቡ አባላት መረጃን በመሰብሰብና ከተቋቋመው ቡድን የድጋፍ አገልግሎት በማግኘት የማህበረሰቡ ተወካይ ሰራተኞች ስለቤተሰብ ሁከት ግንዛቤን ለማስጨበጥ የሚረዱ ስልቶችን አዳብረዋል።

ከፕሮጀክቱ ምስረታ ጀምሮ የማህበረሰብ ባለቤትነት ማሳልበት ክፍተኛ ትኩረት የተሰጠው ሀሳብ ነበር። ስለዚህም የሁለቱም ማህበረሰብ ተወካዮች በሚከተለው መልኩ ክፍተኛ አስተውፅኦ አድርገዋል።

- ሁሉም የማህበረሰብ አባላት ስለፕሮጀክቱ ግንዛቤ እንዲኖራቸው ማድረግና ተሳትፏቸውን ማረጋገጥ፤
- የቤተሰብ ሁከትን አስመልክቶ የነበረውን የመረጃና የእውቀት አጥረት መለየት፤
- በቤተሰብ ሁከትን ለመከላከል ባሕላዊ ተገቢነት ያላቸው መፍትሄዎችን ማዳበር፤

ሁለቱም ማህበረሰብ ተወካዮች ወይም የቋንቋቸው ተናጋሪዎች ተወካይ ሲኖራቸው ተወካዮችም ለማህበረሰባቸው የሚበጅ ስልቶችን በመንደፍ ተሳትፈዋል። በፕሮጀክቱ ሂደት ውስጥ እነዚህ ተወካዮች ሁለቱንም ይታወቃሉ ያሳተፈ ቡድን በአጠቃላይ ማህበረሰቡ ሀሳብ ላይ በሚከተሉት ነጥቦች ላይ አወያይተዋል።

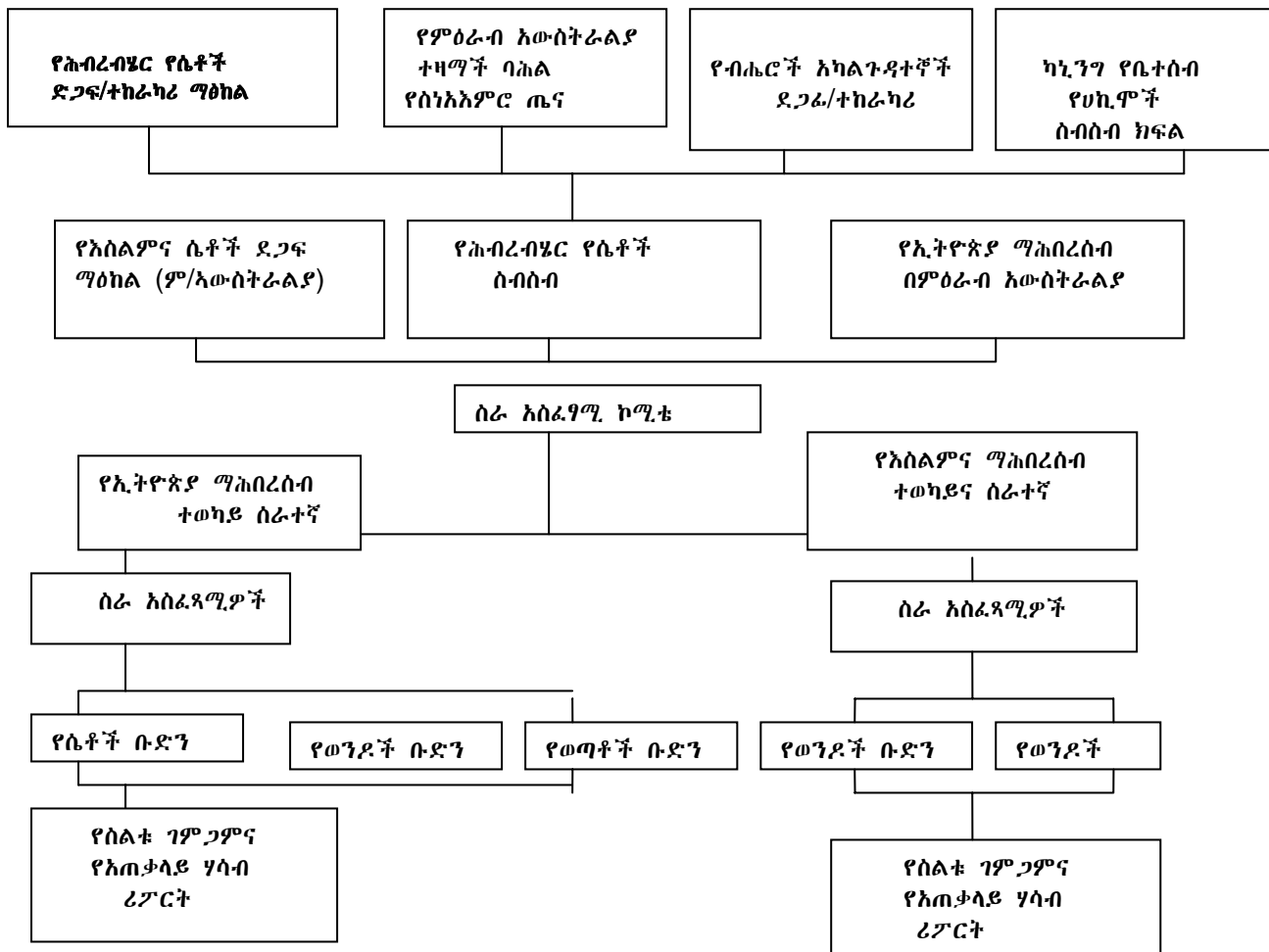
- የቤተሰብ ሁከትን ጨምሮ ትኩረት የሚያስፈልጋቸው ማህበረሰባዊ ችግሮች፤
- እነዚህን ችግሮች ማህበረሰቡ እንዴት እንደሚያያቸው፤
- በእነዚህ ችግሮች ላይ ማህበረሰቡ ያለው ግንዛቤ፤
- ለቤተሰብ መለያየት አስተዋፅኦ የሚያደርጉ ችግሮች፤
- ማህበረሰቡ እነዚህን ችግሮች ለመፍታት ያለው ዘዴ እና
- የቤተሰብ ሁከት ችግርን ለመፍታት የሚረዱ በማህበረሰቡ ውስጥ ያሉ ገንቢ ሀሳቦች ናቸው።

ከቡድኖች የተገኙ መረጃ ለማህበረሰቡ ተወካይ ሰራተኞች ምን ዓይነት ስልት መንደፍ እንዳለባቸው ግንዛቤ ሰጥቷል። በሕብረ-ብሄር የሴቶች ስብሰባ በመደገፍ ሁለቱ ማህበረሰቦች ለቤተሰብ መለያየት መፍትሄ ለመሆን የሚረዱ ስልቶችን አዳብረዋል።

የሁለቱ ማህበረሰብ ተወካዮች ከሕብረ-ብሄር የሴቶች ስብሰባ ጋር የማህበረሰባቸውን ሀሳብ በማንፀባረቅ ቁልፍ ሚና የተጫወቱ ሲሆን የሚሰጡትን የቤተሰብ ሁከት ችግር ሊፈቱ የሚችሉ ስልቶችን ነድፈዋል።

ስልቶቹ በሁለቱም ማህበረሰብ ላይ ያላቸው ተፅእኖ የተገመገመ ሲሆን የግምገማው ውጤትም በዚህ ፅሁፍ ውስጥ ተካቷል።

ቻርት/ መዋቅር



የተጠበቁ ውጤቶች፦

የሚከተሉት ከፕሮጀክቱ የሚጠበቁ ውጤቶች ነበሩ።

- የአስልምናንና የኢትዮጵያን ማህበረሰብ የቤተሰብ ሁከት ችግርን ለመፍታት በሀላፊነት መንቀሳቀስ፤
- ሁለቱ ማህበረሰቦች የቤተሰብ ሁከት በወቅቱ እንዲፈታ የሚያስችሉ መረጃዎችን ለአባሎቻቸው ማላወቅ፤
- የቤተሰብ ሁከት በአውስትራልያ ሕግ ምን እንደሚመስል የማህበረሰቦችን እውቀትና ግንዛቤ ማስፋት፤
- ከቤተሰብ ሁከት ጋር በተያያዘ ሕብረተሰቡ ስለ ህይወትና ዜግነት ሕጎች ያለውን የተዛባ አመለካከት በመቀነስ ሕብረተሰቡ ህይወትና ዜጋዊ ሕጎችን አብሮ እንዲያይ ማድረግ፤
- የቤተሰብ ውስጥ ማህበረሰባው እገዛ የሚደረግበትን መንገዶች በማመቻቸት የቤተሰብ መለያየትን መከላከል።

በፕሮጀክቱ ማብቃያ ወቅት የሁለቱ ማህበረሰብ ተወካዮችና የቋንቋ ትርጉም ሰራተኞች ከገለልተኛ የጥናት አማካሪ ጋር በመሆን በማህበረሰባቸው ውስጥ የናውና ጥናት አድርገዋል። ከማህበረሰቦች ጋር በተደረገው ውይይትና ስምምነት በሕብረተሰቡ ውስጥ ጥያቄዎች ተበትነው መልስ ማሰባሰብ አጥጋቢ ውጤት የሚያመጣና አመቺ ዘዴ መሆኑ ታምኖበታል።

የናውና ጥናቱ አላማ በኢትዮጵያና አስልምና ማህበረሰቦች የተነደፉትን ስልቶች ለመገምገምና የሚከተሉት ነጥቦችን ለማረጋገጥ ነበር።

- የቤተሰብ ሁከት ምን ያህል እየጨመረ እንደመጣ፤ ምን ዓይነት አርዳት እንዳለ፤ ከሕግ አኳያ እንዴት እንደሚታይና በህይወትና በዜግነት የአውስትራሊያ ሕጎች መካከል ያለው ተገቢ ልዩነቶች፤
- የማህበረሰቡ አባላት የቤተሰብ ሁከትን አስመልክቶ አዲስ የተገኘውን እውቀት ተጠቃሚ እንደሆኑ ለማየትና ተጠቃሚ የሆኑት አባላት እንዴት እንደተገለገሉበት፤
- የማህበረሰቡ አባላት የቤተሰብ ሁከት ስለመከላከል ግልፅ ውይይት ማድረግ እና
- ማህበረሰቡ የቤተሰብ መለያየት በሚፈጠርበት ጊዜ በወቅቱ አርምጃ ለመውሰድና ለመከላከል የሚያስችል አቅም ማጎልበት ናቸው።

የግምገማ ጥናቱ ተሳታፊዎች ስለቤተሰብ ሁከት ምንም እውቀት የላቸውም ብሎ አልገመተም። የማህበረሰቡ አባላት የቤተሰብ ሁከትን አስመልክቶ እውነት አዘል ፅውቀት እንዳላቸው መረጃ ነበር። ስለዚህም አንዳንድ የናውና ጥናት ተሳታፊዎች መልስ የቀረበላቸው መረጃ አዲስ አለመሆኑ ወይም ጥቂት ነው ቢሉ ይህ የሚያመለክተው እነዚህ ተሳታፊዎች መጀመሪያውን መረጃው እንዳላቸው ነው።

ክፍል ሶስት ፡ የፕሮጀክቱ ክንውን

የኢትዮጵያ ማህበረሰብ

የማህበረሰቡ ተወካይ ፅሁፍ፡ በለተብርሃን ኃይሉ ደርከን (ላቲ)

ባለፉት ጥቂት አመታት የቤተሰብ ሁከት በኢትዮጵያ ማህበረሰብ ውስጥ ሁለት ሞቶችን አስከትሏል። ማህበረሰቡ የሚችን ቤተሰብ የሚወዱትን ካጡ በኋላ በመርዳት ችግሩን ለማቃለል ሞክሯል። ይህም ችግር ደግሞ አይከሰትም በሚልም ሀሳብ ነበር። የማህበረሰቡ አባላት አንድላይ በመሰባሰብና አስፈላጊ ሁኔታዎችን በማመቻቸት ችግር ውስጥ የወደቀውን ቤተሰብ ረድቷል። ነገር ግን ማህበረሰቡ በዚህ ወቅት ነበር የችግሩን መንስኤ እንዲረዳ ሊበረታታ የሚገባው። ሆኖም ይህ በወቅቱ አልተደረገም።

የኢትዮጵያ ማህበረሰብ በዚህ ፕሮጀክት እንዲሳተፍ ምክንያት የሆነው በቅርብ ጊዜ የተከሰተው የሁለት ወጣት ሴቶች ሞት ነው። ይህ ፕሮጀክት ለኢትዮጵያ ማህበረሰብ የቤተሰብ ሁከት ችግርን እንዲረዳና ስለችግሩ እንዲወያይ ብሎም የለውጥ ሂደት እንዲጀምር መንገድ አመቻችቷል። በፕሮጀክቱ ወቅት አጠቃላይ ስብሰባ በማድረግ ግለሰቦችን እኔ ተነካህ የሚል ስሜት እንዳያደርግባቸው ተደርጓል። ይህም ግለሰቦች ስለ ችግሩ በግልፅ ለመወያየት የነበራቸውን ፍርሃት እንዲያስወግዱ ከፈተኛ አስተውፅኦ አድርጓል።

አሁን በኢትዮጵያ ማህበረሰብ ውስጥ የቤተሰብ ሁከት ውይይት ተነስቷል ችግሩን ለመወያየት የነበሩት እንቅፋቶችም እየተወገዱ ነው። ለዚህም ውይይቱን ለአረጅም ጊዜ ለማድረግ ሰፊ እድል አጋጥሟል። ከዚህም በተጨማሪ የሁለት ሚች ሴቶች አመታዊ መታሰብ የማህበረሰብ አባላቱን ያሰባሰበ ሲሆን ለችግሩ መፍታት ቀና ለውጦችን ለማድረግና የበለጠ ጥረት ለማድረግ ያነሳሳል።

ስልቱ

- የማህበረሰቡ ተወካይ ወይም የትርጉም ሰራተኛ ላቲ ደርከን ከማህበረሰቡ የህይወት አባት/መሪ ቄስ ፀጋዬ ወልደሰላሴ እና በወቅቱ የኢትዮጵያ አንድነት ምክትል ሊቀመንበር አቶ አለም አብረሃ ስለፕሮጀክቱ አጭር ገለፃ ለማድረግ ተገናኝተዋል፤
- ስምንት አባላት ያሉት (አምስት ወንዶችና ሶስት ሴቶች) የተወካይ ሰራተኞች ቡድን ተቋቋመ፤
- ቡድኑ የቤተሰብ ሁከት ስላለው ተፅዕኖ ማህበረሰቡ ያለውን ግንዛቤ ለመረዳት ውይይት በማህበረሰቡ ውስጥ ለመክፈት ተስማማ፤
- ለአጠቃላይ የኢትዮጵያ ማህበረሰብ አባላት በውይይት ተሳታፊ እንዲሆን ግብዣ ተደርጎላቸው ነበር። የተሳተፈው ቁጥር ክፍተኛ የነበረ ሲሆን ይህም ማህበረሰቡ ስለ ቤተሰብ ሁከት ያለውን አመለካከት እና ሀሳብ ተወካይ ሰራተኞች እንዲያውቁት አስችሏል፤
- ለሴቶች፣ ለወንዶችና ለወጣቶች በተናጠል የውይይት መድረክ ተዘጋጅቶ ነበር፤
- ስልት ለመንደፍ ጠቃሚ የሆኑ ሀሳቦችን ከሁሉም ቡድን ለማግኘት በርካታ ስብሰባዎች ተደርገው ነበር፤
- ከእነዚህ ሶስት ክፍሎች መረጃ የተሰባሰበና የተጠናከረ ሲሆን ተወካይ ሰራተኞች ችግሩን ለማስወቅ የሚረዳ የዘመቻ ስልት ነድፈዋል፤
- ስልቶቹ የማህበረሰቡን መፅሄት እናየንግሊዘኛና የአማርኛ የራድዮ አገልግሎቶችን መጠቀም ነበር። የራድዮ አገልግሎቱ ለአስራሁለት ወራት አሁን ድረስ የነበረ ሲሆን ሀሳቡም በቤተሰብ ሁከት ውስጥ ሊገኙ የሚችሉ ሴቶች ግልጽ እንዲያገኙበት ነበር፤

- “ይቻላል” በሚል የሚታወቀው የማሕበረሰቡ መፅሄት April 17 2004 የተጀመረ ሲሆን በመክፈቻው አለትም ከ175 በላይ የሚሆን የኢትዮጵያ ማሕበረሰብ አባል ተካፋይ ሆነዋል።

ከቡድኑ ከጥናት ተሳታፊዎች የተገኙ ውጤቶች
 የቡድኑ አላማ ስልቱ ተግባራዊ ከመደረጉ በፊት ማህበረሰቡ ስለቤተሰብ ሁከት ያለውን ግንዛቤ ለማወቅ ነበር። ከቡድኑ እና ከተደረጉት ያላቸው ስብሰባዎች የቤተሰብ መበታተንን በኢትዮጵያ ማሕበረሰብ ውስጥ ለመከላከል የሚያስችሉ ስልቶችን ለመደፍ አስችሏል።

በአጠቃላይ ከቡድኑ የተገኙት ውጤቶች የሚከተሉት ነበሩ፡

- ማሕበረሰቡ ስለቤተሰብ ሁከት ጥሩ ግንዛቤ እንደሌለው፤
- ማሕበረሰቡ የቤተሰብ ሁከት በአባላቱ ውስጥ በተደጋጋሚ እንደሚከሰት ማወቅ፤
- ከአንድአንድ ምላሾች ለማወቅ እንደተቻለው የቤተሰብ ሁከት ባሕላው ግፊት እንደነበረው ሲሆን ነገር ግን ይህ በባሕላም ሆነ በሀይማኖት ተቀባይነት እንደሌለው፤
- ከቤተሰብ ሁከት የተረፈና ሁከቱን ያዩ ሰዎች በሕይወታቸው ላይ ክፉ ተፅእኖ እንዳለውና በተለይም ወጣቶች እራሳቸውን ለቤተሰብ ሁከት እንደምክንያት ማየታቸው፤
- ስለቤተሰብ ሁከት በእምነትና በግልፅ ለመወያየት የሚመረጡት በተለይም ጓደኞች ሲሆኑ ወጣቶች ግን የማህበረሰቡን አዛውንቶች ለምክር እንደሚመርጡ ተናግረዋል፤
- የኢትዮጵያ ማሕበረሰብ በችግር ጊዜ የመረዳዳት ባሕል ቢኖረውም የቤተሰብ ሁከትን ግን እንደ የቤት ጉዳይ አድርጎ ማየት፤
- የቤተሰብ መበታተን ለመከላከል የሚረዱ ስልቶችን ለመንደፍ አጠቃላይ ማሕበረሰቡ ማለትም ሴቶች፣ ወንዶችና ወጣቶች መሳተፋው የማሕበረሰቡ አባላትን አስደስቷል፤
- የቤተሰብ መበታተን ለመከላከል የሚነደፉ ስልቶች ቀጣይነት እንዲኖራቸው ማስፈለጉን ይህም ትምህርትንና የማሳወቅ ዘመቻን ለምሳሌ የእራድዮ አገልግሎት እንደሚያስፈልግ ማሕበረሰቡ ተገንዝበው።

የቡድኑ አባላት የማሕበረሰቡ መፅሄትና የአጣርኛ ቋንቋ ራድዮ ፕሮግራም ለተነደፈው ልሰት እንዲያገለግል ተስማስተዋል። መፅሄትና ፅሁፍ ለማዘጋጀት የማሕበረሰቡ አባላት ፍላጎት የነበራቸው ሲሆኑ የሕብረ-ብሄር ሴቶች ስብሰባና የቤተሰብ ሁከት አገልግሎት ለዚህ እርዳታ ለግሰዋል።

ገምግማ

ጽሁፎቹ ከተዘጋጁና ከተሰራጨ በኋላ የፕሮጀክቱ መሪ አካል ውይይት በማድረግ የስልቶችን ውጤታማነት ገምግመዋል። ተጨማሪ ሁለተኛ የጥናት ቡድን በመጀመርያ የአትድ መመርያ ላይ የነበረ ቢሆንም ከማሕበረሰቡ ተወካይ ሰራተኞች ጋር በተደረገው ውይይት አጠቃላይ ማሕበረሰቡን ማሳተፍ የበለጠ አጥጋቢ ሲሆን እንደሚችል ታማኝነት ነበር። የናውና ጥናቱ አላማ መፅሄትና የራድዮ አገልግሎቱ ስለቤተሰብ ሁከት ምን ያህል መረጃ እንዳቀረቡ ለማየት ነበር። ከዘገለተኛ የጥናት አማካሪዎች ጋር በመተባበር የቋንቋ ትርጉም ስራተኛ በአካል በቤተክርስቲያን በመገኘት ጥናት ሲደረግ ከዚህም በተጨማሪ ሁለት የስልክ ጥናቶች ተካሂደው ነበር። የናውና ጥናት ተሳታፊዎች ማንነት ያልተገለፀና ሚስጥራዊ ነው። ሰላሳ ስድስት የኢትዮጵያ ማሕበረሰብ አባላት የጥያቄ ወረቀት እንዲሞሉ ተጠይቀው ነበር (ስንጠረዝ ይመልከቱ የኢትዮጵያ ማሕበረሰብ የተሳታፊዎች መረጃ) አብዛኛው ተሳታፊዎች ኢትዮጵያውያን ሲሆኑ ሁለት ከሱዳንና አንድ ከኢርትራ ሲሆኑ የተሳታፊዎች እድሜ ከ 16 እስከ 50 ባሉት ውስጥ ነበር። እነዚህም 22 ሴቶች እና 14 ወንዶች ነበሩ።

አጠቃላይ ውጤቶች

በኢትዮጵያ ማህበረሰብ የተነደፈው ስልት ውጤታማ፣ ባሕላዊ አግባብ የነበረው፣ አጠቃላይ ማሕበረሰቡን ያሳተፈ ብዙ ወጪ ያልነበረው ነበር። አጠቃላይ ውጤቶች እንዲመለከቱት የእራድዮ እና የመፅሄት አገልግሎቶች ስለቤተሰብ ሁከት መረጃ በመስጠት ከፍተኛ ሚና መጫወታቸውን አሳይተዋል። ስለዚህ ስልቶቹ በቀጣይነት መከናወን ያስፈልጋቸዋል። ስለዚህም ሁለት ምክንያቶች አሉ። አንደኛ ፕሮጀክቱ በማሕበረሰቡ ውስጥ ስለ ቤት ውስጥ ሁከት ወይም ለመክፈት የነበረውን ችግር አቃሏል። ሁለተኛ ብዙ ኢትዮጵያውያን ወደ ምዕራብ አውስትራሊያ በመግባት ላይ መሆናቸው ነው።

አስተያየቶች

1. የራድዮ እና የመፅሄት አገልግሎት የተነደፉትን ስልቶች በቀጣይነት ለማስኬድ ሲረዱ ይህም የኢትዮጵያ ማሕበረሰብ የቤተሰብ ሁከት ለመዋየት ይረዳዋል።
2. ስለ መፅሄትና የራድዮ አገልግሎቶች አዲስ ለመጡ ኢትዮጵያውያን በመንግስት፣ በአገልግሎት ሰጪ እና በማሕበረሰብ አካላት በኩል እንዲያውቁ ማድረግ።
3. ከቆልፍ አገልግሎት ሲጨዋች ድጋፍ በመታገዝ የኢትዮጵያ ማሕበረሰብ የቤተሰብ ሁከት ለመዋጋት የሚያስችሉ ተጣይ ስልቶችን እንዲነድፍ።
4. ማሕበረሰቡ በመንግስት እና በቆልፍ የአገልግሎት ሰጪዎች በመታገዝ የቤተሰብ መለያየትን ለመከላከል የተነደፉ ስልቶችን ቀጣይነት ማረጋገጥ።

ክፍል አራት - ማጠቃለያ

ከኢትዮጵያ አስልምና ማህበረሰቦች የናሙና ጥናት ውጤቶች ማውቅ እንደተቻለው የመፅሔትና የራድዮ አገልግሎቶች በተጨማሪ ተከታታይ ትምህርታዊ ገለጻዎች ውጤታማ ስልት የነበሩ ሲሆኑ ይህ ከፕሮጀክቱ የተጠበቀውን ግብ ለማሳካት አስችሏል።

ውጤቶቹ የሚከተሉትን ያካትታል

- የኢትዮጵያ እና አስልምና ማህበረሰቦች የቤተሰብ ሁከትን ለመፍታት የሀላፊነት ስሜትን አዳብረዋል።
- የሁለቱም ማህበረሰቦች የቤተሰብ ሁከት በአፍላካቱ ለመቅጨት የሚያስችል መረጃ አግኝተዋል።
- የሁለቱም ማህበረሰብ አባላት የቤተሰብ ሁከት ለመፍታት ስለሚረዱ ህይወትና ህይወት ይጋዋ ሕጎች የነበራቸውን የግራ መጋባት ስሜት ሲቀንሱ ይህም ማህበረሰቡ ስለ ህይወትና ህይወት እና ዜግነት ሕጎች የነበረው አመለካከት ለማጣጣም አስችሏል።
- የሁለቱም ማህበረሰብ የህይወትና የማህበረሰቡ መሪዎች በተለገላቸው መሰረታዊ መረጃ ማህበረሰባቸው የቤተሰብ ሁከትን ሊከላከል የሚያስችለው ስልት አዳብረዋል።
- ሁለቱም ማህበረሰቦች ባሕላዊ እና ህይወትና ህይወት አግባብነት ያላቸው መረጃዎችን ሲያዳብሩ ይህም ማህበረሰቡ ስለቤተሰብ ሁከት ቀጣይነት ያለው ግንዛቤ እንዲኖረው የሚረዳ ነው።

ምን ትምህርት ተገኘ

ከግምገማ ሂደት በፊት ገለልተኛ የጥናት አማካሪ ከሁለቱም የባሕል ሰራተኞች እና ከእያንዳንዱ የሕብረ-ሰላም የሴቶች ስብስብ አባላት ጋር ቃለምልልስ አድርጎ ነበር። እያንዳንዱ አባል በፕሮጀክቱ ሂደት ትምህርት እንዳገኘ የተጠየቁ ሲሆን የሚከተሉት ከአባላቱ የተገኙ ዋና ዋና ሀሳቦች ናቸው።

- ማህበረሰቡ ምን ፍላጎት እንዳለው ምን ዓይነት ለውጦችን እንደሚፈልግ መገንዘብ ወይም ከማህበረሰቡ ጋር የሚጣጣም ሂደትን ማዳበር ሲሆን ይህም በግምገማ ወቅት ተግባራዊ ሆኗል።
- የተለያዩ ጥሩ አጋጣሚዎች መጠቀም በጣም አስፈላጊ መሆኑን ለምሳሌ ስልቶቹን ለአመቺ እና አጥጋቢ ጊዜ መገምገም።
- ምንም እንኳን አስቸጋሪ ቢሆንም መርዳት ወደ ጣልቃ መግባት ሊደርስ የሚችልበትን ወቅት መገንዘብ በጣም አስፈላጊ መሆኑን ጠቅሰዋል።

ስልቶቹ ማህበረሰቡን መወከል አለመወከላቸው በግምገማ ወቅቱ የተነሳ ጠቃሚ ጥያቄ ነበር። የኢትዮጵያን ማህበረሰብ በተመለከተ ስልቶቹ ማህበረሰቡ ካለው ጥቂት የኢትዮጵያውያን ቁጥር አንፃር የተሳታፊው ቁጥር ብዙ መሆኑ እና በመፅሔት መክፈቻው ወቅት የተገኘው በርካታ ቁጥር ነበር።

ከአስልምና ማህበረሰብ አኳያ ይህ ጥያቄ ሲታይ ማህበረሰቡ ካለው ሰፊ መጠን የተነሳ ለማህበረሰቡ የተነደፉት ስልቶች የአጠቃላይ ማህበረሰቡን ፍላጎት ላያሟሉ ይችላሉ። ነገር ግን ከማህበረሰቡ መሪዎች ከተገኘው መረጃ መሰረት ስልቶቹ ባሕላዊ ተቀባይነት ያላቸውና በአስልምና ማህበረሰብ ውስጥ ለሚገኙ የተለያዩ የጎሳ አባላት ሊያገለግል የሚችል እንደሆነ ተመልክቷል። ከዚህም በተጨማሪ እነዚህ ስልቶች ስለቤተሰብ ሁከት አስከፊነት የሚያብራሩ ሳይሆኑ ስለ ጤናማ ቤተሰባዊ ግንኙነት ጠቀሜታ በይበልጥ የሚያብራሩ ነበሩ።

ከዝህ በኋላ ወደት

ስለቤተሰብ ሁከት ለመወያየት አለመቻል የነበረውን እንቅፋት ፕሮጀክቱ በማስወገድና የተጀመረውን ውይይት ገንቢ በመሆኑ ከዚህ በኋላ ወደየት የሚለው ጥያቄ የፕሮጀክቱ ዋና አካል ሆኗል። ስለዚህም ማህበረሰቦች ድጋፍ ሊያገኙ ሲገባ የተጀመሩት ስራዎችም ቀጣይነት ሊኖራቸው ያስፈልጋል። ይህን ጥያቄ የማሟላት ሀላፊነት የኢትዮጵያና የአስልምና ማህበረሰብ ሀላፊነት ብቻ ሊሆን አይገባውም። ግለሰቦች የተለያዩ ቡድኖችና ማህበረሰቦች እንዲሆኑ የመንግስት እገዛን ሊታከልበት ይገባል።

ስለቤተሰብ ሁከት ለመወያየት የነበረውን ችግር ማስወገድ እንደ ትምህርት እና ግንዛቤን ከመለገስ ጋር በአኩልነት አስፈላጊ ነው። የቡድኖች መረጃ እንዳመለከቱት አብዛኛው የኢትዮጵያ እና የአስልምና ማህበረሰብ አባላት የቤተሰብ ሁከት ምን ማለት እንደሆነ ግንዛቤ ሲኖራቸው በቤተሰብ ላይ ያለውን ጎጂ ተፅዕኖም ይረዳሉ። ስለቤተሰብ ሁከት በግልፅ የተደረገው ውይይት በውቅቱ ስለአሉት የድጋፍና የመረጃ አገልግሎቶች ግንዛቤ አስይዟል። ማህበረሰቦች የራሳቸውን ስልቶች መንደፍ መቻልና የእነዚህም ስልቶች ተጠቃሚ መሆናቸውን ማረጋገጥ ፕሮጀክቱ ቅድሚያ የሰጠው ጉዳይ ነበር። ይህም ባሕላዊ ተቀባይነት እና ቀጣይነት ያላቸው ስልቶችን ለመንደፍ ነበር።

የመጨረሻ አስተያየቶች

የቤተሰብ ሁከትን ለመዋጋት የሚደረጉ ዕቅዶች የመንደፍ ስልቶች ማህበረሰቡ ከመጀመርያው ጀምሮ የባለቤትነት መብት እና ሙሉ ተሳትፎ እንዲኖረው መንግስትና ቁልፍ አገልግሎት ለጋሾች ፈቃድኝነታቸውን ማሳየት አለባቸው። የዚህ አባላት ተሳትፎ ማህበረሰባችን በመርዳትና ጅምራቸውን በማፋጠን መሆን ይገባዋል። መንግስት የገንዘብ እርዳታውን መቀጠል ሲገባው ይህም የተጀመሩትን ስራዎች ዘላቂ ያደርጋቸዋል።

ክልፍ አምስት

የግምገማ ውጤት - የኢትዮጵያ ማህበረሰብ

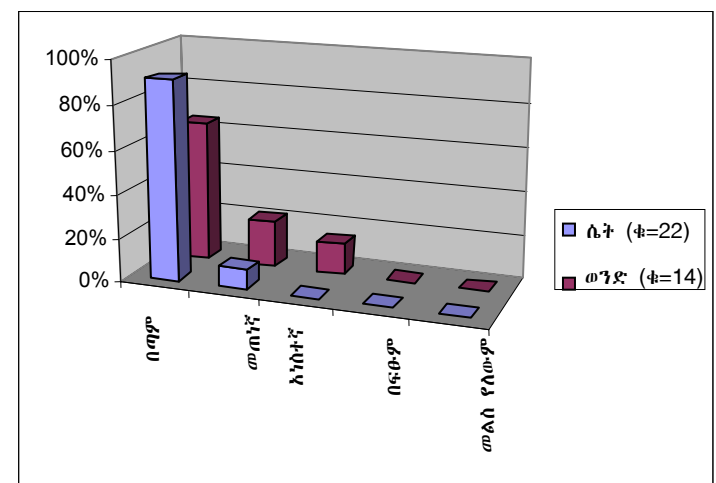
የግምገማ ጥናት ውጤቶች እንደሚከተለው ቀርቦታ ከ1-10 ያሉትን ግራፎች የግምገማ ጥናት

ጥያቄ 1. የራድዮ እና የመፅሔት አገልግሎት ስለ ቤተሰብ ሁከት የነበረህን/ሽን እውቀትና ግንዛቤ ምን ያህል አዳብሮታል?

ውጤቶች

- ግራፍ 1 ይመልከቱ - የራድዮ እና የመፅሔት አገልግሎት ስለ ቤተሰብ ሁከት የነበረህን/ሽን እውቀትና ግንዛቤ ምን ያህል አዳብሮታል?
- ውጥየቶቹ እንደሚያመለክቱት ከፍተኛ እውቀት አስገኝተዋል
- 90% የሚጠጉ ሴቶች እና 60% የሚጠጉ ወንዶች እንዳመለከቱት የመፅሔትና የራድዮ አገልግሎት ስለቤተሰብ ሁከት የነበራቸውን እውቀትና ግንዛቤ በጣም አዳብሯል።

ግራፍ 1 - የራድዮ እና የመፅሔት አገልግሎት ስለ ቤተሰብ ሁከት የነበረህን/ሽን እውቀትና ግንዛቤ ምን ያህል አዳብሮታል?

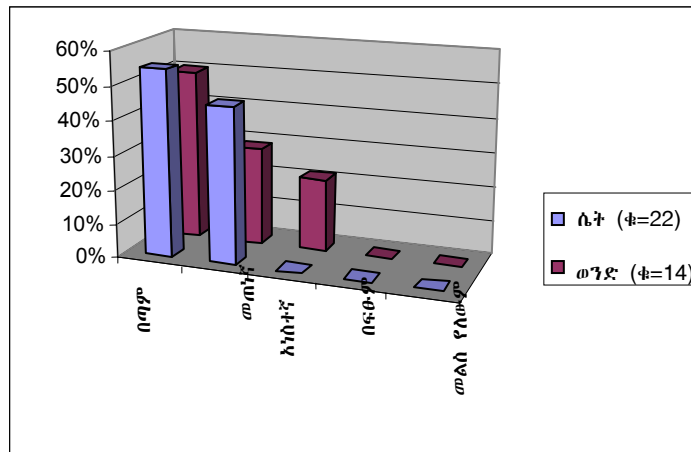


ጥያቄ 2 የራድዮና የመፅሔት አገልግሎት የቤተሰብ ሁከት በሴቶችና በልጆች ላይ ስለሚፈጥረው ተፅዕኖ የነበረህን/ሽ እውቀት አዳብሯል ወይ?

ውጤቶች

- ግራፍ 2 ይመልከቱ - የራድዮና የመፅሔት አገልግሎት የቤተሰብ ሁከት በሴቶችና በልጆች ላይ ስለሚፈጥረው ተፅዕኖ የነበረህን/ሽ እውቀት አዳብሮው ወይ?
- አጠቃላይ ውጤቶች እንዳመለከቱት ከፍተኛ እውቀት አስገኝተዋል
- 50% የሚጠጉ ሴቶች አገልግሎት ከፍተኛ አስተዋኦ እንዳለው ሲገልጹ 40% የሚጠጉት መጠነኛ እውቀት ከአገልግሎቱ እንዳገኙ ገልፀዋል።
- በተመሳሳይ ውጤት 50% የሚጠጉ ወንዶች ከአገልግሎት ከፍተኛ እውቀት እንዳገኙ ሲገልጹ 30% የሚጠጉ መጠነኛ እና 20% የሚጠጉ አነስተኛ እውቀት ከአገልግሎቱ እንዳገኙ ገልፀዋል።

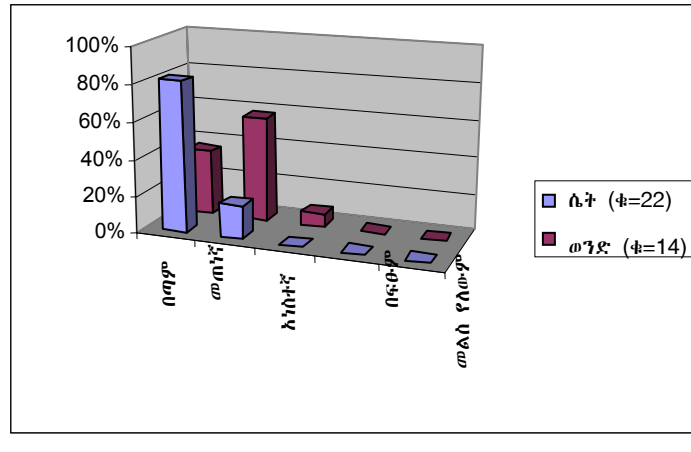
ግራፍ 2 - የራድዮና የመፅሄት አገልግሎቱ የቤተሰብ ሁከት በሴቶችና በልጆች ላይ ስለሚፈጥረው ተፅዕኖ የነበረሁን/ሽ እውቀት አዳብሯል ወይ?



ጥያቄ 3 የቤተሰብ ሁከትን አውመልክቶ ለኢትዮጵያውያን ቤተሰቦች ስለአው አርዳታ የራድዮና መፅሄት አገልግሎቱ የነበረሁን/ሽ እውቀት አዳብሯል ወይ?

- ውጤቶች**
- ግራፍ 3 ይመልከቱ - የቤተሰብ ሁከትን አስመልክቶ ለኢትዮጵያውያን ቤተሰቦች ስለአው አርዳታ የራድዮና መፅሄት አገልግሎት የነበረሁን/ሽ እውቀት አዳብሯል ወይ?
 - ውጤቶች እንደመለከቱት ከፍተኛ እውቀት አስገኝተዋል
 - 80% የሚጠጉት ሴቶች አገልግሎቱ እውቀታቸውን በጣም የጨመረው መሆኑን ሲገልፁ 20% የሚሆኑት ደግሞ በመጠኑ እንደሆነ ገልፀዋል።
 - 40% የሚጠጉት ወንዶች አገልግሎቱ እውቀታቸው መደበኛ ከፍተኛ አስተዋፅኦ እንዳደረገ ሲገልፁ 60% የሚጠጉት መጠኛ 10% የሚጠጉት በትንሹ ረድቶናል በማለት መልሰዋል።

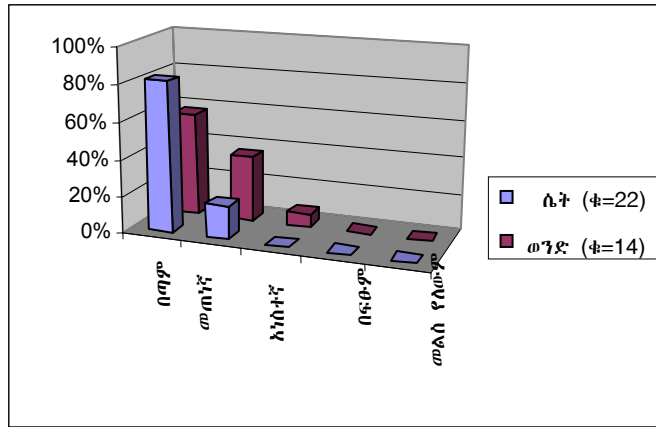
ግራፍ 3 - የቤተሰብ ሁከትን አውመልክቶ ለኢትዮጵያውያን ቤተሰቦች ስለአው አርዳታ የራድዮና መፅሄት አገልግሎቱ የነበረሁን/ሽ እውቀት አዳብሯል ወይ?



ጥያቄ 4 ስለ አውስትራልያ የዜግነት ሕግ ከራድዮና የመፅሄት አገልግሎት መረጃ አግኝተህል/ሻል ወይ?

- ውጤቶች**
- ግራፍ 4 ይመልከቱ - ስለ አውስትራልያ የዜግነት ሕግ ከራድዮና የመፅሄት አገልግሎት መረጃ አግኝተህል/ሻል ወይ?
 - ውጤቶች እንደመለከቱት አገልግሎቱ ከፍተኛ መረጃ እንደሰጠ ነው።
 - 80% ሴቶችና 50% የሚጠጉ ወንዶች አገልግሎቱ ስለ አውስትራልያ የዜግነት ሕግ ከፍተኛ መረጃን እንደሰጣቸው ገልጸዋል።
 - 40% የሚጠጉት ወንዶች እና 20% የሚጠጉ ሴቶች ከአገልግሎቱ መጠኛ መረጃን እንዳገኙ ሲገልፁ 10% የሚጠጉት ወንዶች ትንሽ መረጃ እንዳገኘ ገልፀዋል።

ግራፍ 4 - ስለ አውስትራልያ የዜግነት ሕግ ከራድዮና የመፅሄት አገልግሎት መረጃ አግኝተዋል/ሻል ወይ?

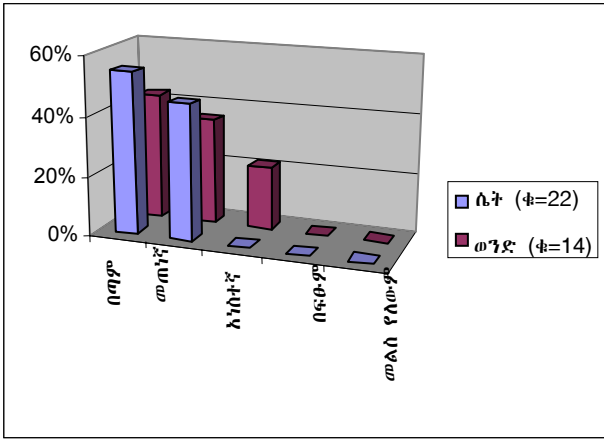


ጥያቄ 5 ከኢትዮጵያ ባሕል እና ከአውስትራልያ ሕግ ንግር ስለአሕ/ሽ መብትና ግዴታዎች የራድዮና መፅሄት መረጃ ለግሏል ወይ?

ውጤቶች

- ግራፍ 5 ይመልከቱ - ከኢትዮጵያ ባሕል እና ከአውስትራልያ ሕግ ንግር ስለአሕ/ሽ መብትና ግዴታዎች የራድዮና መፅሄት መረጃ ለግሏል ወይ?
- ውጤቶች እንዳመለከቱት አገልግሎቱ ከፍተኛ መረጃ ሰጥቷል
- 50% የሚጠጉት ሴቶች አገልግሎቱ አውቀታቸውን በጣም እንደጨመረው ሲገልጹ 40% የሚጠጉት ደግሞ በመጠኑ እንደሆነ ገልጸዋል።
- 40% የሚጠጉት ወንዶች አገልግሎቱ አውቀታቸውን በጣም እንደጨመረው ሲገልጹ 40% የሚሆኑ በመጠኑ 20% የሚሆኑ ደግሞ በትንሹ በማለት መልሰዋል።

ግራፍ 5 - ከኢትዮጵያ ባሕል እና ከአውስትራልያ ሕግ ንግር ስለአሕ/ሽ መብትና ግዴታዎች የራድዮና መፅሄት መረጃ ለግሏል ወይ?



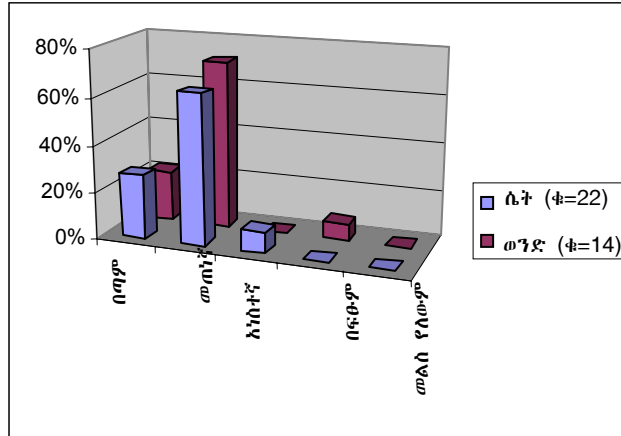
ጥያቄ 6 የራድዮና የመፅሄት አገልግሎት የኢትዮጵያውያን ማሕበረሰብ ጠንካራ ቤተሰብን እንዲመሰርት የሚረዳ ይመስልሁል/ሻል?

ውጤቶች

- ግራፍ 6 ይመልከቱ - የራድዮና የመፅሄት አገልግሎት የኢትዮጵያውያን ማሕበረሰብ ጠንካራ ቤተሰብን እንዲመሰርት የሚረዳ ይመስልሁል/ሻል?
- ውጤቶች እንዳመለከቱት ከከፍተኛ እስከ መጠኛ እንደሆነ ነው።

- 20% የሚጠጉት ሴቶች አገልግሎቱ በጣም ሊጠቅም እንደሚችል ሲገልፁ 60% የሚጠጉት በመጠኑ 20% የሚጠጉት ደግሞ በትንሹ ሊጠቅም ይችላል ብለዋል።
- 20% የሚሆኑት ወንዶች በጣም ሊጠቅም ይችላል ሲሉ 70% የሚሆኑት በመጠኑ 10% የሚሆኑት እንዳይሆኑም አይጠቅምም በማለት መልሰዋል።

ግራፍ 6 - የራድዮና የመፅሄት አገልግሎት የኢትዮጵያውያን ማህበረሰብ ጠንካራ ቤተሰብን እንዲመሰርት የሚረዳ ይመስልህል/ሻል?

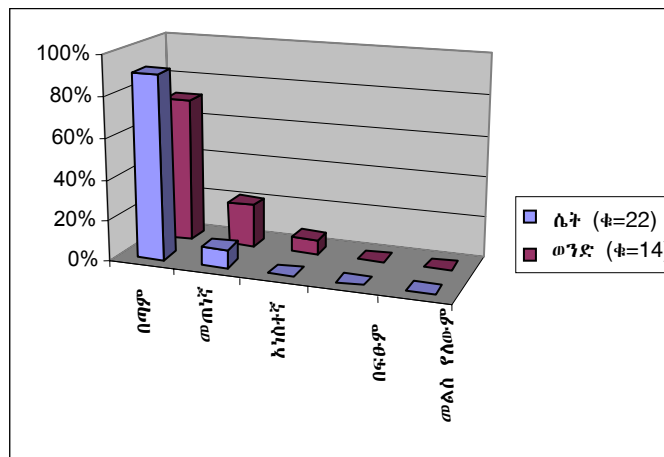


ጥያቄ 7 የራድዮና የመፅሄት አገልግሎት ወደ አውስትራልያ ለሚመጡ አዲስ ሰዎች መረጋጋትን የሚፈጥር ይመስልህል/ሻል?

ውጤቶች

- ግራፍ 7 ይመልከቱ - የራድዮና የመፅሄት አገልግሎት ወደ አውስትራልያ ለሚመጡ አዲስ ሰዎች መረጋጋትን የሚፈጥር ይመስልህል/ሻል?
- ውጤቶች እንዳመለከቱት አገልግሎቱ በጣም ከፍተኛ አስተዋፅኦ ሊያበረክት እንደሚችል ነው።
- 90% የሚሆኑ ሴቶች አገልግሎቱ በጣም ሊጠቅም ይችላል ሲሉ 10% የሚጠጉት ደግሞ በመጠኑ ብለዋል።
- 70% የሚጠጉ ወንዶች በመጠኑ ሊጠቅም ይችላል ሲሉ 20% የሚጠጉት በመጠኑ 10% የሚጠጉት ደግሞ በጣም ትንሽ ብለዋል።

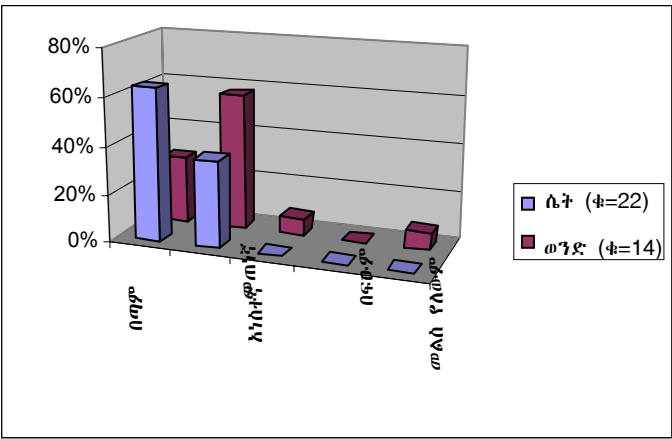
ግራፍ 7 - የራድዮና የመፅሄት አገልግሎት ወደ አውስትራልያ ለሚመጡ አዲስ ሰዎች መረጋጋትን የሚፈጥር ይመስልህል/ሻል?



ጥያቄ 8 የራድዮና የመፅሄት አገልግሎት የኢትዮጵያን ባሕል እና ኣዲስ ጥናቶችን በማዋህድ ጠንካራ ቤተሰብና ማህበረሰብ እንዲመሰረት የሚረዳ ይመስለህል/ሻል?

- ውጤቶች**
- ግራፍ 8 - የራድዮና የመፅሄት አገልግሎት የኢትዮጵያን ባሕል እና ኣዲስ ጥናቶችን በማዋህድ ጠንካራ ቤተሰብና ማህበረሰብ እንዲመሰረት የሚረዳ ይመስለህል/ሻል?
 - ውጤቶቹ እንዳመለከቱት መጠነኛ ጠቀሜታ እንደነበረው ነው።
 - 60% የሚሆኑ ሴቶች አገልግሎቱ በጣም ሊጠቅም ይችላል ሲሉ 30% የሚጠጉት ደግሞ በመጠኑ ብለዋል።
 - 20% የሚጠጉ ወንዶች በመጠኑ ሊጠቅም ይችላል ሲሉ 60% የሚጠጉት በመጠኑ 10% የሚጠጉት ደግሞ በጣም ትንሽ ብለዋል 10% መልስ አልሰጡም።

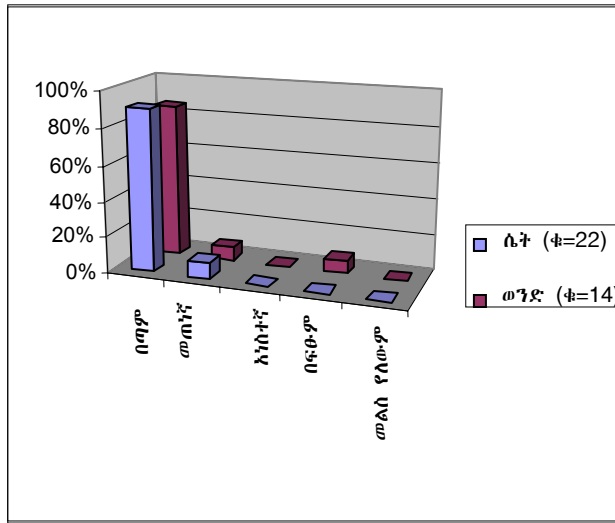
ግራፍ 8 የራድዮና የመፅሄት አገልግሎት የኢትዮጵያን ባሕል እና ኣዲስ ጥናቶችን በማዋህድ ጠንካራ ቤተሰብና ማህበረሰብ እንዲመሰረት የሚረዳ ይመስለህል/ሻል?



ጥያቄ 9 የራድዮና መፅሄት አገልግሎት በኢትዮጵያ ማህበረሰብ ውስጥ ስለቤተሰብ ሁከት ለመወያየት የነበረውን ልማዳዊ ችግር ያቃለለ ይመስልህል/ሻል?

- ውጤቶች**
- ግራፍ 9 ይመልከቱ - የራድዮና መፅሄት አገልግሎት በኢትዮጵያ ማህበረሰብ ውስጥ ስለቤተሰብ ሁከት ለመወያየት የነበረውን ልማዳዊ ችግር ያቃለለ ይመስልህል/ሻል?
 - ውጤቶቹ እንዳመለከቱት በጣም ከፍተኛ ጠቀሜታ እንደነበረው ነው።
 - 90% የሚጠጉት ሴቶች በጣም ጠቃሚ ነበር ሲሉ 10% የሚሆኑት ደግሞ በመጠኑ ብለዋል።
 - 80% የሚጠጉት ወንዶች በጣም ጠቃሚ ነበር ሲሉ 10% የሚሆኑት በመጠኑ 10% የሚሆኑ ጠቃሚ አለመሆኑ ገልፀዋል።

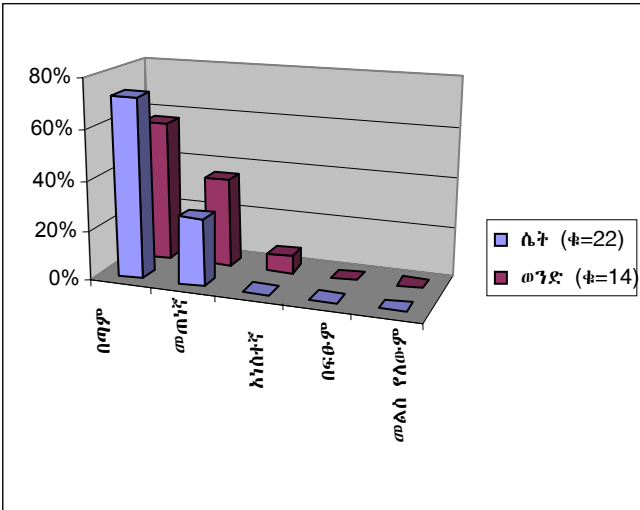
ግራፍ 9 - የራድዮና መፅሔት አገልግሎት በኢትዮጵያ ማህበረሰብ ውስጥ ስለሌተሰብ ሁከት ለመወያየት የነበረውን ልማዳዊ ችግር ያቃለለ ይመስልህ/ሽል?



ጥያቄ 10 ተመሳሳይ ዝግጅቶችን በቋሚነት የማዘጋጀት ጠቅሚያው እንደት ታየዋለህ/ሽ?

- ውጤቶች**
- ግራፍ 10 - ይመልከቱ ተመሳሳይ ዝግጅቶችን በቋሚነት የማዘጋጀት ጠቅሚያው እንደት ታየዋለህ/ሽ?
 - ውጤቶች እንደመለከቱት በጣም ከፍተኛ ጠቅሚያ ሊኖረው እንደሚችል ነው።
 - 80% የሚጠጉት ሴቶች በጣም ይጠቅማል ሲሉ 20% የሚጠጉት ደግሞ መጠነኛ ጠቅሚያ ሊኖረው እንደሚችል ገልፀዋል።
 - 80% የሚጠጉት ወንዶች በጣም ይጠቅማል ሲሉ 10% የሚሆኑ በመጠኑ 10% የሚሆኑ ጠቅሚያ ሊኖረው እንደሚችል ገልፀዋል።

ግራፍ 10 - ተመሳሳይ ዝግጅቶችን በቋሚነት የማዘጋጀት ጠቅሚያው እንደት ታየዋለህ/ሽ?



አባሪ - የኢትዮጵያ ማህበረሰብ ግምገማ

**ሰንጠረዥ 1 -ተመሳሳይ ዝግጅቶችን በቋሚነት የማዘጋጀት ጠቅሚታው እንዴት ታየዋል/ሽ?
የኢትዮጵያ ህብረተሰብ**

እድሜ	የትውልድ አገር	ፆታ	ሰለ ራድዮና መፅሄት ዝግጅት እንዴት ሊውቁ ቻሉ
19	ሰዳን	ወድ	ከጓድውኛ
መልስ የለውም	ኢትዮጵያ	ሴት	መልስ የለውም
40	ኢትዮጵያ	ሴት	አላስተውሰውም
20	ኢትዮጵያ	ሴት	መልስ የለውም
18	ኢትዮጵያ	ወንድ	መልስ የለውም
30+	ኢትዮጵያ	ሴት	አላስተውሰውም ረዝም ጊዜ ሆኖታል
19	ኢትዮጵያ	ሴት	ስብሰባ ላይ
32	ኤርትራ	ወንድ	የሆነ ሰው አላስተውሰውም
28	ኢትዮጵያ	ወንድ	ከጓደኞቹ
መልስ የለውም	ኢትዮጵያ	ሴት	መልስ የለውም
40+	ኢትዮጵያ	ሴት	አላስተውሰውም ረዝም ጊዜ ሆኖታል
መልስ የለውም	ኢትዮጵያ	ወንድ	የሆነ ሰው አላስተውሰውም
16	ሰዳን	ሴት	ጓደኛ
መልስ የለውም	ኢትዮጵያ	ወንድ	መልስ የለውም
መልስ የለውም	ኢትዮጵያ	ሴት	መልስ የለውም
መልስ የለውም	ኢትዮጵያ	ሴት	መልስ የለውም
43	ኢትዮጵያ	ወንድ	መልስ የለውም
18	ሰዳን	ሴት	ቤተክርስቲያን ነው የሰማሁት
40-50	ኢትዮጵያ	ወንድ	መልስ የለውም
35-40	ኢትዮጵያ	ሴት	ከአንድ አመት በላይ ይሆነኛል ራድዮውን ሳያምጥ
19	ኢትዮጵያ	ሴት	ጓደኛ
20-25	ኢትዮጵያ	ወንድ	ለረዝም ጊዜ ሆኖኛል ሳውቀው
20-25	ኢትዮጵያ	ወንድ	አዘጋጃን አውቀዋለሁ
መልስ የለውም	ኢትዮጵያ	ወንድ	ለረዝም ጊዜ ሆኖኛል ሳውቀው
22	ኢትዮጵያ	ሴት	አባቴ
መልስ የለውም	ኢትዮጵያ	ሴት	መልስ የለውም
መልስ የለውም	ኢትዮጵያ	ወንድ	መልስ የለውም
መልስ የለውም	ኢትዮጵያ	ሴት	ለረዝም ጊዜ ሆኖኛል ሳውቀው
20	ኢትዮጵያ	ሴት	ጓደኛዬ
19	ኢትዮጵያ	ሴት	ጓደኛዬ
31	ኢትዮጵያ	ሴት	ጓደኛዬ ወደ ስብሰባ ሲጠራኝ
35	ኢትዮጵያ	ወንድ	የኢትዮጵያ ስብሰባ
መልስ የለውም	ኢትዮጵያ	ሴት	ያለፈ አመት የነበረው ስብሰባ ላይ
35-40	ኢትዮጵያ	ሴት	ነሐሴ ላይ የነበረው የመጀመርያ ስብሰባ
30-35	ኢትዮጵያ	ሴት	ስብሰባ ላይ
መልስ የለውም	ኢትዮጵያ	ወንድ	ስብሰባ ከአንድ አመት በፊት ይመስለኛ

አባሪ መ - የኢትዮጵያ ማህበረሰብ - የጥናት ቡድኑ ፅሁፍ

1. ስለቤተሰብ ሁከት ያለክ/ሽ ግንዛቤ ምንድነው?

- ዱላ፣ በልጆችና በሌሎች ሰዎች ፊት መጫካ
- አለማክበር
- በአካል መጉዳትና ማስፈራራት
- በጓደኞች ፊት ማዋረድ
- መስደብና ማሸበር
- ነፃነት ማሳጣት
- በጓደኞች ፊት መስደብ
- የቃላት፣ የሰሜት ወይም የአካል ጉዳት በቤተሰብ ውስጥ ከተፈጠረ ይከንን የቤተሰብ ሁከት ብዬ አጠራጥላለሁ።

2. ያንተ/አንቺ ማህበረሰብ ውስጥ የቤተሰብ ሁከት የተከሰተ ይመስልሽ/ህ ወይ? ከተከሰተ መጠኑ ምን ያህል ይሆናል?

- ብዙ ሰዎችን አላውቅም። እዝኔ ብዙ ጊዜ ባልመቆየቱ ለማወቅ ባልችልም ከምስማው ግን በማህበረሰቡ ውስጥ ብዙ ችግር አንዳለ ነው።
- አዎ ብዙ የቤተሰብ ሁከት ክስተቶች አሉ። ነገር ግን ስለችግሩ ማውራት ወይም አንድ ነገር ማድረግ አንወድም። ይልቁንስ በሰሜት/በሰውር ስለችግሩ ማውራት ይቀናናል።
- አዎ ችግሩ አለ። ባለፉት ጥቂት አመታት ውስጥ ችግሩ ሁለት ሞቶችን አስከትሏል። ከዚህ የበለጠ አንደኛ የከፋ ይሆናል።
- አዎ ችግሩ በጣም በመጥፎ መልኩ አለ። ከመገደል የበለጠ ምን ይመጣል።
- ችግሩ ቢኖርም ሴቶች ስለችግሩ ማውራት አይፈልጉም ይህም ወንዶችን በመፍራት ነው።
- ችግሩ አለ ነገር ግን እኛ ልጆች ስለሆንን ስለቤታችን ችግር ለውጪ ሰው አናውራም። ጥሩ ሰማችንና ክብረን ለመጠበቅ።
- ወንዶች ሚስቶቻቸው መልስ እንዲሰጧቸው አይፈልጉም። እንደባል ሳይሆን እንደ ጌታ መታየት ይፈልጋሉ።
- ችግሩ በብዛት ይከሰታል። መራራነት የሚያመለክተው የሁለት ሴቶች በከፋ የቤተሰብ ሁከት ሳቢያ ሕይወታቸው ማለፍ ነው። የፊቱ እና ቤተሰባቸውን የለቀቁ ልጆች ቁጥርን ስናየው በቤተሰብ ውስጥ ያለውን ችግር ያመለክታል።

3. የቤተሰብ ሁከት ባሕላዊ ግፊት ወይም ለሀይማኖት ለባሕል ከሚሰጡት ትርጉሞች የመነጨ ይመስልህ/ሻል

- በቤተሰብ ውስጥ በአናት ላይ የሚደርሰው ግፍ እምነትም ባሕልም አይደለም
- የቤተሰብ ሁከትን የሚቀበል ሀይማኖት ወይም ባሕል የለም።
- አንዳንዶቹ እንደሚሉት ሚስትን መምታት ባሕል ነው። ነገር ግን ይህ ባሕል አይደለም

4. የቤተሰብ ሁከት በተጠቂዎችና በሁከት ተመልካቾች ላይ ምን ዓይነት ተፅዕኖ ይኖረዋል ብለክ/ብለሽ ታምናለክ/ታምኛለሽ?

- የእርስ በእርስ አለመተማመንን እና አለመከባበርን ይፈጥራል።
- ለልጆች በጣም አስከፊ ነው። ልጆች ቤታቸውን ጥለው እንዲ ሄዱ ያደርጋቸዋቸዋል።
- የእርስ በእርስ አለመተማመንን እና አለመከባበርን ይፈጥራል።
- ተጠቂዎች ለችግሩ አራሳቸውን እንዲኮንኑ ያደርጋል።
- ሕይወታቸው የተጎሳቆለ ይሆናል።
- ልጆች በሁከት ይጎዳሉ በአራስ የመተማመን ሰሜታቸውን የጣሉ። ይህም በትምህርታቸው ላይ ከፍተኛ ትፅዕኖ ይፈጥራል።
- በዚህ ችግር ውስጥ የሚያድጉ ልጆች በአራሳቸው አይተማመኑም።
- የልጆችን የአካልና አእምሮ ደከንነት ይጎዳል። የተሰፋ ሰሜታቸው ይቀንሳል።
- የቤተሰብ ሁከትን እየተመለከቱ የሚያድጉ ልጆች የወደፊት ሕይወታቸው ችግር ውስጥ ይወድቃል። ከሰዎች ጋር የሚኖራቸው ግንኙነት የተበላሸ ይሆናል። የትዳር ሕይወታቸውም ጥሩ አይሆንም።
- ልጆች የፍርሃት እና ያለመታመን ሰሜት እንዲኖራቸው ሲያደርግ ይህም አራሳቸውን እንዲቀይሩ ያገፋቸዋል። ሁከት ቤተሰብን የሚበታትንና ተሰፋ የሚያስቆርጥ አስከፊ ነገር ነው። ተጠቂዎቹ የሚዎዱትን የማጣት፣ ተሰፋ የማጣትና ገንዘብ የማጣት ሰሜት ስለሚሰጧቸው የተሰፋ ቢሰነት መንፈስ ያደርባቸዋል።
- ችግሩ አራሱን ባለመቆጣጠር የተነሳ ሊመጣ ሲችል ይህም በተጠቂው የአዕምሮ ጤና ላይ ተፅዕኖ አለው።

5. የቤተሰብ ሁከት ችግርን ለመቅረፍ ዋና ሚና ሊጫወት የሚችለው ማን ይመስልህ/ይመስልሻል?

- ቤተሰብና ጓደኛ
- ከሀይማኖት አባቶች የሚገኝ ምክር
- ሴቶች ችግሩ ስር እስኪ ሰድ ድረስ እርዳታ አያሹም።

- በአዲስ አገር የሚኖሩት ለማግኘት ችግር ቢሆንም ላምነው የምችለው ሰው።
- በመጀመርያ ማህበረሰቡ የቤተሰብ ሁከት የግለሰቦች፣ በቤተሰቦችና በልጆች ላይ ያለውን አስከሬ ተፅዕኖ ሊገነዘብ ይገባል።
- በእኔ ማህበረሰብ ለምሳሌ ሰዎች ስለችግር ምውራት አይፈልጉም ወይም ችግሩ የረሱት ይመስላሉ። ስለዚህም በእኔ አምነት በተገኘው አጋጣሚ ሁሉ ሕብረተሰቡን ስለችግሩ ማስታወስና እንዲያውም ማድረግ ተገቢ ነው። ይህም በመገናኛ ብዙሃን፣ በትምህርትቤቶችና በተገኘው አጋጣሚ ሁሉ መገልገል ይጠይቃል።

6. የማህበረሰቡ ጠንካራ እና ደካማ ጎኖች ምንድናቸው?

- ማህበረሰቡ ችግሩ በሰፊ እንዳለ እውቀቱ አለው። ነገር ግን ስለችግሩ መነጋገር አይፈልግም። ችግሩ የቤተሰብ የውስጥ ጉዳይ ነው ብለው ያምናሉ።
- ስለችግሩ ካወሩ ሰው ያስቀየሙ ይመስላቸዋል። በዚህም ምክንያት ችግር ውስጥ እንዳይወድቁ ይፈራሉ። ሁሉም ነገር ሰው ከማስቀየምና ተከትሎት ከሚመጣው መዘዝ ጋር የተያያዘ ነው።

7. ስለችግሩ ለማስታወስና መፍትሄ ለመፈልግ አይነት ዘዴ መጠቀም ያስፈልጋል?

- ስለቤተሰብ ሁከት በየጊዜው በመገናኘት የሚወያይ የሰራ ህይወት ሊኖር ይገባል። ይህም ህይወት ማህበረሰቡን በውይይት የሚያሳትፍ መሆን አለበት። ህይወት አዛውንቶችን እና ወጣት ውንድና ሴቶች ሊያካትት ይገባል።
- አዲስ የሚገቡ ስደተኞች እንዲሟሰጠሰ የቋንቋ ስልጠና ወይም የጤና ምርመራ ክትትል፣ እነዚህ አዲስ መጫዎች ስለቤተሰብ ሁከት በአዲስነታቸው ገለፃና ትምህርት ሊሰጣቸው ይገባል።
- በራድዮና መፅሄት ስለችግሩ ትምህርት የሚሰጡ አጫጭር ታሪኮች ማቅረብ።

8. ስልቱን በሰራላይ ለማዋል ከዚህ በመቀጠል ምን መደረግ አለበት?

- ለፕሮጀክቱ የሚደረገው የገንዘብ ድጋፍ መቀጠል ሲኖርበት የማሳውቅ ዘመቻው መቋረጥ የለበትም።

በኢትዮጵያና በእስልምና ማህበረሰብ ስለተነደፉት ስልቶች ቅጂ ማግኘት ከፈለጉ የሚከተሉት አካላትን ያነጋግሩ።

ዶቻላል መፅሄት
 የሕብረ-ሰብ የሴቶች ደጋፍ አገልግሎት
 PO Box 32
 Northbridge WA 6865
 ስልክ 9328 1200/9227 8122
 ፋክስ 9227 6615
 email: maws@whchpwc.org

ወይም

ለተብርሃን ኋይሉ
 ሞባይል 04 21 545 639

የአማርኛ ራድዮ አገልግሎት
 ራድዮ ፍሪሚንትል 107.9 FM
 አሁኑ ከ 3.30pm — 4.30pm
 ስልክ: 9494 2100
 አዘጋጅ: ሰሎሞን ዘመነ
 ሞባይል: 04 02 496 397
 email: worldno9@yahoo.com.au

ሺዶ
 Muslim women Support Centre
 139 President Street
 Kewdale WA 6106

የእስላም ሴቶች ደጋፍ ማዕከል
 ስልክ: 9361 0539
 email: mwsc@optusnet.com.au
 web: www.multiculturalwa.net.au/mwscwa