



ALBANY &  
GREAT SOUTHERN REGION  
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**Institute for Land,  
Water and Society**  
Charles Sturt University

# Settlement of humanitarian immigrants in agriculture (Part B) Creating a multiculturalism of inhabitancies

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## Multiple roles of community farms gardens in settlement of humanitarian immigrants

**Production context** (Incubators farms; education /training; environmental regulations; starting small business)

**Production role in the context of civic agriculture** (fresh produce; cultivation of own food food; local food movement)

**Education/training** (learning; formal qualification; sharing of knowledge; generating ideas)

General debate around **multiculturalism and 'ethnic food'**

**Community development** (sense of belonging; social relationships and inclusion)

**Health/healing** (therapeutic; recreation)

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# Harvest and Harmony Festival



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**Refugees who farm at Mamre have provided vegetables to the TEDxSydney 2014 event** which will take place on Saturday 26 April 2014 within the Concert Hall of the Sydney Opera House before a live audience of 2,250. It will also be streamed live to a worldwide audience ... viewing from home, the workplace or one of the many satellite events. <http://www.tedxsydney.com/default.cfm#&panel1-1>

**TEDxSydney is the leading platform for the propagation of Australian ideas, creativity and innovation to the rest of the world.**

## Some concluding comments/Open questions

It seems that Mamre community gardens are mostly about farming/production

Do government agencies or NFP offering services to community gardens focus on other roles apart from production and farming practices- like community engagement, social functions, etc?

Overregulated space and activities (risk, compliance, insurance)

“Talking at”- no exchange of knowledge

Community gardens as spaces for engagement- in this case main point of reference were families

‘Marketization’ of refugees

Consumption of ethnic/exotic food; it is largely motivated by a desire for ‘cosmopolitan’ status – mainly among middle class at the expense of real intercultural interaction (Hage 1977) – *a kind of ‘multiculturalism without migrants’*