

Educating A Diverse Community

An Interactive Qualifying Project Report
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Abstract

This project, prepared for Country Fire Authority (CFA), developed a framework for educating Culturally and Linguistically Diverse (CALD) communities in the City of Greater Dandenong, Victoria, Australia about fire safety. Through literature research and interviews, we identified CALD community networks, determined community fire risks and documented best practices of other organizations. Specifically: 1) assessed current CFA strategies, 2) created a communication model for any given CALD community, and 3) developed recommendations that will add value to CFA programs.

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The group would also like to state that every person on the team extensively revised all sections, and that without the input of every member, the report would never have taken on its final form.

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List of Acronyms

ABS.....	Australian Bureau of Statistics
ACE.....	Adult Community Education
ADFAT.....	Australian Department of Foreign Affairs and Trade
AMES.....	Adult Multicultural Education Services
BFD.....	Boston Fire Department
CALD.....	Culturally and Linguistically Diverse
CFA.....	Country Fire Authority
CGD.....	City of Greater Dandenong
DHS.....	Department of Human Services
DIMIA.....	Department of Immigration and Multicultural and Indigenous Affairs
ECCOSE.....	Ethnic Communities Council of the South East
ESL.....	English as a Second Language
FCSU.....	Family and Child Services Unit
FDNY.....	New York Fire Department
FFRP.....	Fatal Fire Reduction Program
FIRS.....	Fire Incident Reporting System
IN.....	Interfaith Network
MAU.....	Multicultural Advisory Unit
MFB.....	Metropolitan Fire Brigade
MFESB.....	Metropolitan Fire and Emergency Services Board
MLO.....	Multicultural Liaison Officer
MLU.....	Multicultural Liaison Unit
MRC.....	Migrant Resource Centre
NESB.....	Non-English Speaking Background
NFPA.....	National Fire Protection Association
NPEAB.....	National Police Ethnic Advisory Bureau
PACMAC.....	Police and Community Multicultural Advisory Committee
SBS.....	Special Broadcasting Service
SE LLEN.....	South East Local Learning and Employment Network
SHP.....	Special Humanitarian Program
VCA/Vic.....	Vietnamese Community in Australia Victoria
Vic Police.....	Victoria Police
VMC.....	Victoria Multicultural Commission
VOMA.....	Victorian Office of Multicultural Affairs
WPI.....	Worcester Polytechnic Institute

Executive Summary

In the past few decades Australia has experienced a rapid diversification of its population due to immigration. As new residents move into the country they bring with them their own languages and cultures. Although Culturally and Linguistically Diverse (CALD) communities exist throughout Australia and the state of Victoria, our project concentrated on the City of Greater Dandenong, just outside of Victoria's capital, Melbourne. In Greater Dandenong, cultural differences and language barriers make communication between the various CALD communities and state organizations difficult. Country Fire Authority (CFA) provides fire and emergency response and related educational services for the majority of Victoria. Despite CFA's best efforts to provide services to CALD communities, research by the Bureau of Emergency Service Telecommunications suggests that levels of fire safety knowledge in CALD communities is low. CFA desires to communicate the importance of fire safety and prevention to CALD communities in Dandenong and elsewhere as effectively as possible in order to increase the fire safety knowledge of residents and reduce the damage to property and people caused by fire.

The City of Greater Dandenong is one of Victoria's most culturally diverse areas. Of the city's 130,000 residents, fifty-four percent is of a CALD background. Greater Dandenong contains people from 140 different countries that collectively speak over 40 different languages. Also, thirty percent of the population possess very low levels of English literacy, and Dandenong is one of the most socially and economically disadvantaged areas in Australia.

Country Fire Authority has established numerous professionally developed programs for use in its education strategies. These programs utilize popular education theories that encourage high levels of community participation. The problem CFA currently faces is that it desires to

more thoroughly understand where and how to allocate its resources and programs. In order to help CFA solve this problem, we identified four project objectives.

Our first objective was to identify CALD community networks within Greater Dandenong in order to help CFA access the various groups that live there. The City of Greater Dandenong contains over 40 major CALD groups, so for practical reasons we concentrated our efforts on four ethnic communities. The Migrant Resource Centre (MRC) in Dandenong provided us with information on all the CALD communities in Greater Dandenong. The MRC defines emerging communities as having an Australia-wide population of between 1,000 and 15,000 members, of which thirty percent have arrived in the last five years. Established communities are defined as having over 15,000 members nationally and at least 5,000 members in Victoria. We decided to focus on two emerging communities, the Afghans and the southern Sudanese, and two established communities, the Vietnamese and the Cambodians.

Our second objective was to identify and prioritize fire safety issues within each of these four communities. A third objective was to document the best practices of other organizations to gain insight into how others have approached communicating with CALD groups. Our final objective was to evaluate the current CALD community education practices of CFA by assessing its programs based on our prior research, which allowed us to identify program strengths and weaknesses.

To identify community networks and identify priority fire risks within each selected CALD community we relied on snowball sampling and interviews. By beginning with high-level community leaders in the City of Greater Dandenong we were able to establish contact with leaders from the local-level CALD social groups. As we progressed from contact to contact in the snowball sampling process, the communication networks within each community became

apparent. Standardized interviews conducted with members of the four selected ethnic groups allowed us to identify priority fire risks within these communities. To support the information gathered from interviews, we conducted two focus groups at CFA fire brigades in Greater Dandenong in order to identify priority fire risks in CALD communities as perceived by firefighters. Their firsthand experiences provided general information and specific risky behaviors corresponding to the four selected communities.

We documented the best practices of emergency and social service organizations in the Melbourne area other than CFA. We conducted interviews with members of the Metropolitan Fire Brigade, Victoria Police, and the Family and Child Services Unit of Greater Dandenong, all of whom are involved with CALD-focused programs. We also witnessed a presentation by the Victoria Police to a group of CALD youth, between approximately ages ten and fourteen, in an English language school. The majority of the information on each program came through archival research. We gathered documents and reports pertaining to programs that have been run by each of the other organizations. Furthermore, we investigated the strategies of emergency services in the United States. By learning about and comparing all of these various approaches, we determined some generally successful strategies that could be used in any given CALD community development program. This knowledge was used to fulfill our final objective of evaluating CFA programs. Through our research of the selected CALD communities and the programs of non-CFA emergency service organizations, we identified best practices for CFA to implement in its community development plan.

The methodologies used produced many interesting and valuable results. We identified, diagrammed, and explained community networks within the Afghan, Cambodian, Sudanese, and Vietnamese communities. Also, we explained the dynamics between community leaders, local

social groups, and umbrella organizations within each of the four CALD communities. To aid in the development and guidance of future programs, we created a model that will allow CFA to target specific types of organizations within any CALD community, even if CFA possessed little prior knowledge about the community.

We were able to identify many common fire risks within the four selected communities. Typically, we found that specific fire risks were related to cultural practices of each community. Also, we found certain communities to be more at risk during particular times of the year as a result of the seasonal practices of their cultures. We discovered that emerging communities have a much lower level of fire safety knowledge than the established ones.

The documentation of best practices of emergency and social service organizations identified a wide array of successful strategies to improve communication between CFA and the CALD communities. The following organizational practices were found to be successful in order to educate diverse communities:

- Employ personnel to work full-time on CALD focused programs
- Provide cross-cultural training for personnel
- Carefully targeting programs in specific CALD communities
- Constantly sustaining CALD community contacts by creating new ones and renew relationships with previously established ones
- Use peer educators to deliver presentations to CALD communities, which promotes community participation
- Utilize ethnic media to deliver messages and information
- Create pictorial documents and brochures for distribution to CALD communities

Using these points as a reference, we assessed CFA and its programs. The programs examined were the Bilingual Fire Safety Program, the Junior Volunteer Group, the Early Fire Safe Program, and CFA media approaches.

From our assessment we created recommendations for CFA. The recommendations were classified into two groups. The first group presented recommendations that were realistic for CFA in the short term and that could be accomplished given the current resources allocated to CALD community development in Greater Dandenong. These recommendations are to:

1. Gather and collectively document all previous work done by CFA with the CALD communities in Greater Dandenong.
2. Renew partnerships with all community members contacted in Greater Dandenong who worked with CFA in the past, and sustain contact throughout the future.
3. Run regular fire safety education programs with identified high-risk communities.
4. Continue to develop CALD media and publications.
5. Update the Fire Incident Reporting System by adding entries about the ethnicity of those at the site of the emergency.
6. Continuously update knowledge of practices of local emergency service organizations such as the Metropolitan Fire Brigade and the Victoria Police.
7. Build relationships with organizations working in Dandenong (such as the Family and Child Services Unit and the Victoria Police) to co-facilitate presentations and operate CALD education programs.
8. Set a goal of delivering a certain number of presentations annually to CALD communities.

We also made recommendations that are less feasible in the short term, but, if implemented, would produce valuable results. These recommendations are to:

1. Appoint a full-time Multicultural Education Officer at CFA Headquarters to coordinate all CALD education programs.
2. Employ Multicultural Liaisons to areas in CFA jurisdiction that represent large CALD populations (e.g. Westernport area, which includes Greater Dandenong)
3. Identify and train peer educators to deliver presentations to at risk CALD groups in Greater Dandenong.

4. Limit turnover in company positions working with CALD communities, or ensure a transitional period for the incoming employees to be properly introduced to the CALD communities and their respective contacts.

Since all of these recommendations cannot be implemented at once, we suggest that CFA carry out a selected few of these at their discretion. These recommendations also provide the opportunity for future CFA research project topics. We hope that the information presented in this report and the recommendations made will open the door for future research and helps contribute to improving the organization-wide success of CFA in its CALD community education programs

1 Introduction

As communication and transportation technologies advance at a rapid rate, globalization is bringing the world's cultures together. Large cities around the world, such as Melbourne, Australia, are experiencing immigration from an increasingly diverse group of people. This presents interesting problems to society. Language barriers among communities make communication slower and more difficult. Additionally, cultural and political differences exacerbate communication difficulties, further inhibiting community integration with mainstream society. Government organizations, particularly emergency services, have an especially difficult task serving these communities effectively. It is important that these difficulties are addressed so that the Culturally and Linguistically Diverse (CALD) communities receive the services that are important to their health and safety.

The primary mission of Country Fire Authority (CFA) is to protect and rescue the people of the state of Victoria from fire. In the Melbourne suburb of Greater Dandenong, CFA has developed methods to educate CALD communities about fire safety and prevention. CFA is reaching out to these communities through school curricula, popular media advertising campaigns, seminars held in various languages, and printed booklets. Ideally these programs should produce a knowledgeable populace and reduce the risk of fire. CFA has reason to believe neither of these goals has been satisfactorily achieved. Despite CFA's educational programs, a recent study by the Bureau of Emergency Service Telecommunications indicates people from CALD communities may not have sufficient knowledge or confidence to access the '000' emergency telephone services (similar to 911 in the USA). Anecdotal evidence also suggests that generally CALD community residents have low levels of fire safety knowledge. As the number of CALD community residents increases, CFA will likely face even greater difficulty educating the population about fire prevention.

Various studies have produced information on the demographics of Greater Dandenong as well as strategies and approaches of community outreach. The Australian Bureau of Statistics (ABS) has a wealth of information about the ethnicity, age, gender, population density, and other demographics of the CALD communities. Additionally, the Migrant Resource Centre has done extensive research into the cultural background of several CALD communities and their leadership networks. They have published an Ethnic Resource Directory containing contact information for leaders throughout each of the CALD communities in Dandenong.

Organizations and researchers both in Australia and across the globe have experimented with methods of cross-cultural education. The National Fire Prevention Association (NFPA) in the United States, for example, has used an educational media approach that combines a book and a video. In Boston, Massachusetts, USA, the fire department has found success in educating multicultural communities through audience involvement in presentations and role-playing in groups. Participatory approaches have been utilized by many to promote sustainable community development. These complex, but effective strategies have been adopted by various service organizations within Victoria, such as the Metropolitan Fire Brigade and the Victoria Police. These groups have also developed their own successful multicultural outreach strategies.

As noted, there is a great deal of information about community outreach and development, about which CFA is knowledgeable. This is evident throughout CFA's range of educational practices. What has not been clear is where and with whom this knowledge can be applied. CFA desired to identify appropriate channels of communication within the CALD communities such as religious leaders, social groups, respected members of the community, ethnic media, schools, and government. Also unknown were the priority risks and issues associated with fire safety and prevention that are linked with each CALD group. Previously

there had been little formal evaluation of CFA's multicultural strategies to assess their effectiveness. Additionally, because all emergency services face a similar challenge and each has developed numerous approaches, it has been nearly impossible for CFA to be aware of the practices of every organization working with CALD communities. Understanding the approaches of other organizations should prove fruitful as CFA develops future community safety programs.

The purpose of this project was to facilitate communication between the CALD communities in the City of Greater Dandenong and CFA. In order to accomplish this, we first obtained a relevant understanding of CALD communities in Dandenong. We identified four key communities on which to concentrate our efforts. We chose to work with the established Cambodian and Vietnamese communities, and the emerging Afghan and southern Sudanese communities within the City of Greater Dandenong. Contacts were then made with local leaders and government officials. Interviews were conducted with these contacts, helping us to understand the perspectives of CALD residents. This allowed us to obtain an understanding of community knowledge of CFA, and understand community networks, as well as identify priority risks and issues for each community. Interviews and archival research allowed us to document the best practices of other organizations which were then compared with current practices of CFA. Communication with fire officers, volunteers, and paid firefighters, through interviews and focus groups, enabled us to understand some of the limitations of current CFA programs. The work done in this project allowed the group to build a communication model for CFA. Specific information on how to best disseminate information whether through popular media, word-of-mouth, or printed materials, as well as a clear map of the complex communication networks within the four selected CALD communities, will provide CFA with the ability to easily and effectively apply the enhanced communication model we developed.

2 Background

The scope of the problem is a large one, covering a broad range of topics. In this chapter the history and trends of immigration in Australia and specifically Dandenong were explored. Next, the current demographics of Dandenong were explained. Four CALD communities were selected from the pool of groups located in Dandenong. The cultures, religions, and demographics of these groups were examined in detail that was appropriate to the project. Then CFA's educational objectives and goals are explained, identifying what potential strategies will need to accomplish. In addition, current methods used by other organizations in Victoria and the United States were reviewed, which provided a scope of possible strategies for CALD community education development. An exploration of these strategies gave insight to the magnitude of the problem and its possible solutions.

To provide a better understanding of the region discussed, Figure 2.1 shows Dandenong in relation to Melbourne and the surrounding areas. A map of the entire CFA area can be found in Appendix A. The light-colored region of Figure 2.1 marks CFA's jurisdiction, while the dark-colored area represents the Metropolitan Fire Brigade's area.



Figure 2. 1: Map of Dandenong and Surrounding Area

(CFA, 2004a)

2.1 Immigration

Due to increased levels of immigration, Australia has become a more diverse country over the past 30 years. As a result, the majority of the population in Greater Dandenong is now composed of immigrants, and this has created many different communication problems within the city. The first step to understanding the residents of Greater Dandenong is to understand how these people came to reside in this city and what they went through to enter Australia. Therefore, this section reviews the process of immigration into Australia, the requirements for Australian citizenship, and how illegal residents enter the country.

It was only relatively recently that Australia opened its doors to all immigrants. Prior to the 1970s, most nonwhites were not allowed to enter the country without being required to pass literacy tests in any European language the immigration authorities chose. This practice allowed Australia to exclude undesired nonwhite residents. Since that time, Australia has become a much more multicultural nation, with a quarter of all citizens being entirely unrelated to the British, who were the first European settlers (Bryson, 2001, pp.159-160). To illustrate, Shiva Nandkeyolia of Etcom, an organization that connects companies to multicultural communities in Australia, stated that currently twelve new migrants arrive in Australia each hour (*Government Communications in a Multicultural World* seminar, 18 March 2004).

Immigrating to Australia with the purpose of remaining as a permanent resident is generally referred to as migration (DIMIA, 2003g). Many steps are required to ensure the migration process is fully legitimate and legal, including large amounts of paperwork and the procurement of documents to prove all claims made by the prospective migrant are true. In general, people may migrate to Australia under one of several categories.

They may migrate to Australia as a family member, either as a partner (spouse, common-law spouse, or fiancé(e)), a child (dependent, step-child, adopted child, or orphan relative), a parent (when children are permanent residents who will sponsor them), or as “other family” (DIMIA, 2003e). It is this last category, “other family”, that causes difficulty as this definition covers many types of people including aged relatives who depend on an Australian citizen to support them, a relative who is left alone in his home country after the rest of the family has migrated to Australia, a caretaker for a needy Australian citizen, or an eligible permanent resident of New Zealand citizenship. In 2001, 824 people entered Dandenong under this category (Collopy, 2002, p. 6). The first two classes described (partner and child) are easier to classify. However, it is difficult to classify the other groups, and

therefore non-eligible people are sometimes able to slip into the country by doctoring their information submitted to the Department of Immigration.

Another class of migrants includes skilled business people who enter Australia to work for existing businesses or to develop new businesses (DIMIA, 2003d). People in this class also include employer-sponsored immigrants. These are people who can fill a void in areas that need highly skilled employees. These people are also helpful in areas of low population growth (DIMIA, 2003c). However, statistics show that these people are less likely to migrate and acquire residence in the Dandenong area. In 2001, only 210 people arrived in the city under the “skilled” category (Collopy, 2002, p. 6).

People may also migrate to Australia as a refugee or humanitarian entrant. These refugees could either have arrived illegally, or arrived with a visa and then requested assistance from Australia to allow them to remain in the country. Such people are classified as refugees requiring onshore protection. Often offshore resettlement is also used in cases of refugees who are requesting aid from Australia. These people have not actually entered the country before requesting assistance. Refugees in Australia are defined as “people who are subject to persecution in their home country and who are [sic] in need of resettlement” (DIMIA, 2003f). Other foreigners who are eligible for permanent humanitarian visas in Australia are “Women-at-Risk,” or those who are involved in “Emergency Rescue” (DIMIA, 2003f).

Another program that allows migration into the country is called the Special Humanitarian Program (SHP). This program allows those who are at risk of “gross violation of [their] human rights” to be sponsored by a permanent resident or eligible New Zealand citizen, and then be allowed to stay in Australia instead of risking the return to their home country (DIMIA, 2003f). As of 1945 with the end of the Second World War, Australia has

allowed over 600,000 people to enter the country through these humanitarian programs (ADFAT, 2004a).

The number of people entering Australia as refugees has dropped in recent years. Data show a reduction from 12,994 applications for asylum in 2000-01 to 8,556 in 2001-02. In addition, the number of requests for protection by illegal arrivals by boat decreased from 3,851 to 1,511 in the same time frame (ADFAT, 2004b). In 2001, 602 people settled in Greater Dandenong as refugees and humanitarian entrants. Approximately thirty-seven percent of those refugees are from a non-English speaking country (Collopy, 2002, p. 6).

Not everyone who enters Australia does so legally. Australia still has a problem with illegal immigration and the overstaying of visas. According to the 2001 census, more than eighteen million people currently live in Australia. Only 16.5 million of those are citizens (DIMIA, 2003b). This means that approximately 1.5 million people in Australia are either there on a visa or are staying there illegally. The main way people illegally enter Australia is by air or boat, often with the assistance of smugglers who bring them into the country by these methods. Others try to enter the country using fraudulent documents either on their own or again by paying smugglers to help them enter the country. The overstaying of visas is also a popular way to enter and remain in the country (DIMIA, 2003a). This poses a problem for CFA, as effective communication between a government organization and illegal immigrants can be difficult due to fear of deportation or other punishment.

While the Australian Government detains and returns illegal aliens who are not granted refugee status to their home countries (DIMIA, 2003a), it is sometimes hard to enforce the immigration laws due to the sheer numbers of people who are trying to illegally enter and reside in the country. While Australia passed legislation in 2001 making it more difficult to illegally enter the country, illegal immigration is still a problem (ADFAT, 2004b). This poses a problem for all government agencies that are trying to disseminate information

to all the residents. For CFA in particular, people who fear being deported are not likely to call the triple zero emergency number or attend seminars to learn about fire safety and prevention methods.

2.2 Demographics of the City of Greater Dandenong

This section details the complex demographics of the City of Greater Dandenong. First general information about the population is explored, focusing mostly on CALD residents. Then various demographics that correlate with community fire safety are presented in greater detail.

2.2.1 General Demographics

The City of Greater Dandenong was formed in 1994 when Springvale, Noble Park, Keysborough, Lyndhurst, Bangholme, and Dandenong were merged, forming one municipality from the different cities. Currently the city is composed of eleven wards that are represented by their respective counselors in the City Council (CGD, 2004a).

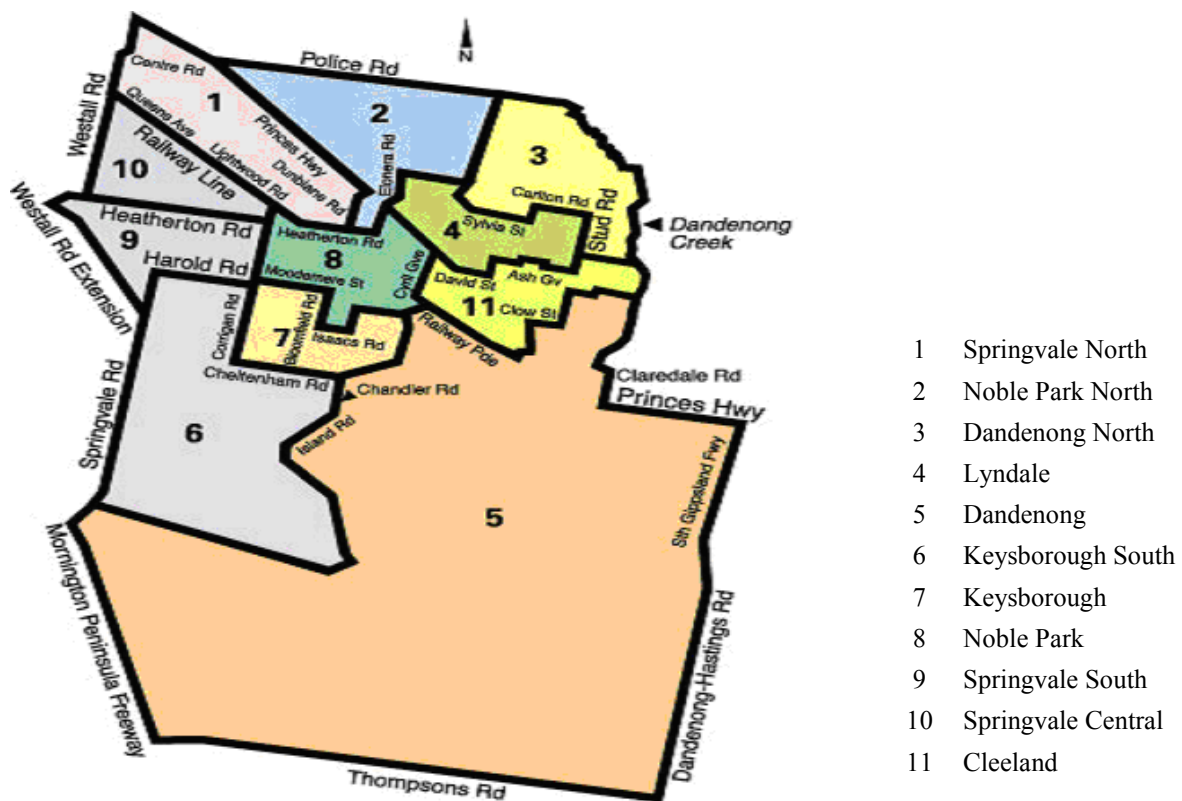


Figure 2. 2: The Wards of the City of Greater Dandenong

(CGD, 2004a)

The City of Greater Dandenong is a culturally diverse area representing numerous languages, cultures and religions. As of 2001, its population of 124,394 people was second only to Melbourne in the state of Victoria (Collopy, 2002, p. 4). A total of 54% of the population was born in another country, with over 171 different countries being represented. High unemployment, low incomes, and declining numbers of available jobs are major challenges currently facing the residents of Greater Dandenong (SE LLEN, 2003, p. 3).

According to the Country Fire Authority of Victoria, the main reason for a lack of communication between the people of Greater Dandenong and the Country Fire Authority is the language barrier (CFA, personal communication, January 17, 2004). Many of these people were born in other countries or were raised in homes where languages other than English were spoken. The people of Greater Dandenong who were not born in Australia hail from all over the world. The majority of the population is from north-western Europe (23.2% of all residents), southern and eastern Europe (19.9% of all residents), Oceania (15.85% of all residents) and Southeast Asia (11.97% of all residents). Figure 2.3 provides a more complete visual representation of these data (SE LLEN, 2003, p. 3).

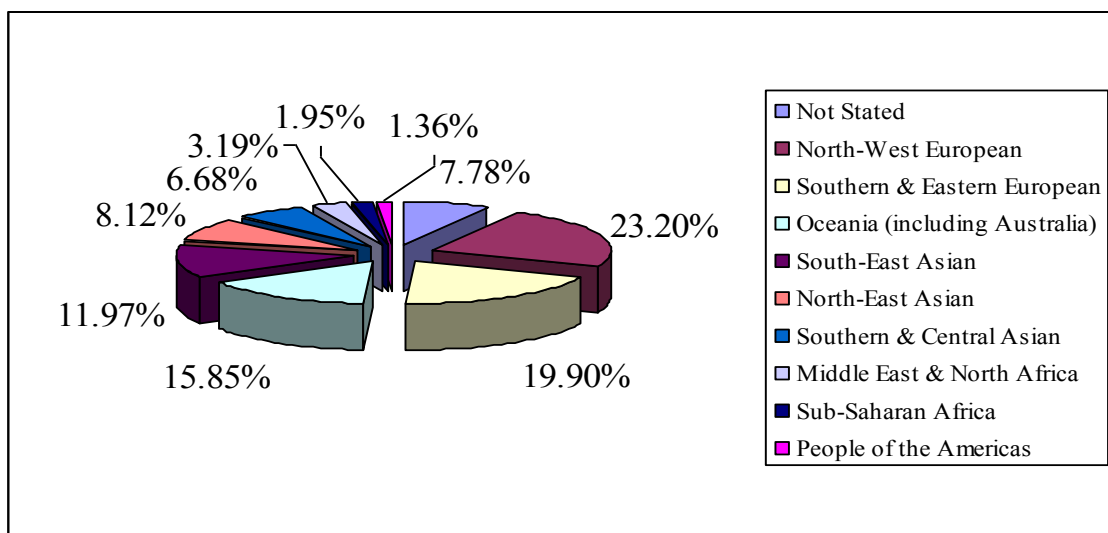


Figure 2. 3: Ancestry by Birthplace of Parents of Dandenong Residents

(SE LLEN, 2003, p. 3)

According to the 2001 census, Vietnamese is the language most widely spoken in the City of Greater Dandenong other than English. Other major languages include Khmer, Cantonese, Greek, Italian, Serbian, Spanish, Arabic, and Mandarin Chinese. A more comprehensive representation of these data can be seen in Figure 2.4 (SE LLEN, 2003, p. 3).

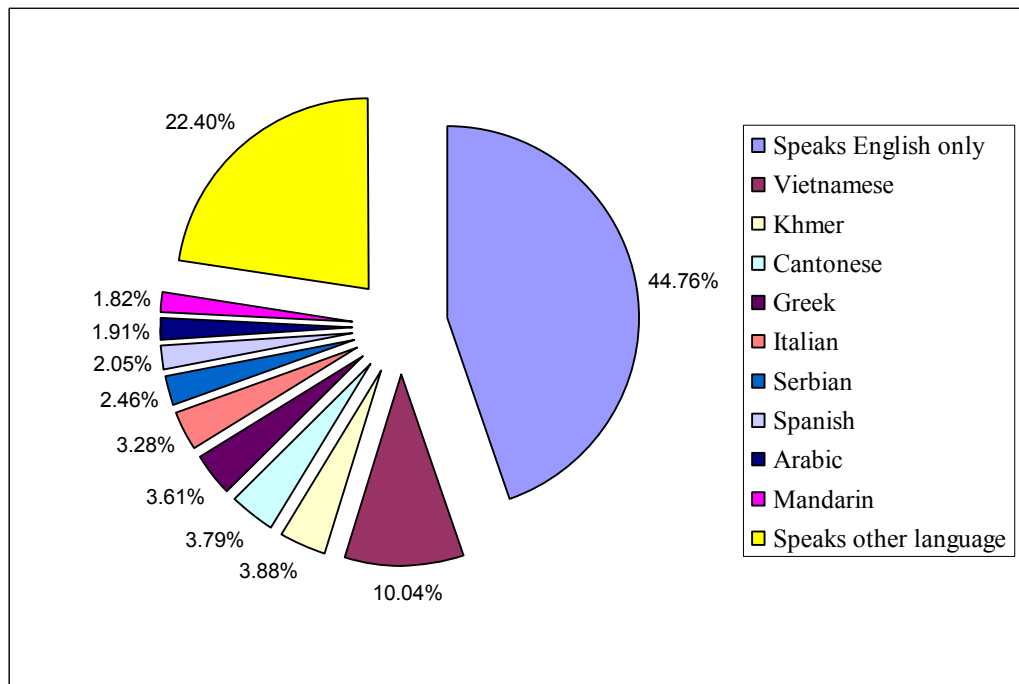


Figure 2. 4: Language Spoken at Homes in Greater Dandenong

(SE LLEN, 2003, p. 3)

In general, migrant families tend to have larger numbers of household members than the Victorian average. According to the Census, the City of Greater Dandenong has a higher percentage of families with three, four, five, and six or more people in the family in comparison to the rest of the state. These data for Greater Dandenong, the City of Springvale (a part of Greater Dandenong with a lot of immigrants), and the State of Victoria, are visually represented in Figure 2.5 (SE LLEN, 2003, p. 4).

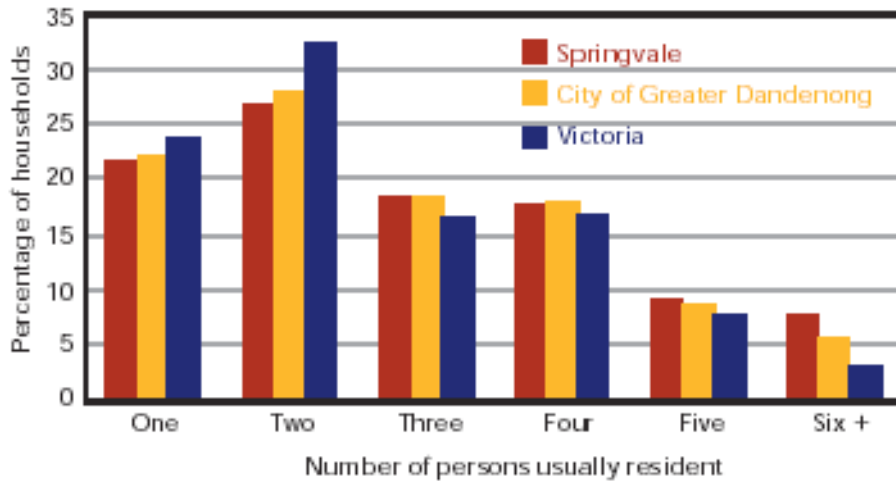


Figure 2. 5: Household Size in Springvale, Greater Dandenong, and Victoria

(SE LLEN, 2003, p. 4)

It is important to note that many immigrant families may not accurately report all the members in their homes due to fear of repercussions. Therefore, the percentages of households with six or more residents may actually be higher. If most of those family members are dependents, the higher numbers could contribute to increased poverty. Greater Dandenong also has a much higher percentage of single parent families, which contributes to a lower family income.

2.2.2 Socio-Economic Status of Population

Many types of information can be used to assess a community's level of fire risk. Socio-economic status is usually the most reliable indicator. Lower socio-economic demographics tend to be at far greater fire risk than higher ones (Andrew Andreou, personal communication, 26 March 2004). In the City of Greater Dandenong the 2001 Census showed that, on average, there were 1,690 people per square kilometer. In comparison, the average in all of Melbourne was 785 people per square kilometer. Also, there was a higher proportion of

Greater Dandenong residents renting places to live (26.9%) in comparison to the rest of the state (22.1%). Figure 2.6 represents this information graphically (SE LLEN, 2003, p. 5).

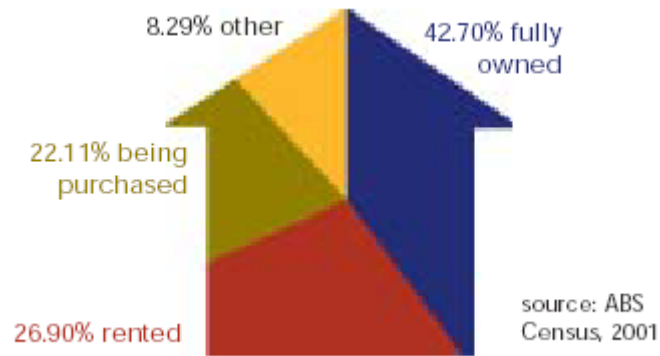


Figure 2. 6: Housing Status in Greater Dandenong

(SE LLEN, 2003, p. 5)

These statistics show that while many people own or are in the process of acquiring their homes, there are still a large percentage of people in Greater Dandenong living in rented homes. Also, apartment type housing, having more occupants poses a threat because of the potential increase in the casualty rate if a fire gets out of control.

Income levels, unemployment, and poverty rates are all factors that affect socio-economic status. Low income could result in people being unable to afford fire protection equipment such as fire extinguishers, smoke alarms, batteries, or even telephones to call CFA if they are needed. The City of Greater Dandenong is largely a low to middle income area, and the unemployment rate of the city (11.3%) is much higher than the state of Victoria as a whole (6.8%). Figure 2.7 represents the weekly income of individuals aged 15 and older in Greater Dandenong, the City of Springvale, and the State of Victoria (SE LLEN, 2003, p. 6).

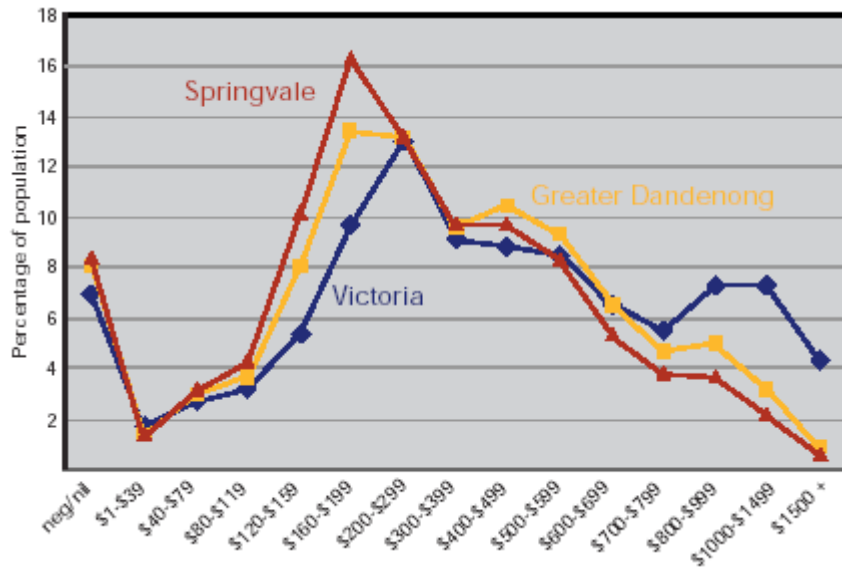


Figure 2. 7: Weekly Income in Springvale, Greater Dandenong and Victoria

(SE LLEN, 2003, p. 6)

2.2.3 Levels of Education

People from more educated backgrounds are typically at a lower risk of fire than others (Andrew Andreou, personal communication, 26 March 2004). By contrast, there are larger percentages of people in Dandenong who have little or no education. The 2001 Census shows that over 15% of the population of Greater Dandenong did not make it past their eighth year of school and 5% never attended school. Figure 2.8 represents education levels of the residents of greater Dandenong, the City of Springvale, and the State of Victoria (SE LLEN, 2003, p. 4).

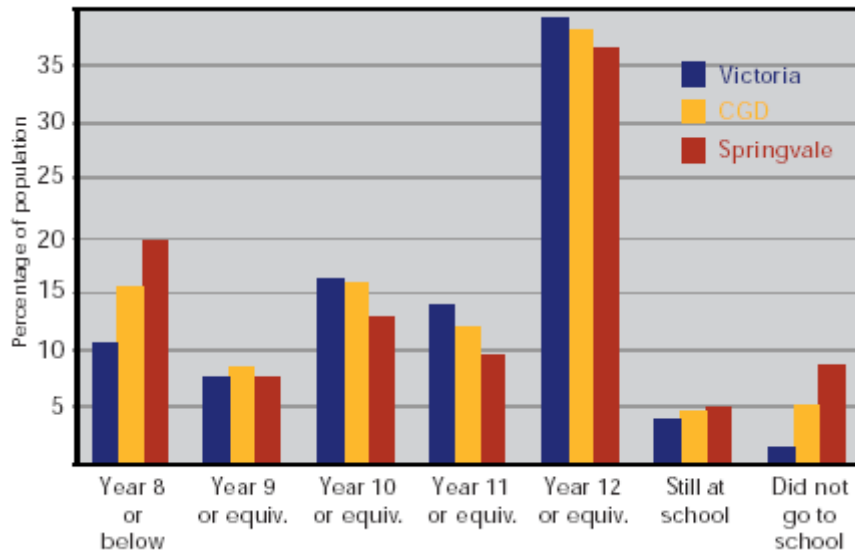


Figure 2. 8: Highest Level of Schooling in Springvale, Greater Dandenong and Victoria

(SE LLEN, 2003, p. 4)

This adds to the poverty rate because many higher paying jobs require more education. This also could be problematic because those people who did not finish their education in Australia may not have been in school long enough to fully take advantage of the English as a second language classes that are offered. This in turn contributes to the communication barrier between CFA and CALD communities.

2.2.4 Age

As generations grow older, their levels of fire risk increase (Andrew Andreou, personal communication, 26 March 2004). This could be problematic for CFA, as Dandenong already contains a substantial elderly population in its CALD communities. As of 2001 there were 10,737 elderly CALD residents, making up roughly 20% of the CALD population. The City of Greater Dandenong estimates that additionally there will be a 29% increase in the number of people over the age of 75 between the years 2000 and 2010 (SE LLEN, 2003, p. 3). This is a deciding factor in the percentages of English speaking people in Greater

Dandenong, as elderly residents often cannot easily learn the language of their newly adopted country or may have difficulty reading any information put out by CFA because of limited vision (Evans, 2003).

Similarly, data indicate that youths are more prone to putting themselves at risk of fire injury (Andrew Andreou, personal communication, 26 March 2004). Dandenong's CALD youth population is about 10,600 people, which is about 19% of the population and is only slightly lower than that of the elderly population. Targeting the youth could be essential to increasing overall fire safety as well as educating other family members because youths tend to learn new concepts quickly.

2.3 Major Foreign Populations in Dandenong

While there are currently over 150 nationalities represented in Dandenong, the project team decided that to make the project more practical, only four ethnic groups would be studied. The Migrant Resource Centre (MRC) in Dandenong provided us with information on all the CALD communities in Greater Dandenong. The MRC defines emerging communities as having an Australia-wide population of between 1,000 and 15,000 members, of which thirty percent have arrived in the last five years. Established communities are defined as having over 15,000 members nationally and at least 5,000 members in Victoria. Two major established communities, Vietnamese and Khmer, and two emerging communities, Afghan and southern Sudanese, were selected as the focus of this project.

2.3.1 The Vietnamese

Vietnamese culture has a long and varied history, greatly affected by the rise of Communism in Vietnam. Around the time of the Vietnam War of the 1960's and 1970's, many people fled the country and were relocated as refugees to countries such as Canada, France, and Australia. Over 56,000 Vietnamese make their home in Victoria alone. 18.4% of these people have settled in Greater Dandenong. While over 17% of these people migrated to Australia before the 1981 census, many as refugees, many more have come to live in the country after that date (VOMA, 2003c, p. xiv). Of the total Vietnamese population, almost three quarters speak English “well” or “very well”, making the community one of the more accessible ones in Dandenong. The Vietnamese are also one of the groups that have reasonable access to government services due to their higher English proficiency (VOMA, 2003c, p. 17).

Despite Vietnam’s political upheaval, some basic traditional traits have remained the same over time despite the introduction of Communism and its attempts to stamp out religion

and family loyalty. Common values include a love of family and learning as well as loyalty to the family unit. When working with the Vietnamese it is important to remember that they are very modest and are not highly demonstrative of affection. Touching is uncommon between acquaintances except with a light handshake when first meeting (Geotravel Research Center, 2002).

In Vietnam, the family has a strict structure where much respect is given to elders. Extended families often live together as it is considered a privilege to be able to care for one's parents. A large amount of stress is laid on a woman's obedience and also on the obedience of the people to their rulers. While elders are greatly respected, this does not mean that the children are neglected or ignored. Instead children are treasured, and their education is highly valued as the Vietnamese are always looking to further their education. Teachers tend to be held in very high regard, as it is these people who will help the children to become successful and one day support their families. However, as stated before, women still have a long way to go to become equal to men. While Communist ideology has stressed equality between the sexes, women are still generally regarded as housekeepers who should remain at home with the family (Geotravel Research Center, 2002).

Vietnamese tend to be very formal in their business transactions. One should never visit a home unless invited and then great appreciation should be shown to the host. Shoes should be removed when entering the home and a neat appearance is always expected. Vietnamese tend to view Westerners as naïve and often lacking in deep feelings, so when meeting for a purpose, appreciation of the other people's presence and a brief statement of one's purposes is the best way to proceed to be taken seriously. Sincerity is essential in these cases. Yet with all this said, Westerners are not disliked but are generally looked upon with interest and curiosity. Vietnam contains a culture that is slowly becoming more Westernized

and more liberal for women, but one must always remember that respect and sincerity will get one far with these still highly traditional people (Geotravel Research Center, 2002).

While some Vietnamese who move to Australia attempt to assimilate into the general community, many others hold onto their traditions and beliefs from home. For this reason, the customs mentioned above were important to keep in mind as interviews were conducted and results and recommendations were developed to avoid offending people and to develop effective communication strategies.

2.3.2 The Khmers

Cambodian culture has been greatly influenced by the Vietnamese. In its long and varied history, other countries, especially Vietnam, Thailand, and France, have occupied Cambodia for a long period of time. In general, the customs and practices are much like those of other Southeast Asian countries, although the country itself is very different as it is still recovering from a long period of war and civil unrest (Mabbett & Chandler, 1995, pp. 237-260).

Beginning in the 1970s, the Khmer Rouge did extensive amounts of damage to the country and its people. Over two million people were relocated from their homes to become agricultural workers, following a Communist doctrine that these were the only worthwhile societal members. Thousands died during the relocations and thousands more were secretly executed if it was believed that they posed a threat to the regime (Mabbett & Chandler, 1995, pp. 237-260).

According to Mabbett and Chandler (1995), within months of Pol Pot and the Khmer Rouge taking control of the production of food and other goods in Cambodia, thousands of people died of malnutrition, overwork, disease, and execution. The plan used had been modeled after Chinese and Soviet socialist methods that had previously failed. Under these

pressures, many residents fled. By 1981, 300,000 refugees had been placed in France, the United States, and Australia. This rule of terror continued into the 1990's and the country is still trying to recover and return to a normal state (Mabbett & Chandler, 1995, pp. 237-260). However, the horrors that were experienced still affect many of the refugees and others who fled the reign of the Khmer Rouge to find safety in Australia.

About 85% of the Cambodian population has migrated to Australia since 1981, making this a large and well established community which is still experiencing waves of immigration. Currently, over 9,000 Cambodians reside in the state of Victoria, with 47.7% of these people making the City of Greater Dandenong their home (VOMA, 2003b, p. xiv). In the City of Greater Dandenong, 52.6% of the Cambodian residents identified themselves as having limited proficiency in spoken English, a situation that may make it difficult for those people to access government programs and services such as those of CFA (VOMA, 2003b, p. 17).

2.3.3 The Sudanese

A major ethnic group found in Dandenong is composed of Arabic speaking people. David Malout, an employee of the Migrant Resource Centre and a former resident of Sudan, provided valuable information on the history of south Sudan and its particular cultural customs and differences from most Arabic speaking communities (David Malout, personal communication, 6 April 2004).

Arabic speaking cultures are widely varied and cover many different countries including the Middle East and parts of Northern Africa, including Sudan, an area from which many new immigrants to Dandenong are coming from. In addition to Arabic, some people from Sudan may also speak regional dialects such as Shuluk and Nuer (Zeed, 2002, p.7). Many Sudanese migrated to Australia beginning in the 1990's and most came from southern

Sudan due to a long civil war (Zeed, 2002, p.8). These people vary from those who reside in the Northern region for several reasons. One primary cause for differences between the two groups arises from the fact that the British occupied the southern part of the country for a long period of time. They introduced Christianity and the English language to the area. After the British left over fifty years ago, the northern half of Sudan attempted to impose Arab customs and the Muslim religion on the Southern population. The southern Sudanese, who were firmly set in their own beliefs and practices, did not appreciate this. Due to this, as well as problems of government control and access to resources, civil war arose. Millions of people have died since the beginning of the war from fighting and starvation. However, before the war began, Arabic was introduced to the region as the most common language and is still used in everyday life (David Malout, personal communication, 6 April 2004).

Currently, 10% of the total Sudanese population in Victoria is located in Dandenong and this population is continually growing. All of the Sudanese entrants to the City of Greater Dandenong between 1996 and 2001 were classified as humanitarian refugees. Arabic is a major spoken language in southern Sudan, and many migrants (21.7%) identify themselves as having limited proficiency in spoken English (Zeed, 2002, pp.20-25).

For the Sudanese in general, family is very important and a lot of stress is put on remaining with family members as they age instead of putting them into nursing homes as well as respecting elders. Since respect for parents is very important, children will often care for them as they age. Children themselves are often treasured and doted upon. Both men and women are relied upon to care for their parents as they age in southern Sudan. Also, women are not considered to be inferior to men, which is different from some more notorious Arabic speaking cultures. However, in recent years, women have begun to see higher levels of employment and education (David Malout, personal communication, 6 April 2004).

While the above describes the general view of the southern Sudanese, refugee homes tend to be more strict and traditional. People that have entered the country under the humanitarian heading have often been persecuted in their home country. Due to this, these people are often fearful of government organizations and may fear repercussions for utilizing such programs. In addition, many of the southern Sudanese dislike and distrust people of Arab descent due to their long years of persecution in their home country (Father Don Edgar, personal communication, 21 April 2004).

2.3.3 The Afghans

Afghanistan is located in central Asia bordering the former republics of the Soviet Union, China, Pakistan, and Iran. Due to its strategic location, it has been the site of many wars. In 1978, a military coup led to the installation of a pro-Soviet communist government in the country. Soon after, using the Afghan people as soldiers, a war broke out between the Soviet Union and the Mujahideen (Holy Warriors), backed by the United States. Over 5 million people fled the country at that time and another 2 million died as a result of the war and mass killings. The war ended in 1988 and the Russians left, but they provided aid to the Afghans through the end of 1991. With the end of this aid the economy of the country collapsed, and an Islamic coalition headed by the Taliban took charge of most of the country. The Taliban enforced strict adherence to Islam and forced women to adhere to a strict dress code. Those who had a higher level of education or worked in public offices were often targeted for removal from their influential positions, eventually depriving the women of Afghanistan of basic rights of expression, work, and movement (Waradak, 1997, pp. 2-4).

Due to these upheavals and the more recent disturbances caused by the United States removing the Taliban from power in the country, over 10,000 Afghans have migrated to Australia since 1986, with over 900 making their home in Greater Dandenong since the 2001

census (VOMA, 2003a, p. xiv). Most of them came to Australia under the humanitarian classification. Of those who came as refugees, 463 live in Greater Dandenong. Of these residents, 41.2% have limited ability in spoken English, greatly inhibiting their access to public services (VOMA, 2003a, p. 17).

While the Taliban is no longer in control of Afghanistan, traditional Islamic behaviors are still strongly adhered to. Many people pray up to five times a day and observe the major holidays such as Ramadan (Waradak, 1997, p. 8). Afghan women now have more freedom and more rights, but people from Afghanistan are still very traditional. As in other Middle Eastern countries, women are respected but protected. Women dress modestly and refrain from making physical contact with males other than their husbands. In the same way males refrain from contact with women other than their wives. However, touching between people of the same sex is acceptable behavior, for example, when shaking hands (Eloisa Costoso, personal communication, 25 March 2004). As with other Muslims, family loyalty is important, as is respect for elders of the family. Hospitality in the home is also important to them (Waradak, 1997, p. 10).

When comparing all four ethnic groups discussed above, many habits among them are similar. Common threads of respect for elders, modesty in women, and willingness to learn and adapt can be seen. Through these findings, some general ways of communicating fire safety practices to CALD groups can be developed. In addition, effective ways of approaching CALD groups can be developed to address all four major ethnic communities found in Greater Dandenong. With an understanding of these people's cultures, communication with these groups can be done in ways that are effective and are less likely to offend anyone.

2.4 Fire Safety and Prevention Education

Fire is a problem throughout Australia, and this concern is relevant to all communities, not just those of CALD backgrounds. Bushfire may be the most spectacular risk, as are most large-scale natural disasters, but the truth is that residential structural fire poses the greatest risk to the Victorian community. To proactively combat this risk, CFA has developed many fire safety and prevention education programs. In order to understand the difficulty in educating a diverse community, it is important to investigate CFA's current education practices. We will review CFA's educational goals, as well as the methods CFA has used to reach out both to CALD and to other communities. As part of this analysis, we will also examine the comparable practices of other organizations throughout the world in order to gain insight into the challenges of educating a multicultural community about fire safety and prevention.

2.4.1 CFA's Educational Goals

CFA's first role as an organization is to suppress fires. This activity consumes the majority of CFA's resources, in terms of funding and personnel. This activity has the most tangible results, and thus it is the most prominent in the public eye. Education has been an objective of CFA since the beginning, but it has been seen as a relatively insignificant part of the role of fire service. However, there has been an increasing emphasis on the importance of education in the role of fire services (Amanda Leck, personal communication, 15 March 2004). CFA has realized the benefits that education provides in relation to fire safety and prevention. Proactive approaches to fire prevention help CFA to effectively increase the impact of the organization without increasing spending or resources.

In a reactive approach, CFA would wait for a fire call to come in. They would travel to the incident and put out the fire. In this situation CFA is only as effective as the amount of resources it has. It can only bring in as many trucks and personnel as are available at the station. The only way to increase the impact of the organization is to purchase more equipment and hire more fire fighting professionals. The problem with this approach is that it never gets to the heart of the problem; it only fixes the situation after it has developed. Proactive approaches rely on education as the backbone of the organization's strategies for fire prevention. Rather than waiting for incidents to occur, the situation is diffused through increasing community knowledge about fire safety and prevention. CFA is developing increasingly proactive approaches to fighting fire.

This shift comes in response to the development of CFA's five-point mission statement. Community safety and education are in direct response to two of these major corporate objectives (CFA, 2003b):

1. To implement preventative measures and create communities of people who are aware of the risks of fire and behave appropriately.
2. To support and increase partnerships between the CFA and the community.

To fulfill these objectives, the Community Safety division of CFA has developed its own set of Community Development Objectives (CFA, 2003b):

- Empower communities to work towards self-reliance
- Create partnerships, which develop trust, respect and social networks
- Build community preparedness to prevent loss of life and property
- Build the capacity of the community by enhancing the knowledge and skills of individuals
- Engage with a broad range of communities and develop strategies that reflect community diversity
- Develop flexible and interactive programs based on participation, engagement and empowerment

- Deliver quality programs based on accurate and sustained information and the principles of risk management
- Maintain a commitment to strategic management supported by a rigorous research and evaluation program.

In keeping with these objectives CFA has developed a multitude of fire prevention education programs. These programs cover a wide range of issues related to fire safety and prevention. Structural fire is a particularly important issue for CFA. As a result they have developed many programs to educate the community about this danger. As mentioned before, the increasingly diverse population of Victoria complicates CFA's educational objectives. To solve these problems CFA is taking a broad-brush approach to education. In order to maximize its current resources, CFA has developed programs and messages that are applicable to all Victorians, regardless of language or culture because CFA believes that fire presents risks that are universal. Then the core programs are modified so that they respect the unique cultural specificities of each ethnic group. The message can also be translated into the appropriate language if needed. In this way the basic messages are adapted so that they best fit the needs of each community. This approach is in contrast to programs that are designed specifically for individual communities. Because of the sheer number of different CALD communities in Victoria, CFA believes that developing individual programs for each community would be both time and resource intensive as well as providing unjustifiable results.

As part of CFA's proactive education program, they have chosen to use strategies that are heavily reliant on audience participation (Amanda Leck, personal communication, 15 March 2004). Although cultural issues within some communities complicate this approach, it is often the most effective. Past experience has shown that the audience will retain more information when they are directly involved in the event. CFA desires its programs to be closer to a conversation than a lecture. Language differences make this difficult.

Traditionally, interpreters were used to convert the lecturing CFA professional's words into the appropriate language. However, it is easy to see how this would make conversation difficult as each message must first pass from CFA member through the interpreter to the audience, then from the audience back through the interpreter to CFA member. Instead CFA has adopted the use of peer educators. These bilingual individuals learn CFA's messages and present them to the community with the support of CFA. These individuals do not necessarily understand every message of CFA, nor are they able to answer every question. What they can do is give the basic presentation and answer frequently asked questions about fire safety and prevention. Any questions beyond the scope of their knowledge can be referred to the CFA professional and interpreted back to the audience. In this way the presentation is much less formal and takes on the form of conversation rather than lecture.

These educational goals that CFA have adopted are important to consider for our project. As we investigate programs that have been used by other fire service organizations around the world, we must keep these goals in mind so as to discover the most applicable programs available.

2.4.2 CFA's Current Methods

For CFA, educating the public on making good fire prevention and safety decisions is a high priority. They have developed a multitude of approaches in keeping with their educational goals and theories. The programs have been developed so that they are applicable to all Victorians regardless of native language or culture. Some of the programs lend themselves to CALD community education better than others, but it is still important to review the programs in order to understand CFA's current practices.

Seminars

The Bilingual Fire Safety Education seminar program is targeted at Cambodian and Vietnamese communities. Ninety-minute presentations have been given to several senior citizen groups as well as a Vietnamese Women's group and a Cambodian Buddhist group. A dubbed video in the appropriate language, translated printed materials and overheads, and a translator were used to present the information. Afterwards the group was evaluated for how much was learned and retained to allow CFA to improve later presentations. It is also hoped that more materials in other languages can be developed when resources allow, so that presentations can be made to more groups from different ethnicities (Amanda Leck, personal communication, 15 March 2004).

The Early Fire Safe Program uses peer educators to increase awareness of the dangers of fire and burns to children of Arabic, Khmer, Vietnamese, and Chinese speaking backgrounds. Parents are involved in workshops aimed at educating them of the risks posed to small children. This program was begun because in the City of Greater Dandenong, scalds caused almost 10% of injuries to children less than five years of age. In addition to information on how to prevent such injuries, basic fire safety information was also presented to the groups and a smoke alarm was provided to each family that participated in the workshop. In addition, fire blankets were given away as door prizes. Programs using such presentations tend to be more effective both because they are more engaging, and because literacy both in written English and their native language is often low. Afterwards the parents were evaluated to determine the level of information learned and retained as well as to indicate how satisfied they were with the program. In general, their increased level of knowledge was rated as "excellent" or "very good". As one participant in the Vietnamese Senior's Group stated, "We didn't know any of this information until we came", indicating that the program was both effective and well received (CFA, 2003c).

Volunteer Programs

Currently CFA is trying to launch a new Junior Volunteer Group in the Westernport area. This group is targeted at Cambodian, Chinese, and Vietnamese students aged 11-16, although students of other ethnic backgrounds are also welcome to join. It is hoped that this program will get people of backgrounds other than Anglo-Saxon Australians involved in the Brigades in the area (Amanda Leck, personal communication, 15 March 2004). Through the children, parents will also hopefully get more involved, and children will remain involved in the program, spreading fire safety education to their communities (CFA, 2004g). If this program is successful, more programs of this type will also be launched (Amanda Leck, personal communication, 15 March 2004).

Another program in common use is the Community Fireguard. This program is deeply entrenched in participatory approaches but is not generally used in urban areas. Instead it seeks to educate homeowners in the bush how to protect themselves and their homes from bushfires. Their shared element of risk in the case of bushfires helps the Fireguard groups work together, while in the urban areas, this element of risk is either not recognized or is ignored for several reasons. These reasons include the “It won’t happen to me” complex, and the feeling that fire is not a major risk due to the other dangers that were experienced in people’s countries of origin. While some of the participatory ideas behind the program can be used to educate the communities, this program itself is not appropriate for the CALD communities of Dandenong (Amanda Leck, personal communication, 15 March 2004).

Brigades are mainly composed of volunteers. The majority of the Brigades in Dandenong are composed of white, Anglo-Saxon Australians. While there have been some attempts to get the CALD people involved in the Brigades, so far there has not been much response from the communities. This is due in part to the fact that the residents may not feel welcome or comfortable in the group because some existing members of the brigade fail to

see the value these new volunteers bring to the brigade. Thus, the new Junior Volunteer group may help the CALD communities work through this problem to form their own Brigades or become more involved in those that already exist (Amanda Leck, personal communication, 15 March 2004).

Educational Programs

The Fired-Up English program is used as part of the English as a Second Language program that migrants are required to go through when they enter Australia. The program attempts to teach the new residents the English language by using fire safety information and CFA background as examples. Used in Adult Multicultural Education Service (AMES) centers, CFA personnel may be involved if requested and able to do so, however, the program is designed such that their presence is not required. The program makes use of writing and speaking activities and uses many visual aids as well as interactions within the class to make the entire process more effective. Like the seminars, the program seeks to expand the understanding of CALD residents, in this case by using CFA practices and guidelines to help them learn the English language (CFA, 2004e).

Media Approaches

One of the ways CFA attempts to use media to spread their message is through the publication of brochures and other short, informal materials (CFA, 2004d). Topics cover a wide range including bushfire safety, what one can and cannot do during different levels of fire danger, and fire safety in the home. These materials appear to be effective tools for CFA in its education approach. However, there has been little formal evaluation of the effectiveness of this approach. It is important to note the lack of materials available in languages besides English. Some of CFA's published materials are available in a variety of

languages (CFA, 2004c), “Can I or Can’t I” for example; most are not. This is one potential barrier inhibiting communication that, if resources are available, can be remedied.

CFA also relies on radio, television, and newspapers to deliver messages to large and small audiences. As with the other CFA programs, these media carry messages which are pertinent to all Victorians. In order to modify the programs so that they are applicable to different cultural and linguistic groups, CFA relies on local ethnic forms of these media. Fortunately for CFA these culture specific publications are abundant, and most are willing to donate space or air time to CFA. Many of the large CALD communities have their own news publications. Some are distributed daily or weekly while others are on a monthly basis. The Greek and Vietnamese communities have particularly widespread distribution of their publications. In addition to newspapers the Special Broadcasting Service (SBS) provides multicultural television and radio. Many communities have special time blocks each day in which community members can experience programs in their native language. The programs developed for these media are rather specific and not used to relay general fire safety information. Instead programs such as “Change Your Clock, Change Your Smoke Alarm Battery” are run. As the name states, this program is designed to remind people to change the battery in their smoke alarm every six months. CFA has chosen to run this program in the fall and spring at the start and end of daylight savings time. This is one example of the type of programs developed for use in newspaper, television and radio with application to all Victorians regardless of language or culture. All that is necessary is to have the developed programs translated, checked and distributed.

2.4.3 Other Emergency and Social Service Organizations in Victoria

The ever-growing CALD population in Victoria presents a situation to which many organizations must adjust. Other emergency and social services within and outside of

Dandenong face similar hurdles to those of CFA. Each organization has developed its own unique approaches to CALD community development. This section explores the practices of the Metropolitan Fire Brigade, the Victoria Police, and the Family and Child Services Unit of Greater Dandenong. This broadens the scope of possible solutions to the problem by examining a range of strategies.

2.4.3.1 Metropolitan Fire Brigade

The Metropolitan Fire Brigade (MFB) is an organization of 1,511 firefighters staffing 47 strategically located fire stations and specialist departments around the Melbourne metropolitan area (MFB, 2004a). The MFB estimates that within its jurisdiction it protects property valued at approximately \$220 billion and some three million people. The Metropolitan Fire and Emergency Services Board (MFESB), formed under the Metropolitan Fire Brigades Act of 1958, decides on the direction the MFB takes. The goal of the MFB is to save lives, prevent injury and protect the community and the environment (MFB, 2003). The organization aims to show initiative in community safety activities and services, provide appropriate response to emergency calls, and be professional in all its undertakings. Its Community Education programs work with a wide range of strategic partners to identify and respond to the needs of high-risk groups within the community. These include primary school aged children, senior Australians, and individuals from non-English speaking backgrounds (MFB, 2004b).

Access and Equity

Our undertaking is to work towards the development of a multicultural focus for the MFESB with a clear recognition across the organization of the need to address cultural diversity in all aspects of our activities (MFESB, 2002).

In 2001, the MFESB endorsed an Access and Equity policy (MFESB, 2002, p. 6). This policy calls for an organizational commitment for ensuring that services are accessible to all members of the community. It also calls for the MFB to build a workforce that more closely reflects the metropolitan community in Melbourne. In the future, the goal is for the ideals of the Access and Equity program to be integrated completely into the culture of the MFESB.

Community Consultation Report

Shortly after the inception of the Access and Equity Unit, a consultative process was undertaken by the MFESB with a number of key CALD specific organizations. Georgia Prattis, the Access and Equity Advisor of the MFESB, was the project manager with Maria Dimopoulos acting as the Project Consultant. The project's purpose was to examine the areas of community services and recruitment processes that would benefit from refinement (MFESB, 2002, p. 6). The overall objectives of the consultation process were to:

- Increase awareness amongst external stakeholders in key multicultural organizations of the MFESB and the services it provides.
- Begin the long-term process of relationship building between the MFESB and the various organizations and their constituents.
- Assess levels of awareness and understanding amongst key stakeholders, and their constituents, of the MFESB and its role.
- Seek feedback in relation to the relevancy and appropriateness of the four objectives of the Access and Equity Program.
- Identify actual or potential barriers to accessing MFESB services amongst diverse communities.
- Identify actual or potential barriers to recruitment to the MFESB from members of diverse communities.
- Identify strategies for addressing gaps and barriers.
- Identify potential strategies to increase the effectiveness of the MFESB and its role in diverse communities.

- Identify partnership possibilities to progress the MFESB's Access and Equity policy and its implementation (MFESB, 2002, p. 7).

The methodology for achieving these objectives was a straightforward, personal process consisting of twenty face-to-face interviews with key representatives of CALD specific organizations. George Lekakis, Chairperson of the Victorian Multicultural Commission (VMC), provided the MFESB with important advice and identified key stakeholders in the other organizations. A set of interview questions formed the basis for the interviews and included questions such as:

- Have you had any involvement with the MFESB? If so please describe.
- What are some issues related to fire and fire safety that are specific to non-English speaking background (NESB) communities?
- What are some effective strategies around education and fire safety for NESB communities?
- What are some recommendations that you would make in relation to the four objectives outlined in the MFESB's Access and Equity Program? (MFESB, 2002, p. 8)

This consultation addressed issues similar to those in this report.

The consultation brought many important issues to light for the MFESB. It was discovered that many had little or no awareness of the MFESB and its role in the community. The need to develop consistent and ongoing relationships was stated over and over again in numerous interviews and cannot be emphasized enough (MFESB, 2002, p. 6). NESB communities at large do not consider fire safety to be a high priority, and further research would be needed to identify specific risks. There is a need for well-targeted strategies that include collaboration with youth groups and schools (MFESB, 2002, p. 9). Also, the process to success is a continuous one, and each year key community groups need to be identified.

The MFB in CALD Communities

Con Patralis, who works in the Access and Equity Unit of the MFESB with Georgia Prattis, provided important input about the steps that have been taken to achieve the goals

outlined in the Community Consultation Report. He and Prattis have helped to build the Access and Equity program over the past few years. During an interview conducted on 24 March 2004, he discussed many important topics with us:

MFB Programs

As was revealed by the Community Consultation Report, the MFB needed a component of multicultural training for its firefighters. Essentially, this is the core of the Access and Equity program (Con Patralis, personal communication, 24 March 2004). The MFESB wants the firefighters to understand cultural and religious differences in the community. The importance of this cannot be overemphasized. As a result, firefighters are trained to understand these differences and how to properly communicate with CALD people.

From another perspective, communication between firefighters and CALD communities would be smoother if the firefighters were actual members of the respective communities (Con Patralis, personal communication, 24 March 2004). Currently the brigades are perceived by CALD communities to be mostly white, Anglo-Saxon males, which is predominately the current reality of the situation (MFESB, 2002, p. 9). This fact spurred a movement towards change, and the desire now is for the MFB to mirror the communities it is working with where possible. In response to this the MFB has begun a Recruitment Preparatory course, which is run at local universities. The course details the background of the MFB and the aptitude tests and physical requirements necessary for one to become a firefighter are explained. Thus far, three such programs have been run, but they have not been very successful because the MFB did not receive much interest from students.

In terms of actual community education programs, the MFB has initiatives targeted at non-English speaking backgrounds (Con Patralis, personal communication, 24 March 2004). Similar to CFA, the MFB delivers programs to local Adult Multicultural Education Service

(AMES) centers and English Language schools. The program, titled FLAMES, is delivered to students free of charge. At the AMES centers, the classroom teachers and specially trained firefighters run the program jointly. It aims to teach better English skills through the study of fire safety and to educate the students about fire safety behaviors.

At the English Language schools, the program is run slightly differently than at AMES centers. A unit of work is required of secondary school-aged students newly arrived to the country, which is delivered in the term before they exit to their local secondary colleges (Con Patralis, personal communication, 24 March 2004). Teachers at these schools receive lesson plans that prepare the students for a visit from a firefighter. Specially trained firefighters then come to the school and teach a 100-minute session, and follow-up lessons are then provided for the teachers. The goal is for the service to be delivered four times a year.

Use of Media and Advertising

The effective use of media and advertising is an important part of the MFB's community education strategy. A very effective document they created is the Home Fire Safety Brochure, shown in Figure 2.9. The pamphlet details tips for fire safety in all areas of the home.



[USE ELECTRICITY SAFELY]
PREVENT ELECTRICAL FIRES IN YOUR HOME.

<p>EMPTY YOUR TOASTER REGULARLY.</p>	
<p>REGULARLY CHECK THE CORDS ON YOUR APPLIANCES. HAVE THEM REPAIRED BY A TRADESMAN IF THEY ARE DAMAGED.</p>	 
<p>TURN OFF YOUR APPLIANCES. UNPLUG THEM WHEN YOU ARE NOT USING THEM. MAKE SURE TV, VIDEOS, STEREOS AND PORTABLE HEATERS HAVE GOOD AIR CIRCULATION.</p>	 

Figure 2. 9: Home Fire Safety Pamphlet in English

(MFB, 2004c).

For CALD communities, the MFB has translated this brochure into 10 languages: Arabic, Chinese, Croatian, Greek, Italian, Macedonian, Serbian, Somali, Turkish and Vietnamese.

Also, there is a version printed in simplified English for use at ESL schools. Part of the brochure printed in Vietnamese is shown in Figure 2.10.



PREVENT / NGĂN NGỪA

[SỬ DỤNG ĐIỆN MỘT CÁCH AN TOÀN] NGĂN NGỪA HỎA HOẠN DO ĐIỆN GÂY RA TRONG NHÀ.

THƯỜNG XUYÊN TRÚT SẠCH DỤNG CỤ NƯỚNG BÀNH MÌ.



THƯỜNG XUYÊN KIỂM SOÁT DÂY ĐIỆN CỦA CÁC DỤNG CỤ ĐIỆN. NẾU NHỮNG DỤNG CỤ NÀY BỊ HƯ NÊN ĐEM ĐẾN THỢ ĐIỆN ĐỂ SỬA CHỮA.



TẮT CÁC DỤNG CỤ ĐIỆN. RÚT ĐẦU CẮM ĐIỆN RA KHI QUÍ VỊ KHÔNG CÒN SỬ DỤNG. PHẢI CHẮC CHẮM RẰNG NHỮNG DỤNG CỤ ĐIỆN NHƯ T.V, VIDEO, MÁY HÁT STEREO VÀ MÁY SỬI DI ĐỘNG ĐỀU ĐẶT Ở NƠI THÔNG KHÍ.



Figure 2. 10: Home Fire Safety Pamphlet in Vietnamese

(MFB, 2004c).

One of the MFB's most successful informational tools is a large refrigerator magnet (Con Patralis, personal communication, 24 March 2004). In the center of the magnet, in large, red print, is "000: Emergency". There are also some home fire safety tips around the outside. This medium is considered a success for many reasons. First, it is practical and useful. It is brought directly into the home and is visible in the kitchen, a high traffic area in any household. Also, statistics show that 30% of residential fires occur in the kitchen (CFA, 2003d). The magnet is, therefore, placed at the origin of many fires and serves as a quick reminder.

Community Interaction

Direct interaction with the community is the MFB's most effective method of CALD community education (Con Patralis, personal communication, 24 March 2004). To organize its approach, the MFB broke down their programs locally according to the CALD community. They identified different areas according to various demographics. The next step was to assess the fire safety needs and concerns of each demographic. To do this they contacted local governments that presided over the targeted communities. Certain members of the city councils were very familiar with the targeted areas or were members of those communities themselves. By communicating with these people, the MFB was able to identify fire safety needs. They then built their programs around those needs.

Pitfalls Encountered

Con Patralis recalled some pitfalls and problems he and others have encountered in their work with the CALD communities (personal communication, 24 March 2004). In general, there was little or no awareness among CALD communities of the MFB or its role.

This sometimes resulted in hostilities between firefighters and CALD people. Part of the job description for an MFB firefighter is to provide medical response (a role not obligatory for CFA personnel). Therefore, MFB firefighters frequently needed to manage situations that involved death in the CALD communities. This has caused problems, particularly in the Islamic community. In a few cases, arguments nearly resulted in fistfights because the community was unaware that MFB firefighters were supposed to handle deaths. To remedy this, the MFB asked Islamic religious leaders to tell their people what tasks firefighters perform and how to identify an MFB uniform.

In another instance, it was discovered that there was no translation for “fire service” or “fire brigade” to Somali from English (Con Patralis, personal communication, 24 March 2004). Furthermore, because of their background, people from Somalia associated uniforms with the military, a group to be avoided in their native country. When the MFB learned this they were perplexed as to how to teach fire safety to a group that could not understand what a fire brigade was.

Patralis believes it is important to try and avoid these pitfalls by carefully targeting communities and leaders. In some cases, focusing too much on community leaders is a mistake (Personal communication, 24 March 2004). Many cultures only recognize men as leaders. Therefore, the message of fire safety may not reach women. Because women often run the household, especially fire prone areas like the kitchen; this is a very undesirable result.

Finding Help in the Community

There are many people in the CALD communities who help the MFB identify needs, avoid pitfalls, and reach more people. The process of making these contacts is simply to go out and talk to the proper people (Con Patralis, personal communication, 24 March 2004). As

mentioned, George Lekakis of the VMC has been extremely helpful. The MFB told him what communities they wanted to get in contact with, and he pointed them in the direction of relevant community leaders. The VMC also sponsored informational forums and invited people from selected communities to attend. The MFB also found much success with Eloisa Costoso, the convener of the Interfaith Network.

Patralis emphasized the importance of working with local municipal governments (personal communication, 24 March 2004). The members of the local city councils know their people and can identify community needs. Most municipalities have people in charge of community development or safety. These are the individuals who are best to contact first, and they in turn can open doors to other municipality personnel.

As an example, Patralis and the MFB went to the Melbourne suburb of Kingston for an introduction to the city council at a meeting (Con Patralis, personal communication, 24 March 2004). People involved with community development and social services all attended, and the MFB explained who they were, why they were there, and that the MFB's services belonged to the people. Two weeks later the MFB received a call back from people in community development and social services. They answered all of the MFB's questions and helped to present the MFB programs to the communities. Once again, it was important to target the correct people.

In conclusion, Patralis emphasized some points vital to the Access and Equity program (personal communication, 24 March 2004). First, the program has complete internal support from the MFESB. Also, it is important not to be too ambitious all at once. These programs take years to establish. They have been working on their own program for a year and are still breaking a lot of new ground.

2.4.3.2 Victoria Police

Victoria Police is an organization dedicated to protecting and improving the quality of life for the citizens of Victoria (Victoria Police, 2004a). Its 12,800 employees and 328 police stations are responsible for providing services to over 4.6 million people. The organization estimates that currently, only 20% of its police work is directly related to fighting crime. The majority of Victoria Police work involves general policing and community assistance. The organization's mission is to provide a safe, secure and orderly society by serving the community and the law.

Police and Victoria's Multicultural Community

In response to the growing multicultural community in Victoria, the Victoria Police have taken numerous groundbreaking initiatives. In 1983, they launched the Multicultural Advisory Unit (MAU), the first in Australia (Victoria Police, 2004c). Staffed by bilingual and bicultural personnel, the MAU exists for:

- Provision of advice to police on issues multicultural
- Provision of cross-cultural training to police members
- Provision of information to those Victorians from culturally and linguistically diverse backgrounds about the role of police (Victoria Police, 2004c).

The MAU is a part of the General Policing Department and has state-wide responsibilities.

In addition to the MAU, there are the Police and Community Multicultural Advisory Committee (PACMAC) and the National Police Ethnic Advisory Bureau (NPEAB) (Victoria Police, 2004c). PACMAC is an advisory body to the Victoria Police, government, and ethnic communities on issues relating to multiculturalism. The committee works to improve relationships between police and ethnic communities based on mutual understanding and trust. NPEAB aims to coordinate police efforts for better relations between the police and

ethnic communities by recommending initiatives and programs. In addition, NPEAB researches relevant aspects of ethnic communities when appropriate. Both of these groups provide tremendous support to the Victoria Police initiatives in multicultural communities.

At a more local level, the Victoria Police have established Multicultural Liaison Units (MLU) (Victoria Police, 2004c). There are MLUs for each of the five police regions, as shown in Figure 2.11.



Figure 2. 11: Victoria Police Regions

(Victoria Police, 2004b)

Each MLU is staffed by a minimum of two full-time Multicultural Liaison Officers (MLOs), and their work is supported by auxiliary MLOs appointed in appropriate locations identified on the basis of available demographic data (Victoria Police, 2004c). The MLOs communicate with various local and religious leaders to build trust, create relationships, and encourage community cooperation. These units were of particular interest because most of their work is

directly with the community. We contacted two MLUs: Region 5 which presides over and is located in Dandenong and Region 3 which has received acclaim for prior initiatives.

Region 5 MLU

Joseph Herrech and James Waterson, MLOs for the Region 5 Multicultural Liaison Unit, provided insight into their program and the community of Dandenong (personal communication, 31 March 2004). Interestingly, the MLUs of the Victoria Police receive no annual funding outside of the salaries that the MLOs receive. That means that they cannot develop any expensive media or brochures. Any money that comes into the program is through donations. Therefore, all initiatives are performed directly by the officers.

The core of the MLU program in Dandenong is the presentations delivered to various community groups (Herrech & Waterson, personal communication, 31 March 2004). The officers develop creative ways to deliver their messages to people based on the demographic they fall into. Presentations are delivered to various groups such as local government or social organizations and in multiple settings such as community service forums and schools. The idea is to get the message out as often as possible.

The officers informed us of considerations they had to make when working with ethnic communities. Overall, they believed that adults are more receptive to their programs than children, but culture is the biggest barrier (Herrech & Waterson, personal communication, 31 March 2004). They have experienced many different reactions, depending on which demographic they worked with. For example, they have found the Vietnamese not to be very welcoming. This is because, in the Vietnamese culture, if the police are around that means someone in the community has behaved shamefully. On the other hand, they have found Cambodians to be fearful of the police, while Afghans seemed uninterested in their activities.

The officers described some general guidelines for their presentations. In general they try to make the presentations humorous, brief, and pictorial (Herrech & Waterson, personal communication, 31 March 2004). They are usually conducted with groups of not more than 30 people. They have recently decided on setting an annual quota for presentations, and they have established the mark at 150 per year.

Victoria Police School Presentation

On 31 March 2004 the project team attended a presentation given by the Region 5 MLU to a classroom of students at an ESL school in Noble Park, Greater Dandenong. The students ranged in age from 10 to 14 years old. We noted the following points regarding the delivery of the presentation:

- First and foremost, the officers explained who they were and why they were there.
- The officers stated that they were not a part of the military or the immigration department, and that they were only concerned with the safety of people in Victoria.
- They asked the students if the police were “bad” in their home countries. They then explained that the police are “good here, and can’t hit you and won’t take your money.”
- They explained the ethical standards of the Victoria Police and assured them that officers in Victoria are held accountable for their actions.
- The officers clearly and simply explained how to identify a police officer by his badge or the police symbol.
- The children were informed about 000 and what their parents should do if they don’t speak English.
- The officers explained the times when one is required to give a police officer his or her name.
- They briefly explained racial and religious laws and how they protected people from discrimination.

In general, the officers delivered the presentation in a clear, friendly, and humorous tone. They slowed their speech a little to compensate for those who didn’t understand English well, but they did not treat them as if they were infants either. They first established who they were and why they were there before they began teaching. They tried to build trust before the

lesson was begun. The students' reactions were very positive, they reacted well to the humor, and eventually they began to ask various questions to the police officers.

2.4.3.3 SafeStart Program

In July 2002 an initiative called SafeStart was begun by The Family and Children Services Unit (FCSU) within the City of Greater Dandenong with the intention of increasing community awareness about safety in the home (Karen Mildren, personal communication, 8 April 2004). This department is responsible for the delivery of services to families within Dandenong through its Early Steps Program, which coordinates new parents groups and multicultural parent and education groups. In Victoria an average of 126 children under the age of six visits the emergency department of the hospital per day, the most common location of their injuries occurring in the home. The SafeStart child injury prevention project aimed to build community partnerships to produce a reduction in the number of child injuries. Given the demographic profile of the municipality, the project specifically targeted families from non-English speaking backgrounds.

Karen Mildren was the full time project manager for an eighteen-month period, however, other organizations contributed to the program as well (Personal communication, 8 April 2004). It was found from statistical data provided by Monash University that scalds and burns were among the most common child injuries in the home. As a result, CFA worked cooperatively with the SafeStart program, by providing presenters to deliver the Early Fire safe program. The aims of the project included:

- Providing culturally appropriate child injury prevention strategies through community consultation.
- Maximizing access to education, information and resources to the target communities.
- Increasing community awareness and knowledge of child injury prevention.

The project used peer educators to deliver workshops to new parent and multicultural groups. The first step was to identify which multicultural groups would be targeted. From research provided by the Monash University Accident Research Centre, it was found that Vietnamese, Cambodian, Chinese, and Arabic speaking groups had the highest representation of families with children, and therefore these four groups were focused on.

Peer educators were used to deliver workshops to the multicultural groups. The process of locating and training the peer educators was a very lengthy process, taking between six and eight months (Karen Mildren, personal communication, 8 April 2004). Karen Mildren noted that, "Working with the CALD communities is very time consuming. To get the message across took longer than I ever imagined". As a result, the number of peer educators trained per ethnic group was dropped from two to one.

The only requirement of the peer educators was that they be bilingual (Karen Mildren, personal communication, 8 April 2004). By contacting the leaders of relevant organizations and groups in the respective communities, people were informed of the opportunity to be peer educators, and Mildren was also given the names of possible candidates. Although there were no stringent requirements, it was also important to ascertain whether the candidates were respected in their community or not. If not, they might not have attracted any listeners. Therefore, the leaders of various organizations recommended the candidates. The most important point is that without people to support the program on a regular, full time basis, the process of recruiting the proper people is nearly impossible.

The four peer educators undertook a total of sixty-nine activities (Karen Mildren, personal communication, 8 April 2004). Each kept a journal throughout the process and feedback was gathered at each session from the target audience. It was found that the groups were very receptive to gifts that went with the theme of the workshop. Also, the audience

responded best to brief messages, colors, and pictures. The communities were also asked what the best ways to get the message across to their respective communities were.

CFA's role in the sessions was primarily to deliver their Early Fire Safe programs jointly with the peer educators (CFA, 2003c, p.3). CFA also helped with peer educator training, building community partnerships and giving away free smoke alarms and fire blankets. Eventually, the peer educators no longer needed assistance from CFA personnel and were able to deliver the fire safety information on their own.

2.4.4 Emergency and Social Service Organizations in the U.S.A

In the United States, organizations have faced similar challenges to those of CFA. The National Fire Protection Agency, Boston Fire Department, and New York City Fire Department have all developed strategies for CALD community development. This section explores the programs in use by these organizations. Again, this further broadens the scope of possible strategies.

NFPA

The National Fire Protection Agency (NFPA) in the United States developed one such program (NFPA, 2004a). The program is called "Remembering When" and is targeted at multicultural adult communities. The NFPA identifies older adults as twice as likely to be injured or killed in a fire as any other age group. This problem can be compounded by cultural difficulties. This program seeks to educate elderly and at-risk multicultural communities about fire safety and prevention. The main portion of the program is a book sharing the title of the program. This English manual provides the video's presenter with the curriculum material necessary to effectively lead the information session. In addition to this is an informative film titled "Senior Fire Safety with Jonathan Winters." This program, with

its unique book and video approach, is one possible option to educate the older population of the city.

The NFPA has other programs that could add value to CFA's current programs. Part of the NFPA's effort to reduce fire dangers involves risk assessment. In an effort to help those members of the community who are at greater risk of fire, the NFPA has established a Center for High-Risk Outreach (NFPA, 2004c). This portion of the organization makes it their mission to help the very young, to help older adults, and to help the impoverished. In addition to a comprehensive curriculum, the center also sponsors special projects throughout the USA. One such project was sparked by a tragedy in Tchula, Mississippi, where six children died in their home (NFPA, 2004b). The residence did not have any smoke alarms installed at the time of the blaze. In an effort to prevent such tragedies from occurring again, the NFPA, in conjunction with the U.S. Fire Administration, sponsored a program to install smoke alarms, with 10-year lithium batteries, into every home in Holmes County, Mississippi. This massive effort provided nearly 9,000 homes in the county with much needed safety equipment. CFA has taken a similar approach on this issue. They too have given away smoke alarms to many impoverished Victorians, albeit on a smaller scale. One potential problem, and one that CFA has run into, is the replacement of the batteries after their life span. It is currently unclear how this problem will be addressed, but these issues need to be considered. Regardless, these kinds of pro-active programs by the NFPA reflect the educational goals and methods of programs developed by CFA through similarities between them. It is possible that these ideas could add value to current CFA offerings.

Boston Fire Department

The City of Boston is a large city that faces the same difficulties in reaching out to a diverse community that CFA faces in Greater Dandenong. An interview with Inspector Jeff

Morales of the Boston Fire Department (BFD) provided an interesting look at the NFPA's programs from the eyes of an educator in the field (Inspector Jeff Morales, personal communication, 18 February 2004). From experience working in the community, Inspector Morales has incorporated his own methods into the programs the NFPA offers. He finds the use of scenarios and role-playing to be particularly helpful in fire prevention education. He applies this technique to his work with both adults and children. When working with the elderly, he combines the NFPA's "Remembering When" with a scenario investigation. Inspector Morales asks questions such as "What would you do if the bacon you were cooking caught on fire?" or "What would you do if your lit cigarette landed on the sofa?" He uses this method because he feels it helps the audience become more involved in the discussion. This technique encourages the audience to think about their own practices and how they could change to be more fire safe.

Inspector Morales identified a benefit that is particularly relevant to multicultural education. He feels this scenario technique is better suited for use with a translator than are many of the other methods used by the NFPA. When speaking with the large Chinese, Russian, or French populations of the city he brings along a translator to help communicate with the audience. Even though he may not be able to communicate directly with these populations, an interpreter still allows for a more personal interaction with the audience than do videos or pamphlets. This personal interaction between the fire department and the community is key, says Inspector Morales (Personal communication, 18 February 2004). He feels the audience will learn more through conversation than any other technique. The scenario technique could be helpful to CFA. If combined with CFA's peer educator approach to conquering language barriers, it would provide a level of audience interaction that is currently unmatched.

For children the important strategy is to make learning fun. Inspector Morales uses the NFPA's "Learn Not to Burn" and "Mis Primeros Pasos" programs to make fire safety fun for young children. These programs are effective because they rely on song to establish the important safety messages. He explains that these programs incorporate eight lessons in eight separate songs. They are easy to learn and the children love to sing along. This high level of involvement is important to the audience. After the songs have been sung, Inspector Morales reinforces the important issues using the scenario and role-playing techniques to test the children's knowledge of the information they have gained.

The Boston Fire Department follows the NFPA's role in establishing special programs to deal with unique problems. One program currently in development is a joint effort between Inspector Morales and the Massachusetts State Fire Marshals Office. This program is targeting the growing number of elderly citizens in Boston, and throughout the Commonwealth of Massachusetts, who are heavy smokers and rely on oxygen treatment in their homes. This combination can produce disastrous results. An increasing number of incidents have led to a need to address this problem specifically. Although this project is still in its early stages and the exact format has still yet to be determined, it is clear that this kind of targeted program could prove helpful in a variety of situations where traditional education methods would be ineffective.

Fire Department of New York City

The City of New York faces similar challenges in educating its population about safety and prevention. The Fire Department of New York City (FDNY) has developed its own programs to help educate its diverse population. One program that seems of particular relevance is one called "Fatal Fire Reduction Program" (FFRP). The FFRP is best described by the FDNY.

Fire Department staff conducts community outreach campaigns dedicated to teaching neighborhood volunteers the basics of fire safety. In turn, these volunteers pass on their knowledge to area residents. Topics include smoke alarm education, home fire extinguisher use, fire safety inspections and family escape plans. Interested volunteers are trained in a variety of settings including community meetings, neighborhood events and PTA meetings.
(The City of New York, 2004)

This particular style of program seems to be in use around the world. It is closely aligned with CFA's use of peer educators. In the FDNY case, the members of the community are likely less thoroughly trained than CFA peer educators. This would prohibit volunteers from giving formal presentations to large community bodies; however, it may have a benefit that CFA's more formal program does not have. If volunteers are trained in just the basics and are able to bring the most important messages into the community, this may take less time for training and may possibly attract more volunteers to the program.

In conjunction with the previous program, the FDNY has another unique method of reaching out to CALD communities. The "Recent Fatal Fire Intervention Program" is a more active method of teaching fire safety.

Upon official notification of a fatal fire death, the Fire Safety Education Unit will review the fatal fire reports and schedule an immediate intervention visit with the community council meeting. The nature of this visit will be to explore the specific behavior employed by the fire victim. If contributory behaviors, such as smoking in bed, are identified various preventive measures will be introduced to decrease the occurrence of similar incidents. Fire safety videos and literature will be distributed to the community to enhance understanding of fire safe behavior
(The City of New York, 2004).

This direct response technique has the clear benefit of targeting areas which have been directly affected to prevent similar tragedies from happening again. By doing so while the tragedy is fresh in the minds of the community, this program may have the greatest educational impact. This program may also serve CFA well in its attempts to educate CALD communities. The danger in this case is the community response to the programs. In the wake of a devastating tragedy it may be in poor taste to deliver educational programs.

2.4.5 Summary of Researched Organizations

Through background research it became clear that the goals and methods of CFA are widely adopted by many of the fire service communities throughout Victoria and the United States. Additionally there are many programs from these other organizations that support the variety of well-designed programs currently in place in CFA's educational system. The Victoria Police programs are of great value because the organization has been creating CALD community focused plans since 1983. The organization has clearly learned from its experiences. The SafeStart program is of particular interest to CFA, since CFA actually participated in the program. The SafeStart project report and those involved should be able to provide feedback on CFA's role and make suggestions. Similar to CFA's educational goals and objectives, the previously identified programs of other organizations have sought to create strategies that are applicable to all members of the community. These programs could be modified so that they are appropriate for all languages and cultures. The work of these other organizations has been used to help us develop our recommendations that will add value to current CFA programs.

3 Methodology

The goal of this project was to develop strategies that CFA could use to more effectively communicate with CALD communities. Background research identified many of the fundamental issues of our project. From this research we decided to use a series of methodologies to accomplish four main project objectives. First we identified existing community networks and local leaders within our four selected CALD communities (Afghan, Cambodian, southern Sudanese, and Vietnamese). From there we were able to identify the priority risks of each community related to fire safety. Next we documented the best practices of other emergency and social services in Melbourne, Greater Dandenong, and Victoria as a whole. Finally we evaluated CFA's current strategies. This chapter addresses how the major research questions were investigated and answered. Effective ways of presenting our findings are also discussed in this Chapter.

3.1 Identify Community Networks

Within each CALD community there exist previously established community networks and group leaders. Networks are systems by which the members of the group communicate, and they could be any organization, such as a social or religious group. Leaders could be politicians, religious figures, or simply a person who speaks English if there are few in the community who do. These people and groups are important because they usually control what information goes into and out of the community. These "gatekeepers" are the ones who can spread CFA's message to their people. Through consultation with our liaison and background research, we first established our primary community contacts. From there, we used snowball sampling to make further contacts. Other contacts were also made through community involvement in multicultural activities and communication with various professionals.

3.1.1 Networking by Snowball Sampling

To begin the snowball sampling process we needed to decide who our primary community contacts would be. In choosing these contacts we desired to select individuals whom we felt would best be able to point us down a narrowing path of future contacts. Therefore these people needed to be very knowledgeable of, and involved with, both the CALD communities and the City of Greater Dandenong (CGD). After background research and consultation with our liaison, we decided to begin with the Greater Dandenong City Council and the Migrant Resource Centre (MRC) of the Southeast. Both interviews led us down interestingly similar paths. We were directed towards the Interfaith Network and the Ethnic Communities Council of the Southeast (ECCOSE). Interviews with both the City Council and the MRC provided valuable information.

3.1.2 Networking by Participant Observation

Many contacts the team made were with professionals in various fields that had previously worked with CALD communities. The team learned that 17-23 March was “Celebrate Our Cultural Diversity Week” in Australia. The Victorian Office of Multicultural Affairs (VOMA) planned two seminars about CALD education, which the team attended. These seminars were informative and provided us with numerous contacts from various organizations. Presenters covered a wide range of topics including diversity in Australia, effective media and non-media strategies, and case studies of programs used to educate CALD communities. Contact was made with Ali Gurdag, a presenter from the Victoria Police, and with Georgia Prattis of the Metropolitan Fire Brigade (MFB). Both organizations had worked with CALD communities in the past and therefore had community contacts as well as methods for identifying community networks. Their respective practices were later studied to satisfy our goal of documenting the best practices of other organizations. A contact

was also made within the Vietnamese Community in Australia Victoria (VCA/Vic.) VCA/Vic. is an organization of people dedicated to supporting the Vietnamese community in Victoria. Naomi Ngo is one of the organization's coordinators, and she provided us with information that detailed effective methods of communication with people of Vietnamese background.

3.1.3 Interview Protocol

The team conducted interviews to understand the existing community networks and to further our own list of contacts. While directories of community organizations in Greater Dandenong exist, they generally do not detail inter-organizational relationships. We believed the personal approach of conducting interviews would broaden our understanding of any interweaving community networks. We then observed which people were members of multiple organizations and determined who the most influential leaders were. The interviewees were selected according to the snowball sampling process described in section 3.1.2. In order to identify priority risks, two main groups of people were interviewed, professionals who have worked with CALD communities and leaders of CALD communities.

CALD Resource Professionals

Interviews were conducted with professionals of organizations that work in the city of Greater Dandenong, namely the Migrant Resource Centre (MRC) and its employees. In all cases these people were very willing to help. Also, they had accomplished a large amount of previous work with CALD communities that helped us to understand the scope of our project. At the MRC we talked with Bill Collopy, who has worked with many different ethnic groups and wrote a report in 2002 detailing the demographics of Dandenong. Ultimately our decision

to choose the Afghan, Cambodian, southern Sudanese, and Vietnamese communities was based on his advice and previous work.

In general, personnel of these organizations were questioned about their knowledge of CALD communities, particularly where these communities were located in Greater Dandenong and how established they were in terms of length of residence, size of population, and quantity of cultural organizations. We desired to know how much interaction each community had with the respective organization and if the community was generally receptive and willing to cooperate with the organization's initiatives. Essentially we wanted to introduce ourselves to the CALD environment and to understand the possible difficulties we could expect when working with people of the different CALD backgrounds. The interview template for the personnel can be found in Appendix B.

Community Leaders

We next scheduled interviews with the Dandenong City Council and the Ethnic Communities Council of the Southeast (ECCOSE). An interview was conducted with Naim Melhem, Council Representative of the Springvale North Ward in Dandenong. All four team members attended this interview and afterwards we attended the weekly City Council meeting. Counselor Melhem very graciously introduced the team to the entire Council, including the newly elected Mayor. Along with the introduction, Counselor Melhem provided us with his insights about the CALD communities and whom he thought would be best for us to contact.

A meeting was also held with Mr. Sam Afra, President of the ECCOSE. Due to his important position, Mr. Afra is capable of contacting many communities in Dandenong, if not all of them. However, due to privacy issues he could not give us the desired contact information. Instead, he suggested we should write a letter and then hold a meeting.

Unfortunately, the time it would take to convene such a meeting was outside that allotted to our project. Nevertheless, Mr. Afra demonstrated that he is a very valuable resource and willing to help.

The majority of the CALD community contacts were originally obtained from the MRC, VOMA, City Council, and the Interfaith Network. The team interviewed several leaders each of the Afghan, Cambodian, southern Sudanese, and Vietnamese communities in Greater Dandenong on various subjects. Three interviews were conducted with each CALD group, except for the Cambodian group with which we conducted four. It should be noted that most interviews conducted for this project were intended to satisfy more than one of the project's objectives. Therefore, while many questions included fire safety queries, each interview also asked questions that pertained to other topics such as contact information. This section focuses on the portion of the interview that solely addressed community networks.

The most valuable interviews to this portion of the project were those conducted with more prominent CALD community members in Greater Dandenong. In many cases they were the best ways to make contacts further down the ladder. From there, they were able to make our intent known to the leaders of communities in greater Dandenong.

The team generated a list of questions to be asked during the interviews that can be viewed in Appendix B. Many considerations needed to be made for these interviews. Interview questions needed to be very neutral and presented in a manner that would not offend the interviewee. We began each interview by stating our purpose for being there and that the intent of the project was to make their respective community safer. Since building trust was such a key issue, the interviewee was not asked to provide any further contacts until the end of the interview. At this point it was hoped that the project was clearly presented and that the intent was understood to be genuine.

3.1.4 Data Analysis

Through snowball sampling, participant observation, and interviews we were able to generate a list of contacts that spread throughout Greater Dandenong and Victoria. The contacts were grouped according to different levels, starting with those who had the broadest communications with Greater Dandenong and ending with specific community organization leaders of our selected CALD groups. At the broadest level the contacts were organizations rather than individuals. These are groups such as the Greater Dandenong City Council and MRC. The next level is comprised of groups that are run by members of the CALD community themselves such as the Interfaith Network and ECCOSE. The third level is composed of CALD community umbrella organizations. Finally, there are the heads of specific community organizations such as priests or presidents of social clubs.

These contacts were organized in a diagram that maps out the network. An example of this diagram can be seen in Figure 3.1 below. The diagram trickles down from people with the broadest influence to those in charge of specific groups. Relationships among people or groups are also explained to demonstrate the dynamics of the network. While only the groups we actually contacted are listed, more complete directories can be referenced in Appendix G.

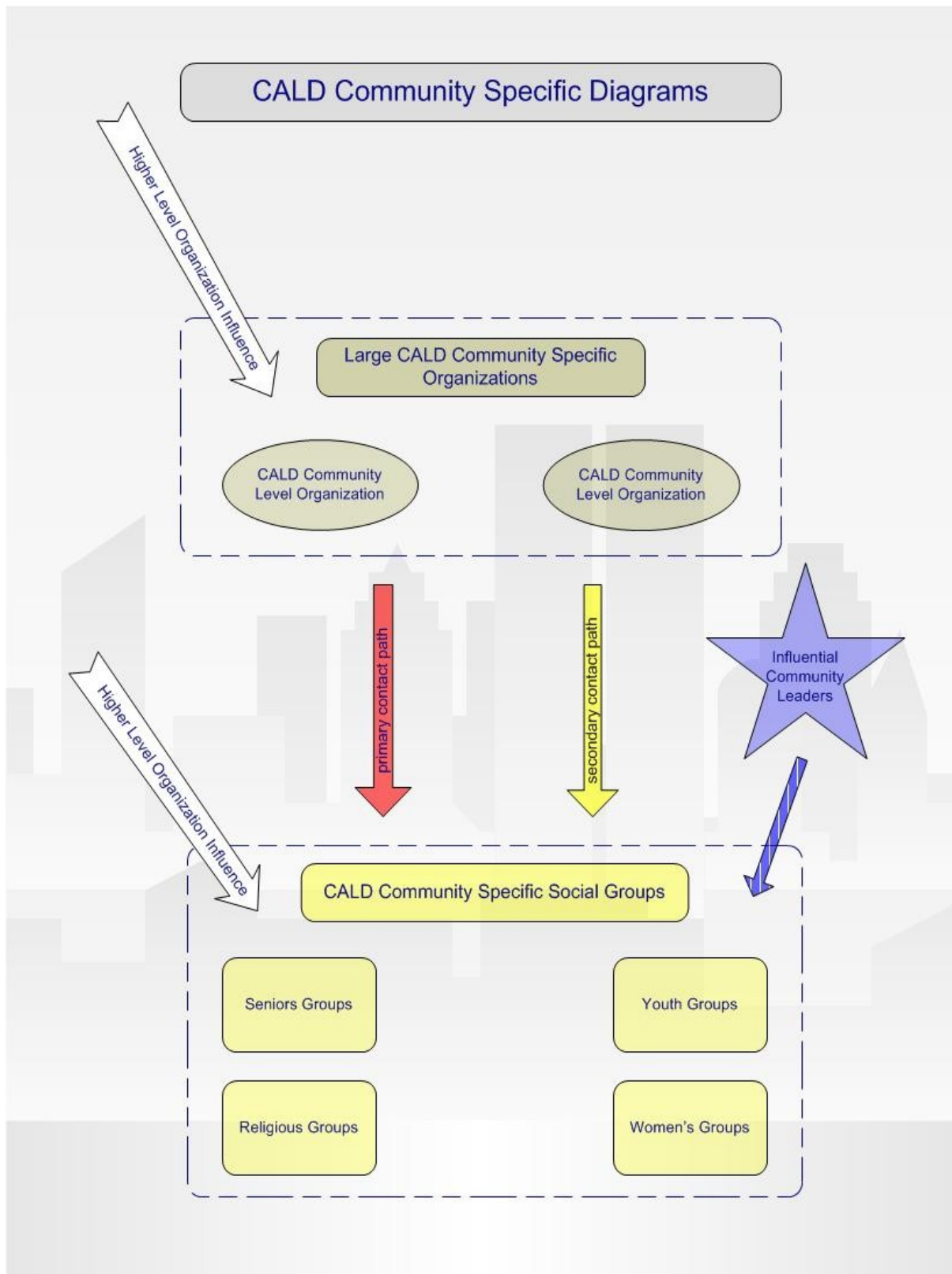


Figure 3. 1: Sample CALD Community Network Diagram

3.2 Identify Priority Risks for Each Community

This section addresses the methods used to identify the fire safety risks associated with the four CALD communities. The greatest source of this information came from interviews with community leaders and members who were contacted from the snowball sampling process in section 3.1.2. Focus groups were also conducted with Springvale and Dandenong Fire Brigades to determine what these groups found to be common risks faced by the communities. By identifying common issues, CFA programs can be better targeted to the communities' needs in the future.

3.2.1 CALD Communities' Perceptions of Risk

We desired to know what were the daily practices, traditions, or customs of the four selected CALD groups that related to fire. Again we wanted to work with community leaders since they were our most direct and accessible sources of information. Also, we contacted various organizations such as religious and women's groups. It is important to note that the team tried to consider persons from all possible backgrounds within the communities, in order to increase the validity of our findings. As a result, factors such as age, gender, and status were considered when choosing which groups to contact. These people were interviewed and information was collected concerning specific practices of their cultural groups.

The information concerning common community risks of the different CALD groups was often obtained in the same interviews used to establish future contacts (section 3.1.3). The questions used to gather this information were usually the most focused and formed the body of the interview (Appendix B). First, questions assessed what the interviewee thought was the general level of fire safety knowledge in his community. Questions were asked about individual and community understanding of '000', smoke alarms, fire bans, and fire

prevention practices. Second, the interview ascertained common practices of the community that involved fire. The questions were decided upon by reviewing the Fire Incident Reporting System (FIRS) reports as well as interview and focus group transcripts to determine where fire risk was most often found in the home. According to the FIRS report, 30% of all residential fires begin in the kitchen, leading the group to target questions around cooking practices and habits. Other questions were also derived from the report, including questions about the use of candles and incense in the home as well as portable heating devices (CFA, 2003d). The team desired to know exactly what these possible risky practices were, where they were performed, and when they occurred so CFA could effectively target programs in the future.

3.2.2 Fire Brigade Focus Groups

As mentioned, currently there is not much hard evidence that suggests CALD communities are less knowledgeable about fire safety than English speaking Australians. However, CFA firefighters and personnel who work at city Brigades are able to observe the habits of the people living in those communities and were able to provide anecdotal evidence of dangerous practices they had seen while on the job. We desired to learn from their personal experiences and gather information from what they have seen. Interviews and focus groups were conducted with CFA personnel at the Dandenong and Springvale Fire Brigades to gather this information. The interviews provided the group with information on problems that have been encountered and the reasons for these problems.

Two forty-five minute focus groups were conducted with Michael R. Sikorski moderating, one with six Brigade officers at the Dandenong office, and another with five firefighters on the Community Safety shift at the Springvale Brigade. Focus groups were appropriate in this situation since we desired to assess qualitative information. The

Springvale Brigade was selected because its jurisdiction covered large Vietnamese and Cambodian populations, communities of particular interest to the project. The men in both groups were able to provide information on personal experiences in these communities, allowing us to better understand the dynamics between the Brigades and the community members. The most common reasons for calls to the different CALD communities were discussed as these data are currently unavailable, because current record keeping practices do not record the ethnic background of the caller. In addition, these focus groups identified the needs of CALD communities that needed to be addressed in order to improve multicultural education programs.

The moderator followed the same questions guide for each focus group for two reasons. First, we wanted to gather the same information from each focus group. Second the firefighters operate on a slightly different organizational level than the officers. By following the same guide for each, we were able to observe the different perceptions of each group. The guide for the focus groups can be found in Appendix C and transcripts can be found in Appendix D.

3.2.3 Data Analysis

Information from the focus groups and interviews was collected and organized. Risks mentioned by community leaders were identified and sorted into categories based on factors such as ethnicity and religious practices. Times when certain practices were often conducted were also collected. This information was then placed in a chart with the number of times each risk was mentioned by interviewees to determine their priority within the community. The purpose of recording information about times when certain practices occurred was used to identify when risk was high or low. Various presentation methods on these risks were brainstormed as a part of the project's suggestions and new strategies.

3.3 Document Best Practices of Other Organizations

Research into methods that are currently in use by the Victoria Police, the MFB, and the Family and Child Services Unit (FCSU) of Greater Dandenong helped us to make positive suggestions for new strategies and changes to CFA's programs. These government organizations have experienced similar difficulties to those of CFA in communicating with CALD communities and have developed successful strategies to navigate them. Research into these organizations revealed those approaches that have been shown to work well, as well as what methods have not been effective. This research process identified new approaches that CFA could use when working with CALD communities.

3.3.1 Identifying Organizations

In order to determine successful strategies it was first necessary to identify organizations that have achieved successful communication with CALD groups. These contacts were made through attendance at a seminar during "Celebrate Our Cultural Diversity Week". The conference entitled "Government Communications in a Multicultural World" was sponsored by Work Safe. This daylong event detailed many successful strategies including those of the MFB and Victoria Police. Additionally our liaison was able to identify the Safe Start program, a project of the FCSU and sponsored in part by CFA and DHS, as a source of insight.

3.3.2 Evaluate Programs

In general, there is not much statistical evidence available to evaluate the programs we identified. In some cases, where reports were published on particular programs, there exists qualitative data that can be used for assessment. Therefore, to evaluate the programs

we chose to rely on interviews with members of the different organizations. To evaluate the MFB's programs we two people from the Access and Equity unit, Georgia Prattis, the Advisor to the unit, and Con Patralis. From the Victoria Police we met with three members from the Multicultural Liaison Units. We interviewed Senior Constable Joseph Herrech and James Waterson from the Dandenong area, but also extended our research to include an important program developed by Senior Constable Ali Gurdag from the Broadmeadows area.

Although some of the people we spoke to may have had some bias towards the programs that have been developed, most spoke honestly about the strengths, weaknesses, and limitations of the programs. The interviews focused on what research had been done within each organization in the area of multicultural communication. We desired to understand what communities they had targeted and what the responses of these communities were to the organizations' programs. Additionally we desired indications as to the success of the program. Even without a formal evaluation of certain programs, it was still possible to identify successful and unsuccessful initiatives. Other questions asked the interviewee to identify possible areas for improvement in the programs. Through knowledge of each program's strong and weak points it was possible to limit any unintentional bias that the contact may have had.

3.3.3 Data Analysis

After collecting the information in the form of the interview notes, the team then analyzed the programs in terms of what was successful and what was not. This information was arranged in two ways. First the information gathered from the MFB, Vic Police, and FCSU was combined with the research of the NFPA, Boston Fire Dept., and the FDNY. This generated a pool of knowledge and strategies for educating CALD communities. We then went through each program and identified all of the individual strategies, and also those that

were used by multiple organizations. Once we separated the data, we organized it using pile sorting to identify strategies that were generally considered successes and failures. From this we generated a list of 15 characteristics that were important to consider for any given CALD program.

In our second arrangement, these characteristics were entered into a matrix and used to compare the programs of MFB, Vic Police, and CFA. In this matrix we evaluated each program as it addresses the points. These evaluations were listed as yes, somewhat, or no, depending on if the organization used that approach all the time, sometimes, or not at all. A sample of the matrix that will be used in the results section is included in Table 3.1.

Table 3. 1: Sample Program Evaluation Matrix

Important Points	MFB	Vic. Police	CFA
Point #1	Y	Y	S
Point #2	N	N	N
Point #3	S	Y	N
Point #4	N	Y	N
Point #5	Y	S	Y
Point #6	Y	N	Y
Point #7	N	Y	N
Point #8	S	Y	Y

This method allowed us to most accurately compare the initiatives of each organization. MFB and Vic Police were chosen for comparison to CFA because of the similarities between the organizations. All are government, emergency services working in Victoria and we have found that they all face many of the same problems. Therefore MFB and Vic Police were decided to be the most appropriate for direct comparison.

It must be noted that the chart alone cannot fully or accurately judge the general success of any program or organization. Differences inherent to each organization (i.e.

resources available) must be considered to more thoroughly evaluate its programs. Regardless, the documentation of best practices was very important to our project as we attempt to add value to CFA's current programs.

Due to the nature of the information gathered about each organization and its programs, we added most of the results to the Background chapter. However, this information is drawn from in Section 4.3 of the Results chapter in order to assess CFA programs.

3.4 Assess Current Methods of CFA

This section addresses issues involved with CFA's current community education methods. Specifically it discusses the effectiveness of particular CFA programs targeted at CALD communities. To best determine this, it was necessary to contact the community itself. Given time and other limitations, we had to indirectly determine this information. Assessment of the CALD communities' knowledge and comprehension of CFA's education programs was addressed through communication with community leaders and their understanding of fire safety. Communication with fire service personnel also allowed us to gather information about CALD community residents' knowledge of basic fire safety. Archival research into the area of multicultural communication had provided insight into what strategies generally work and do not work. This information, along with previous evaluation of other organizations' methods, allowed us to evaluate current CFA offerings. These methods together helped us to better understand what portions of CFA's programs are effective, and what areas could benefit from modification.

3.4.1 Identify Programs

As mentioned in the background, CFA has a wide variety of educational programs. Many of these have been adopted to form their CALD community education strategies. In particular we were concerned with those programs researched in the Background chapter, presentations and seminars, and media campaigns such as "Change Your Clock, Change Your Smoke Alarm Battery".

3.4.2 Community Leaders Perspectives

In order to understand the CALD residents' basic fire safety knowledge we contacted community leaders. This section relied on the use of snowball sampling to develop contacts. The process began at the same point as our identification of community networks did, with the Dandenong City Council Representative Melhem, Diversity Officer Eloisa Costoso from the Interfaith Network, and Bill Collopy from the MRC. From there we were able to obtain names of local leaders from various organizations within each specific community. Interviews with these individuals provided insight into the community's understanding of basic fire safety. As we had done previously with identifying the priority risks for each community, we used these contacts' intimate knowledge of the community to make representative statements for the community as a whole.

3.4.3 Fire Brigade Members

Officers and Brigade members from the Community Safety platoons had valuable insight into many of CFA's programs. Interviews were conducted with the following members of the Dandenong Fire Brigade and from Westernport Area Headquarters also located in Dandenong: Andrew Andreou, Manager of Community Safety Westernport; Anthony Hester, Community Education Coordinator Westernport; Darren Matthews, Community Development Coordinator Westernport, Craig Brownlie, Community Safety Platoon Dandenong. Through contact with these members, we were able to get feedback about effectiveness of the programs used to educate CALD residents. Additionally these contacts provided further insight into the general level of knowledge among CALD residents about basic fire safety information.

3.4.4 Data Collection and Analysis

Using all of the data we gathered, we assessed CFA on both the broad, organizational level and also in terms of its various programs. The programs we chose for analysis were those discussed in the Background chapter. At this point we had information from our work with the selected cultures and organizations, interaction with the brigades, and from the documentation of the practiced of other organizations. The characteristics described in Section 3.4.3 provided a foundation for our assessment.

For each of CFA programs we identified particular practices that paralleled the previously determined characteristics. The effectiveness of the each practice was then assessed based on the success CFA found in that approach and the success other organizations found in using similar approaches. For each issue a CFA program addressed, all possible strategic options were considered in order to try and identify the best possible approach. Additionally, the perceptions and insights gathered from our work with the communities, organizations and brigades helped us to identify possible program pitfalls. By comparing programs to those of other organizations and by considering the input gathered from multiple sources, we assessed the general strengths and weaknesses CALD community development methods of CFA.

4 Results and Analysis

In the following sections, the results of our research are presented and discussed. First, community networks are diagrammed in organizational webs for later use by CFA to aid in the implementation of new educational programs. Priority issues are identified and discussed in detail. In addition, the best practices of other organizations such as the MFB and the Vic Police are identified and compared with current CFA programs. With these results, discussion of where CFA should go from here with programs and contacts were developed for future use.

4.1 Community Networks

Cultural and linguistic differences provide unique challenges in communication. In order to help CFA more effectively reach the residents of the City of Greater Dandenong, we identified the community networks within our four target CALD communities. Knowledge of these networks will allow CFA to most efficiently apply its education programs to the high-risk residents within each community. After speaking with community leaders and gathering information from various organizations from around Victoria, we were able to identify community networks within each of the four CALD communities: Afghan, Cambodian, Sudanese, and Vietnamese. As identified in the methodology chapter, snowball sampling and archival research allowed us to identify these networks and understand the complex channels of information within each of these communities.

4.1.1 Dandenong's Community Networks

As explained in the methodology, we have divided the community organizations into categories for ease of understanding. Figure 4.1 is a framework for understanding CALD

community networks within the city of Dandenong. This figure lays out how higher-level organizations relate to the local-level social groups. Current contact information, along with additional notes about each organization, can be found in Appendix G. An explanation of this figure follows.

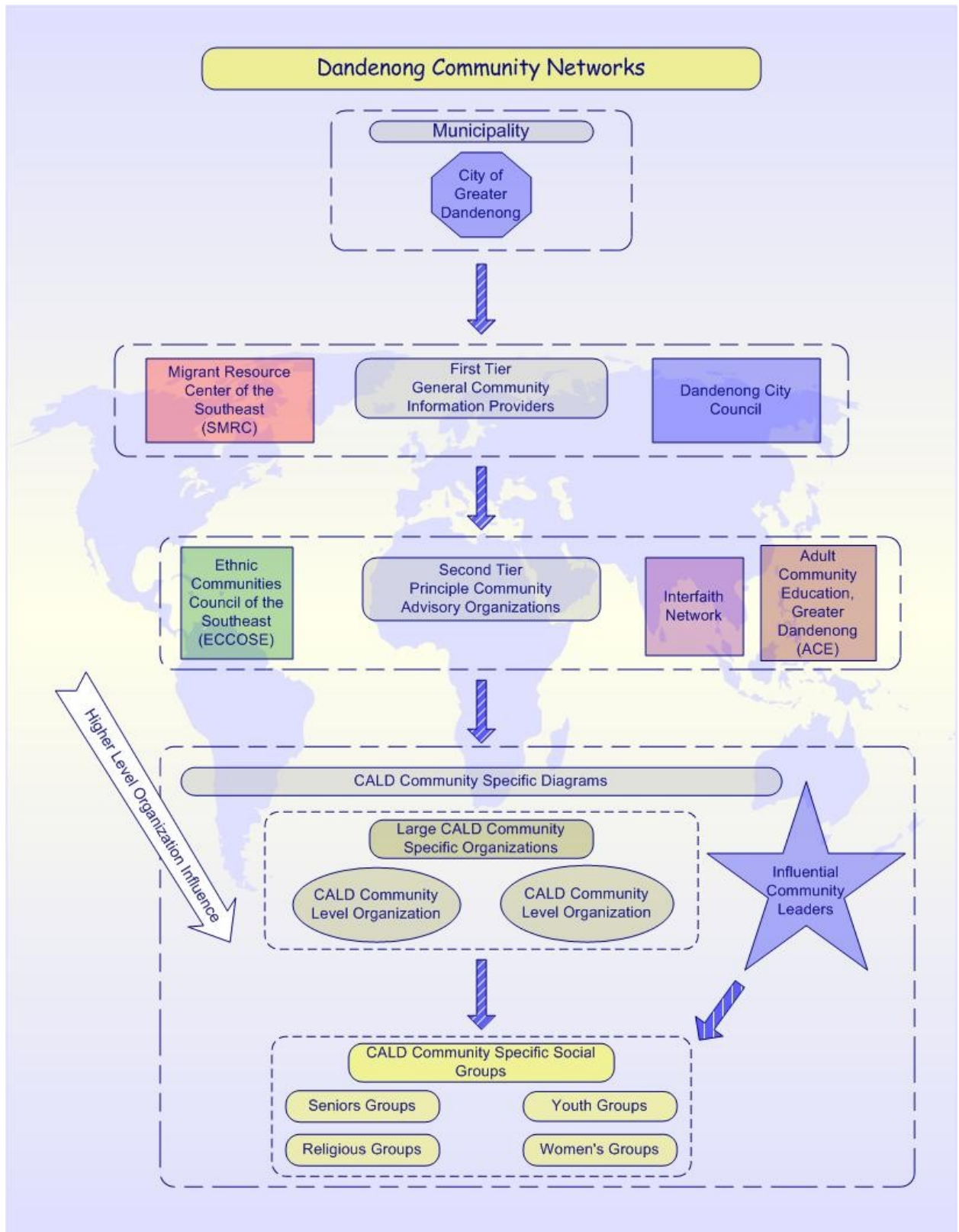


Figure 4. 1: Dandenong Community Networks

In this discussion of the CALD community networks within the City of Greater Dandenong (CGD), we will begin with the highest tiers and work down. The communication networks within the community are in reality much more complex than what is shown in Figure 4.1. There is an exchange of information that moves horizontally from left to right, and vertically from the bottom up in addition to the top down flow shown in Figure 4.1. Our discussion starts with the municipality itself, shown at the top as a blue octagon, which creates the long term development strategies of the city.

First Tier Dandenong Organizations

The first tier organizations in Dandenong are the major resources providing higher-level knowledge of how the city operates. They also have knowledge of which CALD groups call Dandenong home, and what issues face the city residents as a whole. These top level organizations set the conditions within the community that the other organizations must operate under. These organizations are indicated in Figure 4.1 as rectangles.

Migrant Resource Centre is a Victoria-wide government organization. In Figure 4.1 the MRC is indicated as a red rectangle. This resource organization provides municipality agencies contact with various social and cultural groups within the community. The MRC publishes a resource directory that contains this contact information. Additionally the MRC provides space for community groups to hold meetings and allows them rent offices. As our model shows, the MRC should be one of the first organizations to contact when attempting to identify networks within a new CALD community. They have extensive information about the established communities in the area as well as increasing amounts of information about the emerging communities. This organization also publishes documents on the cultural issues that could arise when working with members from these communities.

Dandenong City Council sponsors many cultural activities throughout the year. The council is indicated in Figure 4.1 as a blue rectangle. Contact with this group can allow CFA to plan events in coordination with these large community gatherings. These large events such as the annual “Summation World Cultural Festival” could allow CFA to reach a large number of residents.

Second Tier Dandenong Organizations

Second tier organizations also operate on a municipality level, but they have more direct contact with residents within the community than do the first tier organizations. These organizations have a more intimate knowledge of many of the CALD communities than do the first tier organizations. These organizations are shown as squares in Figure 4.1.

The Interfaith Network (IN) has intimate contact with the religious organizations that are located within the city. The Interfaith Network is shown as a purple square in Figure 4.1. The IN holds regular meetings to address community issues and promote peace and harmony within the community. This organization is important to CFA because through presentations at the IN’s regular meetings, CFA can hope to influence religious leaders and gain favor with these extremely influential CALD leaders.

The Ethnic Communities Council of the Southeast (ECCOSE) is a government umbrella organization that represents over 40 different CALD communities in the area around Dandenong. Their role in the community is to work with the City Council on behalf of the various CALD communities to provide them with a voice in the community. The ECCOSE also encourages CALD groups to become more involved with the community at large, and assists emerging ethnic communities in developing resources and become established in Greater Dandenong. ECCOSE can facilitate meetings with leaders from any communities and is shown as a green square in Figure 4.1.

The Adult Community Education (ACE) centers of Greater Dandenong provide the community with affordable education programs, leisure activities, and venues where social groups can meet. The non-government supported ACE network is made up of community centers and neighborhood houses from nearly every geographic area in the City of Greater Dandenong. Often when small social groups cannot be reached directly, it is possible to contact these organizations through the community centers or neighborhood houses where they meet. This network would also be an appropriate place to distribute written information to many community members. The ACE network is shown as a brown square in Figure 4.1. Current contact information for the ACE network, and the venues within the network, can be found in Appendix G.

The Cambodian community is an example of an established community within the CGD. A discussion of its relation to higher-level organizations is applicable to all CALD communities, both the established and emerging. The Cambodian population has an extensive influential leadership network already established. Figure 4.2 identifies these organizations and how they relate within the community. Contact information for each group or organization can be found in Appendix G. Further explanation of the Cambodian community organizations, and how they are representative of other CALD community structures, follows Figure 4.2.

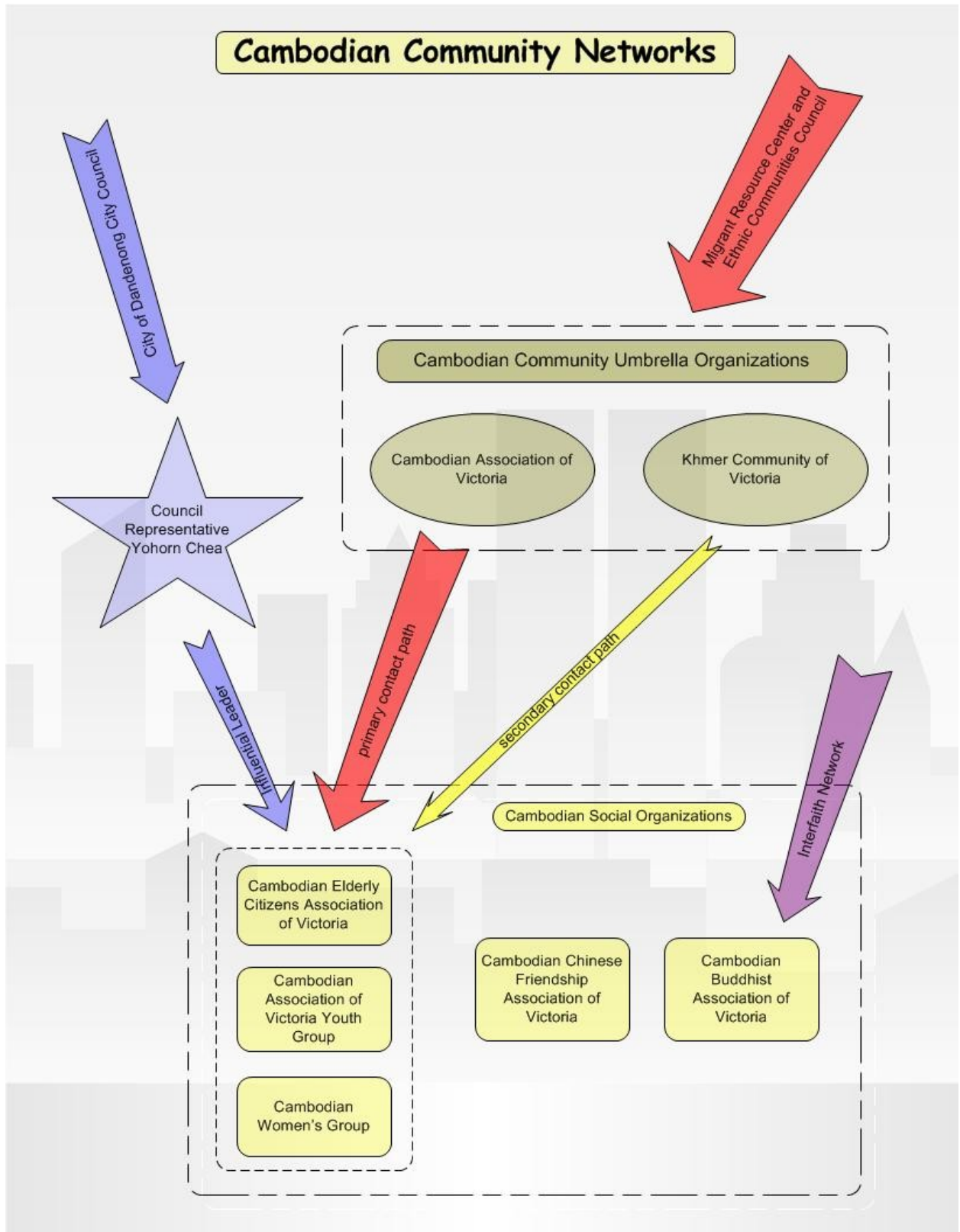


Figure 4. 2: Cambodian Community Networks

Specific CALD Community Umbrella Organizations

The specific CALD community umbrella organizations are the larger organizations that represent the interests of individual CALD communities. Often they have the ability to contact the smaller social groups within the community and help facilitate programs or pass along information. Umbrella organizations are sometimes statewide, but most have intimate knowledge of the issues facing each of their communities within the state. Often the leaders or influential members of these organizations are also involved in local-level social groups. The umbrella organizations are indicated as ovals in Figure 4.1, 4.2, and throughout the rest of the community diagrams.

As indicated in Figure 4.2, the main communication path to the Cambodian social groups is through the Cambodian Association of Victoria. This organization is active in the community addressing a wide variety of issues that affect its members. Such issues include housing, education, and legal considerations. Umbrella organizations are often the most appropriate primary point of contact within the community, and such is the case with the Cambodian Association of Victoria. Here one can be in contact with the youth, women's, and elderly groups within the Cambodian Community. This is reflected in the contact information for these groups. The Khmer Community of Victoria serves a similar role in the Cambodian community. It too functions as an umbrella organization and helps facilitate many programs within it. Appendix G contains detailed descriptions of both organizations along with contact information. The MRC is the primary contact to these umbrella organizations. To indicate this in Figure 4.2, we have labeled a red arrow pointing towards these organizations. Red was used because the MRC was indicated as a red rectangle in Figure 4.1 and therefore, red will be used in all the figures to represent the organization.

Influential Community Leaders

Influential Community Leaders are individuals who are involved with many organizations within the community. For this reason they have been identified as important participants within the communication networks. These leaders will prove important if CFA wishes to develop good working relationships, as the leaders control much of the information flow within the community and have a direct effect on the opinions of community members. These individuals are indicated as stars throughout the figures in this section.

Council Representative Youhorn Chea has been identified in Figure 4.2 as an influential member of the Cambodian community. As is indicated by the blue arrow, he is a member of the Dandenong City Council and thus has insight into many aspects of the community, both those specific to the Cambodian Community, and those facing Dandenong as a whole. Council Representative Chea is the current Director of the Cambodian Association of Victoria. In addition, he serves as an officer in the Cambodian Elderly Citizens Association of Victoria. Due to his extensive involvement in the community, we have indicated him as an important community leader. Contact information for him can also be found in Appendix G.

CALD Social Groups

CALD social groups are the local-level groups that range in size from a few members to hundreds. Leaders of these organizations have the most intimate contact with community members. Leaders may also be identified as key influential people in the community, or they may be part of a larger umbrella organization. In some cases the social groups may be best contacted through one of the higher-level organizations, while in other cases the groups are best contacted directly. In each case this has been indicated in the community network diagram. Regardless of the contact path, these groups are the most effective way through

which to pass information to the community members. These groups are indicated as yellow rounded rectangles in the figures throughout this section.

The Interfaith Network is an important primary contact for the Cambodian Buddhist Association of Victoria. This relationship is indicated in Figure 4.2 by the purple arrow. As mentioned previously, the Interfaith Network enables outside organizations to make contact with religious leaders throughout CGD. The Cambodian Buddhist Association can also be contacted directly. Religious organizations can prove to be very helpful for CFA, as religious leaders are well respected by members of their community. Additionally, religious gatherings provide frequent opportunities for CFA to present information to large gatherings of residents. Appendix G contains the contact information for this organization.

4.1.2 Afghan Community Networks

As an emerging community in Dandenong, the Afghan people are in the process of developing formal organizations within the community. There are social groups that already exist within the community that could assist outside organizations such as CFA. Figure 4.3 identifies these organizations and how they relate within the community. Contact information for each group or organization can be found in Appendix G. An explanation of this figure follows.

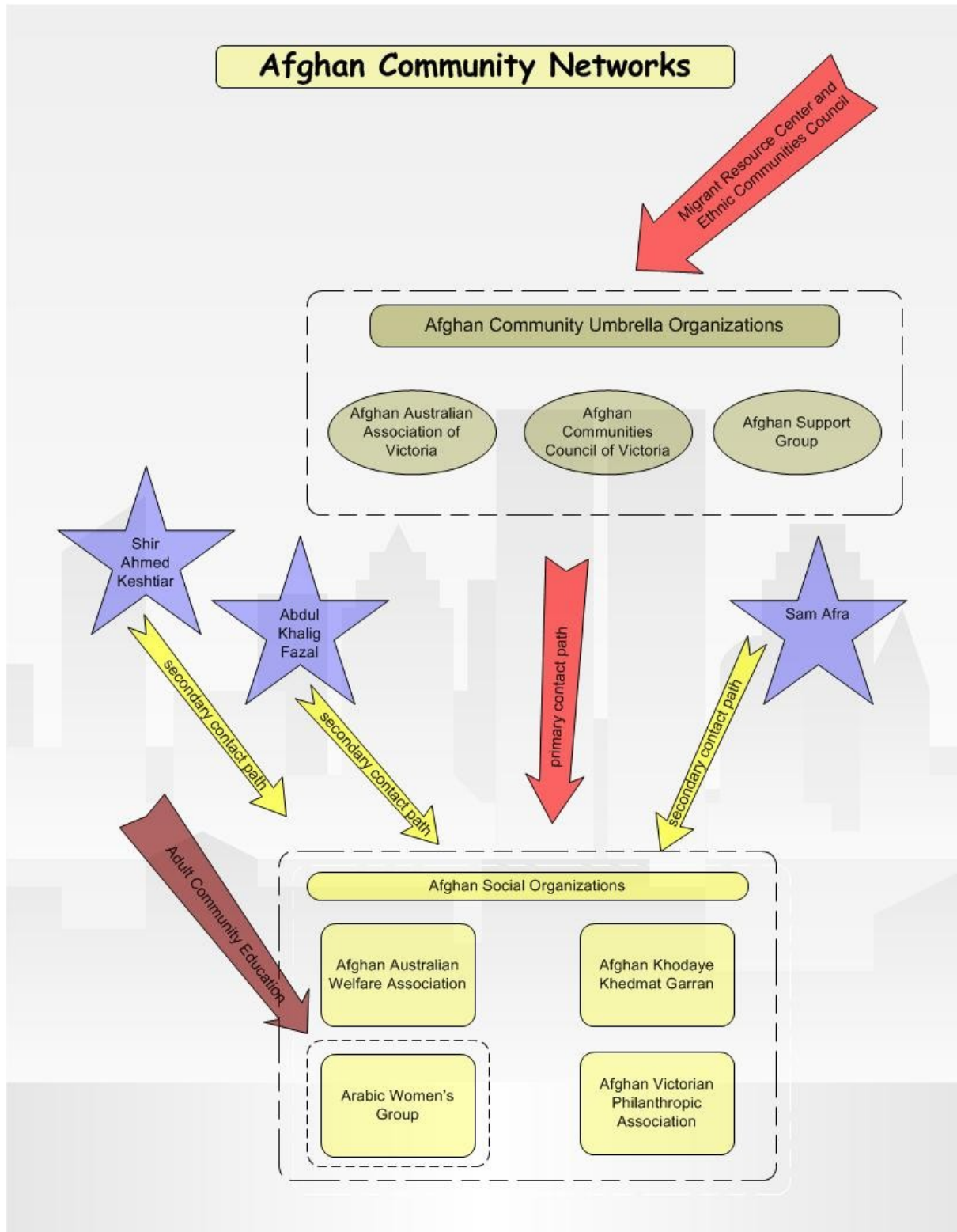


Figure 4. 3: Afghan Community Networks

We have identified three influential leaders within the Afghan community in Dandenong, Sam Afra, Shir Ahmed Keshtiar and Abdul Khalig Fazal. Keshtiar is influential in the Afghan Communities Council of Victoria as well as the Afghan Khodaye Khedmat Garran, which provides cultural, social, and settlement support to migrants and refugees. Fazal is involved with the Afghan Australian Welfare Association as well as the Afghan Australian Association of Victoria. Because of these men's involvement in both Afghan umbrella organizations and local-level social groups, they are able to speak both directly to the community members and also have influence outside the Afghan community. Sam Afra works for ECCOSE and can provide meetings with members of the Afghan community. These characteristics make these men important leaders of the Afghan community.

The ACE centers, specifically the Springvale Neighborhood house, provide an affordable venue for small to medium sized social groups. Two groups with Afghan members take advantage of this opportunity, the Afghan Group and the Arabic Women's Group. The Afghan Group functions as an influential umbrella organization within the community, providing support through education and settlement programs. The Arabic Women's Group provides support to young mothers and sponsors activities for Muslim women. Through contact with the directors of the Springvale Neighborhood House, these Afghan social groups as well as a variety of other CALD groups can be contacted. Information on these groups as well as the Springvale Neighborhood House can be found in Appendix G.

The Afghan Victorian Philanthropic Association raises funds to provide support to communities in Afghanistan. This organization uses its resources to support people in peril. This organization also promotes community identity in Australia through culture building programs during festivals and other community gatherings.

4.1.3 Sudanese Community Networks

The southern Sudanese are the most recently arrived group that we are concentrating on with this project. Because they have just recently arrived in Australia, there are fewer structured organizations within the community. Their recent arrival may make the southern Sudanese more dependent upon social groups, community leaders, and larger organizations to provide them with the knowledge to become established in Australia. For this reason, CFA may likely reach many people through the communication networks detailed in Figure 4.4. Further explanation of figure follows.

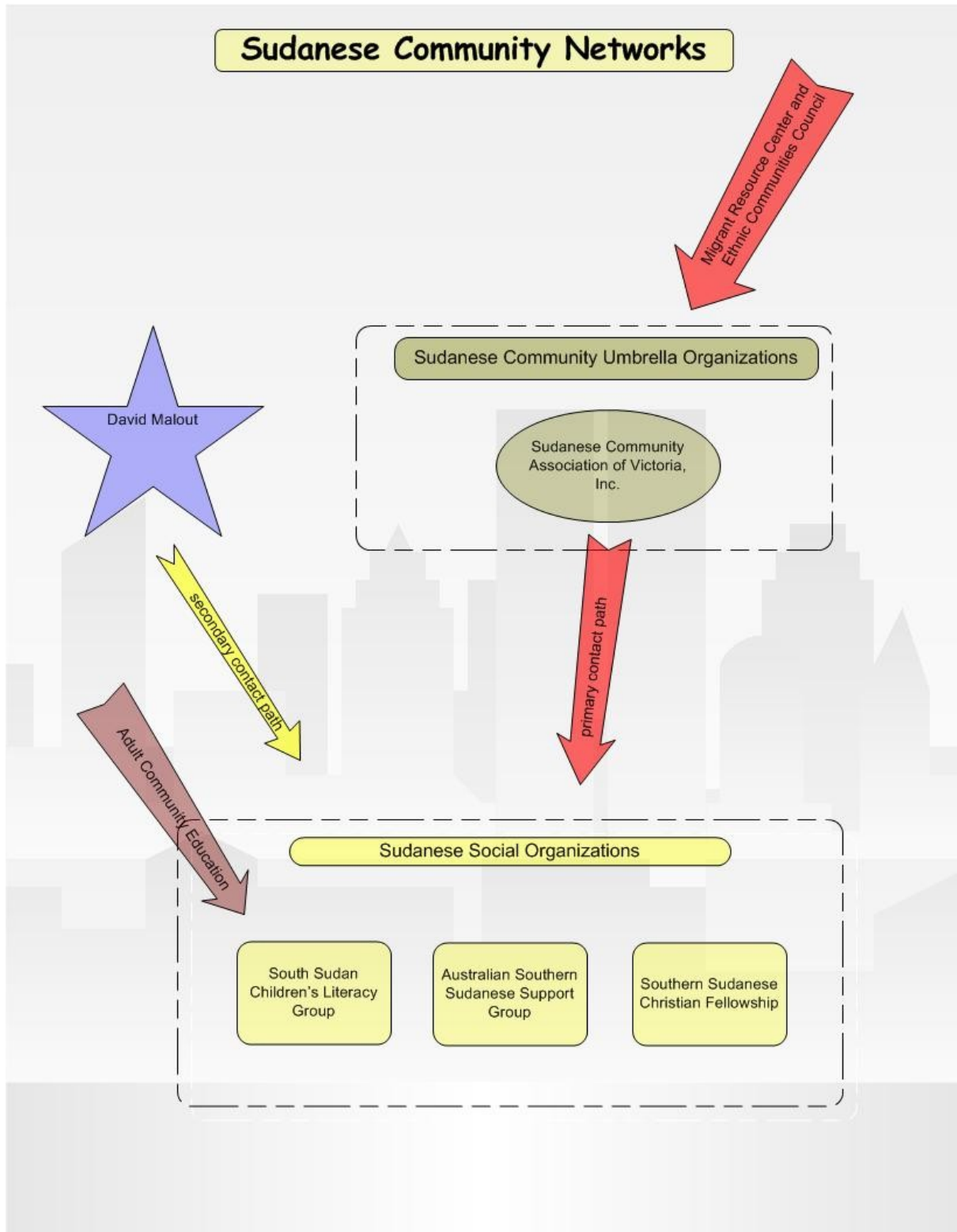


Figure 4. 4: Sudanese Community Networks

The Sudanese Community Association of Victoria, Inc. is the most influential organization in the southern Sudanese community of Dandenong. This organization is active in the community, addressing a wide variety of issues that affect its members. Because of the relatively small size of the southern Sudanese community in Australia, this statewide organization is able to be in touch with the issues affecting the community within Greater Dandenong. The Sudanese Community Association of Victoria can contact any segment of the southern Sudanese population in Victoria. This organization is currently the primary point of contact within the southern Sudanese community. In Appendix G a more detailed description of the organization can be found along with the contact information.

David Malout has been identified as an influential leader in the southern Sudanese community because of his involvement with the Sudanese Community Association of Victoria. As a Chairperson within the organization, he has extensive community influence. In addition, Malout had been identified by other members of the Sudanese community as the primary contact within the community. For these reasons we have identified David Malout as an influential leader within the southern Sudanese community in Dandenong.

The local-level social groups within the southern Sudanese community can be contacted either via the Sudanese Community Association of Victoria, or through other channels. The Springvale Neighborhood House is the primary point of contact for the Southern Sudanese Children's Literacy Group.

4.1.4 Vietnamese Community Networks

As an established population within the City of Greater Dandenong, the Vietnamese community has an extensive influential leadership network already established. There are strong umbrella organizations that support the community through a variety of services. In addition, the strong social groups that exist within the Vietnamese community support the work of the umbrella organizations. Figure 4.5 identifies these organizations and how they relate within the community. Contact information for each group or organization can be found in Appendix G. Further explanation follows the figure.

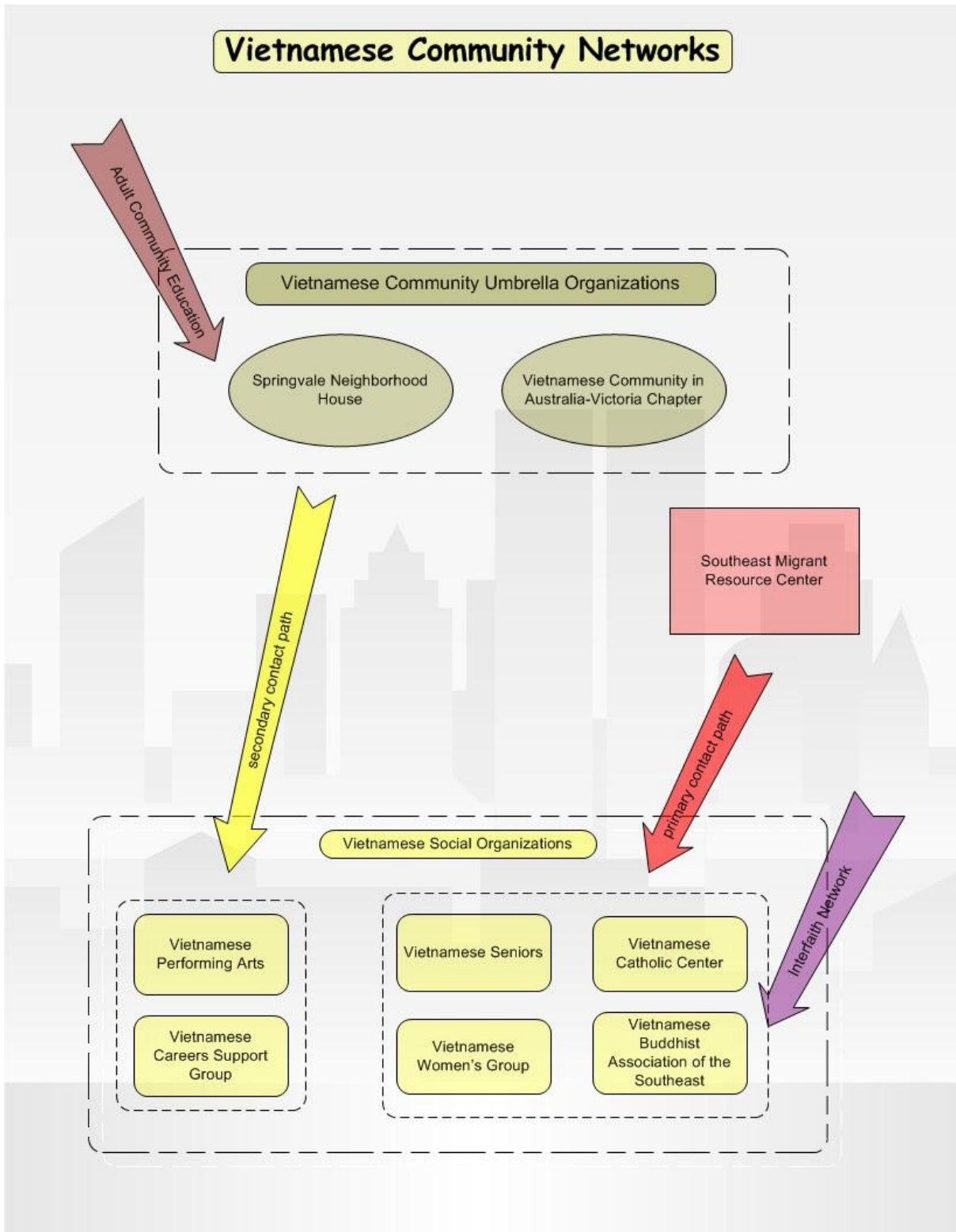


Figure 4. 5: Vietnamese Community Networks

As indicated in Figure 4.5, the main communication path to the majority of Vietnamese social groups is through the Migrant Resource Centre.

The Vietnamese Community in Australia-Victoria Chapter is active in the community, addressing a wide variety of issues that affect its members. This Australia-wide organization is broken down into statewide chapters but does not have much direct contact with community members. It is in tune with the issues directly affecting the Vietnamese throughout Victoria, but not specifically with the Vietnamese community in the City of Greater Dandenong. This organization could help identify issues facing any segment of the Vietnamese community, particularly the religious, seniors, and women's groups. Contact information is provided for direct communication with these particular groups in Appendix G. For concerns surrounding issues related to the Vietnamese population as a whole, the Victoria Community in Australia-Victoria Chapter should be the primary point of contact, but specific local-level social groups are best contacted directly. In Appendix G a more detailed description of the organization can be found along with the contact information.

The Interfaith Network is an important primary contact for the Vietnamese Buddhist Association of the Southeast. As mentioned previously, the Interfaith Network enables outside organizations to make contact and give presentations to many religious leaders throughout Dandenong. The Vietnamese Buddhist Association can also be contacted directly. Appendix G contains the contact information for this organization.

The Springvale Neighborhood house proves an affordable venue for small to medium sized social groups. Two Vietnamese groups take advantage of this opportunity. The Blue Star-Sao Xanh Youth and Drama Group and the Vietnamese Performing Arts Centre can be reached through this venue. Contact information for these groups as well as the Springvale Neighborhood House can be found in Appendix G.

4.2 Community Fire Safety Risks

To help CFA better target its fire safety education programs in the CALD communities, the project team identified habits and customs in the different CALD communities that could lead to higher risk of house fire. With an understanding of risks facing each community, fire education programs can be developed to cover the most common risks faced by all communities, as well as those that are specific to particular CALD groups. To gather this information, focus groups were run with the Springvale Community Safety Fire Brigade and the Dandenong Fire Officers. Comments regarding potentially dangerous behaviors that exist within the CALD communities were documented. These focus group notes can be found in Appendix D. Interviews were also conducted with community leaders of each CALD group, both by telephone and in person, to investigate risky practices. The notes from these interviews were also reviewed and can be found in Appendix E. Common patterns and trends identified from the comments of the respondents make up the majority of these results. However, less common responses are also listed to create a more complete picture of all the fire safety risks faced by these communities.

4.2.1 The Vietnamese Community

The most common risk to the Vietnamese community, as mentioned by CFA employees and Brigade members, centered on cooking habits. The fact that Vietnamese people like to cook using woks and hot oil in rooms other than the kitchen was brought up on multiple occasions during the focus groups. Propane is used on these occasions because it is much easier to control the heat being applied to the food than with electric stoves. Unfortunately, this practice poses dangers to the family because living rooms and other gathering rooms contain more flammable objects than the kitchen, and the fire being applied to the wok can reach these objects if the family does not take great care. Another cooking risk

mentioned by the Brigade members is the habit of some people in the community of putting vegetables on the stove to boil and then wandering off to do other work or to talk with neighbors, leaving the food unattended. It was mentioned that several calls the Brigade responded to had been of that nature when the water boiled away and the food began to burn.

Another risk associated with the Vietnamese community relates to the last fatality in a house fire Springvale experienced, when a Vietnamese man died. When the Brigade arrived at the scene, they were told a person still remained in the house. However, they did not realize that the family classified the garage as a part of the house, and that it had been renovated to be a bedroom for the man. Such renovations to houses, creating living space out of areas that are usually not considered as such, or putting in false walls, create difficulties for the responding firefighters and also create fire hazards within the homes. These renovations were mentioned regarding immigrant groups in general, not just the Vietnamese, however, the Vietnamese came up as the group most often referenced regarding this concern.

Home renovations by inhabitants raise concerns for several reasons. First, as mentioned above, it creates difficulties for the responding firefighters by inhibiting their ability to protect the house and its inhabitants. Another reason is that such renovations are often done to make more room in the house for the many family members who live there. A large number of people in the home heightens the risk of fatalities. Finally, the renovations themselves may be dangerous, because such work on a home is supposed to be done by a licensed contractor. Due to low economic status, some people cannot afford to have this work done and might instead do it themselves to save money. Unfortunately, due to substandard work, just making these changes to the home may increase the fire risk.

Religious considerations mentioned by the fire officers and Brigade members included the use of candles and incense in the home by Buddhists. Left unattended, altar candles can pose risks to nearby draperies and furnishings, and unattended incense can drop

hot ashes onto the floor, carpet, or other flammable objects. Again, this concern is not particular to Vietnamese alone but also applies to other people of the Buddhist religion such as Cambodians.

Firefighters mentioned that outside the home people do not always pay attention to laws about burning, especially during Total Fire Ban days. To save time and money, they noted that some people burn their trash and weeds instead of throwing them out or spending money to buy trimmers for the overgrown vegetation. They stated that spreading information on the consequences of these activities, including fines, might help curb this behavior. It should be noted that this comment was made while a conversation about Asian groups in general was being held with Brigade members, and therefore this information may also be applicable to groups such as the Cambodians and Chinese.

During the focus groups, the firefighters stated that some CALD groups had trouble contacting the triple zero emergency phone number because of their limited proficiency in English. Because the Vietnamese community is tightly knit, if someone in the home does not speak English, a neighbor or friend would often dial triple zero for the family in the case of an emergency. It was also noted however, that people in the community would first try to put out the fire on their own before calling in outside help because of this close knit community, and also for fear of fines or other repercussions if they reported the fire.

When community leaders were contacted, many of the same risks were mentioned, but other risks were also brought to light. One woman, who works closely with many groups in the Vietnamese community including women's and children's groups, mentioned that in Vietnam it is okay for children to play with fire and matches because objects in the home are not as flammable. If a fire does get out of control, it is easy to escape because houses are more open than they are in Australia. She further explained that in Australia, parents often deadlock the doors for security reasons, making escape for a child in this situation difficult or

even impossible if parents are not at home. She also observed that people often overload electrical outlets in their homes, thinking that fuses will protect them if there is a short circuit or the equipment otherwise fails and the electricity arcs.

Another community worker noted that the elderly were often at greater risk than the younger generations because they did not have the same level of education as the younger people. Many of the elderly do not speak or understand English, and this poses a problem when emergencies arise because they are afraid they will not be understood when they call the '000' emergency number. She was also concerned about people's use of heaters in the home during the winter because they were often placed near clothing and other flammable objects. A final concern she mentioned corroborated what the Brigade members had been saying about people using gas stoves to cook in rooms other than the kitchen. Although she stated that 80% to 90% of people cook in the kitchen, the others prefer to cook in the garage to keep the smell of cooking food out of the house. This can be dangerous because of the presence of flammable materials that are sometimes stored in garages. She further mentioned that this practice was more common to younger people and therefore they should be targeted about this risky behavior.

A priest that the group spoke to mentioned that many of the messages of CFA have already gotten to the community, and that many of the people he has contact with are very conscientious when using fire in their homes. It was found that most of the community leaders felt the Vietnamese community was aware of Total Fire Ban Days and tried to respect them. Also, most community leaders felt that people knew the importance of smoke alarms in the home and responded to CFA radio and television messages on changing the batteries regularly.

Below, risks mentioned by all the community leaders are compiled into Table 4.1 to simplify the data for easier analysis. While some of these risks are particular to the

Vietnamese culture, others are applicable to many groups in Australia and abroad. The risks are included because they were mentioned as a concern by community leaders.

Table 4. 1: Vietnamese Community Fire Risks

Risk	Number of Times Mentioned	Season or Time Specific to the Risk	Causes of Unsafe Fire Behavior
Heaters and nearby objects	6	Winter	Lack of Education/ Economics
Incense	3	Spring & Summer- New Year, personal dates	Religion
Doing own home renovations	3	N/A	Economics
Children playing with fire	2	N/A	Lack of Education
Candles	1	Spring & Summer- New Year personal dates	Religion
Leaving cooking unattended	1	N/A	Lack of Education
Deadlocks	1	N/A	Lack of Education
Large families in homes	1	N/A	Economics/ Culture
Overloading electrical sockets	1	N/A	Lack of Education
Language barriers when calling '000'	1	N/A	Lack of Education/ Culture
Cooking with oil	1	N/A	Culture
Cooking with gas outside of kitchen	1	N/A	Culture

Table 4.1 lists the risks mentioned by the community leaders interviewed and the total number of times the risks were mentioned. Times of year when community leaders felt the risks were higher were also included in the chart to allow CFA to target specific information to the community at specific times of the year.

The data collected above are compiled and represented graphically below in Figure 4.6 to consolidate the findings and improve ease of viewing the information. For those

categories that have more than one possible cause for unsafe fire practices, the numbers are represented in both categories in the graph. The figure is explained in more detail below.

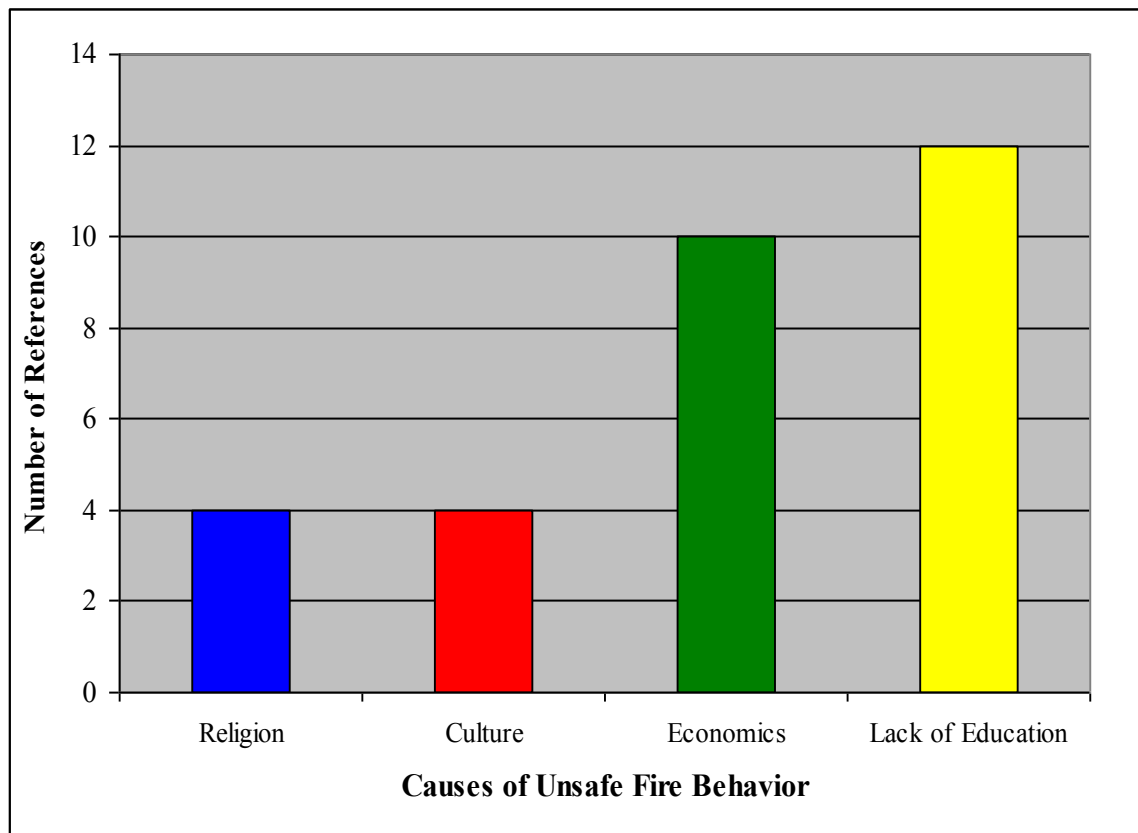


Figure 4. 6: Causes of Unsafe Fire Behavior in Vietnamese Community

This figure combines the data collected in Table 4.1 that have been separated into the above categories, “Causes of Unsafe Fire Behavior”. The four categories cover the most common reasons people practice unsafe fire habits in the Vietnamese communities. Religion includes practices such as burning candles and incense in the home, while culture covers cooking practices in the home such as using gas stoves in the garage. Economics includes behaviors such as using heaters to supplement those installed in the home, and lack of education covers actions that occur because the person simply does not know that the practice is unsafe.

During the interview process, Vietnamese community leaders made suggestions that could add value to current CFA approaches and programs as well as to help focus programs

more effectively in the future. These suggestions are listed in order from highest to lowest priority within the community according to community leaders.

- Run programs that emphasize prevention & safety
- Do annually to reinforce messages
- Present on home fire escape plans
- Keep presentations short and simple
- Use simple publications such as brochures to reinforce messages
- Use media such as T.V and radio to spread messages.

As can be seen above, many practices that CFA already uses have been mentioned as good ways to communicate with the Vietnamese community. Suggested topics also overlap with many of CFA's current approaches. It is apparent from interviews that many of CFA's messages about basic fire safety in the home such as use and maintenance of smoke alarms, and respect for Total Fire Ban Days, have been getting out into the community. This suggests that many of CFA's approaches are already felt to be effective in the community, and that CFA should continue regular presentations to reinforce the messages the community has received so far.

4.2.2 The Cambodian Community

Like the Vietnamese communities discussed in the previous section, most of the people from Cambodia are Buddhist. Other similarities between the groups include large extended families living in the homes, which often lead to unlicensed renovations. Another similarity cited was their limited proficiency in the English language and lower economic status. Local firefighters also believe that, as with the Vietnamese community, many of the Cambodians' cooking habits are similar, and therefore similar considerations should be made for both groups.

Another consideration in Springvale homes is that people, because they cannot afford the overhead of renting business space, open businesses in their homes. Again this is not isolated to the Cambodians but also includes the Vietnamese homes in the area as well. Because of this practice, more people may be found in the home than is safe according to fire code. According to the firefighters, in addition to the high concentration of inhabitants, clutter from the business often builds up around the doors and other exit sites, making escape during a fire more difficult and dangerous.

The Cambodian community leaders filled many of the gaps left by the focus groups with the firefighters. When Council Representative Youhorn Chea was interviewed, he mentioned that children learn a lot about fire safety in school and bring that information back into the home. He said that the group at greatest risk is the elderly because the same prevention information was not getting to them. Other risks mentioned included a propensity of people to barbecue in the yard, whether it is a fire ban day or not. Religious considerations included the weekends before the Cambodian New Year, which usually occurs in mid-April, and the Ancestor Festival in mid-September when candles and incense are more widely used. In addition, during the Ancestor Festival, religious paper money may also be burned in the home. Other risks mentioned coincided with those previously discussed by the firefighters and officers and involved cooking with gas outside of the kitchen, particularly in the yard which can be risky during drier months.

One concern that was brought up during one of the interviews was the fact that either most people the interviewee knew did not have smoke alarms in their homes, or did not know if they had smoke alarms. This was a cause for great concern because many family members often live in the same home and heat their rooms at night in the winter by use of portable heaters. Other basic fire safety knowledge such as how to dial triple zero was more extensive. It was mentioned by one man that in Cambodia, fire in the home is considered to be the worst

disaster a family can experience because everything in the home can be lost. This belief could prove to be very helpful to CFA in presenting their fire safety material because people will want to avoid this disaster.

People who had been involved in previous CFA programs had more fire safety knowledge which they have tried to share with their community. However, those who had not been involved in such programs had limited knowledge of CFA's purposes and prevention methods. One interviewee said that while he respected the Fire Ban messages, he doubted all other members of community did the same.

Below in Table 4.2, risks mentioned by all the Cambodian community leaders have been tabulated and graphed to simplify the data for easier analysis. While some of these risks are particular to the Cambodian culture, others are applicable to many groups in Australia and abroad. These risks are included because they were mentioned as a concern by community leaders.

Table 4. 2: Cambodian Community Fire Risks

Risk	Number of Times Mentioned	Season or Time Specific to the Risk	Causes of Unsafe Fire Behavior
Barbecuing & cooking outside the home using gas	6	Warm weather	Culture
Doing own home renovations	3	N/A	Economics
Large families in homes	3	N/A	Culture/Economics
Incense	3	New Year, Ancestor Ceremony weekends	Religion
Little knowledge of prevention methods	3	Year round & during Total Fire Ban Days	Lack of Education
Heaters and nearby objects	3	Winter	Lack of Education/ Economics
Candles	2	Christmas, New Year weekend, Ancestor Ceremony weekend	Religion
Little knowledge of '000'	2	N/A	Lack of Education
Old timber homes	1	N/A	Economics
Burning paper money on holidays	1	Ancestor Ceremony	Religion
Children playing with fire	1	Christmas	Lack of Education
No smoke alarms	1	N/A	Lack of Education/ Economics

Table 4.2 lists the risks mentioned by the Cambodian community leaders interviewed and the total number of times the risks were mentioned. Times of year when community leaders felt the risks were higher were also included in the chart to allow CFA to target specific information to the community at specific times of the year.

The data collected above are represented graphically below in Figure 4.7 to consolidate the findings and improve ease of viewing the information. For those categories that have more than one possible cause for unsafe fire practices, the numbers are represented in both categories in the graph. The figure is explained in more detail below.

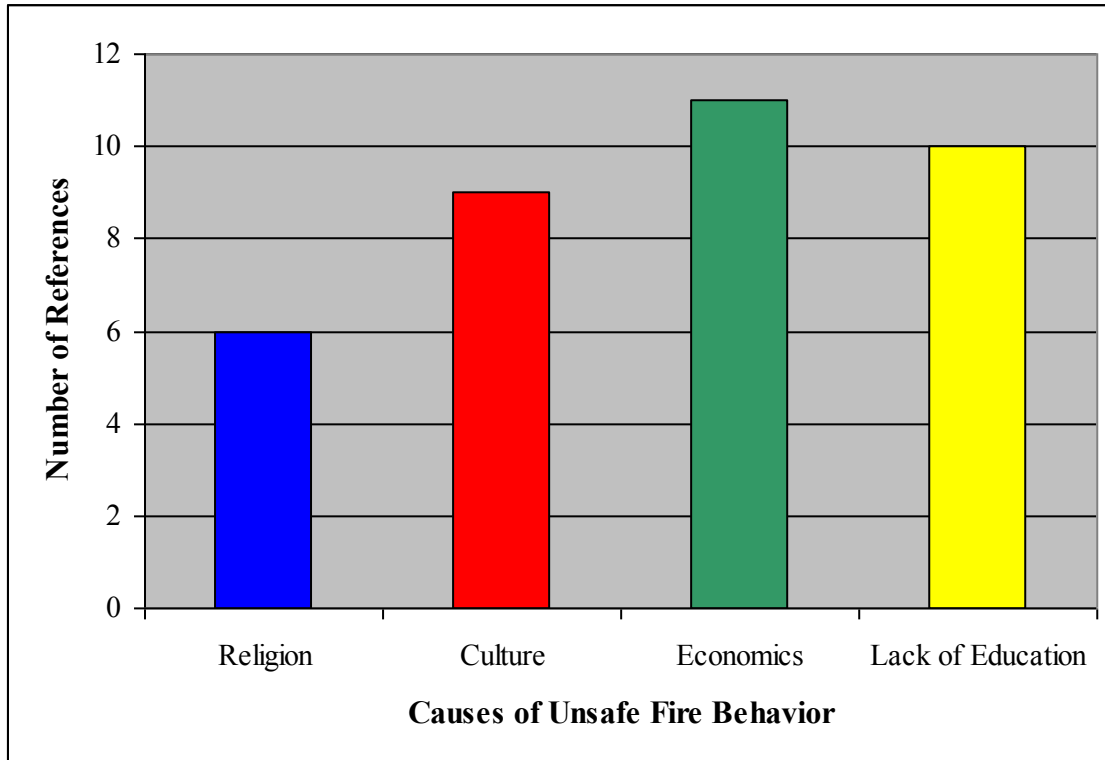


Figure 4. 7: Causes of Unsafe Fire Behavior in Cambodian Community

This figure combines the data collected in Table 4.2 that have been separated into the above categories, “Causes of Unsafe Fire Behavior”. The four categories cover the most common reasons people practice unsafe fire habits. Religion includes practices such as burning candles and incense during prayer, while culture covers activities such as living in a home with a large extended family and cooking practices. Economics includes behaviors such as doing home renovations without the assistance of a contractor, and lack of education covers actions that occur because the person simply does not know that the practice is unsafe.

During the interview process, Cambodian community leaders made suggestions that could add value to current CFA approaches and programs as well as to help focus programs more effectively in the future. These suggestions are listed in order from highest to lowest priority within the community according to community leaders.

- Emphasize prevention & what to do if there is a fire.
- Run programs annually to reinforce messages

- Use visuals such as T.V. & Posters
- Run programs seasonally, Summer and Winter
- Use pamphlets to disseminate information
- Use radio to disseminate information
- Elderly Education

As can be seen above, many practices that CFA already uses have been mentioned as good ways to communicate with the Cambodian community. Topics that should be covered in a presentation overlap many of CFA's current approaches. This suggests that many of CFA's approaches are already felt to be effective in the community, and gives new suggestions for future approaches, particularly with respect to how often and when presentations should be given.

4.2.3 The Afghan Community

Little was said about the Afghan community by the firefighters because they have had less experience with this newly arrived group. Some observations were made that the difference in climate and environment may lead to more fire risk with more flammable material around the home in Australia, but no examples were offered.

When cooking practices were discussed, it was observed that some people of Middle Eastern background tended to do a lot of cooking in the backyard. For example, people may cook lamb or other meats on a spit over a fire, causing neighbors to call '000' because they have seen smoke during a Total Fire Ban day. The officers and Brigade members did not discuss religious considerations, because Islamic practices do not tend to bring fire into the home.

Community leaders were able to fill in the picture with more detail. One community worker mentioned that she had observed several Muslim women grilling at a festival while wearing their traditional clothes, including a long cloth head covering. She mentioned that

she had been very concerned for the women's well being because the cloth could easily have caught fire while they were near the grill. However she was unable to identify the country of origin of these women and therefore it is suggested that this risk is further researched in the future to be sure it applies to women from Afghanistan. Several Afghan people we spoke to mentioned that women tend to always do the cooking in the home and barbecuing in the yard is a rare activity. Despite what was mentioned by firefighters and the community worker; two of our community contacts states that most of the cooking in Afghanistan is done in the kitchen. They also stated that a lot of oil was used in the preparation of food, putting homes at risk for oil fires if cooking areas are not kept clean. One contact mentioned that she had gotten reports from community members who had been burned while using oil in their cooking.

Other Afghan contacts mentioned that large families tend to live in the same home, and that renovations are done to increase living space for all these people. Due to lack of education on the dangers of unlicensed home renovations and also an inability to afford a professional contractor, this practice is thought to be relatively common. Typically, between five and fifteen people could be found residing in a single house, creating a high risk for fatality in the case of a house fire. Adding to this risk, many homes do not have smoke alarms or do not change the batteries because they do not understand the significance of the device. In addition, some families cannot afford the alarm and batteries in the first place. The danger posed by large families and no smoke alarms is complicated by a propensity of people to use gas or electric heaters in the winter to warm their homes, especially at night. It was also mentioned that electric heaters are often used to dry clothes, and that one family lost their home due to a fire caused by this practice. While this risk applies to any home with such conditions, these traits were commonly mentioned by leaders of the Afghan community.

As a final point of concern, a man stated that the Afghan community tended to deal with problems within the community itself. Like the Vietnamese, people would first try to put the fire out themselves before ‘000’ was called for help. This puts people at risk for more serious property damage as well as higher fatalities if people are trapped in a home.

Below, risks mentioned by all the community leaders are compiled into Table 4.3 to simplify the data for easier analysis. While some of these risks are particular to the Afghan culture, others are applicable to many groups in Australia and abroad. The risks are included because they were mentioned as a concern by community leaders.

Table 4.3: Afghan Community Fire Risks

Risk	Number of Times Mentioned	Season or Time Specific to the Risk	Causes of Unsafe Fire Behavior
Heaters and nearby objects	5	Winter	Lack of Education
Do not have smoke alarms	4	N/A	Lack of Education/ Economics
Using lots of oil in cooking	3	N/A	Culture
Large families in homes	3	N/A	Culture/ Economics
Doing own home renovations	2	N/A	Economics
Fire not a priority risk in Afghanistan	2	N/A	Lack of Education
No knowledge of Fire Ban Days	2	Summer	Lack of Education
Don't call '000' for help	1	N/A	Culture
Cooking while wearing flowing clothing	1	N/A	Culture

Table 4.3 lists the risks mentioned by the Afghan community leaders interviewed and the total number of times the risks were mentioned. Times of year when community leaders felt the risks were higher were also included in the table to allow CFA to target specific information to the community at specific times of the year.

The data collected above are represented graphically below in Figure 4.8 to consolidate the findings and improve ease of viewing the information. For those categories that have more than one possible cause for unsafe fire practices, the numbers are represented in both categories in the graph. The figure is explained in more detail below.

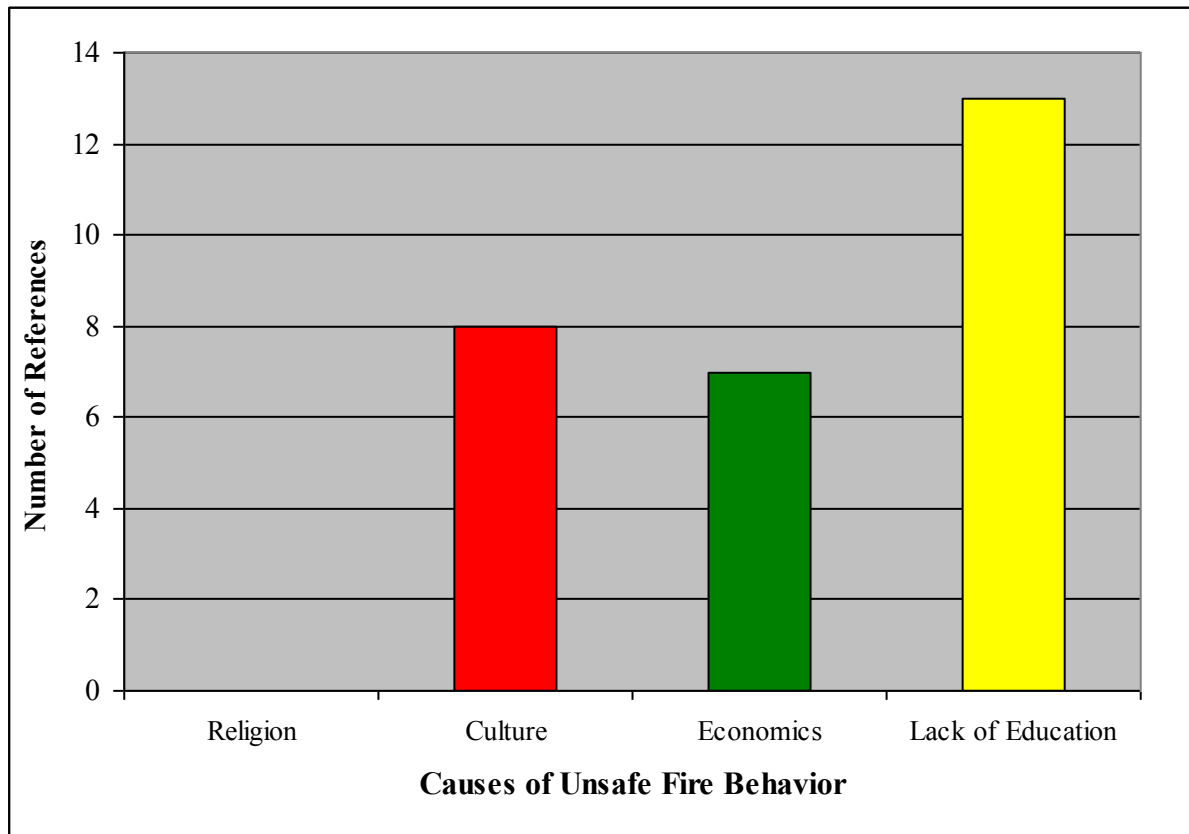


Figure 4. 8: Causes of Unsafe Fire Behavior in Afghan Community

Figure 4.8 combines the data collected in Table 4.3 that have been separated into the above categories, “Causes of Unsafe Fire Behavior”. The four categories cover the most common reasons people practice unsafe fire habits. Culture covers activities such as living in a home with a large family and cooking practices. Economics includes behaviors such as not having a smoke alarm because of cost, and lack of education covers actions that occur because the person simply does not know that the practice is unsafe. In the Afghan community, the majority of the population is Muslim, and as such they do not use fire in their homes as part of their religious practices.

During the interview process, Afghan community leaders made suggestions that could add value to current CFA approaches and programs as well as to help focus programs more effectively in the future. These suggestions are listed in order from highest to lowest priority within the community according to community leaders.

- Provide smoke alarms and batteries to poor families
- Use lots of pictures & few words in publications
- Put out information in Pashtu and Dari
- Emphasize need to call '000' *whenever* there is a fire.

As can be seen above, many of CFA's current educational approaches to CALD communities are mentioned. These approaches can be modified to be applied to Afghan communities in particular in the future.

4.2.4 The Sudanese Community

As with the Afghans, fire risks posed to the Sudanese community were not discussed by the firefighters. The Springvale firefighters observed that they have never had a call from an African home, although they have a large population of people from the continent living in the community, including a large southern Sudanese community.

As the southern Sudanese are Christian, little fire is used in the home during religious ceremonies. Most use of candles is conducted in the church and therefore, the same religious considerations should be given to this population as other

Christian groups. One community member mentioned that last time he purchased a Christmas tree he was informed how to protect his home from fire by turning off the lights when he was not in the room and by making sure the tree always had water. He stated that this was very helpful information to have and that the whole community should be taught how to keep safe around the holidays.

David Malout, an employee of the MRC and a community leader in the southern Sudanese community, mentioned that many people from southern Sudan cook in the Mediterranean tradition, much like the Italians and Greeks. This means that the southern Sudanese may cook using a lot of olive oil, a substance that has a low ignition point. If stoves are not cleaned regularly, this oil can build up on the stove and in the hood vent, causing oil fires in the kitchen that can spread to the ceiling through the ventilation. Other community workers mentioned considerations such as the large size of families living in a single home, and the condition of those homes. One community worker voiced concern that because many of the people moving into the area of Greater Dandenong are new to the area and because those homes are often rentals, the houses are often in poor condition and contain appliances that are old and could be dangerous, if they are not properly maintained.

Other community members interviewed demonstrated a low knowledge of Total Fire Ban Days and some were also unaware of the laws requiring smoke alarms in the home. However, many fire safe practices were discussed during these interviews. They included the fact that most people only used the heaters built into their homes and did not use those heaters to dry clothes. Also, community members who were aware of smoke alarms and their purposes claimed to change the batteries on a regular basis. These fire safe practices can be explained by the fact that new migrants go through an educational program when they arrive. Malout stated that this is done to help the people quickly assimilate into the community and also to introduce them to some laws and practices common to Australia. During this

educational period, fire safety information and how to dial ‘000’ is presented. Therefore, many of these people come to Greater Dandenong with some basic fire safety background. However, as all this information is presented in a short period of time, Malout said that a follow-up presentation to make sure the information was retained would be very helpful.

Below in Table 4.4, risks mentioned by all the community members are tabulated and graphed to simplify the data for easier analysis. While some of these risks are particular to the southern Sudanese culture, others are applicable to many groups in Australia and abroad. The risks are included because they were mentioned as a concern by community leaders.

Table 4. 4: Sudanese Community Fire Risks

Risk	Number of Times Mentioned	Season or Time Specific to the Risk	Causes of Unsafe Fire Behavior
Large families in homes	5	N/A	Culture/Economics
Christmas lights	4	Christmas	Religion
No knowledge of Total Fire Ban Days	3	Summer	Lack of Education
Candles	3	Christmas	Religion
Cooking with olive oil	2	N/A	Culture
Little perception of risk posed by fire	2	N/A	Lack of Education
Barbecuing in the yard	2	Summer	Culture
No knowledge of smoke alarms	1	N/A	Lack of Education
Rental homes	1	N/A	Economics
Old appliances	1	N/A	Economics

Table 4.4 lists the risks mentioned by the Sudanese community leaders interviewed and the total number of times the risks were mentioned. Times of year when community leaders felt the risks were higher were also included in the table to allow CFA to target specific information to the community at specific times of the year.

The data collected above are represented graphically below in Figure 4.9 to consolidate the findings and improve ease of viewing the information. For those categories

that have more than one possible cause for unsafe fire practices, the numbers are represented in both categories in the graph. The figure is explained in more detail below.

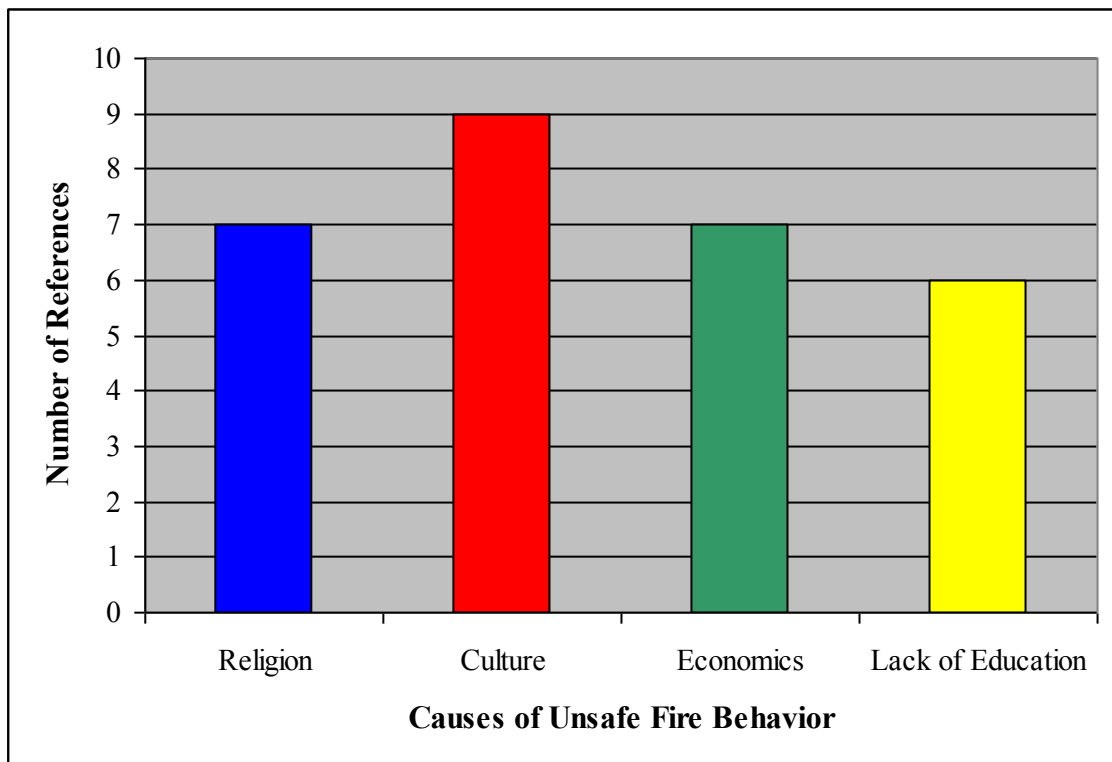


Figure 4. 9: Causes of Unsafe Fire Behavior in Southern Sudanese Community

This figure combines the data collected in Table 4.4 that has been separated into the above categories, “Causes of Unsafe Fire Behavior”. The four categories cover the most common reasons people practice unsafe fire habits. Culture covers activities such as living in a home with a large family. Economics includes behaviors such as living in older homes and using appliances that do not have safety features. Lack of education covers actions that occur because the person simply does not know that the practice is unsafe, such as not having smoke alarms in the home. In the Sudanese community, the majority of the population is Christian so the major risks they face associated with religious practices occurring around Christmas when lights and trees are in the house.

During the interview process, southern Sudanese community leaders made suggestions that could add value to current CFA approaches and programs as well as to help focus programs more effectively in the future. These suggestions are listed in order from highest to lowest priority within the community according to community leaders.

- Personalize presentations
- Interact with community
- Be careful when choosing Arab speaking presenters
- Focus education on women

4.2.5 The Immigrant Community as a Whole

Fire risks associated with all communities include the fact that people may not understand the differences between their old home environment and their new one in Australia. Habits that were considered to be safe in their country of origin such as cooking in the living area are no longer safe because of the presence of more flammable materials. In the same way, according to Malout and several Afghan community workers, recent immigrants may be more concerned with getting settled in their new environment than preventing fire because fire may not have been a major consideration in their home countries as compared to other risks.

Other considerations mentioned by the firefighters include the need to stress that the number to call is triple zero and not triple “0”. This is number six on the keypad and may be dialed if people do not fully understand the English language or the process of calling emergency services. As with all communities including the Australian born locals, smoke alarms and changing the batteries in smoke alarms are important issues to stress. Brigades mentioned that they have arrived at calls to find the alarm beeping because the battery was low, not because there was a fire in the home. Stressing that a smoke alarm protects the entire family may have more impact than just stating that the alarm’s battery needs to be changed

because most immigrant groups have strong family ties and will more positively respond to issues that help protect their families.

Community leaders in all four groups mentioned a few of the same fire safety risks. These include traditional large extended families living in one home, and cooking practices using large amounts of oil. Also in all four CALD communities, women do the majority of the cooking. These facts and risks should be taken into consideration when CFA is developing programs for use in CALD communities. Below, in Figure 4.10 the reasons for risky fire behavior from all four communities are graphed.

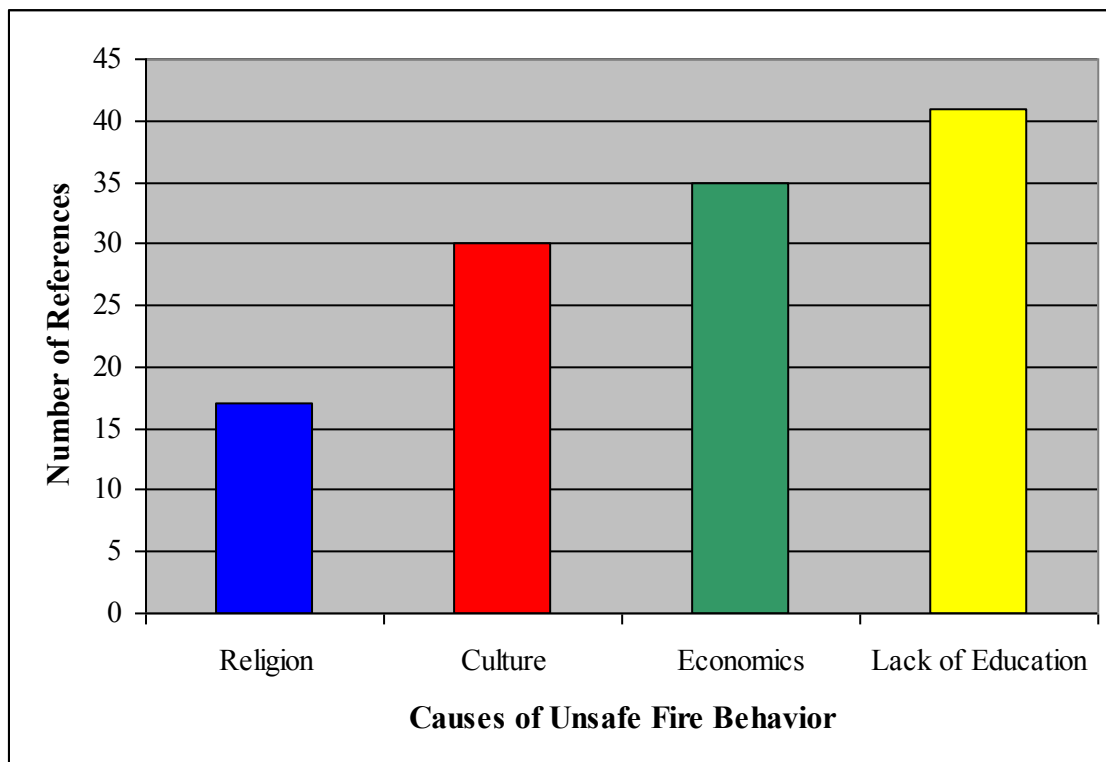


Figure 4.10: Causes of Unsafe Fire Behavior in CALD Communities

As can be seen from the graph above, most CALD residents engage in risky fire behavior because of their lack of fire safety education. The second lowest reason for unsafe fire behavior is due to the different cultural practices of the community members. Behaviors that may be safe and acceptable at home are no longer safe here in Australia. The least common

reason for risky behavior is associated with religious practices of some of the communities. Coupled with the highest reason for risky behavior, lack of fire safety education, many of the unsafe practices posed by cultural and religious practices can be addressed by future programs put out by CFA, hopefully raising community awareness and lowering the incidence of unsafe practices. The second highest reason for risky fire behavior, low economic status, is a risk faced by all Australian communities of similar demographics and is not particular to CALD groups. Therefore, programs that CFA already runs will likely be able to address those risks and also increase awareness in the communities.

4.3 Assessment of CFA Methods

This section assesses the specific strengths and weaknesses of certain CFA programs. Each program is assessed based on strategies previously proven to be successful through the documentation of the practices of other organizations, as well as from the information presented at the “Government Communications in a Global World” Seminar on 18 March 2004. The non-CFA programs referred to in this section were described in the Background Chapter. This section identifies successful strategies for CFA to consider when developing programs and gives an idea of where CFA stands in relation to other organizations.

4.3.1 Broad Organizational Assessment

The Community Development Department of CFA guides the organization’s programs in CALD communities. However, this department focuses on all communities, not just the CALD ones. Therefore, only a fraction of the department’s time and resources are spent developing new strategies and approaches for the CALD communities. Meanwhile, other organizations such as the MFB and the Victoria Police have multicultural divisions that operate on a full time basis. Naturally this enables those organizations to accomplish a great deal based on the sheer amount of resources they have available.

The MFB and Victoria Police also have advising bodies that recommend the direction that the organization should take. The MFB’s Community Consultation Report assessed the current status of the organization and, by making multiple recommendations, identified short-term and long-term goals. The Access and Equity Advisor ensures that the MFB remains on track providing further feedback as programs progress. The Victoria Police has three boards (MLU, PACMAC and NPEAB) that supervise and advise the organization on various levels. Additionally, they provide the police with much needed research about CALD communities. While CFA has advisors and boards on local levels (such as at the Westernport Brigade in

Dandenong), there is not an advising body for the whole of the company that continuously operates and focuses on the CALD communities.

4.3.2 Bilingual Fire Safety Program

Programs that involve the delivery of presentations are very effective methods of community education. They simultaneously establish the presence of an organization in the community and educate the community members. Presentations also provide an opportunity for gathering feedback about the effectiveness of the program. Through interaction, presentations also build relationships between communities and organizations.

The first task in creating the Bilingual Fire Safety program was to determine who the audience would be. CFA determined that they would target women's groups and senior citizen's groups in the Vietnamese and Cambodian communities. Con Patrulis of the MFB emphasized the importance of targeting the proper communities and people (Personal communication, 24 March 2004). The MFB targeted the women of many communities because they primarily run their households. The NFPA identified seniors as much more likely to be injured or killed by fire than younger adults so they also targeted the elderly population through their "Remembering When" program. The Bilingual Fire Safety Program also effectively targeted communities at higher risk within the CALD population.

The Bilingual Fire Safety seminars were presented to the audience through a translator. Inspector Morales of the Boston Fire Department found that the use of a translator made communication between the audience and himself significantly easier (Personal communication, 18 February 2004). This allowed for more personal interaction with the audience than printed materials. However, CFA has used both translated printed materials and a translator. This two-fold approach likely increased the effectiveness of their presentations.

On the other hand, the Fire Department of New York City and the Family and Child Services Unit (FCSU) of Dandenong found success in the use of peer educators, despite the added time and resources needed to properly identify and train them. Karen Mildren of the FCSU believes that the advantages to using peer educators are enormous, which she learned through the SafeStart program. Mildren found that face-to-face sessions using peer educators are far more effective than translators or brochures. Also, research shows that providing information using brochures impacts behavioral change very little, the reason partly being because some people have very low literacy in both their own language and in English (CFA, 2003c, p.3). The peer educators also know their own communities best and can evaluate the program's success as they implement it. During the SafeStart program, one of the peer educators developed a plan to create a display that would be put in a school (Karen Mildren, personal communication, 18 April 2004). As a result, 170 people were targeted at once, far more than any one workshop.

Another important point to note about the Bilingual Fire Safety program is that there were no subsequent presentations or communication following the program's completion. Five presentations were delivered to five different groups of people in the City of Greater Dandenong. However, since this was a pilot program there were no subsequent presentations or follow-ups. Ali Gurdag of the Victoria Police emphasized the importance of sustaining and continuing contacts within the community (Personal communication, 2 April 2004). By not sustaining contact, an organization will diminish its efforts to build relationships.

4.3.3 Junior Volunteer Group

CFA's CALD targeted Junior Volunteer program is essentially in its infancy stage, but its mission is an important one. If members of CALD communities became firefighters,

they would be able to help CFA better understand their respective ethnic groups. Currently, there are firefighters from CALD communities in CFA, but not a significant number.

Similar to CFA, the MFB also desires to have a more diverse workforce (MFESB, 2002, p. 4). Their Community Consultation Report identified that the general perception of the MFB is that it is dominated by white, Anglo-Saxon Australians. Their recruitment program is run at a local university, but thus far has not received much attention from the students. The Junior Volunteer Groups target students between the ages of 11 and 16, a younger demographic. By targeting college students that are older and more mature the MFB may get a more positive response. However, both of these programs are in their early stages, and not much feedback has been gathered.

4.3.4 Early Fire Safe Program

The Early Fire Safe Program that was run in conjunction with the SafeStart program of the Family and Child Services Unit (FCSU) of Greater Dandenong, revealed many considerations for CFA. Amanda Leck believes that the nature of the program and its use of peer educators makes it one of the strongest programs CFA has ever used (Amanda Leck, personal communication, 19 April 2004). It was very fortunate that CFA was able to deliver its fire safety information through the SafeStart Program. First, the task of training the peer educators was a large and continuous one, and not possible for CFA to do on its own. By teaching the already trained peer educators how to deliver the Early Fire Safe Program, CFA was able to access resources they otherwise could not afford. Also, the program targeted children and mothers, two demographics that are important for CFA to educate. Since the mothers were concerned for the safety of their children, they were interested to learn about safety measures (Karen Mildren, personal communication, 9 April 2004). By working in

conjunction with another organization, CFA was able to accomplish things they would not be able to do alone.

The Early Fire Safe Program also accomplished other goals beyond its intended purpose, largely because peer educators were used. At certain sessions facilitated jointly with CFA, Mildren explained that, “The firefighters were amazed at how lively the Arabic session was and at the questions they were asked.” The peer educators facilitated communication and project achieved things that were never intended to happen. The communities’ awareness of safety was increased, but afterwards, as a result of their experiences, some of the peer educators went on to take courses in community development. They desired to further help their community.

By using peer educators, the guiding organizations (FCSU and CFA) can slowly “let go”. Eventually the peer educators can facilitate sessions completely on their own, and soon the community as a whole can do the same. By word of mouth the message is spread and the safety strategies are actually adopted by the community. This further reinforces the advantage of using peer educators.

A couple of interesting observations were made with regards to CFA’s efforts. CFA was very helpful and even provided its brigades as venues for some of the workshops (Karen Mildren, personal communication, 18 April 2004). In some cases, however, a firefighter was helping the peer educator facilitate a session but suddenly needed to leave for a fire emergency call. Community education is then compromised and the audience may think that they are considered as a low priority. This emphasizes the need for personnel who can focus all of their attention on the program.

Mildren estimated that fifty percent of the smoke alarms distributed to the participants still remain in their packages, lying in the homes of the community members they were given to. The people do not know how to install them and therefore they remain unused. When the

NFPA, in conjunction with the U.S. Fire Administration sponsored a program to install smoke alarms in Tchula, Mississippi, 9,000 homes received smoke alarms and 10-year lithium batteries (NFPA, 2004b). Such an endeavor may be outside the realm of possibility for CFA, but smoke alarms are useless if not installed properly and supplied with batteries.

4.3.5 Media Approaches

CFA uses local ethnic radio and publishes translated informational brochures as a part of their multicultural strategy. Total Fire Bans are broadcast across SBS and 3ZZZ radio. Also, CFA brochure “Can I or Can’t I” has been translated into 12 different languages. Both the MFB and Victoria Police also use ethnic media and find it important to their respective multicultural programs. The Victoria Police is working on plans to make commitments with 3ZZZ and SBS for the upcoming year (“Government Communications in a Global World” seminar, 19 March 2004). They have identified these organizations as useful for getting their message across to CALD communities.

CFA currently has limited informational brochures published in other languages, and while they do utilize pictures, the “Can I or Can’t I” document, for example, still contains a large amount of text. It is likely that some people in certain CALD communities have limited literacy in both English and their own language, so text is therefore useless to them. Also, the MFB has found that the most important feature of effective informational brochures is visuals (Con Patralis, personal communication, 23 March 2003). He has witnessed a much greater response when people see pictures instead of just text. When presented properly pictures are a very effective method of delivering information. In a forum the MFB conducted with a CALD community, the MFB personnel simply put up a poster and people began to ask questions such as, “Why 000 and not 911?” By using visuals, the MFB was also able to obtain feedback from the community that they would not have received if text had been used.

Success can be found through using other media than printed material as well. CFA publishes stickers that read “000, Police, Fire, Ambulance” translated into multiple languages. The MFB uses the same idea, but with a sticker that has a different appearance. The idea is for the stickers to be placed on telephones, so the emergency number will be available when an emergency occurs. The MFB has taken publications one-step further by creating a refrigerator magnet that displays ‘000’ and fire safety tips. They believe that this is one of their most important and successful tools.

4.3.6 Comparison Overview

The analysis of an organization and its multicultural programs is a complex process. Multiple considerations need to be made to develop any multicultural program. This section compares the practices of other organizations with CFA on a broader level. Table 4.5 compares common characteristics of multicultural programs used by CFA and other organizations.

On the left hand side of the chart are listed 15 characteristics of organizations and multicultural programs that are important to consider for a multicultural program. These characteristics were determined from our prior research and each has been discussed throughout sections 4.3.1 through 4.3.5. These points were chosen due to the frequency of which they appeared when assessing each organization. Multicultural programs can be complex, and a complete list of points to consider for any given program would likely be far more extensive.

On the right hand side of the chart are the three selected organizations, the MFB, Victoria Police, and CFA. The MFB and Victoria Police were chosen for the chart because they are similar emergency service providers working in similar areas. Below each organization are the responses to the questions on the left. In general, a positive response of

“Y” (Green) to each of the questions means the organization practices the characteristic. The response of “S” (Yellow) means that the organization does not completely follow the particular practice, but has made some progress in this area. A negative response, “N” (Red), identifies a point the organization does not possess or practice.

Table 4. 5: Comparison of MFB, Vic Police and CFA Multicultural Approaches

Organization or Program Characteristics:

Organizations:

Does the organization...

MFB Vic Police CFA

Have an advisory board for multicultural affairs?

Y	Y	S
Y	Y	N
Y	Y	N

Have a department or unit solely dedicated to working with CALD communities?

Have personnel working full-time with CALD programs or communities?

Provide cross-cultural training to its personnel?

Have programs to recruit employees from CALD communities?

Have personnel who reflect the cultures of the communities in which they are working?

Y	Y	Y
Y	Y	Y
N	S	N

Have a budget for multicultural programs (excluding personnel salaries)?

Create action plans on a regular basis?

Target its programs at specific communities?

Y	N	Y
Y	Y	Y
Y	Y	Y

Establish contacts in specific CALD communities?

Sustain consistent contact with the CALD communities?

Deliver presentations to CALD community groups?

Y	Y	Y
Y	Y	N
Y	Y	Y

Use peer educators?

Utilize ethnic media (i.e. SBS, ethnic newspapers, etc.)?

Distribute pictorial information (brochures, posters, etc.) to CALD communities?

N	N	Y
Y	Y	Y
Y	N	Y

Table 4.5 demonstrates that all three of the organizations have similarities; however there are some differences in their overall approaches. In terms of the multicultural initiatives each organization has taken, the MFB and Victoria Police are more similar to each other than to CFA. It is clear that both organizations have more resources dedicated to multicultural programs than CFA. While all three organizations are predominately composed of white Anglo-Saxons, the Victoria Police do have some individuals from backgrounds that reflect the CALD communities. The fact that Senior Constable Ali Gurdag is Muslim eased communication between his Multicultural Liaison Unit and the Islamic community during the September 11 recovery program. While the Victoria Police do not have a budget for producing brochures that explain their mission and services, they do have the most personnel working full time with the CALD communities.

Of the organizations in Table 4.5, CFA is the only organization that has used peer educators. Past research has shown the peer educator model as very successful and the programs CFA has run in conjunction with the SafeStart program reinforced that. Peer educators clearly gave CFA a large advantage during the SafeStart presentations. However, a notable difference between CFA and the other organizations is that contact with community members has not been sustained. While there have been individuals and programs that have worked with the CALD communities for CFA, progress was often cut short. This effectively weakens relationships between CFA and CALD communities.

These findings are further explored in the next chapter, Conclusions and Recommendations. Through the analysis of the data gathered in the above chapter, the group was able to summarize and draw conclusions that should prove to be helpful to CFA and its programs in the future.

5 Conclusions and Recommendations

This section presents the conclusions that we have come to base on our results and recommendations for CFA to use in its CALD community education program. Once the key points that the project established have been clarified, recommendations for CFA are made. We understand that given time, money, and budget constraints, not all of our recommendations are possible to implement at this time. As a result, the recommendations have been separated into two sections. First the suggested short-term strategies are presented, followed by long-term recommendations that may be implemented in the future if resources allow. Section 5.4 presents all of our conclusions in an organized matrix for easy reference. Then suggestions for future project work are made.

5.1 Summary of Results and Conclusions

This section addresses topics that were investigated and discussed in the Results and Analysis chapter with the intention of presenting data in an easily accessible format, while making recommendations for future CFA programs and processes. Fire risks for CALD communities are revisited in this chapter with emphasis on the priority risks facing the communities. A model was also created that guides the approach to communicating with any given CALD community, based on the objectives the program desires to achieve. We also include suggestions for implementation of programs, based upon the research done on the documentation of best practices from CFA and other organizations.

5.1.1 Fire Risks for CALD Communities

All CALD communities face some of the same risks when fire is involved. When doing a presentation for any group, it is suggested that the following material is included in all presentations, or presented over several programs to the same group. Certain practices should also be addressed at certain times of year to ensure the message is presented at times of heightened risk, and these are included in the following table. Those issues which were mentioned the most often by community leaders are listed first in their season of concern, and those that were mentioned the least last, as a way of ranking priority issues within the communities and seasons.

Table 5. 1: CALD Community Priority Risks by Season

Time of Year	Risk
Summer	Total Fire Ban Days: What are they?
Winter	Heater Safety
	Smoke Alarms
	Deadlock Safety
Year-Round	Cooking Safety: Oil
	Building Rules and Regulations with Relation to Fire Safety
	How to Dial '000' and Get a Translator
	The Role of CFA in the Community

The following subjects should be covered with the different CALD groups that were researched to ensure a higher level of fire safety in the home, and also to customize presentations. Again, time of year and most effective groups to target should be considered to keep programs relevant to current risks faced. Also, level of risk is again indicated by placement in the table.

Table 5. 2: Afghan Community Priority Risks by Season

Time of Year	Risk
Year-Round	Wearing flowing clothing when cooking
	Not calling '000' when fire breaks out

Note: The issue of clothing needs to be further explored to discover if traditional head coverings are typically worn in the house when Afghan women are cooking.

Table 5. 3: Cambodian Community Priority Risks by Season

Time of Year	Risk
Year-Round	Leaving candles & incense unattended
	Cooking in areas other than kitchen
April: New Year	Leaving candles & incense unattended
September: Ancestor Ceremony	Leaving candles & incense unattended
	Burning religious money

Table 5. 4: Sudanese Community Priority Risks by Season

Time of Year	Risk
Christmas	Candles and Christmas lights

Table 5. 5: Vietnamese Community Priority Risks by Season

Time of Year	Risk
Year-Round	Leaving candles & incense unattended
	Cooking in areas other than kitchen
	Not calling '000' when fire breaks out
	Overloading electrical sockets
April: New Year	Leaving candles & incense unattended
September: Ancestor Ceremony	Leaving candles & incense unattended
	Burning religious money

Note: The risk of cooking in the house in areas other than the kitchen is more common to the younger generations and is generally carried out in the garage.

With the Vietnamese in particular it should be noted that a large percentage of the community has basic fire safety knowledge. For example, many people know that they should have smoke alarms and should regularly change their batteries. From these findings, it can be

determined that past community fire education programs run with the Vietnamese have been effective. However, for those who have not received the programs or had interaction with people who have been to a program, their base level of fire safety knowledge is much lower. This is true in all communities, and backs up the belief that programs should be run regularly in the community with many different groups to continue to increase awareness and reach the most people possible.

In addition, this leads us to believe that the emerging communities are at a greater risk of house fire because they have not been exposed to these fire safety presentations at all. Therefore we recommend that CFA target emerging communities in the City of Greater Dandenong to increase safety for these newly arrived groups.

It has also been found with all groups researched that women do the majority of the cooking, and therefore programs on dangers in the kitchen should mostly be aimed at them. However, most other subjects would do well to be addressed to all demographics of the CALD groups. As more data are gathered on additional CALD groups, we recommend that the information be added to this list. Additionally, the community leaders contacted to document these risks should also be listed to avoid repetition of the same surveys with the same people. This information can currently be found in Appendix F.

5.1.2 Utilizing Known CALD Community Networks and Identifying Future Contacts

As explained in section 4.1, there are extensive networks within each CALD community. The next step is to examine how these networks can be best utilized and how future networks can be identified within other communities. The most important time to understand community networks and develop contacts within a new CALD community will be as needs arise within the

specific community. Due to current resource limitations, CFA will not be able to thoroughly investigate the dynamic and complex networks of all communities simultaneously. Instead, we recommend that CFA approach groups as awareness of risks posed to each group arises.

The Victoria Police have been successful in predicting settlement issues in certain communities by working closely with its members (Ali Gurdag, personal communication, 2 April 2004). Once a problem has been identified CFA can then apply the following approaches to reach the audience they wish to target. This process will still take some research, however the process depicted in Figure 5.1 should allow CFA to most effectively utilize its time.

Programs CFA uses have different target audiences. Some lend themselves to be used in large community gatherings, such as festivals. Other programs are most effective in small group settings. In other cases CFA may wish to gain the support of community leaders. The support of these individuals is critical to the community's adoption of a message. Again, this approach requires a different methodology than do the previous two. Figure 5.1 presents this information, which is then discussed in more detail.

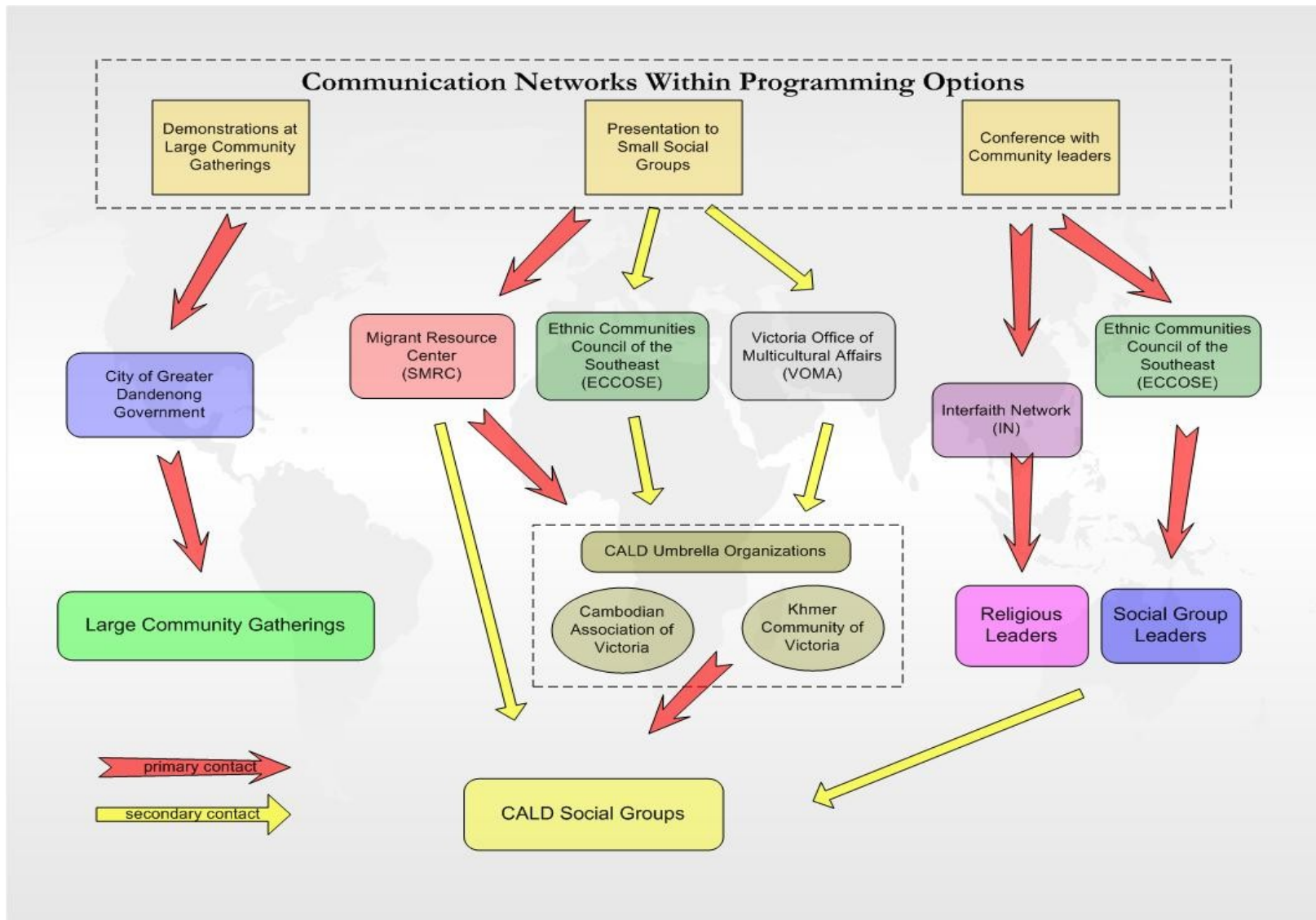


Figure 5. 1: Communication Networks within Programming Options

The City of Greater Dandenong considers community gatherings an important part of Dandenong's rich culture (Naim Melham, personal communication, 23 March 2004). The city supports many programs, services, and celebrations around the city and donates over 1.5 million Australian dollars annually in support. With an annual expenditure of A\$55 million dollars for 2002-2003 fiscal year, this places the City of Greater Dandenong's spending on cultural events at 2.7 percent of their annual budget (CGD, 2003, p. 2). The council's involvement extends beyond financial support as council staff are also actively involved in the planning of many of these celebrations. For these reasons, the CGD is the primary source of information for cultural celebrations within the municipality.

Conferences with community leaders can be set up through organizations within the City of Greater Dandenong. The Ethnic Communities Council of the Southeast can provide CFA with access to these important individuals. This would allow CFA to gain support throughout the City of Greater Dandenong. The Interfaith Network (IN) allows access to religious leaders throughout Dandenong and is the principle contact for organizing meetings with these community leaders. These meetings could potentially allow CFA access to local-level social groups that these leaders organize.

A presentation to small social organizations could be organized from interested leaders as above, but could also develop in a variety of other methods. The Victorian Office of Multicultural Affairs, The Migrant Resource Centre, and the Ethnic Communities Council of the Southeast all provide contacts with local-level social organizations. Figure 5.1 shows that the most practical way to approach these communities is through the MRC and the umbrella organizations that the MRC identifies.

The initial development of programs within any community will take time. The process detailed in Figure 5.1 will allow this to be done in the most efficient manner possible. Programs must then be supported and repeated on a regular basis in order to be most effective. Potentially a calendar of programs could be developed. If such a schedule is created and followed, this would ensure programs receive continued support. This schedule would also ensure that seasonal risks for each ethnic community, as described previously, are appropriately targeted as well.

Continued support for emerging communities is particularly important. This has become evident through our personal experiences working on the project, as well as through interviews with community leaders. Eloisa Costoso from the Interfaith Network mentioned that many emerging communities enter Australia on temporary visas (Eloisa Costoso, personal communication, 25 March 2004). Many of these individuals may be refugees, and the Afghan community in Dandenong is a good example. The challenge this creates is that contacts often change within the community. Temporary residents move around and change phone numbers frequently. Evidence of this problem has also come from our work on this project. Using a contact directory published by the Migrant Resource Centre in February of 2002, we found that a significant amount of contact information for the Afghan community had changed. However, this was not a problem with the established communities. This instance supports our recommendation that community contacts need regular updates and support, particularly in the emerging communities.

5.1.3 Best Practices of Organizations Working in CALD Communities

Rather than describe the best practices of each organization, it is better to explain the best practices common to any successful organization or program. These are based on our own observations and documentation of other organizations as well as theory we have learned from research. Many of these best practices documented by the group were used to create the questions listed in Table 4.5.

In general, a successful CALD community education program requires a large amount of time and resources. As Allen Scash of Optimedia pointed out, the CALD market is often an afterthought or a chore (“Government Communications in a Global World” seminar, 18 March 2004). As the CALD population has exploded in Australia, many organizations have believed that they can simply handle the situation by tacking on the CALD communities as an additional segment of their existing programs. But the reality is that organizations must consider CALD communities as separate entities and give them proper attention.

Devoting sufficient resources to CALD communities is essential. Organizations that have personnel dedicated to full-time CALD involvement will likely reap the most benefits. Full-time employees are able to accomplish numerous tasks that otherwise are not possible. These include building and maintaining community relationships, training peer educators, developing new strategies, and delivering presentations to the community. Through our research we have found that the majority of the shortcomings to CFA programs relate to the fact that there are insufficient personnel working with the CALD communities, or that personnel do not remain in the same position for long enough to carry out extended programs. Of course, we realize appointing sufficient personnel is no easy task and requires a great deal of money and time.

The key to educating any community is to have strong relationships with that community. This is especially the case with CALD communities. We have found that constantly establishing new contacts and maintaining existing contacts is what will sustain strong community relationships. Organizations find success by reaching out to the CALD communities on all fronts. This means approaching all demographics both in person and through media.

It has also been found that the best way to communicate or present to people that do not speak English is through the use of peer educators. They ease communication and provide many other benefits. The biggest advantage of using peer educators is that they empower the community to take care of themselves, which is one of the ideals of CFA's Community Development Strategy.

5.2 Recommendations for Current Multicultural Education Approaches

Changes to current multicultural education programs depend greatly on the information presented in the previous section. With the communities that have already been researched in depth, a list of contacts has been laid out for use and can be found in Appendix G. Effective and efficient use of these networks is addressed in Section 5.1.2.

The risks generally faced by CALD communities are also available for viewing and have been laid out for easy use in Section 5.1.1. For those communities that only face general fire risks, a segment of the presentation can be set aside to address them. Those particular risks can also be found in 5.1.1. When these sections are all considered, a picture forms that gives ideas for further modification of CFA practices.

The format for community contacts that can currently be found in Appendix G should be maintained and updated by CFA to keep program implementation flowing smoothly in the future. As more information on community risks is gathered through contact with the various communities, it should be used to further supplement the current programs. The programs themselves should be presented on an annual if not seasonal basis to illustrate CFA's interest in, and to build trust with, the CALD communities. To reach more of the targeted community, multiple seminars should be run with the different community groups to ensure everyone in the community has received the vital fire safety information including the youth, elderly, and women's groups. To ensure the presentation has been effective, a short feedback session should be run at the end of every presentation, asking people what they learned as well as more pointed questions on subjects that CFA feels are important issues, such as changing smoke alarm batteries.

For any of this to be effectively implemented, these programs require support from the inside, both by the individuals running the program, and the department that is supplying the funding to keep the program running. Without dedication from within, the programs will not be supported by the communities. New programs need to be allowed to run to conclusion, and those that are successful should be repeated to take advantage of their success.

As more contacts are made within the community or contacts change, this information should be updated to keep records current and to avoid frustrating community leaders by asking them the same questions repeatedly. Not keeping cultural, contact, and risk information up to date is frustrating for community leaders who eventually begin to feel their time is being wasted by working with CFA.

This issue was clearly evident when we contacted Mr. Phong Nguyen of the Springvale Indo-Chinese Mutual Assistance Association. His refusal to continue to work with CFA stemmed from a frustration that he felt; he had repeatedly answered the same questions about fire risks and was given the same results, and yet programs were not carried through to completion or were only done once in his community. By keeping up to date, accurate, and accessible documentation, the efficiency of preparing the programs will also be increased. In addition, on the occasion that there is a staff change within CFA, all the data collected, contacts, and resources used will already be available for the new employee, helping him to avoid repeating research that has already been done.

As an additional way of obtaining more information specific to CALD community risks, an addition to the Fire Incident Reporting System (FIRS) report might be an option to consider. This addition would include a box for ethnicity. As it may be difficult for the firefighters to identify exactly where the family is originally from, a more general category for areas such as

Asia, Africa, the Middle East, Eastern Europe, and so on could be included in the FIRS report. This change to the report would require additional training of respondents but would be very beneficial to research and data collection. This data collection could also be made more specific by requiring responding firefighters to use their language guides to identify exactly what country the resident is from. However, a problem arises in that this book currently only contains twelve languages and would need to be expanded to include more countries of origin of most of the residents of Victoria. The information gathered from the above suggested modifications would allow CFA to further develop and target programs for the different communities and measure effects of current programs in the communities.

As a backup to presentations, many community leaders suggested that carefully targeted use of media in the various ethnic languages should also be used. CFA is currently applying 5% of their budget to this end, but their work is by no means done. Documents need to be translated into more languages as new CALD groups settle in Australia. For example, an Afghan leader stated that documents in Dari and Pashtu would help in the dissemination of fire safety information to the Afghan community.

Simple literature with lots of pictures and posters with easy to remember slogans should be displayed and distributed during seminars. Vital information such as how to dial triple zero and home escape plans are good things to distribute to people in the community, but only as long as they are kept simple and engaging or can be used in the home. It was also suggested that posters could be posted in prominent community locations to reinforce important messages and slogans. This way of informing the community of important issues catches people's attention and is easier to read than brochures and pamphlets. Use of ethnic radio and television to spread the

same messages serves to further back up CFA directives and enhance community interest in fire safety.

As a way of keeping CFA methods up to date, we recommend that an annual or bi-annual meeting be held between CFA and other groups that are working with CALD communities such as the MFB's Access and Equities department and the Vic Police's Multicultural Liaison Unit. At this meeting, problems that all the organizations have encountered and the methods used to overcome them could be shared for everyone's benefit. New approaches to multicultural education could also be discussed to keep programs progressive and interesting to the communities. This information should also be documented so that other people working on the education of CALD communities can use it.

Eventually with careful development of these programs, a quota can be set by CFA for how many programs can reasonably be run within the different communities each year. This would produce tangible results for CFA and would serve to systematize their approach to multicultural education. In addition, this would show a higher level of commitment to community leaders, which in turn increases community cooperation with CFA directives. By doing this, it would also allow CFA to measure results of their programs over several years both by word of mouth, and by viewing community demographic statistics.

5.3 Recommendations for Future Multicultural Education Approaches

While the group had many findings with respect to additions and modifications that CFA could currently implement with respect to their multicultural education programs (section 4.3), other, more involved processes were also discovered during our research. These processes and programs cannot currently be undertaken due to financial and staffing issues, and therefore are included in this section as recommendations for the future, if and when such resources do become available. In fact, several of these recommendations deal directly with the issues of staffing mentioned above.

5.3.1 Appointing a Full Time Multicultural Education Officer

Current CFA staff cannot provide the level of attention to the CALD communities that is necessary to develop and sustain working relationships with leaders of these communities. One potential solution is to create a position within CFA headquarters with the sole task of working with CALD communities within Victoria. This individual would be a beneficial resource since he/she would have the time to establish and sustain contacts within the communities from all CFA areas. Given the time necessary to accomplish this task, this individual would be realistically unable to deliver programs to all CALD communities throughout Victoria. Working in conjunction with the Community Safety platoon, this individual would be able to set up the programs and the brigades could be responsible for the delivery of the programs.

This is similar to the current status of the Vic Police. The addition is the Multicultural Education Officer who would be able to devote more time to developing pilot programs, tailoring existing programs, and making contacts within the communities. The difficulty with

this idea is that it too falls short of the attention educating a diverse community demands. The next scenario identifies a more involved, but more complete solution to the problem.

5.3.2 Implementation of Multicultural Liaisons

Multicultural Liaisons would be individuals at headquarters in areas with high numbers of CALD residents whose responsibility is to make contacts, deliver programs, and evaluate cultural risks within the area. These liaisons would receive support from headquarters in the development of educational materials and the establishment of programs. Support could come from current staff within headquarters or could be directed by a dedicated individual, such as a multicultural education officer.

The benefits this suggestion provides over the implementation of a single multicultural education officer are two-fold. First, with an increased number of individuals, more work can be accomplished. This means risks facing each community can be more thoroughly investigated and in addition more contacts can be developed and sustained within the community. Second the specifically trained multicultural liaisons would be better able to deliver programs to CALD communities than would brigade members.

5.3.3 Use of Peer Educators in Educational Programs

Neither of the previously mentioned systems will be able to work to their full potential unless serious consideration is given to the programs themselves. This is currently the case within CFA. Development of pilot programs is crucial to understand what methods are successful and what methods just simply look good on paper. The SafeStart program, which has

recently been developed, is a good example of this. This program has been able to show that peer educators are an effective method of delivering information about fire safety to members of CALD communities, just as popular cross-cultural education theory suggests.

In order to effectively target the communities and demographics that CFA feels are important to inform about fire safety, it is necessary to develop peer educators of similar backgrounds as the targeted communities. As shown in the SafeStart program, the peer educators were effective because they understood their community's habits and needs. For this reason it would be important to recruit and train peer educators from a number of backgrounds, including young mothers and older adults.

As exemplified in the SafeStart program, peer educators are time consuming to recruit and train. In addition, these volunteers may be only willing or able to volunteer a limited number of hours during the week. For this reason we recommend the development of a pool of peer educators that would encompass an array of demographics. We suggest that it may be in CFA's best interest to recruit and train its own peer educators, or sponsor such a project with another organization with similar interests, such as the MFB. Also, it may be worth contacting the peer educators who were trained in the SafeStart program and ask them to help in training more peer educators. They would be able to pass the torch and make suggestions about how to train even more efficient peer educators. Since the peer educators have limited time, only so much can be asked of them. By having them train other peer educators, they can relieve themselves of some of their workload and simultaneously get more members of their community involved.

In general, CFA found success by working in conjunction with the Family and Child Services Unit. It was an effective way for CFA to deliver its message, and they were able to

access resources they otherwise did not have. We feel that it would be beneficial for CFA to look for more organizations to work with. For example, the Victoria Police aim to make 150 presentations a year, something that CFA cannot do alone because of a lack of personnel. If CFA were to try and add information about its programs to Victoria Police presentations, it could prove useful.

5.3.4 Smooth Transitions Between CALD Involved Employees

An additional ideal situation would allow for the smooth transition between liaisons, or any CFA staff who have developed contacts within CALD communities. Although CALD communities will begin to become more comfortable with CFA as an organization, they will be inclined to get to know one individual better than another. As with any position, this presents difficulties when employees change positions or leave the company. In the case of the CALD communities', contacts can easily be lost in such a situation. Ideally a period of transition would be appropriate where one CFA member is able to introduce the new contact. This would allow both CFA members to communicate with the community members and ensure a smooth transition between employees. Of course in the case of an employee leaving CFA this would be impossible. In other cases this may be possible and would be beneficial to CFA in retaining the contacts that it has worked so hard to develop and sustain.

5.4 Recommendations Matrix

Tables 5.6, 5.7, and 5.8 present our recommendations in an organized format. The recommendations are grouped into three categories based on what level of CFA they are useful to. Table 5.6 lists recommendations for use by area headquarters and local brigades (Area Level). Table 5.7 presents recommendations for use by CFA Headquarters. Table 5.8 describes recommendations require cooperative implementation by both CFA Headquarters and the area level branches. Each recommendation is listed along with the action that is necessary to be taken for implementation and the benefits that the recommendation will provide. Also, the section in which the recommendation was discussed is listed, so that the in depth examinations of each recommendation can be easily referenced.

Table 5. 6: Area Level Recommendations

Section	Recommendation	Required Action	Benefits
5.1.1	Maintain and update risk lists in this report	<ul style="list-style-type: none"> • Data research of CALD groups • Interviews with CALD community members 	<ul style="list-style-type: none"> • Identify fire safety issues to be addressed
5.1.2	Maintain and update the network chart and information	<ul style="list-style-type: none"> • Data research of CALD groups • Interviews with CALD community members 	<ul style="list-style-type: none"> • Ensures CFA has current, reliable contact information • Helps to ensure community partnerships are sustained • Decreases time needed for research and program set-up
5.1.1	Address priority risks in presentations from list in section	<ul style="list-style-type: none"> • Modify present programs to incorporate community specific risks 	<ul style="list-style-type: none"> • Ensures that programs meet the specific needs of each community
5.1.2	Use provided network chart and information to set up community programs	<ul style="list-style-type: none"> • Use program objectives to identify the appropriate community network 	<ul style="list-style-type: none"> • Decreases time needed for research and program set-up.
5.2	Run annual or seasonal programs	<ul style="list-style-type: none"> • Maintain risks list • Establish contacts and schedule programs 	<ul style="list-style-type: none"> • Increases overall community knowledge. • Educates people when they are identified to be at a high level of risk.

Section	Recommendation	Required Action	Benefits
5.2	Run programs with multiple groups in same CALD community	<ul style="list-style-type: none"> • Contact various groups in CALD communities that represent many different demographics (e.g. Women, elderly, children, etc.) 	<ul style="list-style-type: none"> • Increase overall fire safety knowledge by reaching more people in each community
5.2	Gather feedback at the beginning and end of presentation	<ul style="list-style-type: none"> • Set aside time at the beginning and end of presentations for gathering feedback (this may require use of translators or peer educators). 	<ul style="list-style-type: none"> • Produce statistical evidence on CALD communities • Assess effectiveness of programs
5.3.3	Identify and train peer educators	<ul style="list-style-type: none"> • Allocate CFA personnel to identify and train peer educators • Allocate funds to reimburse peer educators (and perhaps provide some compensation) 	<ul style="list-style-type: none"> • Improve programs by easing communication between audience and presenters • Increase community knowledge • Empower community to teach itself • Build programs that the community can support • Diversify perception of CFA by using CALD members as presenters
5.1.2	Create a calendar of seasonal risks for each CALD group and include corresponding programs that will address them	<ul style="list-style-type: none"> • Understand and maintain risks list • Production of Calendar • Confirm calendar dates & risks with CALD communities 	<ul style="list-style-type: none"> • Recognize times of the year that CALD groups are at highest risk • Address fire safety issues when it will have greatest impact • Address problems before they occur

Table 5. 7: Recommendations for CFA Headquarters

Section	Recommendation	Required Action	Benefits
5.2	Gather and collectively document all previous work in CALD communities in Dandenong	<ul style="list-style-type: none"> • Communicate and interview people who have worked on past CFA projects involving CALD communities in Dandenong • Make a report examining all past work and in what CALD communities it has been done 	<ul style="list-style-type: none"> • Identify all previous community contacts • Identify previous successes and failures
5.2	Continue to develop CALD media and publications	<ul style="list-style-type: none"> • Allocate funds to translate, print, and place paid media advertising. 	<ul style="list-style-type: none"> • Make CFA visible in community. • Raise community awareness of fire safety. • Access large portion of CALD community.
5.3.1	Appoint a Full-time Multicultural Education Officer	<ul style="list-style-type: none"> • Allocate funds to employ new position • Provide training for new position 	<ul style="list-style-type: none"> • Have a staff member working full-time to establish the direction of the CFA CALD community development program
5.2	Sponsor regular forums or meetings with other emergency service organizations. (e.g. MFB, Vic Police).	<ul style="list-style-type: none"> • Identify personnel to organize and attend • Identify venue 	<ul style="list-style-type: none"> • Build inter-organizational relationships. • Learn new possible approaches and information.

Table 5. 8: Recommendations for Cooperation Between CFA Headquarters and Areas

Section	Recommendation	Required Action	Benefits
5.1.1	Target emerging and at-risk communities for presentations	<ul style="list-style-type: none"> • Use risks list to identify CALD groups • Identify CALD groups and networks using model 	<ul style="list-style-type: none"> • Increase fire safety knowledge of at-risk communities
5.2	Renew partnerships with all community members contacted in Greater Dandenong previously	<ul style="list-style-type: none"> • Identify all previous contacts through past CFA work in Dandenong • Communicate with contacts 	<ul style="list-style-type: none"> • Helps to sustain community partnerships • Reinforces CFA commitment to CALD communities
5.2	Add drop down box to FIRS report to address ethnicity of caller	<ul style="list-style-type: none"> • Revision of electronic FIRS database • Training of firefighters to identify CALD groups 	<ul style="list-style-type: none"> • Gather statistical data on relation of ethnicity to fire. • Identify high-risk communities.
5.2	Build relationships with organizations working in Dandenong	<ul style="list-style-type: none"> • Identify organizations working with CALD communities or those that use peer educators • Establish contact with identified organizations • Develop partnerships for program delivery 	<ul style="list-style-type: none"> • Utilize resources CFA otherwise would not have (eg. SafeStart) • Increase the amount of paths CFA has into CALD communities

Section	Recommendation	Required Action	Benefits
5.2	Set targets of delivering a certain number of presentations annually	<ul style="list-style-type: none"> • Evaluate resources that can be allocated • Identify CALD groups to deliver presentations to 	<ul style="list-style-type: none"> • Systematizes approach to CALD education. • Demonstrates higher level of commitment to CALD groups.
5.3.4	Ease transitions between employees in multicultural education positions	<ul style="list-style-type: none"> • Fill vacated positions quickly • Provide an introduction to CALD communities and contacts for incoming employee • Brief employee on past work done in each CALD community 	<ul style="list-style-type: none"> • Help to sustain community partnerships • Ensure continuity of CFA programs
5.3.2	Employ Multicultural Liaisons	<ul style="list-style-type: none"> • Identify regions in need of multicultural liaisons • Allocate funds to pay employees • Training of personnel 	<ul style="list-style-type: none"> • Staff working fulltime with CALD communities in identified high-risk areas. • Create and sustain community contacts and relationships. • Train peer educators.

5.5 Future Work

Although this project is over, there is still much that can be done in regards to this topic in the future. One possibility to add further value to current multicultural education programs is to run audits on them. The Brigades in Schools program has the ability to spread fire safety information to a broad audience. An audit of how it currently works at getting fire safety and prevention information to CALD homes could prove to be very valuable when using this pathway. Reviews of how the other fire safety education programs are working could also be done.

Another possibility is creating a geo-spatial map of the different CALD communities in the City of Greater Dandenong. This would allow CFA to pinpoint where specific communities are located and would allow them to track the occurrence of fires in the different CALD groups. This would both allow CFA to map improvement of fire safety awareness and identify areas that need further education on the subject. A complication with this project is that the city is very dynamic and constantly changing. Upkeep would have to be done every year or two to maintain accurate data.

It would also be helpful for a project to address whether CALD communities are actually at a heightened risk for house fire. Current statistics do not exist to support or dismiss this issue, and many personnel currently feel that the programs they are doing are ineffective because they do not have data to back up implementation of the programs. This would also allow CFA to concentrate resources on communities that are at a higher risk than others, making the best use available of time and personnel.

Holistically, these recommendations would require a large amount of resources, so we suggest that CFA carry out a selected few of these at their discretion. These recommendations

also provide the opportunity for future CFA project topics. We hope that the information presented in this report and the recommendations made will open the door for future research and contribute to the continuing organization-wide success of CFA in its CALD community education programs, as well as the fire safety of the residents of Greater Dandenong.

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Appendices

Appendix A: Mission of Country Fire Authority

The primary mission of Country Fire Authority is to protect and rescue the people of the state of Victoria from fires. CFA is involved in many facets of fire rescue including responding to incidents such as bush fires, structure fires, and transport related fires. CFA are also involved in other emergency activities including flood assistance and emergencies involving hazardous material. CFA works to help prevent fires through fire safety building inspections, through delivering community awareness programs, through education and safety programs, through post incident analysis and fire investigation, and through fire prevention and land use planning at a municipal level (CFA, 2004a).

During the 2001-2002 financial year, CFA responded to 34,139 incidents including nearly 5,000 vegetation fires, 3046 structural fires, 2104 vehicle fires, and 2958 road accident rescues. CFA is a part of the Department of Justice in the state government and reports to the Minister of Police and Emergency Services. The mission of CFA is always expanding in a quest for improved ways to help keep the people of Victoria safe (CFA, 2004a).

The County Fire Authority is a government funded volunteer organization, with nearly 60,000 members throughout Victoria. There are currently around 58,000 volunteer members which assist the nearly 400 career firefighters employed by CFA. In order to manage this large resource CFA employs 700 staff members. The County Fire Authority's territory exclusively covers the state of Victoria excluding the city of Melbourne. Within this domain the state is divided into nine areas and 20 regions. The highest level of command is found at CFA's state headquarters and is located in East Burwood. Subordinate to this office are the nine area headquarters. As an additional level of command, 20 regional offices are located throughout the

state. In the map included below, one can get a sense of the amount of coverage CFA provides for the state of Victoria. The areas are color coded and listed in the figure. The regions are not named but their area can be seen in Figure A.1 (CFA, 2004h).

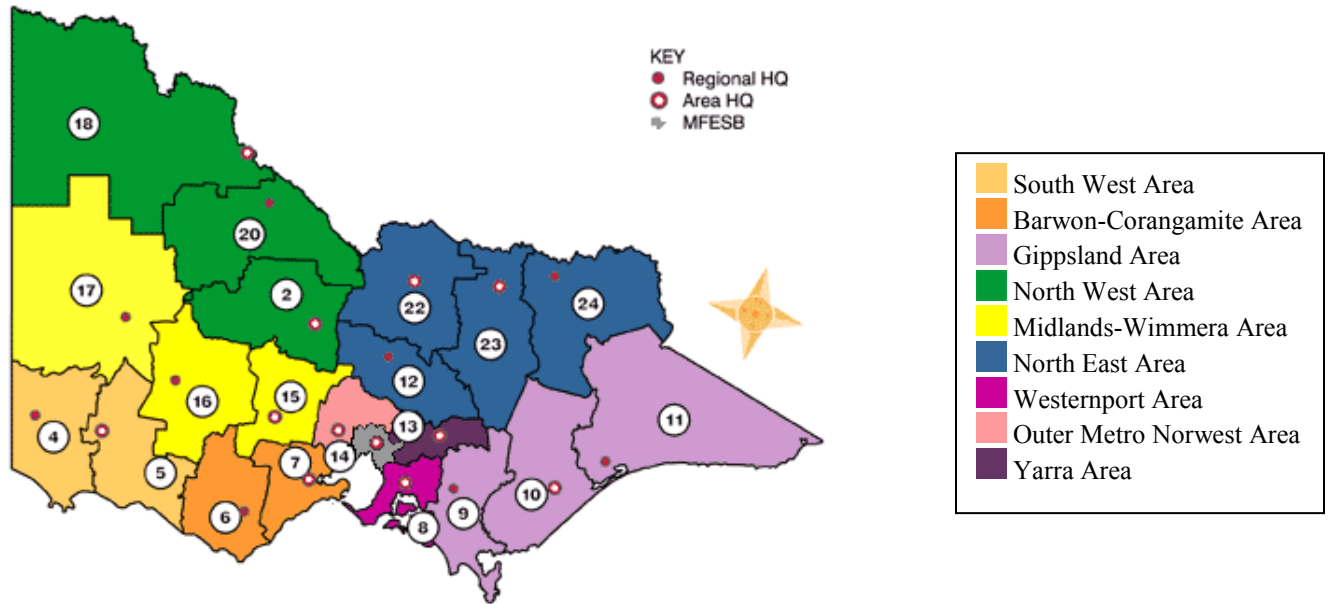


Figure A. 1: CFA Areas and Regions

(CFA, 2004h)

The management structure of this broad organization begins with the Board/Chairman position, which is currently held by Len Foster. Second in command is the Chief Executive Officer, Neil Bibby. These two men also direct the volunteer associations, the Victorian Rural Fire Brigades Association and the Victorian Urban Fire Brigades Association, which are subsets of CFA (CFA, 2004i). Because CFA is government funded and is primarily composed to volunteers, no competition is present between these organizations. Instead the three organizations work together to respond to the needs of the communities. These groups are

responsible for fire safety and prevention in Victoria only and do not include such efforts in other parts of Australia.

In addition to the Chairman and CEO, an executive management team is involved in helping to keep CFA running smoothly. These positions handle the variety of tasks that are necessary to manage such a large organization. The positions are: Director of Community Safety, Director of Finance & Administration, Director of Human Resources, Director of Operations (Chief Officer), Executive Manager of Public Affairs, Director of Strategic and Financial Planning, and Director of Support Services. In addition to these positions, each of the area locations has its own management staff to further help manage resources. These regional offices are the last link in the chain of command. A visual illustration of the chain of command can be seen below in Figure A.2 (CFA, 2004i).

Country Fire Authority

Organization Structure

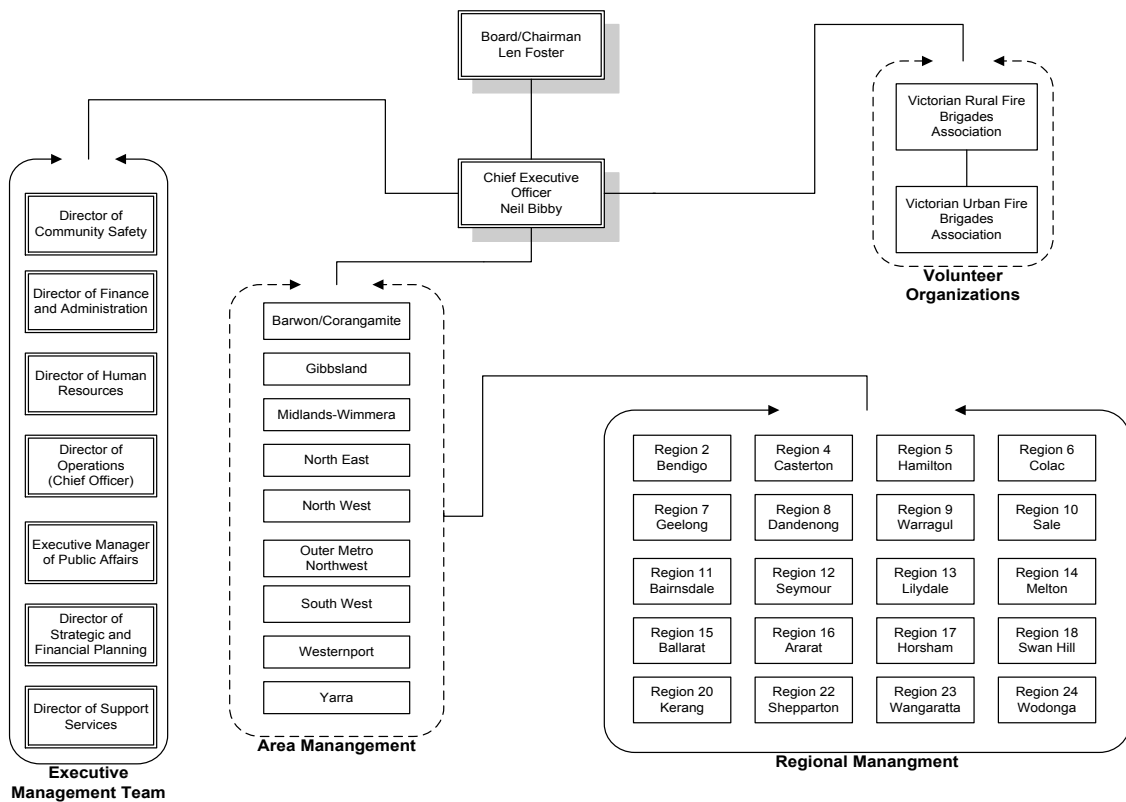


Figure A. 2: CFA Organization Chart

(CFA, 2004i)

Though it is largely a volunteer organization, CFA is classified in the State Government portfolio of the department of Justice. According to the Country Fire Authority Act of 1958, CFA must annually receive funding from a combination of the State government, insurance companies, and from other companies that are specified under the Act to support its extensive network (CFA, 2004f).

In addition to the received funds, CFA provides goods and service to the public from which they make a profit. They offer training services, alarm monitoring, dangerous goods

inspections, and handle hazardous materials, all for which they charge fees. They also make a large portion of money each year from the Transport Accident Commission, the Commonwealth Government, and from other outside donations (CFA, 2004f).

While there is no set annual amount that CFA makes each year, Figure 10 provides a general notion of how much they receive from each source. Figure A.3 below shows the monies collected by CFA in 2001 and 2002 (CFA, 2004f).

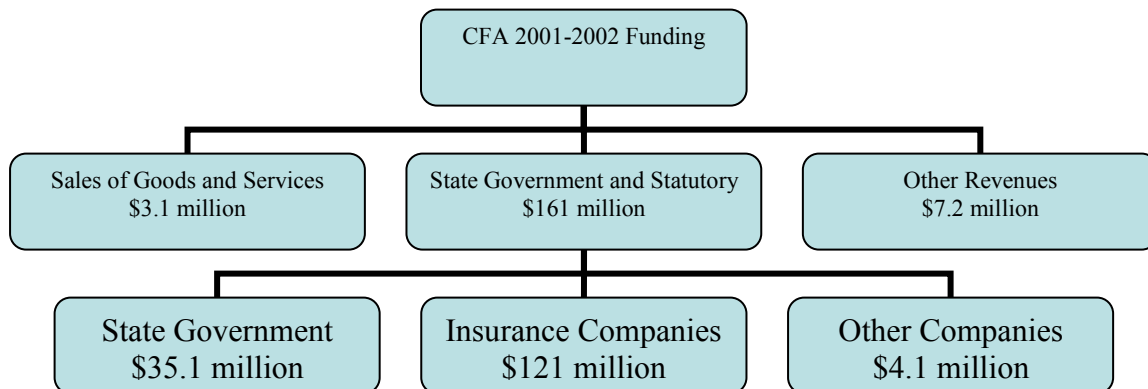


Figure A. 3: Source of CFA Funds

(CFA, 2004f)

The majority of CFA's funds come from the annual allotments by insurance companies. The average annual amounts of funds received each year are likely to be similar to the 2001-2002 distribution seen in the example above (CFA, 2004f).

In the 2002-2003 fiscal year, CFA had a revenue of A\$196.1 million. Nearly 94 percent of the funding was budgeted to the organization by the Australian government. Additional sources of income came from the sale of goods and services, from additional government grants, and from public donations (CFA, 2004b).

As can be seen from Figure A.3, CFA has a lot of capital with which to solve any problems it may face. It possesses A\$45.6 million worth of land on which it's A\$174.6 million worth of state, area and regional headquarters are held. These figures also include the many training facilities and other areas owned by CFA. Much of CFA's assets are also found in the fleet of vehicles it owns. These nearly 2,500 pieces of equipment are what the organization relies upon to do its work (CFA, 2003a).

Another important asset to CFA is the large number of Victorians who are involved with the organization. Most importantly, CFA is based on the service of its dedicated volunteers; therefore it is usually unlikely that it will be difficult to find people to be involved when addressing any problems (CFA, 2004b).

Additionally CFA has a large education program that it has established throughout Victoria to help educate the communities. Some of the programs that CFA currently sponsors are: Brigades in Schools Program, Fire Safety for Isolated Elderly, Junior Volunteer Development Program, Youth Crew groups in 35 secondary schools, a Mobile Education Unit, and a Junior Fire Awareness and Intervention Program. This diverse education curriculum is a real asset for CFA. These programs help to educate Victorians about the importance of fire safety and help recruit new volunteers (CFA, 2003a).

It is with these resources and this extensive framework that the problem of communicating with the communities in Dandenong will be addressed.

Appendix B: Interview Protocols

City Counselors

Tell me about yourself.

How long have you lived here?

What part of Greater Dandenong are you from?

What country are you originally from? (If not Australia)

Did you live in any other counties besides your birth country and Australia?

What is your job title?

What do you do in the community?

What contact do you have with the community?

Are you aware of the CFA's purposes?

If no, talk about the aims of the CFA.

Have you seen any of these aims implemented in the community?

If yes: Was it done by the CFA?

If yes: What do they do in your community?

How do you think we can spread the message of the CFA to the community, if it is not already present?

Do you think their current procedures are effective?

Do you believe that fire safety is more of an issue with in CALD communities than ES communities?

Which communities do you feel are most at risk?

Do you think the people of the community know about 000, smoke alarm laws or fire prevention techniques?

If you do not know: do you know how we could find out?

Could you explain the social network/structure of the _____ community?

What do you believe would be the best ways to reach this community are?

If you do not know: Do you know of anyone with expertise in the area?

Do you know of any other CALD community leaders that it would be helpful for us to contact?

If yes: Do you have contact information for them?

Do you know how cross-cultural barriers have been addressed in any other service areas?

What more do you think the CFA can do in the community?

Is there anything that they are doing that you believe they should stop?

How do you think they can more effectively communicate with the community?

Are there any particular groups in the community that will have more trouble carrying out the CFA's methods?

Or will have trouble understanding the CFA's methods?

What can the CFA do to remedy that?

Are there any approaches that the CFA should avoid for cultural or religious reasons?

If yes: What are they? and why? (So we do not make similar mistakes)

Is there anything emergency personnel have done in the community that was disliked?

Is there anything teachers have done in school that was disliked by parents?

Do you have any ideas for approaches that we may not have thought of?

Is there anything you think we haven't covered? (Your input is very important to us)

Would you mind if we contacted you again in the future if we have any more questions or ideas?

Community Leaders

What can you tell us about:

Total Fire Ban Days?

Calling '000'?

Requirements for smoke alarms in the home?

Changing smoke alarm batteries?

Do you feel the general community has this knowledge?

Why/Why not?

Do you feel fire is perceived as a risk in the community?

Why/Why not?

Are there any rituals and common practices involving fire in the home specific to your culture?

In particular, in the kitchen?

Pertaining to religious practices?

Involving heating to the home?

How many people tend to live in a home?

Or

What family members tend to live in a home?

Do people tend to do their own renovations on their homes?

Are there particular times of the day or year certain practices are carried out?

Do you feel any of these pose a risk to safety?

What do you feel your community need from CFA?

What needs should be addressed by CFA and its programs?

Can you tell me a little more about your organization?

Do any organizations exist that direct this organization?

What are they? (Contact info)

Are there any organizations subordinate to this organization?

What are they? (Contact info)

What other groups are you involved in?

What are they? (Contact info)

Are there regular hours this organization is open?

Are there certain regular meeting times?

If CFA wanted to do a program in your community, should they contact you?

Who in the organization should they contact?

Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?

Are there any community newsletters you think the CFA could put their message or advertisements in?

If we have any more questions can we contact you again?

Emergency Service Personnel

Tell me about yourself.

How long have you worked here?

How long have you lived here?

What kind of emergencies do you respond to most often?

Which communities do you have the most interaction with?

What kind of difficulties do you encounter most often?

Is communication ever an issue in your interaction with the community?

How have you learned to work with this difficulty?

What kind of response do you get from the community about your services?

How well do you think the community understands your job and the role of your service?

Can you tell us about some of the current programs in use by your organization?

Do you feel there is anything you would like to change about your current practices in the field?

Would the staff be willing/able to do this?

Is there anything you think we haven't covered? (Your input is very important to us)

Who else in the community do you think we should speak to?

Can you help us contact them?

Can we contact you again if we have any more questions or ideas?

Appendix C: Focus Group Protocol

Introduction of team to the focus group explaining the goals of the project and why we want to talk to them.

What are some personal experiences you have had with CALD communities?

When working with people of CALD backgrounds, what approaches do you take?

Are there any special considerations that have to be made?

In general, do you encounter any difficulties when working with people of CALD backgrounds?

Do you see people from CALD backgrounds ever do things that could put them at a higher fire risk than people from non-CALD backgrounds?

Do you have any examples?

Do you have any particular experience with people from Vietnamese, Cambodian, Afghan, or Sudanese backgrounds?

In general, what level of fire safety education do you think people from CALD backgrounds possess?

How do you think people from CALD backgrounds perceive CFA or firefighters?

How important do you think fire safety information is to people of CALD backgrounds?

Have you had any experience with CFA educational programs that concern CALD communities?

How have they turned out?

Do you see any gaps in these programs?

Appendix D: Focus Group Transcripts and Notes

Dandenong Fire Officers Focus Group 26/03/04

11am

Officers are identified by letters A through F to keep confidentiality.
Summations of comments written below
Andrew Andreou also participated in the discussion. Denoted by AA

A: Doesn't see difficulty with different cultures when responding to fires.

B: Well do they know how to call 000? Do they know what the fire and ambulance do?
Cambodians have an aversion to uniforms because they look like the police. They only talk to children on a regular basis.

A: People in Emergency situations are often traumatized. The firefighters have to push people out of the way to get their work done. Their work isn't hindered by the residents.

B: Should ask the people what they want in fire safety education. What to teach the firefighters?
When Cambodian children died in a fire, the family wanted to let the priest do a ceremony. Took stress off the families. Let the people know what the different services do.

F: Communication problems may exist when people first arrive on the scene but generally are able to communicate with hand signals.

A: Pointless to purposely hire people who speak other languages because there are so many different languages. Pictures and hand motions are already very effective.
Currently the CFA does not analyze what types of fires are linked to which ethnic backgrounds. No *hard* evidence.

B: There was a whole Asian family that went to the hospital when they burned charcoal in the house for a religious ceremony due to Carbon Monoxide poisoning.

C&D: Hungry burned in the yard on a Fire Ban Day.

C: It is a common practice to cook in the yard despite what they are told. CFA becomes bad guys by making them put it out. Then the people "pretend" that they are ignorant or cannot speak English. Mention a fine or the police and "magically" the English skills come back. People often won't admit how a fire started because they are afraid they will get in trouble or suffer from insurance fees.

E: People assume they will be fined.

B: Most of those people are not insured.

D: Disabled or underprivileged people do not get billed.

C: People are afraid they will get billed so they do not dial '000'. Hear about fires later by word of mouth.

B: Most people do not have contents insurance so they get billed. MFB charges more than the CFA but the CFA is going to start charging too.

D: The uninsured are not paying the insurance companies so money is not going to CFA for these calls. Bill may be \$300/15 minutes.

A: Many of these people are not as clean and neat as we are used to. Shops (Vietnamese) have stuff near exits and sprinklers. They do not come from a fire conscious culture. They often do not understand *why* they cannot do things or do not understand the risks associated with a fire.

C: Or they choose to play ignorant.

F: Sweatshops exist in Springvale. That is the fastest he had ever seen a building evacuated. Lots of people in a small space with no fire protection. High risk situation.

A: CALD communities tend to keep to themselves and sort things out internally. CFA is often excluded from the communities.

F: Forcing information on the people won't work.

B: People come from a tiny village to a metropolitan area. There is a new attitude and new regulations here. First CFA must win these people over and find out what they want.

C: Are the community leaders reflective of the whole community?

B: They take on a good role. CFA is great at giving out color brochures that will just sit in a box. CFA needs to train its people how to spread the information.

A: CFA uses children a lot and educates through the schools.

B: DHS is dropping translation services in the hospitals. They are making people use their children and grandchildren translate.

A: Most people only interact with the Brigade when they have a fire. They do not care about CFA unless they want firefighters and then they want them *now*. People are not inclined to take a course in CPR, etc.

B: The mayor our age should be very helpful to us.

A: People do not understand CFA/MFB jurisdiction. .

B&C: We need to measure the effect of information into the community.

B: Well a white English speaking woman just died in a house fire without a smoke alarm.

C: The Juvenile Fire Awareness program talks to kids who have lit fires. Appears that the Brigades in schools seems to cause a rise in fire lighting behavior. A young kid set himself on fire to see if the Stop, Drop, and Roll works.

B: Someone needs to measure effects! People do not know how to call, they deadlock themselves in the houses, and so on. Just spreading information on that will save lives.

F: CFA focuses a lot on the Vietnamese. The “White Russians” also have a large population. Those are the Czarist Russians. They tend to fight a lot and have a lot of domestic issues.

A: The fire brigade used to be a service to help people but now it is seen as a policing body.

F: Some people will fight you at the job.

A: There have been examples of groups forming at the fires, broken appliances, they won't stand down and move when you ask them to.

C: Firefighters used to be held in high regard.

D: People are more interested in litigation now.

AA: People are coming from war torn environments. The last time some of these people saw a policeman was when they took their family away. It can be a challenge to communicate with them.

B: For multicultural programs, as a station, only Brigades in Schools is run.

A: It is a “scattergun approach” to educating. It is unknown if it is effective.

F: Delivering of lessons is difficult. Firemen are not teachers.

AA: But many resources are used to teach students. Using CFA knowledge and expertise to spread fire knowledge to these students. There is a concerted effort in the Brigades in Schools Programs. The young, old, and poor are key risk factors. There is a lot of evidence to back this up from fire safety and accidents. This helps target services. If 54% of the community is CALD, 54% of the old targeted should be CALD, the young, the poor, etc.

Dandenong Officers Meeting Notes:

Risks Mentioned

There was concern among the officers as to if people even knew how to dial the triple zero emergency number and if they did know how to dial the number, if they knew what to do once the operator was reached. It was also mentioned that if people do know what triple zero is for and how to call it, some people are afraid to call the number because they do not want to be billed for the CFA's services.

Other concerns mentioned pertained to religious and cooking practices. The use of charcoal in the home led to one family needing to be hospitalized from carbon monoxide poisoning. Other practices using fire in the home include cooking in the yard on fire ban days.

A concern raised by the officers pertaining to the Springvale area made reference to the use of homes as business places. The phrase "sweatshop" was thrown around, referring to people working out of their own homes with other people employed in the home as well. These businesses often have little fire protection available and flammable materials around, making a high fire-risk situation. Part of this risk was attributed to the fact that people of a Vietnamese background do not come from a very fire conscious culture, and exits and fire protection materials are often difficult to reach due to clutter in the home or shop.

A final concern mentioned on several occasions was the fact that many of the people migrating to Australia came as refugees. Those from war-torn countries may never have seen a person in uniform that could be trusted. Uniformed government employees are feared and therefore it may be difficult to improve communications and trust between the different groups, particularly Cambodians, and CFA.

Recommendations Made

The firefighters made several major points on educating the different CALD communities. They observed that the first thing CFA should do is determine what it is the different communities want to know. This information should be presented in a way that does not force it on the community members but makes them want to learn it. The people presenting this information should be properly trained and then the effect of that information must then be measured to assess the effectiveness of the program. They felt this approach worked much better than using brochures and pamphlets, which they said just sat in boxes and were never looked at.

The other point that was made multiple times during the focus group was the fact that CFA does not have any data to back up its current educational approaches. They do not know if one group is more at risk than another and what types of fires occur the most in which homes. The officers stated that effects of the programs needed to be measured to know that the programs are working. A more directed approach needs to be made at educating multicultural communities instead of the current "scattergun" approach.

Springvale Fire Brigade Focus Group
26/03/04

1pm

Officers are identified by letters A through E to keep confidentiality.
Summations of comments Written below

SABA: Springvale Asian Businessman's Association
They are in touch with all groups

A: Springvale Brigade was involved with the Chinese New Year for Fire Safety and Suppression. At another event the Arabic Women's Association supplied an interpreter from the community. People wanted to know about fire safety and suppression in the home. Problem with the interpreter is that it slows the discussion. Do not send too many people to these things, it can be intimidating. They generally do not encounter too much trouble on fire calls. One volunteer is Vietnamese. He was able to help with a 78-year-old lady that called. Another volunteer speaks some Vietnamese.

Considerations for communities:

Vietnamese and Cambodian are major groups in Springvale. Pretty much someone is always able to speak English. If no one else a child or a neighbor because the people are very community oriented. He mentioned that there are a lot of African communities but they have never been called to a house fire.

A Previously a multilingual guide was developed. People from the communities came and told the Brigades about their own culture. In some cases he indicated it can be very easy to get people talking by telling them it will cost them a fine of \$2,000 or that the police will get involved when at first pretended to not know how to speak English.

E: Cooking practices can cause a lot of problems. People need to know to use the stove and not the middle of the floor.

A: Many people like cooking with gas a lot because the heat can easily be turned up and down. Have seen a hose going from the "stove" to a gas reservoir outside in Vietnamese and Cambodian homes before. They have also seen a lot of calls because people tend to leave vegetables cooking on the stove and wander off. Although people are not allowed to burn vegetation or trash off in the area but they'll still have campfires in the backyard. Permits are not required for hungies because they are cooking. They dig a hole in the ground and fill it with hot coals. Then they wrap the food up and bury it in the coals. Come back in a few hours and the food is cooked. Neighbors call about the smoke. Generally from the end of November to the end of April a fire cannot be lit without a permit because it is the Fire Danger Period. In Springvale though, a fire cannot be lit anytime without a permit.

E: Often large cultural gatherings will notify the CFA about large events. These will often include hungies.

B: The last fatality in Springvale was a Vietnamese person several years before. There was a misunderstanding of what the people defined as a house. The person had been in a bedroom in the garage. But in 9 out of 10 times someone speaks English.

A: You can tell if someone is distressed that someone is probably inside.

B: People with children get basic information from Brigades in Schools. The Brigade often speaks with the elderly. In the city displays were put up in shopping centers to communicate with shopkeepers. Told them about fire extinguishers and cleaning up.

A: We try to send home the information on smoke alarms.

B: It is not always the case that alarms are in homes.

A: The Brigade runs the Brigades in Schools Program. Communities can also approach the Brigade for presentations. Often they are done through the Community (Neighborhood) House in Springvale. Arabic women will come from a large area around. Spread any information that would make the job easier. People do not appreciate the brigades. The brigades often find out about fires after the fact because people are afraid of getting a bill so they do not call. The current programs are effective but minority groups still do not know enough. Springvale had a reasonable repoire with SABA. Sometimes they also get invited to Buddhist Associations functions. Some groups are seen at Christmas. The CALD population is starting to spread out.

Main problems:

Cooking practices. Candles and incense lead to a lot of fires from the shrines in homes.

Lack of resources of the residents. For example, instead of buying a trimmer, people have previously poured gas on the weeds and lit it.

“I’ll do what I want because it is what I did at home”

Need to notify CFA about food preparation ahead of time if they are going to use fire.

People are not ignoring the messages, they are just not finding out about them.

The climate in Asia is different, humid and wet instead of hot and dry.

Cigarette butts cause small fires on median strips, etc.

Triple Zero not Triple “O” (6 has the letter O on it).

Pamphlet and Media Effectiveness:

Supports the word of mouth. Discontinued handing them out at festivals

Springvale Brigade Notes:

Risks Mentioned

The Chinese New Year uses fireworks and other visuals. They are usually involved with safety and suppression for these events. In general, they have found that in Asian communities, cooking practices cause problems. Instead of using the stove, people will run a hose from outside to a gas stove in a common room such as the living room and the cooking will be done in a wok over this. This is a preferred practice because people have more control over the amount of heat applied to the food being cooked. Other habits they have noted include a propensity to leave food cooking on the stove and leaving the kitchen. They have responded to several such calls.

Other problems posed to the communities include a lack of resources. Instead of buying a trimmer, one person poured gas on weeds and burned them. Other people burn their rubbish in their yards to dispose of it, which is also illegal. Neighbors will call the Brigade because they see smoke nearby. Another example of lack of resources was given when a Vietnamese man died in a house fire because his bedroom was located in the garage. The Brigade members did not think to look there for the man because generally they would not classify the garage as a part of the house.

Other risks cited included the fact that people forget that they are in a different climate and environment than their previous home. Practices that would normally be acceptable and safe are no longer so and people do not know or understand this. While current programs to educate the people are in existence, the Brigade felt that people still did not have enough knowledge of the programs. For example, they claimed that some people trying to call emergency services called triple six (the letter O on the telephone keypad) instead of triple zero.

It was also noted by the Brigade members that while there is a large African community in Springvale, they had never responded to a fire in an African home.

Recommendations Made

The Brigade members have been involved with educating the Springvale communities for some time. When approached by groups such as the Neighborhood House, they will do presentations. In the past they did a presentation that drew Arabic women from a large area to learn about fire safety. However, they stated that in such situations, using an interpreter slows the discussion and makes the program more difficult to deliver. They also stated that in such situations, only a few Brigade members should attend because too many people can be intimidating.

Comments were made by the Brigade members that in Springvale, a fire cannot ever be lit without a permit. It would be advisable to make sure that all community members knew this. They also felt that information on smoke alarms was important to get into the community, and in the past they have addressed this issue by sending information home to families about their use and maintenance. Most of this information finds its way into homes through the Brigades in Schools programs they run, but when they speak to other groups such as the elderly it also gets into the home.

Appendix E: Interview Notes

Note: Names, addresses, and other contact information are included so that any future contact with these individuals can be more easily achieved.

23/03/04 Interview with Counselor Naim Melhem

PO Box 200

Dandenong

VIC 3175

nmelhe@cdg.vic.gov.au

04 0745 1916

(fax) 61 3 9790 0736

Dave's notes:

Lebanese, Christian, speaks Arabic, Member of Interfaith

Lived 22 years in Dandenong

Emerging communities: Afghanistan & Iraq due to wars

Hard to gain trust of Iraqis

Mainly in North Dandenong

Iraqis hesitate to speak to Americans or anybody who is not Iraqi.

Iraqis are mostly Muslim. Only a handful of Christians

Knows leader of Afghani group

Vietnamese mostly in Springvale area. Asians in general in this area.

President of Vietnamese in Victoria often goes to Springvale.

Suggest talking to mayor of Dandenong as she has more pull

Suggest looking into church contact lists (might not be given)

Interfaith: Religious leaders meet every month

Counselor can organize a meeting with the interfaith group

Most members of Arabic community will follow religious leaders as will other cultures

Speak to Eloisa's boss, Anna

Has limited knowledge of CFA

Knows volunteers are called during emergencies and that program is heavily volunteer based.

Residents live in Australia like they did in their other countries. "This is my house I do what I want". Have their own culture that is not Australian. Many feel like they live back home.

Doesn't think they will fear the CFA coming to talk to them, but they will have questions

Dandenong has the only council which gives over \$1.5 million for community programs.
(Festivals, etc.)

Common fire issues:

Authorities should be responsible when propane bottles are refilled to check for fire safety of the cylinder.

Asians used a lot of oil cooking

Arabs use a lot of cooking over open fires

Often do not think about risk when dealing with fire (often cooking)

Some members of the community can act as middlemen

Do not announce that we are American until asked.

Catherine's notes:

Afghani group is large. He has contacts.

Vietnamese group is large. Contacts located in Springvale

Person responsible is President of Vietnamese Community of Victoria

Speak with mayor for where to go for contacts. She has resources available by phone call.

Melhem was mayor from 99-00.

Lebanese. Lived in Australia 27 years

22 years in Dandenong

Hard to identify where individual communities are.

Get list of parishioners. This can direct us to people even if we do not get names by providing localities.

Bosnian/Albanian groups have a mosque in Noble Park

Interfaith leaders meet every month. He can organize a meeting for us to talk with them.

Ex. They can send out an invite to a festival. You give the priest invitations and he will send them out. This is trusted because it is from the church and not the government.

Counselor doesn't have much info on the CFA.

They have volunteers on call, go through training, respond to emergencies, covered by insurance. Doesn't know some programs are CFA programs.

People are living in Australia like they lived at home.

Do not understand that they cannot rewire the house or do construction. Ex. BBQ charcoal used in the house: Fumes make people sick and easily causes fires. They live within their own culture and do not learn about Australian culture.

Counselor stresses “protecting family” as a strong way to make people interested in information.

Dandenong is the only city that provides over \$1.5 million to the community for programs, services, and celebrations. They see a need to assist organizations to provide services, education, etc.

How should we assess risks to different communities?

Arabic: Cook in open areas: backyard, BBQ: not taking precautions. The garden can be a source of fuel. Ex: Making tomato sauce. People use a giant fire and a pot in the yard. No extinguishing materials present. Ex. Wife will not cook fish in the house unless she is baking it. Uses gas BBQ on wheels.

Personal concern: People use gas cylinders that have been around for 10+ years. Suppliers refill old cylinders. Some service stations replace old ones when they are brought in but not all do. Some give old refilled cylinders back. Check on system for updating gas tanks to make sure they are safe?

Iraqi community is frustrating to deal with because they do not trust you. Made of fundamentalists, Moderates, etc.

Ex. Pushed a Dr. out of the community because they did not trust him.

Iraqi community has limited meeting times and spaces due to the difficulties. Most of these people are Muslim

If Eloisa cannot answer questions, talk to Anna Hall.

Some community members will be helpful in smoothing out meetings with the community.

Do not announce we are from the USA, let people figure it out on their own and ask. It is a fact that we are working for CFA.

Repeated that he can get Interfaith to invite us. Call back if we have any questions or problems.

24/03/04 Interview with Con Patralis
456 Albert St.
E. Melbourne VIC 3002
9665 4360
04 0709 9358
cpatalis@mfb.vic.gov.au
11:15 am

Notes:

In the Access and Equity Department
Involved in Employee support and trauma support for 22 years
Then moved into cultural issues
Built program with Georgia
Want firefighters to understand cultural and religious differences
Broke programs down locally: Muslim areas, Asian areas

Medical response: Dealing with death with CALD groups. Especially Islamic people. Almost got in fights in a few cases because people didn't know that they did medical response. CFA does not do this. To fix this they had an Islamic priest tell them what firefighters and the uniform they wear.

Currently Brigades are mostly white Anglo-Saxon
Have begun Recruitment Preparatory courses through local colleges, giving background information and requirement information. Talk about aptitude tests and physical requirements and try to get more diverse employees. 3 courses run so far but have not been very successful yet. Trying to get it as a course offered by the college.

Gave us program information: Packets and books to review.

How to best engage communities?
Went to VMA and asked to be pointed in the "right direction" to relevant community leaders.

Victorian Multicultural Commission

Huge success with local government because they know what their community is composed of. Have cultural officers working for them. Eloisa Costoso has identified this approach as "Very good"

Had a forum on medical response. Trying to build bridges by telling them about EMR. VMC sponsored a forum and "dragged in" all community leaders. Possibility of doing this in partnership with the CFA? Give them basic information such as 000 and escape information. Let them know they are not police despite the uniforms.

No translation for fire service or fire brigade in Somali.
Associate the uniform with the army.

Have a huge fridge magnet that is very visible.
In forum they used a poster and just let the people ask questions.
Major question was “Why 000 and not 911?”

Internal support needed from within the Brigade.
Need training on multicultural differences in the Brigades either during or after training. Incredibly helpful: Reinforce by going and speaking to them on an annual basis.

Community Risks:
General but built around demographics
Use the governments to find the needs of the communities
Build programs to the needs. There must be follow ups with communities and brigades

Example: Went to Kingston
-Intro to council
 Services and Resources
 Remind them that MFB serves them
-Called MFB back 2 weeks later
 Social service personnel & community development personnel present
-Learned about community groups and present it all
-Will go back later and present it all

Can call council and ask for a special meeting or if we can go to a formal meeting or can just meet with relevant people in the council
Usually target Community Development/planning/liaison/safety personnel. Call and ask for Community Development people

They have been working on this program for a year. Do not be too ambitious

“Gender stuff”: Still in research stage

Vic Police: Elizabeth in is Region 4

FLAMES program
English language schools for migrant students. Kids have to spend a year there before going to mainstream schools. Gives basic information using multi-lingual handouts
Pertinent information for them to bring home. Has been very effective. Parents want to know what the kids are doing in school.

Sometimes focusing on community leaders is a mistake because women run the home.

Perhaps go to a station presentation
They try to have a presence at different festivals with information packets.

25/ 03/ 04 Interview with Eloisa Costoso
397-405 Springvale Rd.
PO Box 200
Dandenong 3175
9239 5325
ecosto@cdg.vic.gov.au
11am

Notes:

Difficulties with Afghan Community:

- Mostly here temporarily
- People have been threatened with being returned
- Large number of mental health issues from refugee experience
- Ethnic and political divisions

Sudanese Community:

- Growing fast and prominent in the community
- Some political divisions

Each Community has sensitivities

Afghan:

- Muslim: No men can be around without the husband present
- Trauma suffered from wars
- Distrust the government
- Catherine: Do not shake men's hands, dress conservatively
- Guys: Do not shake women's hands

Vietnamese/Cambodian:

- Buddhist or Christian
- Well organized

Sudanese:

- Most are refugees
- May be suspicious of the government
- Most are Christian
- Most from Southern Sudan
- Quickly organizing

Ethnic Communities Council SE:

- Located in Dandenong
- Represents 40 ethnicities
- Holds monthly meetings
- Sam Afra can give us contact details
- Chairperson

Best way to access Women

Maternal and Child Healthcare Programs

- Often run women's groups

Lili James-Council Officer

- Can give info directly to women

- Can notify CFA about women's meetings

Interfaith

- Can disseminate info through leaders

- Fastest way to spread info is through churches

- Amanda Leck from the CFA has addressed a meeting previously

- President can put us in touch with individual religious leaders

26/ 03/ 04 Interview with Craig Brownlie
Dandenong Brigade
9791 7611
04 2570 2805
3pm

Notes:

Multicultural Guide for Brigades. People need to use it and then return the form in the back for it to be effective.

Knowledge of Fire Safety and Attitude Towards CFA Volunteer Work Amongst Multicultural Communities. March 2000.

Tried Targeted recruitment “Let’s Protect the Community Together”. It was delivered by a multicultural expert. However, it was not seen to its completion.

All these programs should be in the registry files

CFA needs a consistent multicultural education employee.

Programs need to be developed with diverse cultures in mind.

Brigades need assurance that programs will be seen through.

Risks cannot be identified, they are all based on anecdotes.

Look into the statistic on likeliness of calling 000.

29/ 03/ 04 Interview with Sam Afra
5/50 Robinson St.
Dandenong 3175
9793 2000
04 2112 4112
sam.afra@parliament.vic.gov.au
11am

Notes:

When you approach a community you must understand the community.

Sudanese: They have a very basic approach to life. If they die in a fire it is God's will.

Northern: Muslim

Southern: Christian

Afghan has 3 main groups: Hazara- subgroups of Afghan

Pashtu- "True Afghans"

Northern Alliance- Helped USA when they entered country

Lots of Afghan stores on Thomas St.

Vietnamese & Cambodian are not very segregated. Primarily the same as compared to Afghan and Sudanese.

Some people do not want to take part in the Australian system

Explain that they are now in Australia so they should now act Australian.

A lot of them do not believe that Australians do not want them here. Another reason they have problems speaking with the CFA and why they form their own communities.

Write a letter from the CFA to the community leaders so we can meet with them.

Dear Friend-

CFA wants to talk to you about your community.

Do not make letter specific to a community.

Can list communities we are concentrating on, you are one of them.

CFA Letterhead-24 letters

He wants to know what time of day we want to meet, who will be speaking and within how many weeks we want this done.

Call before we want to drop off letters.

Have speaker meet with him for 15 minutes before they speak to make sure they do not accidentally offend.

**30/03/04 Interview with Arvind Shrivastava
President of Interfaith Network
9561 8681**

Interview conducted at HQ: Meeting Room 2D

11:20am

Notes:

Interfaith allows a better understanding of diversity

They meet monthly: Weds, April 7th

- Local issues

- Meet in subcommittees

Every 2 months a faith group gives an informational lecture

- Gives better understanding for peace and harmony

Tours of places of worship every two months

- Over 100 places of worship in the city

Committee for participation of children in a festival. 500 involved last year

- Uses UN theme. Last year it was clean water

- Kids make paintings, stories, skits, etc.

- Education starts in primary school

- Creates awareness

Provide religious rites and space for people in hospitals

Majority of Vietnamese and Cambodians are Buddhist.

Will give us phone numbers for general Islamic leaders

Agnes Keen should be able to give us contact information

9546 5162

31/03/04 Interview with James Waterson and Joseph Herrech
50 Langhorne St.
Dandenong VIC 3175
9767 7510
04 1151 1265
james.waterson@police.vic.gov.au
joseph.herrech@police.vic.gov.au

10am

Notes:

Multicultural Liaison Unit

Funding = \$0, just employees and donations

Culture poses the biggest problem

Fire Practices:

Indigenous people light fires in the living room-Dig holes in the floor

Afghans are not used to large fires as they live in desert climate

Often use commercials, displays, and presentations to spread information

Personal Experience:

Get resistance from Africans

Afghans are interested in presentations

Vietnamese are quiet and not proactive, if police are called, someone in the community has caused shame.

Cambodians are fearful of the police

CALD vs. Anglo-Saxon communities: White communities have more crime.

Presentations:

Quota of 150 a year

Make them fun, speak slowly and simply, use visual aids and do it in small groups

Max of around 30 people, for Vietnamese, smaller groups of 15-20 are better

Meet with organizations and get requests for presentations

Meet with people of all ages

Do not have assessment tools

Get thank you letters

Most feedback is word of mouth

1/04/ 04 Interview with Andrew Andreou & Darren Matthews

Dandenong Offices

a.andreou@cfa.vic.gov.au

9793 4988-Mr. Andreou

04 1956 1259-Mr. Andreou

11am

Notes:

Emergency Services:

Prevention and preparedness-Know what we can expect in terms of interaction with communities.

Response-Know culture differences & religious rituals.

We know what risks are

Work through real estate agents to help new arrivals.

Get CALD residents to participate

Fired up English was audited-not successful

Darren is Community Development Coordinator

Set up existing programs and developed new ones

Talk to community workers

Indo-Asian communities are largest non-English speaking group

PR and trust building were biggest advantage/result of the programs

Try to learn a little of the language

In Vietnamese and Cambodian, elders set the standards

When speaking to them, acknowledge that you are younger and they are more wise/experienced.

Win over the leaders and win over the group

In Brigades in Schools, there is limited impact on the home

Did a program with 2 groups of 40 people.

After program everyone bought a fire extinguisher-parted with money

Vietnamese/Cambodian often have low literacy so written things are essentially useless

Members of the community are more influential

CALD residents are not more likely to have fires; socio-economic issues have a greater effect

Ex. of Dangerous practices

April, Italians make tomato sauce over large fires, Fire Ban or not

People cook with Woks in the middle of the floor

Hub of tire used as a fire pit: Socio-Economic issue

Race relations pose a difficulty in getting evidence because perceptions of fire fighters will skew assessment of actions.

Heathershill Secondary College

Link to the community

Helped interpret materials for CFA

Vietnamese language classes for 2nd and 3rd generations

9th and 10th graders were involved in building Springvale shopping district display. Won a fire safety awareness award for it.

Need to work on all ages to get long-term involvement

Long-term answer was that members of community become part of brigade.

Word of mouth liaisons-CALD residents do not know about CFA

Have trouble training them effectively.

Internal structural issues: Spoken literacy is not necessarily written literacy

Fire Sale: Noble Park

Every shop had fire information

Noble Park English Primary Program

Cannot sustain firefighters continuously going into schools

Fired Up English

A sustainable program that got dropped

9 AMES centers, only 2 use it.

Lack of resources in centers?

No follow up by the CFA

CFA can present fire material well they should continue support.

General Community has little knowledge of Fire Safety

More interesting issues are: Drugs, Property and personal safety, Crime

Do not worry about fires until they happen

Fearful of Government officials

Housing occupancy issues

Home businesses in Springvale

Too many children in homes: Springvale death of 3 children 2000

Fire Safety was not the issues, gambling became the issue: Parents out

Housing needs force renovation: lower socio-economics

Do own wiring

Fire exits sometimes blocked

False walls

Indo-Chinese/Buddhist

Lots of candles on Alters

Fire creates fear in communities, not outreach for education on fire safety

Vietnamese have their own sense of law and do not ask for help. They have a desire to be accepted but do not want to be told info

Some leaders become distrusted as they get “bigger”. Sometimes you cannot go to the top. Monks, mosques, religious leaders are the one infallible leader. Some have agreed to support fire safety issues.

Problems with programs:

- Personnel keep changing

- Trust building cannot just transfer between personnel

Communities can identify with the logo

Firefighters actions need to be more respectful

- Multicultural approach

Fire Safety Victoria:

- Breaks down fires into kilometer blocks

- Takes socio-economics into account

- Jude Kennedy: Located adjacent to community safety may be helpful for this

Sharon Greneck from the CFA Community Safety at HQ

- 2002-2003

- Did a project to develop networks

- Created a database of contacts

- Pilot Programs

2/04/04 Interview with Ali Gurdag
15 Dimboola Rd.
Broadmeadows 3047
(613) 9302 8335
04 0756 6385
ali.gurdag@police.vic.gov.au

2pm

Notes:

People have limited English

- Keep things as simple as possible

- Tailor programs for ages

- Use visual aids and interact

- Tailor programs for knowledge levels

- Ex. Focus on triple zero, role of police

- Be soft-spoken when presenting: Authority can be overwhelming

- Ask for feedback

- Make sure they know there is no wrong answer

In Dubai, customs and security had uniforms that looked like police, had to explain differences.

Need community partnerships with service providers

- Leaders

- Established groups

- Understand new groups

 - Politics, Home environment, Home economics

- Speak to agencies and see with they agree with your perceptions

- See what issues they think will arise

- Have them help determine topics to teach

In Muslim communities, women and children are most vulnerable

Mosques hub of respect and life

Used a lot of ethnic radio stations

- Do radio presentation once a month for 10-15 minutes

- Program: Safety tips in the home (for example)

Need commitment and enthusiasm

Know culture: In some cultures, crossing legs is offensive

Do not rely on an interpreter, keep things simple

Get feedback to make sure they understand

Venues:

- Do not make them come to your area first

- Start where they feel most comfortable, mosque for example

Use MRC, churches, schools for contacts

Word will spread quickly after a few presentations

Include time at the end of a session for feedback

Make it specific for the topic

Either people or the police fill it out. Ask questions and have people raise hands for example.

Give yourself time, it takes a while

Must keep in contact with outside agencies

Key source providers

Try to identify trends, both successes and failures

Seasonal programs are good: Create a calendar of events

Can get a lot of info across without translations

Even DIMIA translations may be unclear

Make presentations fun and engaging

Know a couple of words of the language, they appreciate it.

6/04/04 Interview with David Malout
Migrant Resource Centre
314 Thomas St.
Dandenong VIC 3175
DavidMalout@hotmail.com
9706 8933
(fax) 9706 8830

11am

Notes:

The majority of the Sudanese population is found in Dandenong, Noble Park, and Springvale with another large population in Frankston.

Some enter the community through scholarships

When people enter Australia, they do information sessions. Teach them laws, how to call triple zero, help them get settled into homes and teach them about smoke alarms and home evacuation plans. Also help them get employment with help from the city council, picking fruit, farming, milking cows, etc. This information is also passed through students who learn about fire safety in school.

Many people fled Southern Sudan due to the civil war. British colonized the area and introduced their language, religion, and habits to the people. Three major Christian religions abound, Baptist, Presbyterian, and Catholic. Currently have three churches in Dandenong, Baptist, Presbyterian, and Fellowship. War was caused when the British left and South Sudan chose to join North Sudan as a country. The government is located in Northern Sudan in Khartoum and is based in the Arab traditions with Muslim religion as the main religion in the north. Attempts were made to make the Southerners speak only Arabic and adopt Islam. Refusal has led to the war. Now some people from Northern Sudan are using the refugee programs to enter Australia claiming they are from the south. However, upon entrance they revert to Islam and Arab habits. There is a divide between the two groups as those from the north are often highly educated and come to the country on scholarships instead of as refugees.

Cooking habits:

People cook in the Mediterranean style with lots of pasta, tomato sauce, and olive oil. Therefore, many of the risks faced by these communities would be shared by the Sudanese.

Religious practices:

Church is the center of their worship, and therefore fire and other hazardous practices are not commonly contained in the home. However, traditional risks facing Christians around holidays also apply to the Sudanese.

Family life:

Extended families live together with the children staying in the home until they are married after which they immediately move out. Parents are cared for as they age and it is only recently that some children have begun to move out of the home when they turned 18 as well as elderly parents now sometimes being placed in nursing homes.

Families depend on their grown children, both male and female children. Those that arrive in Australia without families often band together to live.

He is involved with the Sudanese Community Association of Australia Inc. This group sets up the programs to bring refugees to the country and to help them settle. The Sudanese Community of Victoria is run by people from Northern Sudan and is not associated with this group.

8/04/04 Interview with Christine MacDowall
Springvale Neighborhood House
46-50 Queens Ave.
Springvale VIC 3171
9548 3972

2pm

Notes:

Ms. MacDowall works at the Springvale Neighborhood house as a coordinator for the many programs that are run there. She does not work with any specific communities, although she has noted some activities that can be viewed as risky to the people. Currently over 50 different groups use the house for cultural, language, health, and writing groups. It is \$10 a year and \$1/person for each time they meet to make it possible for groups of all sizes to meet.

They have notice boards, newsletters, and displays that people can view about programs and community information.

They recently put on a multicultural festival, which CFA was invited to but did not attend.

They are more than welcome to come and talk to the communities.

The Neighborhood house has literacy centers for people who are still trying to learn English after their 510 hours at the Ames centers. They have tutors and ESL classes.

It is appropriate for CFA to contact the house to do programs. Contact Christine to do this.

Middle Eastern women who wear flowing headgear are at risk of setting the material on fire when cooking, particularly Muslim and Indian women.

Large Sudanese families live together. Relatives from refugee camps move in. Has heard of up to 23 people living in a single house.

Most homes the Sudanese are living in are rentals and may contain older outdated equipment.

Many African people cook a pancake-like food called injera, which involves a lot of deep-frying.

Many Sudanese are involved with the local Uniting Church.

9/04/04 Interview with Karen Mildren

33 Joffre

Noble Park, VIC

9767 0812

kmildr@cgd.vic.gov.au

2pm

Notes:

Safe Start was begun to raise community awareness

Targeted 0-5 year olds and their parents. It was an 18 month project. Took socio-economic and other factors into account to narrow down the population to be focused on. Decided on Arab, Vietnamese, Chinese, and Cambodian groups.

Specific injuries were narrowed down to:

Falls, poisonings, scalds, burns, and electrocution from hospital statistics

The project began in July of 2002.

“Working with CALD communities is very time consuming. To get the message across took longer than I ever imagined”.

At this time she is not expecting the project to have a huge statistical impact. That would take 3-5 years to see results.

Contact Karen Ashby in the Monash University Accident Research Centre for statistics.

The program used peer educators. It was very time consuming. It took 6-8 months to recruit and properly train volunteers.

She wishes they paid them as casual employees to sustain them.

Each group was narrowed from 2 to 1 peer educator.

Go the names of peer educators from group leaders

Agreed to be a mentor and the groups helped to find someone.

Requirement of peer educators is that they be bilingual.

Chose people through leaders and volunteers were found by word of mouth.

The right people need to be respected, without a support person it is hopeless to properly recruit volunteers.

Thoughts:

How much time does Mr. Andreou have to dedicate to CALD education?

Fire officers have to leave a session if a call comes in. Community education cannot be provided if it is the lowest priority.

The peer educator model slowly lets go. The peer educators do not have to be constantly monitored.

“Firefighters were amazed at how lively Arabic session was and that questions were asked”.

A display at a school (though of by a peer educator) targeted 170 people at once, a much larger group than in one session.

Look for sustainable networks. There is no sustainability if the position moves on.

One way they did programs was with playgroups of children aged 1-5 years. Parents would come. Could call the playgroup leader and set up a display.

Careful that peer educators are not too busy.

69 total activities were undertaken, and peer educators kept journals.

The project achieved things she never intended such as increasing community awareness, causing people to take courses in community development.

Multicultural communities love gifts

Karen found it shocking that CFA did not provide installation. People just leave the alarm in the package, maybe half or more of them in total.

Handouts given contained too much writing, people never even looked at them. Groups like color and pictures with *brief* messages.

Ask the community what the best way to get the message across is.

With Safe Start Program, CFA did training, partnerships, and contributed smoke alarms.

MFB won the Fire Awareness Community Service Award 2003. "Shop-a-Dockets"

Appendix F: Ethnic Community Leader Transcripts and Notes

Afghan Community

Mr. Mohammad Dur Ashna: Afghan Victorian Philanthropic Association

- 1) What can you tell us about:
 - a) Total Fire Ban Days?
Aware of them
 - b) Calling '000'?
Aware of it, Received information on it.
 - c) Requirements for smoke alarms in the home?
Aware of them
 - d) Changing smoke alarm batteries?
Should do it
 - e) Do you feel the general community has this knowledge?
Yes
 - f) Why/Why not?
Got information when they came to Australia.
 - g) Do you feel fire is perceived as a risk in the general community?
That's a hard question to answer.
 - h) Why/Why not?
N/A
- 2) Are there any rituals and common practices involving fire in the home specific to your culture?
 - a) In particular, in the kitchen?
Women do most of the cooking. Very little cooking is done outside. Lots of oil is used when cooking.
 - b) Pertaining to religious practices?
Religious practices do not involve fire
 - c) Involving heating to the home?
Lots of people use portable heaters in the winter
 - d) How many people tend to live in a home?
He lives alone but his family has around 6 people living at home. Many homes have 10-15 people living under one roof. Parents, grandparents, cousins, children, etc.

- e) Do people tend to do their own renovations on their homes?
Yes to make room for everyone
- f) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?
In the cold months people use portable heaters in the home

3) CFA activities and programs in the Community

- a) What do you feel your community needs from the CFA in the community?
The community responds to emergencies within itself without calling '000'. The community and the family is responsible for what happens in people's homes. If a fire breaks out they will call their friends to put it out. It is only when they see emergencies outside of the community they will call '000'.
- b) What needs do you feel should be addressed by the CFA and its programs?
The CFA will respond to calls from the community. Call them instead of trying to put the fire out yourselves.

4) Organizational and Contact Questions

- a) Can you tell me a little more about your organization?
All ages Afghan & Australian community group. Involved in putting on some festivals. Also raises money for people back in Afghanistan, works through Austcare. For example, they had a program celebrating the end of Ramadan by having a festival where money was raised to send to an orphanage in Afghanistan.
- b) Do any organizations exist that direct this organization?
Address at MRC
- c) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A
- d) Are there any organizations subordinate to this organization?
No
- e) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A
- f) What other groups are you involved in?
Community Development
- g) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A

- h) Are there regular hours these organizations are open?
Business hours
- i) Are there certain regular meeting times for the groups/organizations?
N/A
- j) If the CFA wanted to do a program in your community, should they contact you?
Yes. He welcomes the CFA's work and will try to get programs set up.
- k) If no, who in the organization should they contact?
N/A
- l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?
Not really
- m) Are there any community newsletters you think the CFA could put their message or advertisements in?
No
- n) If we have any more questions can we contact you again?
Yes

Ms. Shamim: Afghan Support Group

- 1) What can you tell us about:
 - a) Total Fire Ban Days?
People are unaware of them
 - b) Calling '000'?
Aware of it, Received information on it during the info session. People will have friends or family call it if they cannot speak the language.
 - c) Requirements for smoke alarms in the home?
People do not understand what they are for and cannot afford them
 - d) Changing smoke alarm batteries?
See above
 - e) Do you feel fire is perceived as a risk in the general community?
People are used to fire and bombs, but they do not understand fire's importance here in Australia.
- 2) Are there any rituals and common practices involving fire in the home specific to your culture?
 - a) In particular, in the kitchen?
Women do most of the cooking. Most of the cooking is done in the kitchen. Lots of oil is used when cooking.
 - b) Pertaining to religious practices?
Religious practices do not involve fire
 - c) Involving heating to the home?
Lots of people use portable heaters in the winter. People use gas heaters because they think they are cheaper. People also use electric heaters in the winter. Some people hang their clothes on the electric heaters to dry them. One woman's house burned down because of it.
 - d) How many people tend to live in a home?
Between 5 and 15 people may live in a home depending on the family. Large extended families all live in the same house.
 - e) Do people tend to do their own renovations on their homes?
Sometimes, again because they cannot afford to hire people and because they do not understand the risks.
 - f) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?

In the cold months people use portable heaters in the home. Risks are higher at night when people sleep because they do not have smoke alarms.

3) CFA activities and programs in the Community

a) What do you feel your community needs from the CFA in the community?

People need information in their own language. Many of the people are literate. But keep things simple to get message across and ensure understanding. They have two languages in the country, Pashtu and Dari. Do publications in both.

b) What needs do you feel should be addressed by the CFA and its programs?

Basic fire safety in the home because people do not understand danger here. No one knows about Total Fire Ban Days.

4) Organizational and Contact Questions

a) Can you tell me a little more about your organization?

She works at the MRC as a social worker to help Afghans settle into their new lives in Australia. One of the few organizations that does such, most of the people go to them for information.

b) Do any organizations exist that direct this organization?

Address at MRC

c) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

d) Are there any organizations subordinate to this organization?

No

e) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

f) What other groups are you involved in?

None

g) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

h) Are there regular hours these organizations are open?

Business hours

i) Are there certain regular meeting times for the groups/organizations?

N/A, but they do programs to introduce people to '000' and other Australian info.

- j) If the CFA wanted to do a program in your community, should they contact you?
Yes. She thinks that if the CFA did a few programs with new migrants it would increase safety and confidence.
- k) If no, who in the organization should they contact?
N/A
- l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?
Ajmal: 9791 8344
Note: The group tried this number but was told no one by the name worked there.
- m) Are there any community newsletters you think the CFA could put their message or advertisements in?
No
- n) If we have any more questions can we contact you again?
Yes

Afghan Australian Association of Victoria

1) What can you tell us about:

a) Total Fire Ban Days?

Majority of the people that speak English understand and adhere to guidelines. A large percentage of the population does not speak English and does not understand anything about Total Fire Ban Days. No base knowledge.

b) Calling '000'?

People are aware of '000' because of programs when they enter the country. They utilize it even with the language barrier.

c) Requirements for smoke alarms in the home?

Those who have been in Australia for a while and speak English have them. Newer refugees have no idea what one is, what it looks like, or how to use it.

d) Changing smoke alarm batteries?

See above.

e) Do you feel fire is perceived as a risk in the general community?

People are conscious of it although it is not their top priority.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

Women do most of the cooking. A lot of food is fried and hot oil is often used in the home. In the past there have been incidents where people have been burned and scalded by the oil.

b) Pertaining to religious practices?

Religious practices do not involve fire

c) Involving heating to the home?

Lots of people use portable heaters in the winter

d) How many people tend to live in a home?

Extended families do not live together, but the family unit is large, with 4 or 5 children being the average.

e) Do people tend to do their own renovations on their homes?

People tend to hire contractors if they can afford it. Others don't do renovations because there is not a high level of knowledge on the subject in the community.

f) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?

No

3) Organizational and Contact Questions

b) Can you tell me a little more about your organization?

It's the longest running Afghan support group in Australia and is Australia-wide. They provide assistance with housing, finding schools for refugee children, they have language classes, do fundraisers, and sponsor cultural activities. Helps put people in touch with Centrelink.

b) Do any organizations exist that direct this organization?

Independent organization but work with other groups listed as contacts in Appendix G.

c) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

d) Are there any organizations subordinate to this organization?

No

e) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

f) What other groups are you involved in?

None

g) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

h) Are there regular hours these organizations are open?

Business hours

i) Are there certain regular meeting times for the groups/organizations?

N/A

j) If the CFA wanted to do a program in your community, should they contact you?

No

k) If no, who in the organization should they contact?

Can contact Mr. Fazal when he returns to the country, however, the best contact would be Sam Afra.

l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?

Sam Afra, because he would be able to organize a program that included the whole community not just a segment of it.

n) If we have any more questions can we contact you again?

Yes

Cambodian Community

Mr. Youhorn Chea: Cambodian Association of Victoria

1) What can you tell us about:

- a) Total Fire Ban Days?
- b) Calling '000'?
- c) Requirements for smoke alarms in the home?
- d) Changing smoke alarm batteries?

Mr. Chea has done programs with the CFA before and therefore has knowledge of these subjects.

e) Do you feel the general community has this knowledge?

There is not much community knowledge

f) Why/Why not?

Few people in the community take precautions against fire. Many people do not know much about calling '000'. TV ads would help improve that knowledge by visuals. Children learn fire safety info in school but the elderly do not have the same knowledge. They need an information session to demonstrate fire safety. The Buddhist temple in Springvale near the fire Brigade is a good place to give a talk.

g) Do you feel fire is perceived as a risk in the community?

No.

h) Why/Why not?

They believe the country is safe.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

In Australia, the standard practice is to use the kitchen. However, some people like to cook outside and BBQ. People also like to cook using gas. The wife does most of the cooking.

b) Pertaining to religious practices?

60-70% of the population is still Buddhist, many others converted to Christianity. Younger people do not follow the religious practices as much. Around Christmas candles are used and this can be a risk with children around.

c) Involving heating to the home?

There are a lot of portable heaters used in homes.

d) What family members tend to live in a home?

Large extended families live together. Parents and children live together until the children get married. All the people in one house helps save money.

- e) Do people tend to do their own renovations on their homes?
Yes, a lot of people do. Houses are small and have to be extended, or people will change the kitchens around to be more like home.
- f) Are there particular times of the day or year certain practices are carried out?
The New Year is often celebrated the weekend before the actual holiday so people can do it. This year the festival fell from the 13-14 of April. Winter is also dangerous when people start using their heaters. The Ancestors Ceremony in Sept. or Oct also involves use of fire in the home.
- g) Can you think of any other risks to people's safety?
Older houses some people live in are timber. Some are 40 or 50 years old and people move into them because they are cheaper.
- 3) a) What do you feel your community needs from the CFA?
Prevention education. The Brigades should go out and educate the people. Homes need mandatory inspections of the electricity, gas, etc.
- b) What needs should be addressed by the CFA and its programs?
Adults, the elderly, and women need to be educated of what to do in case of a fire. The fire blankets program was helpful.
- 4) a) Can you tell me a little more about your organization?
The organization works with the entire Cambodian population and is in contact with all the other Cambodian organizations in the area.
- b) Do any organizations exist that direct this organization?
No
- c) What are they? (Contact info)
N/A
- d) Are there any organizations subordinate to your organization?
No.
- e) What are they? (Contact info)
N/A
- f) What other groups are you involved in?
City of Greater Dandenong City Council
- g) What are they? (Contact info)
9562 4802

- h) Are there regular hours this organization is open?
Business hours. 9-5 Monday to Friday. Saturday and Sunday activities are done in the building such as dancing and music.
- i) Are there certain regular meeting times for groups?
See above
- j) If the CFA wanted to do a program in your community, should they contact you?
Yes.
- k) Who in the organization should they contact?
N/A
- l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?
No. If something important is going on he will be in contact with all the community organizations.
- m) Are there any community newsletters you think the CFA could put their message or advertisements in?
Twice yearly they put out a community newsletter. They could possibly do an article. Ads cost \$300/page. However, T.V. seems to be more effective because it is visual and has an impact on the viewer. Radio is okay. 92.3FM does a radio program from 4-5 on Wednesdays. Can do community announcements on it. Translated stickers and magnets were great ways to spread the triple zero message.
- g) If we have any more questions can we contact you again?
Yes.

Meng Bunlay: Cambodian Buddhist Association of Victoria

- 1) What can you tell us about:
 - a) Total Fire Ban Days?
Fire is totally forbidden in our community on those days.
 - b) Calling '000'?
Fire incident had threatened our community in 2002 when an object ignited outside our premises' fence during a very hot day @ 37degrees. We decided to call CFA by dialing '000'
 - c) Requirements for smoke alarms in the home?
Smoke Alarms are installed in all significant areas in part of the buildings
 - d) Changing smoke alarm batteries?
Change regularly

- e) Do you feel the general community has this knowledge?
- Since a seminar organized by CFA to our community in 2003, we take Fire Safety Preventions as serious. We have trained our members that
- Fire Safety information is distributed to our members
- Fire is banned as used outdoors
- What to do when there is a fire in the building?
- Introduce the escaped routes
- Assembly area
- Calling “000”
- f) Why/Why not?
See above
- g) Do you feel fire is perceived as a risk in the general community?
Yes, but it depends on individuals to realize that such risks are real and life threatening, and such risks can be prevented.
- h) Why/Why not?
See above
- 2) Are there any rituals and common practices involving fire in the home specific to your culture?
- a) In particular, in the kitchen?
No
- b) In the yard?
No
- c) Pertaining to religious practices?
Yes, we practice in a confined opened-building where fire is impossible. Burning candles and incenses are mostly used in our traditional ceremony and only used at a dedicated location. Frequently, incenses in particular are contained soon after burning by our Buddhist followers.
- d) Involving heating to the home?
No
- e) How many people tend to live in a home?
About 20 living in our premises, Monks and members of the Buddhist members
- f) Do people tend to do their own renovations on their homes?
No, if there is major renovation, then, the decisions are made through the committee meeting. If it is minor, it can be decided through the temple director

- g) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?
Mainly during our New Year celebration during mid-April and ancestor festival in mid-September. Mostly we organize during the weekends.

3) CFA activities and programs in the Community

- a) What do you feel your community needs from the CFA in the community?
Need two seminars: 1. In summer season and 2. In winter season

- b) What needs do you feel should be addressed by the CFA and its programs?
Fire safety preventions in both cases (a) above

4) Organizational and Contact Questions

- a) Can you tell me a little more about your organization?
Cambodian Buddhist Association of Victoria, Inc. is a voluntary Cambodian Community based and is a non-profit and non-political organization. Its aims are to preserve the Cambodian rich culture and tradition, to foster and maintain good relationships amongst Cambodians in Australia and also to provide information on Cambodian Buddhism in Australia.

- b) Do any organizations exist that direct this organization?
No

- c) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A

- d) Are there any organizations subordinate to this organization?
None

- e) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A

- f) What other groups are you involved in?
Elderly, youths and in general

- g) What are they? (Contact information for further contacts if you feel comfortable providing this)
Meng Bunlay 0418 101 590

- h) Are there regular hours these organizations are open?
Open to regular visitors seven days a week from 8:30am -5:00pm

- i) Are there certain regular meeting times for the groups/organizations?

*Executive committee members: monthly meeting
Sub-committee: bases on call*

- j) If the CFA wanted to do a program in your community, should they contact you?
Yes to (g). Or contact Cambodian Buddhist Association of Victoria phone: 9546 2432 or fax: 9547 5868 address: 159 Clarke Rd, Springvale South Vic 3172
 - k) If no, who in the organization should they contact?
N/A
 - l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?
See part (j)
 - m) Are there any community newsletters you think the CFA could put their message or advertisements in?
CBAV Bulletin
 - n) If we have any more questions can we contact you again?
Yes
- 5) Other observations and comments, anything you feel we left out that you have observed in the community.
None

Ms. Mem Houy: Cambodian Chinese Friendship Association

- 1) What can you tell us about:
 - a) Total Fire Ban Days?
No knowledge of Fire Ban Days, did not really know what CFA was or did before conversation.
 - b) Calling '000'?
Basic knowledge of calling for emergencies
 - c) Requirements for smoke alarms in the home?
Need to be in the home
 - d) Changing smoke alarm batteries?
Should change batteries regularly
 - e) Do you feel the general community has this knowledge?
Not sure of general community knowledge but feels awareness of the danger of fire is low
 - g) Do you feel fire is perceived as a risk in the community?

No, it is not.

h) Why/Why not?

They have more pressing issues on their minds.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

Wife does the cooking. People frequently barbecue. A lot of people like to cook outside using a gas source instead of in the kitchen. Some people fry their food outside to keep the house from smelling.

b) Pertaining to religious practices?

Incense is burned during prayers. This is common all year. Around the Chinese and Cambodian New Year more incense is burned and papers are also burned.

c) Involving heating to the home?

A lot of people hang their clothing in front of heaters.

d) What family members tend to live in a home?

It varies from home to home.

d) Do people tend to do their own renovations on their homes?

Some people do. It is very dangerous.

e) Are there particular times of the day or year certain practices are carried out?

The New Year in April. (Exact date depends on the calendar)

f) Can you think of any other risks to people's safety?

No

3) a) What do you feel your community needs from CFA?

A yearly program would be good

b) What needs should be addressed by CFA and its programs?

Awareness of the dangers fire poses needs to be raised

4) a) Can you tell me a little more about your organization?

The organization works with the Cambodian and Chinese communities and is currently trying to get an office built next door to the Cambodian Association of Victoria.

b) Do any organizations exist that direct this organization?

No.

c) What are they? (Contact info)

N/A

d) Are there any organizations subordinate to your organization?

No

e) What are they? (Contact info)

N/A

f) What other groups are you involved in?

None

g) What are they? (Contact info)

N/A

h) Are there regular hours this organization is open?

Business hours.

i) Are there certain regular meeting times for groups?

The group gathers weekly on Sundays

j) If the CFA wanted to do a program in your community, should they contact you?

Yes. Ms. Mem Houy: 9847 5237

Mailing address is currently:

Cambodian Chinese Friendship Association Victoria

PO Box 404

Springvale VIC, 3171

k) Who in the organization should they contact?

N/A

l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?

Youhorn Chea is probably the best person to contact.

Cambodian Association of Victoria

9546 3466

m) Are there any community newsletters you think the CFA could put their message or advertisements in?

Pamphlets from the CFA could be distributed on a Sunday to the families

n) If we have any more questions can we contact you again?

Yes.

Mr. Sokin Khun: Khmer Community of Victoria

1) What can you tell us about:

a) Total Fire Ban Days?

Fire is totally forbidden in our community on those days, he does not light fires outside his home on those days when he sees signs.

b) Calling '000'?

Yes he would call '000'. Need professionals to protect the family and home.

c) Requirements for smoke alarms in the home?

There are none in his home that he knows of. House is only 7 years old.

d) Changing smoke alarm batteries?

None

e) Do you feel the general community has this knowledge?

No, he doesn't see smoke alarms in anyone's homes. Also, people will only call '000' if they know about it, but a lot of people do.

f) Why/Why not?

See above

g) Do you feel fire is perceived as a risk in the general community?

Yes, in Cambodia, they say that the worst disaster for a family is a house fire because everything can be lost.

h) Why/Why not?

See above

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

Women do most of the cooking although men help with food preparation.

b) In the yard?

Most of the cooking is done in the kitchen unless there is a party where people barbecue or roast a lamb over a spit.

c) Pertaining to religious practices?

Matches are used to light the candles and incense. Incense is lit when the family members pray.

d) Involving heating to the home?

A portable heater is used in addition to the central heater because it does not produce enough heat. These are placed in the study and in bedrooms at night.

e) How many people tend to live in a home?
5 on his premises: His mother and father-in-law, his brother-in-law, himself, and his wife all live in a 5 room home. 3 bedrooms, a kitchen, and a study. So extended families tend to live together.

f) Do people tend to do their own renovations on their homes?
If renovations are minor and not noticeable from outside people will do the work on their own. For major work, approval is needed from the city council and experts are brought in to do the work.

g) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?
In the summer from December to February the environment is hot and dry and it is easier for fires to start in people's yards.

3) CFA activities and programs in the Community

a) What do you feel your community needs from CFA in the community?
Media approaches, especially using radio and T.V to spread messages/slogans. Posters in commonly frequented areas in the community are also good ways to spread simple messages like total fire ban.

b) What needs do you feel should be addressed by the CFA and its programs?
Fire safety & prevention

4) Organizational and Contact Questions

c) Can you tell me a little more about your organization?
The Khmer Community of Victoria is largely involved with information and language assistance. They help with immigration issues and sponsoring family to come to Australia from Cambodia. They also assist in education, finding jobs, and are involved in maintaining the Khmer culture with festivals such as that for the New Year.

b) Do any organizations exist that direct this organization?
No, but they work closely with the City Councils in Dandenong and Springvale and other Khmer organizations in the area such as Buddhist temples.

c) What are they? (Contact information for further contacts if you feel comfortable providing this)
N/A

d) Are there any organizations subordinate to this organization?
No

e) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

f) What other groups are you involved in?

None

g) What are they? (Contact information for further contacts if you feel comfortable providing this)

N/A

h) Are there regular hours these organizations are open?

Open Monday to Friday 9-12.

i) Are there certain regular meeting times for the groups/organizations?

Committee meetings

j) If the CFA wanted to do a program in your community, should they contact you?

Yes, for the time being

k) If no, who in the organization should they contact?

When he returns from overseas, contact Chiven Tan and he will bring information to the council.

l) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?

N/A

m) Are there any community newsletters you think the CFA could put their message or advertisements in?

Yes, CFA can bring info in and they will put it into their newsletter

n) If we have any more questions can we contact you again?

Yes

Sudanese Community

Community Member #1: Southern Sudanese Christian Fellowship of West Footscray

- 1) What can you tell us about:
 - a) Total Fire Ban Days?
No awareness of Total Fire Ban Days.
 - b) Calling '000'?
Yes he would call '000' himself if there was an emergency.
 - c) Requirements for smoke alarms in the home?
Don't know about them and does not have one in his home, or at least does not know what one is or what it looks like.
 - d) Changing smoke alarm batteries?
See above
 - e) Do you feel the general community has this knowledge?
Not really, although they are given an information session when they arrive. Most people understand '000'.
 - f) Why/Why not?
See above
 - g) Do you feel fire is perceived as a risk in the general community?
It is more of a risk here than it is in Africa.
 - h) Why/Why not?
See above
- 2) Are there any rituals and common practices involving fire in the home specific to your culture?
 - a) In particular, in the kitchen?
Women do most of the cooking, and a lot of produce and meat is cooked.
 - b) In the yard?
Not really at all.
 - c) Pertaining to religious practices?
None
 - d) Involving heating to the home?
A heater installed in the home is used. He does not use it to dry clothes, he keeps them away from it.

- e) How many people tend to live in a home?
Many families are large and are composed of 10+ people. A small family is composed of 4 people, 2 parents and 2 children.
- f) Do people tend to do their own renovations on their homes?
Not really, don't know how to do it.
- g) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?
Not really.

3) CFA activities and programs in the Community

- a) What do you feel your community needs from the CFA in the community?
Information should be presented in Arabic and should involve the listeners. Women should be targeted on subjects like cooking, etc.
- b) What needs do you feel should be addressed by the CFA and its programs?
Fire safety & prevention

4) Organizational and Contact Questions

- a) Can you tell me a little more about your organization?
There has been a war going on for 20 years but problems have existed for over 50 years when the British pulled out. There is a general distrust and dislike of Arabs and Muslims due to the ongoing war.
- b) If the CFA wanted to do a program in your community, should they contact you?
*Contact Father Don Edgar
The hall can be used for meetings and advertisements can be put through the settlement office.*

Community Members #2 & #3: Southern Sudanese Christian Fellowship of West Footscray

Note: Two gentlemen were interviewed, with one acting as the interpreter for the other man. Both men's comments are included below.

1) What can you tell us about:

- a) Total Fire Ban Days?
No awareness of Total Fire Ban Days.
- b) Calling '000'?
Yes he would call '000' if there was an emergency.
- c) Requirements for smoke alarms in the home?
Has one in his home

- d) Changing smoke alarm batteries?
Knows to change them regularly
 - e) Do you feel the general community has this knowledge?
Not really, although they are given an information session when they arrive. They need it to be revisited.
 - f) Why/Why not?
See above
 - g) Do you feel fire is perceived as a risk in the general community?
Not really, it is not at the top of people's minds
 - h) Why/Why not?
See above
- 2) Are there any rituals and common practices involving fire in the home specific to your culture?
- a) In particular, in the kitchen?
Women do most of the cooking. A lot of people cook in the Australian style and use the BBQ to cook because they have the facilities.
 - b) In the yard?
On barbecue grills
 - c) Pertaining to religious practices?
None
 - d) Involving heating to the home?
A heater installed in the home is used.
 - e) How many people tend to live in a home?
Families are typically large, with 10 people with 8 of those being children being normal.
 - f) Do people tend to do their own renovations on their homes?
Not really, don't know how to do it so they hire specialists
 - g) Are there particular times of the day or year certain practices are carried out (holidays, seasons, etc.)?
Not really, although around Christmas they use lights on the trees and sometimes have candles.
- 3) CFA activities and programs in the Community
- a) What do you feel your community needs from the CFA in the community?

Last Christmas they were taught about fire danger posed by Christmas trees and lights. That was good. The best way to spread information is by making it personal and letting it spread through the community. Door to door is a good way to spread information.

b) What needs do you feel should be addressed by the CFA and its programs?

Fire safety & prevention

4) Organizational and Contact Questions

a) If the CFA wanted to do a program in your community, should they contact you?

Contact Father Don Edgar

b) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program?

Sudanese Community Association in Australia

Vietnamese Community

Mrs. An Nguyen: Springvale Indo-Chinese Mutual Assistance Association

1) What can you tell us about:

- a) Total Fire Ban Days?
- b) Calling '000'?
- c) Requirements for smoke alarms in the home?
- d) Changing smoke alarm batteries?

An has done programs with the CFA before and therefore has knowledge of these subjects.

e) Do you feel the general community has this knowledge?

They have some knowledge

f) Why/Why not?

The community has knowledge of fire blankets, changing smoke alarm batteries, etc. but the message needs to be reinforced on an annual basis. There is a lot of community interest in the subject. When it comes to using '000', people will either call it themselves or have an English speaking person do it.

g) Do you feel fire is perceived as a risk in the community?

No.

h) Why/Why not?

In Vietnam, fire is not a threat. Homes are open and children could safely play with matches and fire. Here homes are often locked and things in the home are flammable. They do not understand the danger of being unable to get out.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

People may multitask and not pay full attention to their cooking.

b) Pertaining to religious practices?

Incense may be burned near the ceiling, posing a fire threat to the ceiling. Candles left on the altars may be played with by children.

c) Involving heating to the home?

Heaters are placed on the floor, posing a fire risk to the floor and objects nearby. People wander off with the heater still on, forgetting about it.

d) How many people tend to live in a home?

Some homes consist of families with three or more generations in them, from grandparents to grandchildren.

e) Do people tend to do their own renovations on their homes?

Yes, to make more room for family. People do not know that they shouldn't do it.

f) Are there particular times of the day or year certain practices are carried out?
Late Spring and Summer are close to the New Year. Early winter is also dangerous when people start using their heaters.

g) Can you think of any other risks to people's safety?
People overload electrical outlets, using multiple plugs for a single socket. They do not realize this is dangerous but rely on safety switches to protect them.

3) a) What do you feel your community needs from the CFA?
The CFA needs to emphasize prevention and what to do when there is a fire. People do not know about escape routs other than the main door.

b) What needs should be addressed by the CFA and its programs?
See above

4) a) Can you tell me a little more about your organization?
The organization now only works with the Vietnamese population. It works with all groups, women, children, the elderly, and families.

b) Do any organizations exist that direct this organization?
The Springvale Community Aide and Advice Bureau. Works with people of many backgrounds including people from Vietnam, Laos, Africa, and Serbia.

c) What are they? (Contact info)
*5 Osborne Ave.
Springvale 3171
9546 5255
Provide many services including youth and women's programs. Have volunteer workers who speak over 30 different languages. They have a Vietnamese Community Support Project that specifically works with women and their families.*

d) Are there any organizations subordinate to your organization?
No.

e) What are they? (Contact info)
N/A

f) What other groups are you involved in?
None

h) What are they? (Contact info)
N/A

- i) Are there regular hours this organization is open?
Business hours. She is there Tuesdays and on Friday mornings.
- j) Are there certain regular meeting times for groups?
Contact her for information
- k) If the CFA wanted to do a program in your community, should they contact you?
Yes. Or contact the Vietnamese Language School
- l) Who in the organization should they contact?
N/A
- m) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program.
In the Language school, contact Mr. Lap Mai 9547 2726. The school would involve both students and parents. Currently it has almost 1,000 students.
- m) Are there any community newsletters you think the CFA could put their message or advertisements in?
TiVi Tuan San
TiVi Victoria
They are weekly newspapers the CFA could run ads in.
- n) If we have any more questions can we contact you again?
Yes.

Mr. Phong Nguyen: Springvale Indo-Chinese Mutual Assistance Association

Please do not keep contacting him. He has answered the same questions for three or four years now so the CFA should have this information. Asking the same questions over and over again is pointless and futile.

Mrs. Quyen (“Quinn”): Vietnamese Seniors

1) What can you tell us about:

- a) Total Fire Ban Days?
People are aware of it and try to follow the recommendation. Know not to barbecue in the yard. However, not that many people cook in the yard anyway.
- b) Calling ‘000’?
People are aware of it but because of the difficulty with the English language and fear of not being understood, they are afraid to call.
- c) Requirements for smoke alarms in the home?

People are aware of the requirements and most have smoke alarms

d) Changing smoke alarm batteries?

Most people change their batteries regularly.

e) Do you feel fire is perceived as a risk in the community?

No, they are more concerned with illness and issues like car accidents. Problems that they see every day concern them more. They have little real life experience with fire.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

Women do most of the cooking, and when they age often pass the responsibility down to their children when possible. A lot of cooking is done in the Chinese style with stir-fry and deep-frying being common. A lot of oil is used. Between 80% and 90% of the people cook in the kitchen. However, the others use portable gas stoves and cook in the garage to keep the smell out of the house. This practice is more common with the young people.

b) Pertaining to religious practices?

Incense may be burned in the house when praying. Candles are often only used for important reasons such as a wedding or a funeral. More people have started using electric candles because of the fear of an accidental fire starting.

c) Involving heating to the home?

Most people use gas heaters because they are more inexpensive. However, some people use electric heaters, and a problem arises when they place it near flammables such as clothes or drapes.

d) How many people tend to live in a home?

Family sizes are decreasing. Many homes now just consist of parents and their children, 4-5 people. About 40% still live with extended family and grandparents.

e) Do people tend to do their own renovations on their homes?

Yes, on smaller projects and if they don't know better. However, many people are now aware of the need for contractors, especially the younger people.

f) Are there particular times of the day or year certain practices are carried out?

In the winter when people are using heaters more.

g) Can you think of any other risks to people's safety?

The elderly find it hard to adapt to the new environment. Many of them never went to school and are uneducated, some cannot even read.

3) a) What do you feel your community needs from the CFA?

The CFA needs to give short simple presentations to the elderly or they will have trouble understanding and retaining information. Many of the elderly do not speak English so presentations should be in their native language. She is concerned about the use of gas and electric heaters in homes.

b) What needs should be addressed by the CFA and its programs?

See above

4) a) Can you tell me a little more about your organization?

The organization is independent and works with the Vietnamese seniors, people who are in their 60's and 70's.

b) Do any organizations exist that direct this organization?

No

c) What are they? (Contact info)

N/A

d) Are there any organizations subordinate to your organization?

No.

e) What are they? (Contact info)

N/A

f) What other groups are you involved in?

None

h) What are they? (Contact info)

N/A

i) Are there regular hours this organization is open?

Business hours.

j) Are there certain regular meeting times for groups?

There is a weekly meeting on Tuesdays. Can always get hold of them then.

k) If the CFA wanted to do a program in your community, should they contact you?

Yes. She will help set things up and pass information on.

l) Who in the organization should they contact?

N/A

m) Is there anyone else in the community you think the CFA should contact if they wanted to do a fire safety program.

SICMAA

Vietnamese Citizens Club

m) Are there any community newsletters you think the CFA could put their message or advertisements in?

Not really

n) If we have any more questions can we contact you again?

Yes.

Father Bart San: Vietnamese Catholic Center

1) What can you tell us about:

a) Total Fire Ban Days?

Aware of them and conscientiously follow it. Very aware of the risk. Activities around the New Year such as using fireworks are accompanied by precautions.

b) Calling '000'?

Aware of calling '000' and are aware of translators, most find it a simple system to use.

c) Requirements for smoke alarms in the home?

Everyone is aware of the requirements and most people have them

d) Changing smoke alarm batteries?

They hear the advertisements on radios and T.V. and know they should change the batteries.

e) Do you feel fire is perceived as a risk in the community?

Yes, they feel fire is risky and take appropriate precautions when applicable.

2) Are there any rituals and common practices involving fire in the home specific to your culture?

a) In particular, in the kitchen?

He feels the kitchen practices are safe in most Vietnamese homes.

b) Pertaining to religious practices?

People light incense after death of loved ones in Vietnamese homes as a remembrance regardless of religion.

c) Involving heating to the home?

Most homes are newer and have adequate heating. The elderly will sometimes use portable heaters to supplement those in their homes,

d) How many people tend to live in a home?

If elderly parents are still alive, they live with their children, but family size is smaller than they would be in Vietnam.

d) Do people tend to do their own renovations on their homes?

A lot of people hire contractors, but often will get together with friends and do work on their own, build porches, etc.

e) Are there particular times of the day or year certain practices are carried out?
New Years and during the summer because there is a higher risk. However, people are conscious of Total Fire Ban regulations and are more cautious.

f) Can you think of any other risks to people's safety?
Not really.

3) a) What do you feel your community needs from the CFA?
People really know the information, but simple publications to remind them of procedures and precautions would be good. Pamphlets to hand out would be good. And revisiting information once in a while would reinforce precautions people take,

b) What needs should be addressed by the CFA and its programs?
See above

4) a) Can you tell me a little more about your organization?
Works with elderly, children, and the youth as well as other groups. Sponsor language classes, but everything they do is religiously based.

b) Do any organizations exist that direct this organization?
Yes

c) What are they? (Contact info)
Catholic Church

d) Are there any organizations subordinate to your organization?
No.

e) What are they? (Contact info)
N/A

f) What other groups are you involved in?
None

g) What are they? (Contact info)
N/A

h) Are there regular hours this organization is open?
Business hours.

i) Are there certain regular meeting times for groups?
Sermons

- j) If the CFA wanted to do a program in your community, should they contact you?
Yes. Will act as a liaison and would be happy to work with the CFA.
- k) Who in the organization should they contact?
N/A
- l) If we have any more questions can we contact you again?
Yes.

Appendix G: Community Contact List

Detailed Organization Information:

City Council Contact Info

Please forward all correspondence to:
C/- City of Greater Dandenong
PO Box 200 Dandenong 3175



Mayor Cr Clare O'Neil
Springvale South Ward
Mobile: 0400 599 342

(CGD, 2004g)

“Cr O’Neil has held the roles of vice-chairwoman of Springvale Community Aid and Advice Bureau and member of the Springvale Monash Legal Service. She has taught English to refugees and has deferred her final year law studies to concentrate on her role as Mayor” (GGD, 2004h).



Paul Donovan
Cleeland Ward
Mobile: 0408 251 926
Phone/Fax: 9794 8831

(CGD, 2004g)



David Kelly
Dandenong Ward
Mobile: 0417 307 455

(CGD, 2004g)



John Kelly
Dandenong North Ward
Phone: 9793 1777
Fax: 9706 0186

(CGD, 2004g)



Peter Brown
Keysborough South Ward
Mobile: 0408 138 939

(CGD, 2004g)



Roz Blades
Keysborough Ward
Mobile: 041 705 3612
Phone/Fax: 9701 5821

(CGD, 2004g)

“Some of her involvements include Dandenong District Health Council, playgroups, kindergartens, and she was a founding member, national vice president, and regional co-ordinator of the Safety House Programme. She was founding president of the council’s Children’s Services Association” (CGD, 2004e).



Angela Long
Lyndale Ward
Mobile: 0408 251 910
Phone/Fax: 9795 6446

(CGD, 2004g)

“Cr Long would like to increase positive perceptions of safety within the city and reverse inaccurate negative stigmas attached to crime and drugs. Lobbying the state and federal governments to fund community services within the city is also a priority for Cr Long” (CGD, 2004b).



Kevin Walsh
Noble Park Ward
Mobile: 0438 800 034
Phone/Fax: 9798 1275

(CGD, 2004g)



Maria Sampey
Noble Park North Ward
Mobile: 0438 800 027
Phone/Fax: 9790 1291

(CGD, 2004g)

“Cr Sampey is the Councillor Representative for Children’s Services, the Disability Reference Group and Lyndale Secondary College” (CGD, 2004c).



Youhorn Chea
Springvale Central Ward
Phone: 9562 4802
Mobile: 0417 320 645
Fax: 9239 5369

(CGD, 2004g)

“A Greater Dandenong Councillor since 1997, Cr Youhorn Chea has lived in the city since leaving Cambodia in 1982. In 2001/02 Cr Chea served as mayor for Greater Dandenong and created history by becoming the first Cambodian-born mayor in Australia. Cr Chea also believes it is important for the council to maintain a strong focus on facilities for young people, the creation of local jobs and increased community safety” (CGD, 2004f).



Naim Melhem
Springvale North Ward
Mobile: 0407 451 916
Phone/Fax: 9790 0736

(CGD, 2004g)

“In 1997 Cr Melham has elected to the Greater Dandenong Council and has remained a Councilor since, serving as mayor during 1999-2000. Cr Melhem has an extensive history of involvement with local community organizations including Division 17, an organization that supports milk bars with buying power, the St Nicholas Orthodox Church, the Church of Antioch, the Springvale Community Aid and Advice Bureau, the Springvale Community Health Centre Board of Management and several educational committees. A member of the Australian Labor Party since 1994, Cr Melhem is also a founder of the South Eastern Arabic Association” (CGD, 2004d).

Members of ACE Greater Dandenong

Dandenong Neighbourhood House

34 King St.
Dandenong 3175
Phone: 9792 5298
Fax: 9793 0152
dynhouse@satlink.com.au

Contacts: Amanda Hudson, Co-ordinator

Jan Wilson Community Centre Inc.

Halton Rd.
Noble Park North 3175
Phone: 9795 9279
Fax: 9790 5157
jwcc@satlink.com.au

Contacts: Sue Devlin, Co-ordinator

Keysborough Learning Centre

402 Corrigan Rd.
Keysborough 3173
Phone: 9798 7005
Fax: 9798 8588
klckeys@satlink.com.au

Contacts: Mary Fox, Co-ordinator

Noble Park Community Centre Inc.

Ross Reserve
Memorial Drive
Noble Park 3174
Phone: 9547 5801
Fax: 9558 5017
nobcom@satlink.com.au

Contacts: Sue Dixon and Susan Paisley, Co-ordinators

Springvale Community Centre Inc.

1 Osborne Ave.
Springvale 3171
Phone: 9547 2647
Fax: 9547 950
svalecc@satlink.com.au

Contacts: Robyn de Sachau, Co-ordinator

Springvale Neighbourhood House Inc.

16 Grace Park Ave.
Springvale 3171
Phone: 9239 5263
Fax: 9574 0483
snh@satlink.com.au

Contacts: Christine MacDowall, Co-ordinator

Springvale Neighbourhood Literacy Centre

16 Grace Park Ave.
Springvale 3171
Phone: 9239 5263
Fax: 9574 6907
nlc@satlink.com.au

Contacts: Rebekah O'Loughlin, Co-ordinator

Wellsprings for Women Inc.

79 Langhorne St.
Dandenong 3175
Phone: 9701 3740
Fax: 9793 9536
wells@satlink.com.au

Contacts: Ann Halpin and Pat Donovan, Co-ordinators

Note:

The ACE groups would probably be a good place to look to recruit peer educators. People who work in the language courses are likely to be bilingual and are used to working with the various communities. As an added plus, people in the communities have interacted with these people and will already have a level of rapport with the teachers. Even if people running the programs are not bilingual, many of the people involved in their communities who set up the programs are likely to have a more advanced knowledge of the English language than the general community.

Cambodian Association of Victoria

Address and Venue: 52 Queens Ave.
Springvale 3174

Phone: 9546 3466
Fax: 9546 3604

E-mail: members@cambodianassociation.com.au

Business Hours: Monday-Friday 9-5

Contacts: Director: Youhorn Chea

Work: 9546 3466
Mobile: 04 1732 0645
Fax: 9546 3604

Notes: City of Greater Dandenong City Council Representative of Springvale Central Ward. Also involved with Cambodian Elderly group.

Mission Statement: To deliver quality service to the disadvantaged members of our community.

Vision: To be recognized as a leading non-profit organization in delivering welfare and services to the Cambodian community in Victoria.

Objectives:

- To provide welfare service to the disadvantaged members of the Cambodian community in Victoria.
- To promote good relationships between the Cambodian Australians and Australians of other ethnic organizations.
- To improve greater opportunities of access for Cambodians vis-à-vis resources and services provided by government and non-government agencies.
- To foster and promote Cambodian cultural heritage and traditions in Australia.

Notes:

Previously contacted by Community Safety in 2002-2003 for presentation of two seminars, which were presented to the Senior Group. Requested that programs on general fire safety be scheduled annually to be presented to the seniors groups.

Ethnic Communities Council of the Southeast

Address: 5/50 Robinson Street
Dandenong 3175

Phone: 9793 2000
Fax: 9793 2134

E-mail: sam.afra@parliament.vic.gov.au

Business Hours: Monday-Friday 9-5

Contacts: Chairperson: Sam Afra

Work: 9793 2000
Mobile: 04 2212 4112
Fax: 9793 2134

Organization Description:

The Ethnic Communities Council of the Southeast (ECCOSE) is an umbrella organization that represents over 40 different CALD communities in the area around Dandenong. Their role in the community is to work with the city council on behalf of the various CALD communities to provide them with a voice in the community. The ECCOSE also works to get the various CALD groups more involved with the community at large and also assists emerging ethnic communities to develop resources and become established in Greater Dandenong.

Interfaith Network

Address: 397-405 Springvale Road
Springvale 3175

Phone: 9239 5100
Fax: 9239 5196

Web site: www.greaterdandenong.com

Business Hours: Monday-Friday 9-5

Contacts: President: Arvind Shrivastava

Work: 9561 8681

Notes: The Network meets monthly. There is the possibility of doing presentations or speaking with the members at this time.

Organization Description:

The Interfaith Network (IN) has intimate contact with the religious organizations that are within the city. IN holds regular meetings to address community issues and promote peace and harmony within the community. This organization is important to the CFA because through presentations at the IN's regular meetings, the CFA can hope to influence religious leaders and gain favor with these extremely influential CALD leaders.

Khmer Community of Victoria

Address and Venue: 458 Springvale Rd.
Springvale South 3172

Contacts: Chiven Tan
Work: 9574 2039

Business Hours: Monday-Friday 9-12

Organization Description:

The Khmer Community of Victoria provides many community assistance programs to the Cambodian community. This includes providing general information and education programs. Language classes are a major part of the education curriculum. Immigration and employment assistance programs are also available. In particular they assist with sponsoring families that wish to immigrate to Australia. The Khmer Community works closely with social groups from Springvale and Dandenong. In addition they have good relations with the Dandenong City Council as they often work with together on issues affecting the Cambodian community.

Migrant Resource Centre

Address and Venue: 1/314 Thomas Street
Dandenong 3176

Phone: 9706 8933

Business Hours: Monday-Friday 9-5

Organization Description:

The Migrant Resource Centre is a Victoria-wide organization. This organization provides a great resource to the government agencies in the area by providing contact with various social groups within the community. Among other things, the MRC publishes a resource directory that contains much of this vital information. They have extensive information about the established communities in the area as well as increasing amounts of information about the emerging communities. This organization also publishes documents about the cultural issues that could arise when working with members from these communities.

Sudanese Community Association of Australia Inc.

Address and Venue: Level 2/289 Barkly Street
Footscray 3011

Contacts: Mr. David Malout
Position: Chairperson
Mobile: 0422 611 758

Mr. Thon Adut
Position: Secretary
Mobile: 0401 654 412

Organization Description:

The Sudanese Community Association provides counseling, mediation, referral, welfare assistance and immigration settlement assistance for newly arrived members. The association also provides social, educational and recreational activities and contributes to the promotion of cultural understanding within the community.

Vietnamese Community in Australia- Victoria Chapter

Address and Venue: P.O. Box 2115
Footscray VIC 3011

Phone: 9689 8515
Fax: 9687 9198

Web site: www.vcavic.org.au
E-mail: info@vcavic.org.au

Business Hours: Monday-Friday 9-5

Contacts: Coordinator: Ms. Naomi C. K. Ngo

Work: 9689 8915
Notes: In the office Monday thru Wednesday.

Organization Description:

Provides assistance to the Vietnamese community on issues such as immigration, housing, income, employment and educational options. Occasional information sessions are conducted for the Vietnamese community that include: family law, women's health and consumer affairs.

Quick Reference Contact Information Emerging Community Contact List

Afghan Organizations

- 1) Afghan Australian Association of Victoria
105 Haversham Avenue
Wheelers Hill 3150
9562 1289
Contacts: Mr. Abdul Khalig Fazal
9794 9133

- 2) Afghan Australian Welfare Association
186 Foster East St.
Dandenong 3175
Venue: SER Migrant Resource Centre Level 1
314 Thomas St
Dandenong 3176
9791 8344
Contacts: Dr. Farooq Mirranay
Mobile: 04 0817 3625
Work: 9791 8344
Mr. Abdul Khalig Fazal B.H.
Work: 9702 4757

- 3) Afghan Communities Council of Victoria
PO Box 258
Endeavour Hills 3802
Venue: SER Migrant Resource Centre Level 1
314 Thomas St
Dandenong 3176
9706 8933
Contacts: Shir Ahmed Keshtiar
Work: 9700 2902
Fax: 9700 2902

- 4) Afgan Khodaye Khedmat Garran
PO Box 258
Endeavour Hills 3802
Venue: SER Migrant Resource Centre Level 1
314 Thomas St
Dandenong 3176
9706 8933
Contacts: Mr. Shir Ahmad Keshtiar
Home: 9700-2902
Fax: 9700 2901

- 5) Afghan Support Group
Venue: SER Migrant Resource Centre Level 1
314 Thomas St
Dandenong 3176
9706 8933
Contacts: Shamim
- 6) Afghan Victorian Philanthropic Association
Venue: SER Migrant Resource Centre Level 1
314 Thomas St
Dandenong 3176
9706 8933
Contacts: Mr. Dur Mohd. Ashna
Home: 9328 2101
- 7) Afghani Group
Venue: Springvale Neighbourhood House
46-50 Queens Avenue
Springvale 3171
Meeting Times: Selected Saturdays: 6pm -Midnight
Contacts: Christine MacDowall
Work: 9548 3972
Fax: 9574 0483
- 8) Arabic Women's Group
Venue: Springvale Neighbourhood House
46-50 Queens Avenue
Springvale 3171
Contacts: Christine MacDowall
Work: 9548 3972
Fax: 9574 0483

Sudanese Organizations

- 1) Australian Southern Sudanese Support Group
PO Box 70
Holmesglen 3147
Contacts: Mr. John Kwei
Work: 9544 3287
Mobil: 04 2141 3303

- 2) South Sudan Children's Literacy Group
Venue: Springvale Neighbourhood House
46-50 Queens Avenue
Springvale 3171
Contacts: Christine MacDowall
Work: 9548 3972
Fax: 9574 0483

- 3) Southern Sudanese Christian Fellowship of West Footscray
30A Pickett St.
Footscray 3011
Phone: 9687 3011
Contacts: Father Don Edgar

- 4) Sudanese Community Association of Australia Inc.
Level 2/289 Barkly Street
Footscray 3011
Contacts: Mr David Malout
Position: Chairperson
Mobile: 0422 611 758
Mr Thon Adut
Position: Secretary
Mobile: 0401 654 412

* Please note that the Sudanese Association of Victoria is a group primarily composed of migrants from North Sudan

**Established Community Contact List
Cambodian Organizations**

- 1) **Cambodian Association of Victoria**
52 Queens Ave.
Springvale 3174
9546 3466
Email: members@cambodianassociation.com.au
Meeting Times: Monday-Friday 9-5
Contacts: Youhorn Chea
Work: 9546 3466
Mobile: 04 1732 0645
Fax: 9546 3604

- 2) **Cambodian Association of Victoria Youth Group**
52 Queens Ave.
Springvale 3174
9546 3466
Email: members@cambodianassociation.com.au
Contacts: Dary Lean
Position: Youth Worker and Recreation
Work: 9546 3466
Fax: 9546 3604

- 3) **Cambodian Buddhist Association of Victoria**
159 Clark Rd.
Springvale South 3171
Web site: www.cbav.org
Fax: 9547 5868
Contacts: Meng Bunlay
Work: 9706 5550
Home: 9870 4075
Mobile: 04 1810 1590
Email: mengbunlay@cbav.org

- 4) **Cambodian Chinese Friendship Association Vic.**
P.O Box 404
Springvale 3171
Contacts: Ms. Mem Houy
Position: Secretary
Work: 9847-5237

- 5) **Cambodian Elderly Citizen's Association of Victoria**
PO Box 247
Springvale 3171
Email: members@cambodianassociation.com.au
Venue: Cambodian Association of Victoria
52 Queens Ave.
Springvale 3171
Meeting Time: Last Sunday of the Month
Contacts: Youhorn Chea
Work: 9546 3466
Fax: 9546 3604

6) Cambodian Women's Group

52 Queens Ave.
Springvale 3174

Venue: Cambodian Association of Victoria

52 Queens Ave.
Springvale 3171

Contacts: Youhorn Chea

Phone: 9546 3466
Fax: 9546 3604

7) Khmer Community of Victoria

458 Springvale Rd.
Springvale South 3172

Contacts: Chiven Tan

Work: 9574 2039

Vietnamese Organizations

- 1) **Vietnamese Community in Australia-Vic Chapter**
PO Box 2115
Footscray VIC 3011
Web site: www.vcavic.org.au
Email: info@vcavic.org.au
Venue:
214 Nicholson St.
Footscray VIC 3011
Contact: Ms. Naomi C. K. Ngo
Position: Coordinator
Work: 9689 8515
Fax: 9687 9198

- 2) **Vietnamese Catholic Centre**
107 Bakers Rd.
Dandenong North 3175
Or
225 Hutton Rd.
Keysborough 3173
Contacts: Father Bart San
Work: 9790 0406
Mobile: 04 1759 9638

- 3) **Vietnamese Blue Star-Sao Xanh Youth and Drama Group**
Venue: Springvale Neighbourhood House
46-50 Queens Ave.
Springvale 3171
Contacts: Christine MacDowall
Work: 9548 3972
Fax: 9574 0483

- 4) **Vietnamese Performing Arts Centre**
18 Dorrit St.
Springvale South 3172
Venue: Springvale Neighbourhood House
46-50 Queens Ave.
Springvale 3171
Contacts: Christine MacDowall
Work: 9548 3972
Fax: 9574 0483

- 5) **Vietnamese Seniors**
29 Glenmorgan Close
Clayton South 3169
Meeting Time: Wednesday 11-12pm
Contacts: Quyen
Work: 9558-4490

- 6) **South East Vietnamese Buddhist Association**
444-448 Springvale Rd
South Springvale 3172

Contacts: Ven Tich Then Tam
Work: 9548 2215
Mobile: 04 1175 2947

7) Vietnamese Women's Group

Venue: Southeast Indochinese Mutual Assistance Association
9 Hillcrest Grove
Springvale 3171

Meeting Time: Every 2nd Friday morning

Contact: Mrs. An Nguyen
9547 7939

Available Tuesdays and Friday mornings