

Prepared by  
Islamic Education Institute

Prepared for  
Condell Park Community & Faith Centre

# Plan of Management

131-135 Eldridge Road Condell Park

Consultants



## 1.0 Revision

Project: Islamic Education Institute – Condell Park  
Author: Raed Dannawi

Project No: IEI01  
Revision No: N

Date	Purpose of Issue	Rev	Reviewed by	Issued By
24/11/2015	Draft Issue	A	RD	RD
27/01/2016	Draft Issue	B	Sh. AM	Sh. AM
18/02/2016	Issue for Pre-DA	C	RD	RD
22/03/2016	Issue for DA	D	HM	RD
14/10/2016	Draft Issue	E	RD	RD
19/10/2016	Draft Issue – Population Amended	F	-	RD
26/10/2016	Draft Issue	G	-	RD
28/10/2016	Draft Issue	H	-	RD
31/10/2016	Issue for DA Response	I	Sh. AM	RD
09/01/2017	Draft Issue	J	-	RD
11/01/2017	Draft Issue	K	-	RD
16/01/2017	Issue for DA Response 2	L	RD	RD
09/03/2017	Issue for DA – Discrepancy Amended	M	RD	RD
01/06/2017	Issue for DA Response 3	N	RD	RD

Note: all amendments made for the revised submission are in red

## Contents

1.0	Revision.....	1
2.0	Introduction.....	4
3.0	Background Information.....	5
3.1	Islamic Education Institute .....	5
3.2	Design Principles .....	5
4.0	Administration .....	6
4.1	Management Committee .....	6
4.2	Centre Manager.....	6
4.3	Staff .....	6
5.0	Activities & Areas.....	7
5.1	Activities and Population Overview.....	7
5.2	Prayer Services .....	24
5.3	Courtyard & Terrace .....	26
5.4	Special Events .....	27
5.5	Study Circles .....	28
5.6	Library Services.....	34
5.7	Arbitration Services.....	36
5.8	Café/Neighbourhood Shop .....	36
5.9	Child Minding .....	37
5.10	Admin Area .....	37
5.11	Imam's Office.....	38
6.0	Noise Control.....	40
6.1	Noise Control Measures.....	40
6.2	Prayer Services .....	40
6.3	Courtyard & Terrace .....	40
6.4	Special Events .....	41
6.5	Study Circles .....	41
6.6	Library Services.....	41
6.7	Arbitration Services.....	41
6.8	Café/Neighbourhood Shop .....	41
6.9	Child Minding .....	42
6.10	Admin Area .....	42
6.11	Imam's Office.....	42
7.0	Traffic Management.....	43
7.1	General.....	43
7.2	Prayer Services .....	43
7.3	Courtyard & Terrace .....	44
7.4	Special Events .....	44

7.5 Study Circles .....	44
7.6 Library Services .....	44
7.7 Arbitration Services .....	45
7.8 Café/Neighbourhood Shop .....	45
7.9 Child Minding .....	45
7.10 Admin Area .....	45
7.11 Imam's Office .....	45
7.12 Tandem Parking .....	45
7.13 Waste Service Traffic .....	45
8.0 Complaints Handling .....	46
8.1 Policy .....	46
8.2 Contact .....	46
8.3 Complaint Handling Procedure .....	46
8.4 Community Engagement .....	46
8.5 Notification .....	46
Appendix A .....	47
Complaints Register .....	48
Complaint Action Form .....	49
Appendix B .....	50
Appendix C .....	52

## 2.0 Introduction

This Plan of Management (POM) provides the instructions necessary for all staff and managers to administer the routine functions of the Centre. Furthermore, this POM is to clearly identify to council the operation of the Centre and its activities.

We will make such provisions as is considered necessary for the following:

- a) Educating all users of the Centre;
- b) Managing various activities such as study circles and prayer service;
- c) Managing noise including measures recommended;
- d) Managing transport including parking;
- e) Managing complaints.

### 3.0 Background Information

#### **3.1 Islamic Education Institute**

Islamic Education Institute is an umbrella group for Daar ibn Abbas and is a non-profit organisation that meets the needs of the Sydney region. This includes prayers, study circles, academic research and attending to community matters.

Islamic Education Institute has been active since 2003, servicing the needs of both Muslims and non-Muslims within the wider community. We currently run different programs to cater for these varied needs, including community meet and greet, community consultation and open forum session.

Daar ibn Abbas has been operating in the Bankstown Municipality area for over 5 years in Cross Street Bankstown, and plans to continue serving the needs of the local community through the centre in Condell Park.

#### **3.2 Design Principles**

The design principles are a reflection of the centre's methodology, that is, how it interacts with the people. This interaction is from the individual attendee to the wider general public, regardless of faith. Both the aesthetics and layout have carefully been considered to ensure its suitability for a multicultural community.

##### **Aesthetics**

The aesthetics of the Condell Park Community & Faith Centre is of a contemporary architectural design inspired by Islamic art and reflecting the character of the locality and Sydney region. The use of contemporary materials such as, alucobond and perforated metal cladding enriching the contemporary design, while timber and sandstone reflects the Australian and Sydney architectural history.

This highlights the welcoming nature of this centre, engage both the neighbourhood and the wider Sydney area, by providing a centre that is accessible to all people.

##### **Layout**

Part of the design principles of the centre is to give each use of the centre its unique individualised space. Whilst the centre will never operate with every room in use at one point in time, the design brief aims is to give each room its appropriate aesthetics, design and furniture. This is to ensure the correct ambiance and spiritual atmosphere is created for its particular function. For example, the adult study circles are separate to the children study circles, with adults expecting university style seating while children, taking into account their learning styles, require a different layout.

The layout of the centre has taken into great consideration the segregation of genders; with males and females each having their own facilities. This split is not a hierarchy between the sexes, rather it give each gender its privacy especially for females. This is important for women who wear the veil (hijab), they have their own privacy and can safely remove it whilst at the facility.

## 4.0 Administration

The Management of Condell Park Community & Faith Centre is run by 3 different teams, each are selected for their capacity and skills to administer the functions of the centre.

### **4.1 Management Committee**

The Management Committee (board members) aims to manage the affairs of the centre. Part of the role is to select appropriate Centre Manager, Staff and Traffic marshals. Further, they will review and make recommendations detailed in this plan including complaints handling, centre activities, noise control and traffic management.

### **4.2 Centre Manager**

The role of the Centre Manager is to ensure all staff are adequately equipped to complete the day to day activities of the centre in compliance with any specific Council approval conditions and this operational manual. The Centre Manager must have a thorough understanding of the Council conditions and this operational manual.

### **4.3 Staff**

Staff will be allocated to the following roles and tasks, all staff must understand the Council conditions and this operational manual;

- Instructors: educating both youth and adults.
- Counselling: Provision of pastoral care and community welfare
- Administration: Managing all accounts and day to day operation
- Activities Administrator: Ensuring the centre sound system and air-conditioning are operating in accordance to the council conditions.
- Managing the attendees at the centre: Ensuring all attendees participate in scheduled activities in a safe and orderly manner
- Community Liaison Officer: Complaint manager and community awareness initiatives including letter box drops and residential meetings
- Traffic marshals: managing cars entering and exiting the centre and the flow of traffic through surrounding streets.

## 5.0 Activities & Areas

The primary use of the proposed establishment is for religious gathering since it is a mosque. There are five main activities of the centre catering for communal needs, they are; prayer services, study circle services, research services, arbitration services and community engagement/dialogue services. During the Monday to Thursday & Saturday services, there will be some overlap with the study circle, refer to table 1 & 3, while the Friday prayer services (at the height of the peak attendees) all other function and rooms in the building will be vacant. There will be no activities running concurrently with Friday prayers. Please refer to below table for a summary of activities at the centre.

In this section, each activity of the centre and its designated room will be explained with coloured plans of the location of the activity. This will give the reader a thorough understanding of the centre's operation and the designated location of each activity.

### **5.1 Activities and Population Overview**

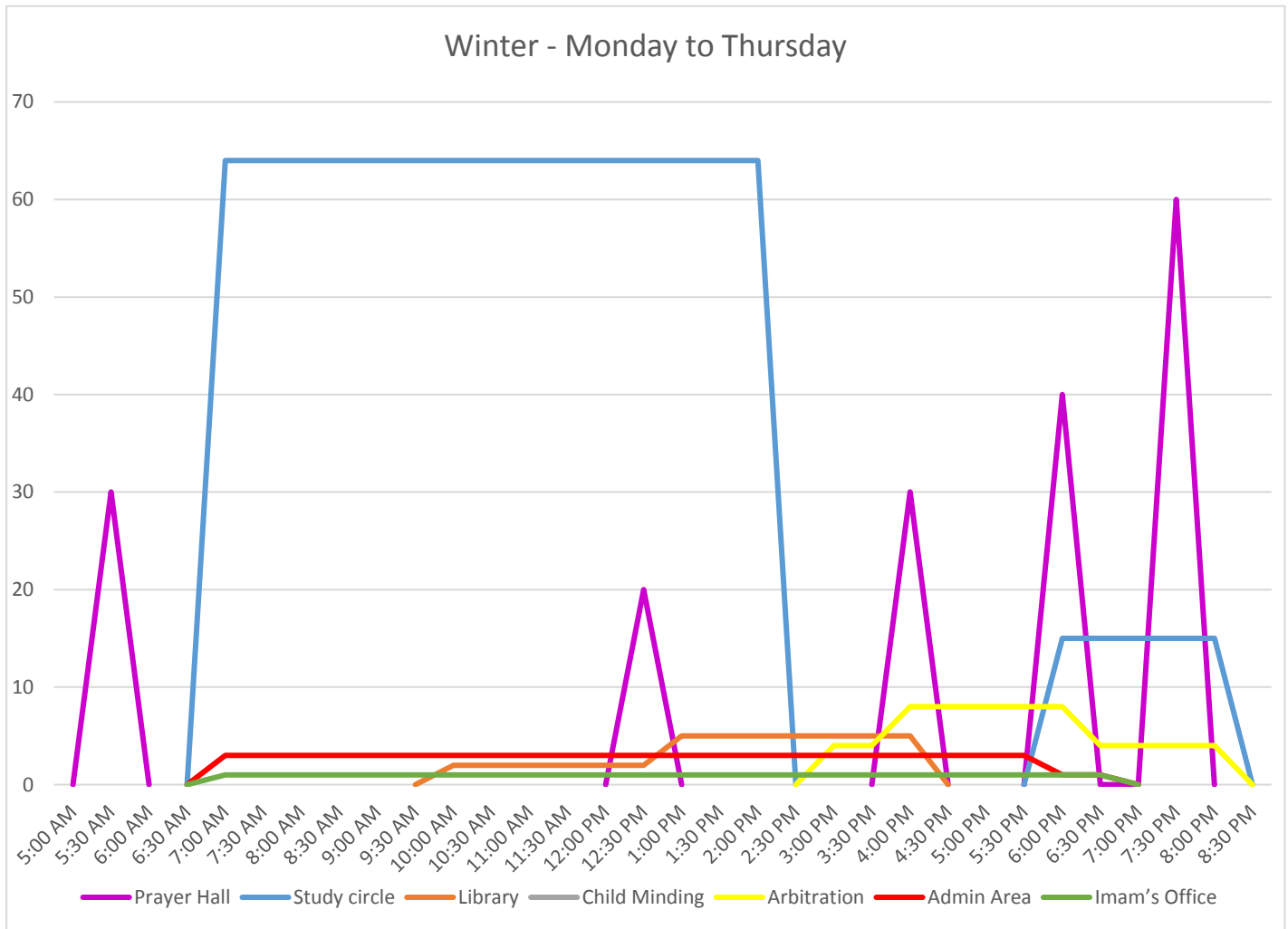
The tables below provide a summary of the **maximum** population for each activity occurring at the centre. They have been broken up into a weekly activity table during summer and winter. This shows the variance in prayer time during the year.

Each activity will be explained in further detail under the appropriate sub-heading.



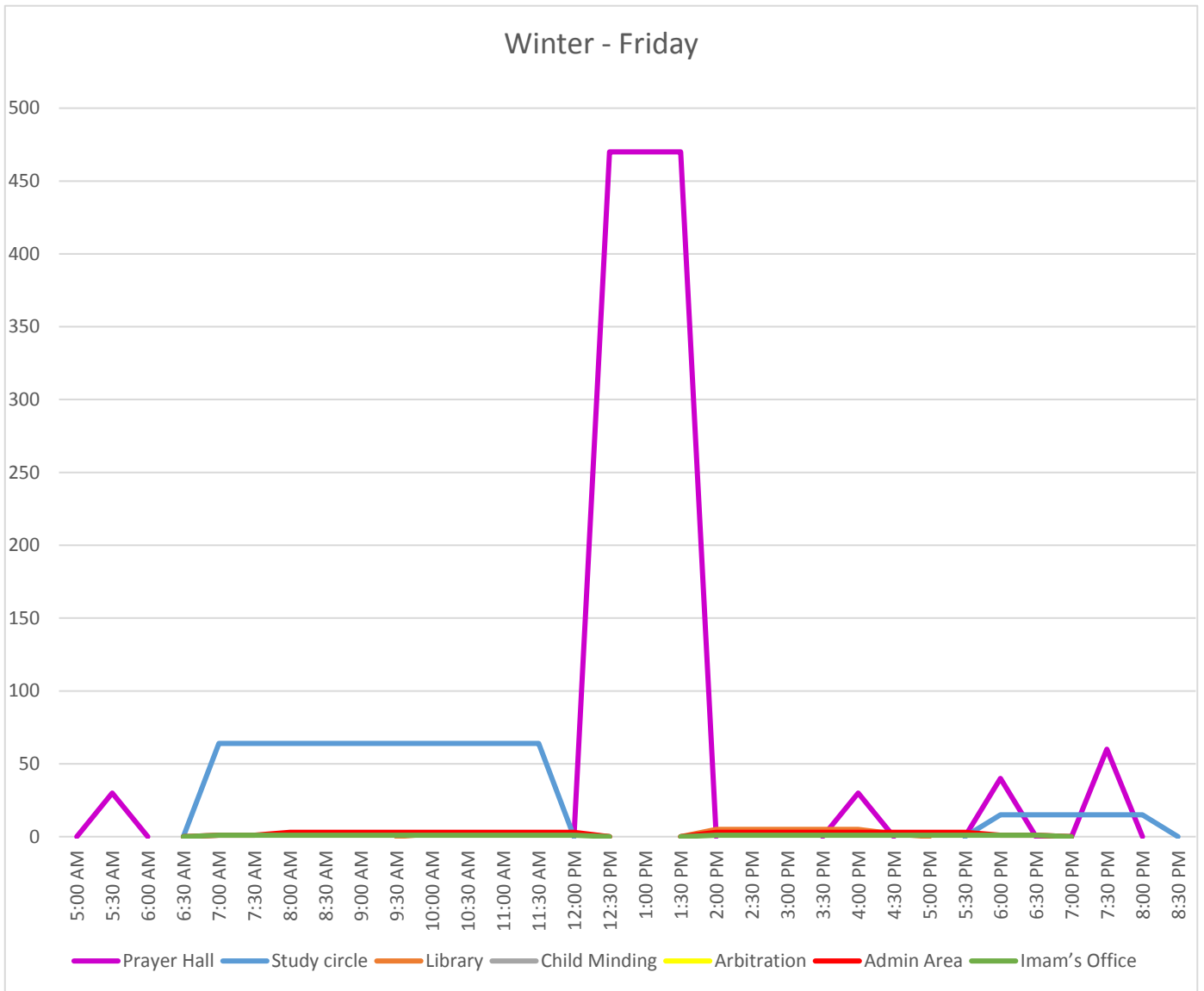
Monday to Thursday Winter Table – Table 1

Winter		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Mon, Tue, Wed, Thu	5:00 AM	0						
	5:30 AM	30						
	6:00 AM	0						
	6:30 AM		0				0	0
	7:00 AM		64				3	1
	7:30 AM		64				3	1
	8:00 AM		64				3	1
	8:30 AM		64				3	1
	9:00 AM		64				3	1
	9:30 AM		64	0			3	1
	10:00 AM		64	2			3	1
	10:30 AM		64	2			3	1
	11:00 AM		64	2			3	1
	11:30 AM		64	2			3	1
	12:00 PM	0	64	2			3	1
	12:30 PM	20	64	2			3	1
	1:00 PM	0	64	5			3	1
	1:30 PM		64	5			3	1
	2:00 PM		64	5			3	1
	2:30 PM		0	5		0	3	1
	3:00 PM			5		4	3	1
	3:30 PM	0		5		4	3	1
	4:00 PM	30		5		8	3	1
	4:30 PM	0		0		8	3	1
	5:00 PM					8	3	1
	5:30 PM	0	0			8	3	1
	6:00 PM	40	15			8	1	1
	6:30 PM	0	15			4	1	1
	7:00 PM	0	15			4	0	0
	7:30 PM	60	15			4		
	8:00 PM	0	15			4		
	8:30 PM		0			0		



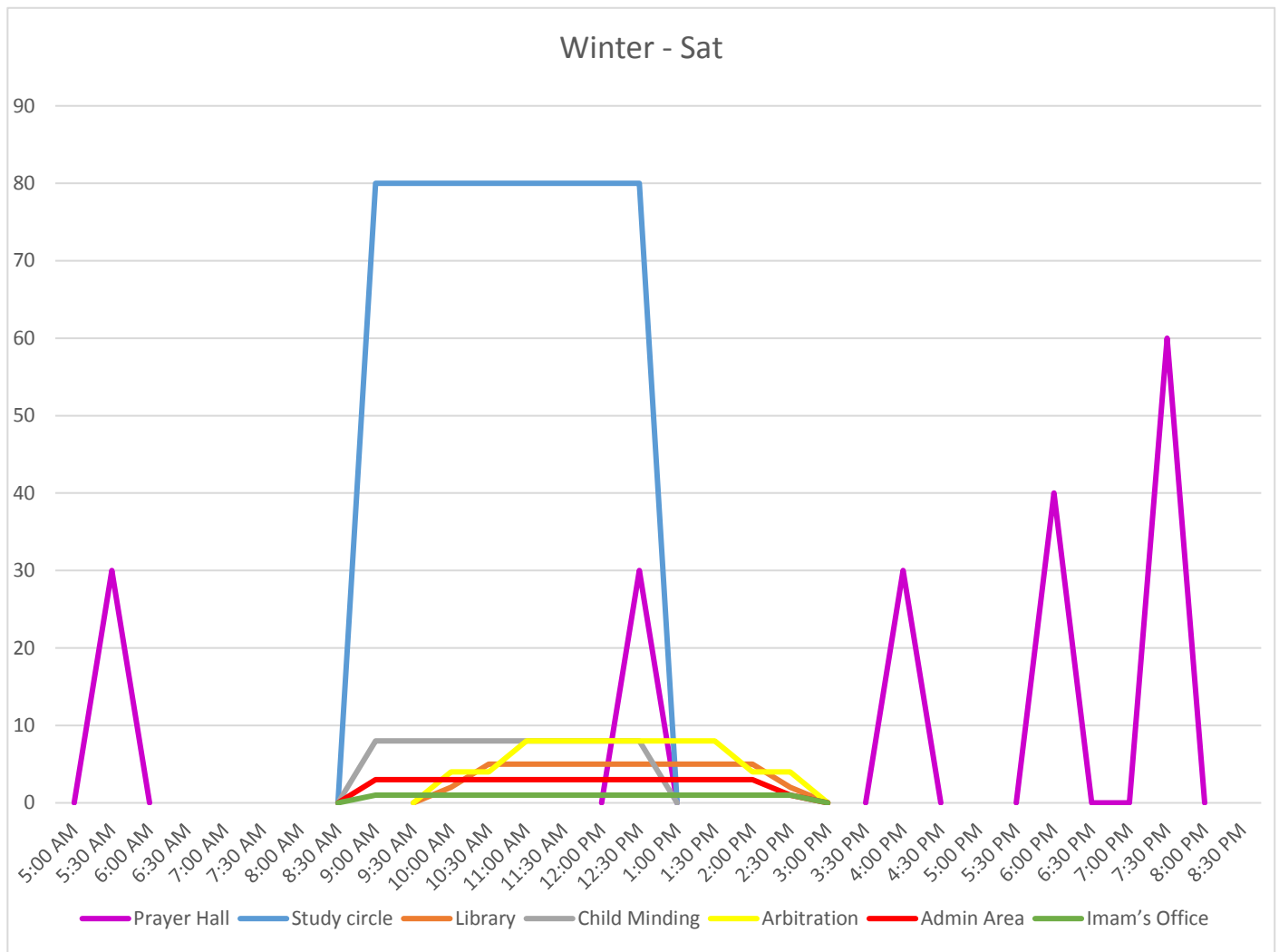
Friday Winter Table – Table 2

Winter		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Fri	5:00 AM	0						
	5:30 AM	30						
	6:00 AM	0						
	6:30 AM		0				0	0
	7:00 AM		64				1	1
	7:30 AM		64				1	1
	8:00 AM		64				3	1
	8:30 AM		64				3	1
	9:00 AM		64				3	1
	9:30 AM		64	0			3	1
	10:00 AM		64	2			3	1
	10:30 AM		64	2			3	1
	11:00 AM		64	2			3	1
	11:30 AM		64	2			3	1
	12:00 PM	0	0	2			3	1
	12:30 PM	413		0			0	0
	1:00 PM	413						
	1:30 PM	413		0			0	0
	2:00 PM	0		5			3	1
	2:30 PM			5			3	1
	3:00 PM			5			3	1
	3:30 PM	0		5			3	1
	4:00 PM	30		5			3	1
	4:30 PM	0		2			3	1
	5:00 PM			0			3	1
	5:30 PM	0	0				3	1
	6:00 PM	40	15				1	1
	6:30 PM	0	15				1	1
	7:00 PM	0	15				0	0
	7:30 PM	60	15					
	8:00 PM	0	15					
	8:30 PM		0					



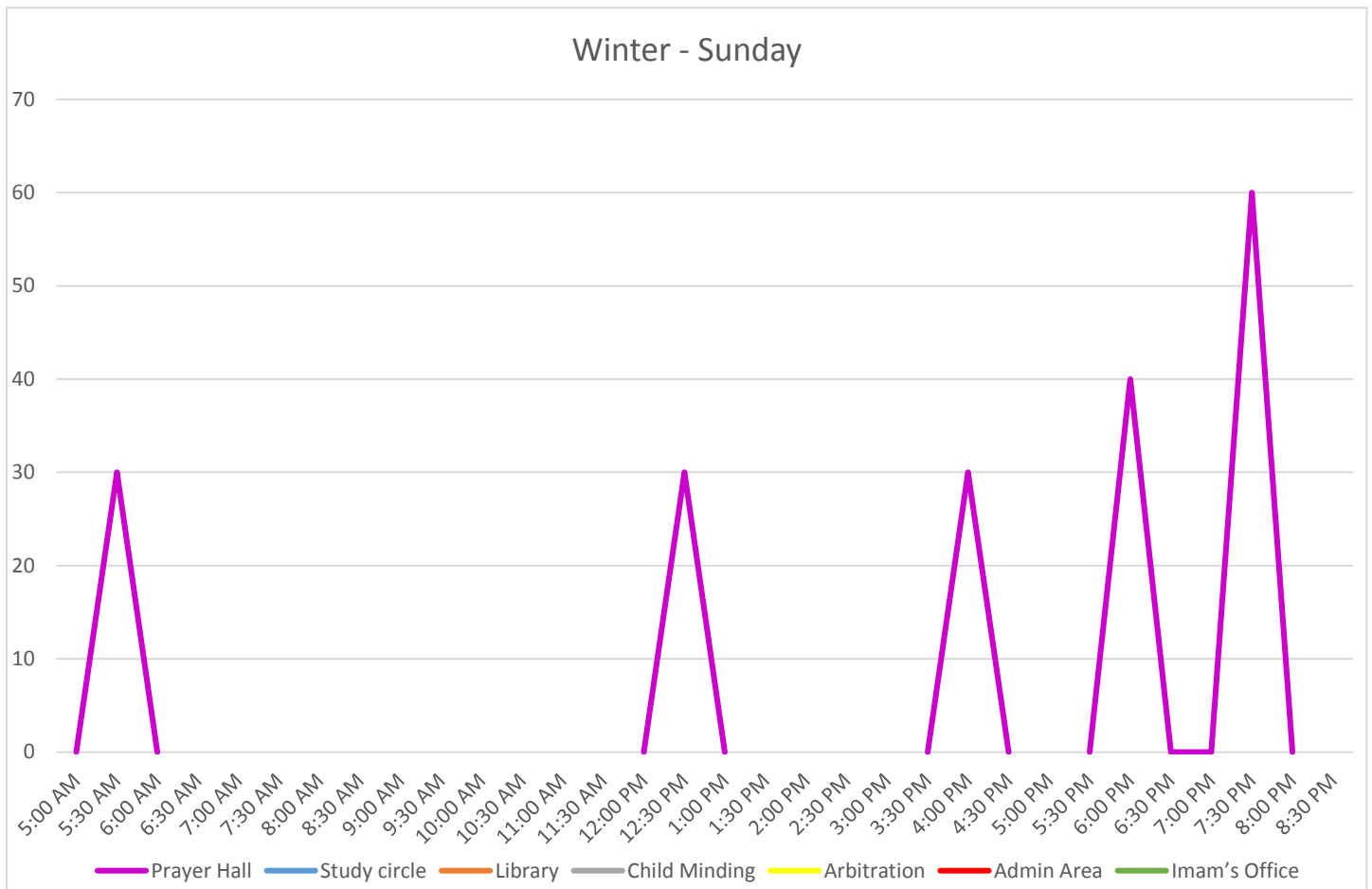
Saturday Winter Table – Table 3

Winter		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Sat	5:00 AM	0						
	5:30 AM	30						
	6:00 AM	0						
	6:30 AM							
	7:00 AM							
	7:30 AM							
	8:00 AM							
	8:30 AM		0		0		0	0
	9:00 AM		80		8		3	1
	9:30 AM		80	0	8	0	3	1
	10:00 AM		80	2	8	4	3	1
	10:30 AM		80	5	8	4	3	1
	11:00 AM		80	5	8	8	3	1
	11:30 AM		80	5	8	8	3	1
	12:00 PM	0	80	5	8	8	3	1
	12:30 PM	30	80	5	8	8	3	1
	1:00 PM	0	0	5	0	8	3	1
	1:30 PM			5		8	3	1
	2:00 PM			5		4	3	1
	2:30 PM			2		4	1	1
	3:00 PM			0		0	0	0
	3:30 PM	0						
	4:00 PM	30						
	4:30 PM	0						
	5:00 PM							
	5:30 PM	0						
	6:00 PM	40						
	6:30 PM	0						
	7:00 PM	0						
	7:30 PM	60						
	8:00 PM	0						
	8:30 PM							



Sunday Winter Table – Table 4

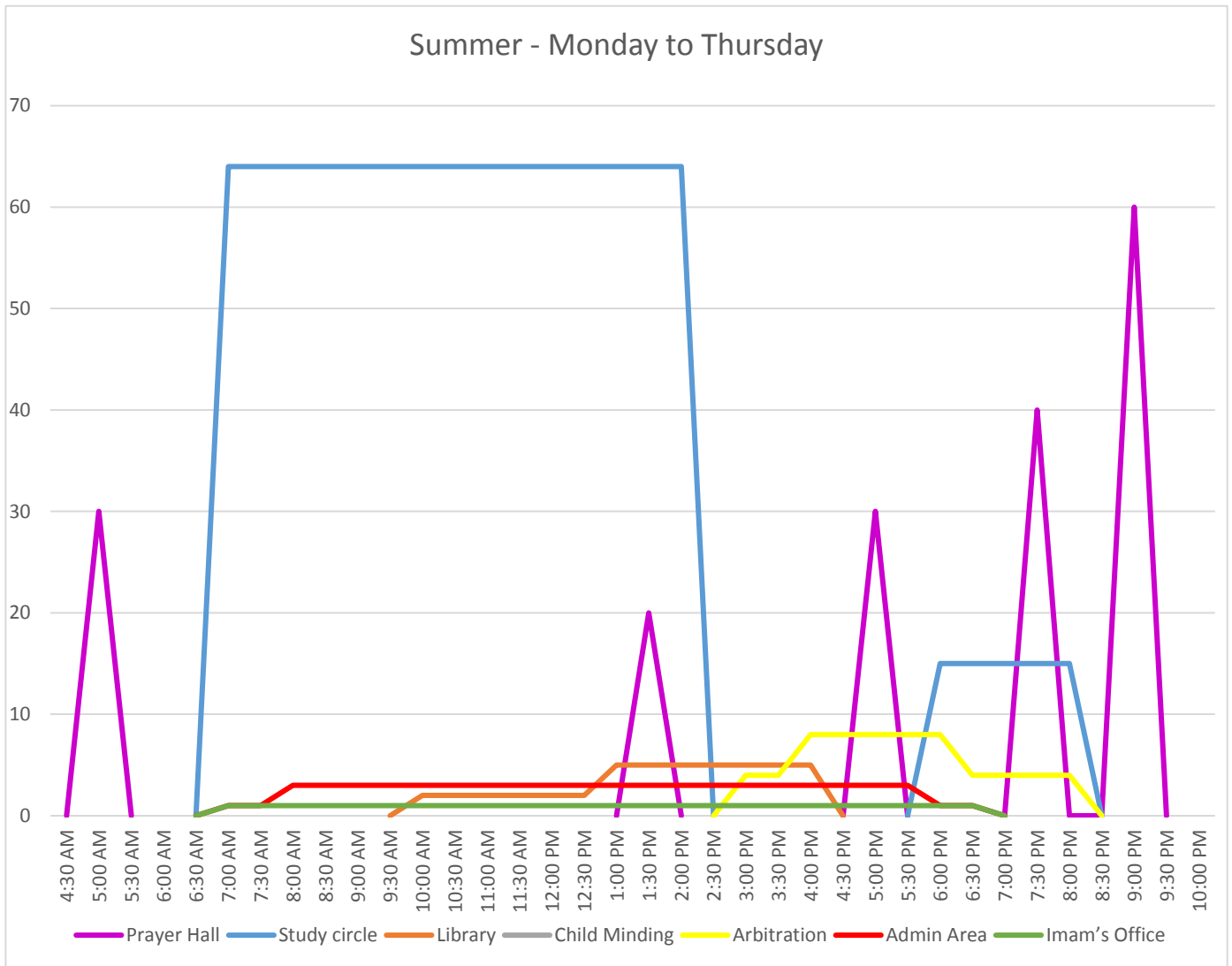
Winter		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Sun	5:00 AM	0						
	5:30 AM	30						
	6:00 AM	0						
	6:30 AM							
	7:00 AM							
	7:30 AM							
	8:00 AM							
	8:30 AM							
	9:00 AM							
	9:30 AM							
	10:00 AM							
	10:30 AM							
	11:00 AM							
	11:30 AM							
	12:00 PM	0						
	12:30 PM	30						
	1:00 PM	0						
	1:30 PM							
	2:00 PM							
	2:30 PM							
	3:00 PM							
	3:30 PM	0						
	4:00 PM	30						
	4:30 PM	0						
	5:00 PM							
	5:30 PM	0						
	6:00 PM	40						
	6:30 PM	0						
	7:00 PM	0						
	7:30 PM	60						
	8:00 PM	0						
	8:30 PM							





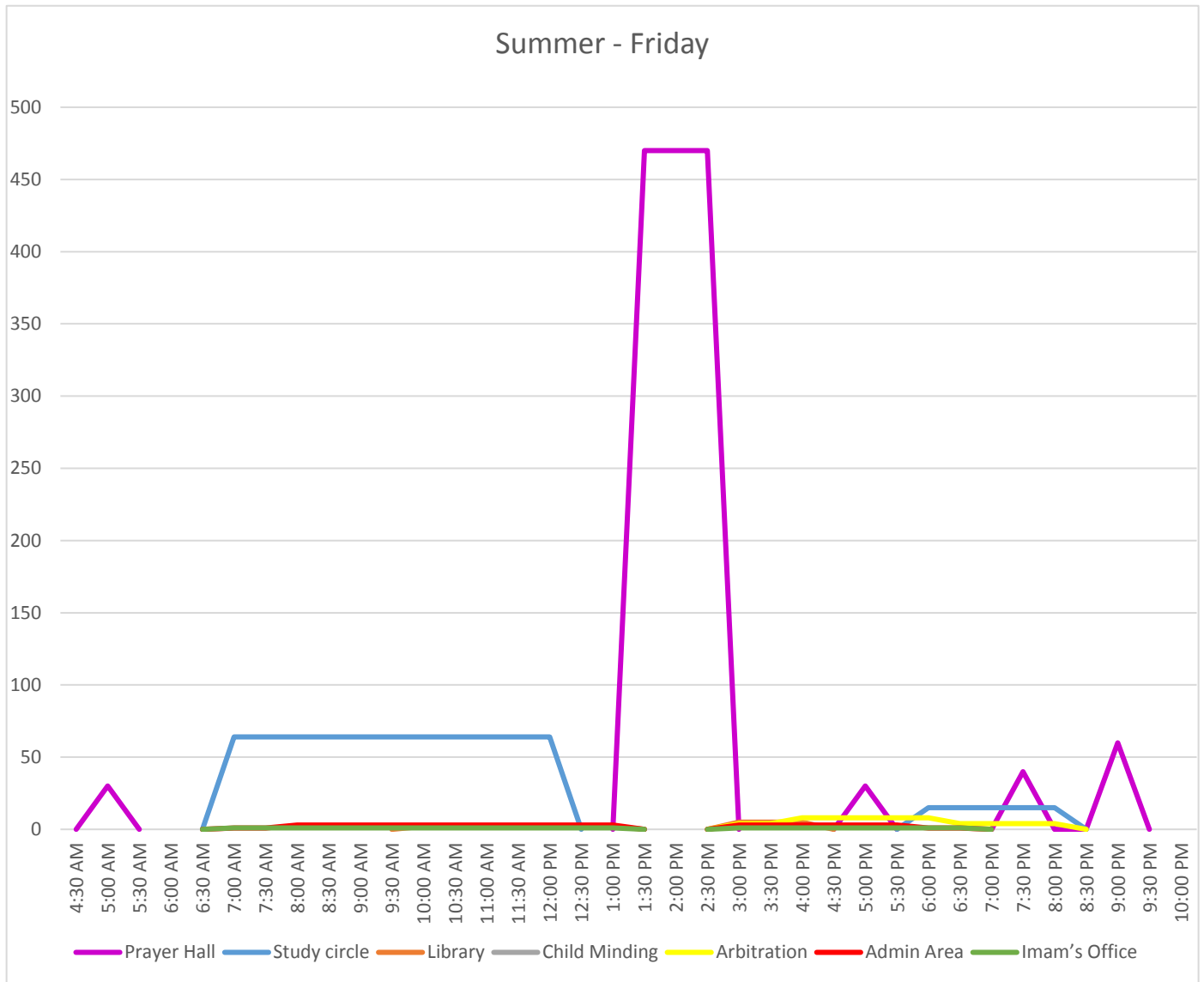
Monday to Thursday Summer Table – Table 5

Summer		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Mon, Tue, Wed, Thu	4:30 AM	0						
	5:00 AM	30						
	5:30 AM	0						
	6:00 AM							
	6:30 AM		0				0	0
	7:00 AM		64				1	1
	7:30 AM		64				1	1
	8:00 AM		64				3	1
	8:30 AM		64				3	1
	9:00 AM		64				3	1
	9:30 AM		64	0			3	1
	10:00 AM		64	2			3	1
	10:30 AM		64	2			3	1
	11:00 AM		64	2			3	1
	11:30 AM		64	2			3	1
	12:00 PM		64	2			3	1
	12:30 PM		64	2			3	1
	1:00 PM	0	64	5			3	1
	1:30 PM	20	64	5			3	1
	2:00 PM	0	64	5			3	1
	2:30 PM		0	5		0	3	1
	3:00 PM			5		4	3	1
	3:30 PM			5		4	3	1
	4:00 PM			5		8	3	1
	4:30 PM	0		0		8	3	1
	5:00 PM	30				8	3	1
	5:30 PM	0	0			8	3	1
	6:00 PM		15			8	1	1
	6:30 PM		15			4	1	1
	7:00 PM	0	15			4	0	0
	7:30 PM	40	15			4		
	8:00 PM	0	15			4		
	8:30 PM	0	0			0		
	9:00 PM	60						
	9:30 PM	0						
	10:00 PM							



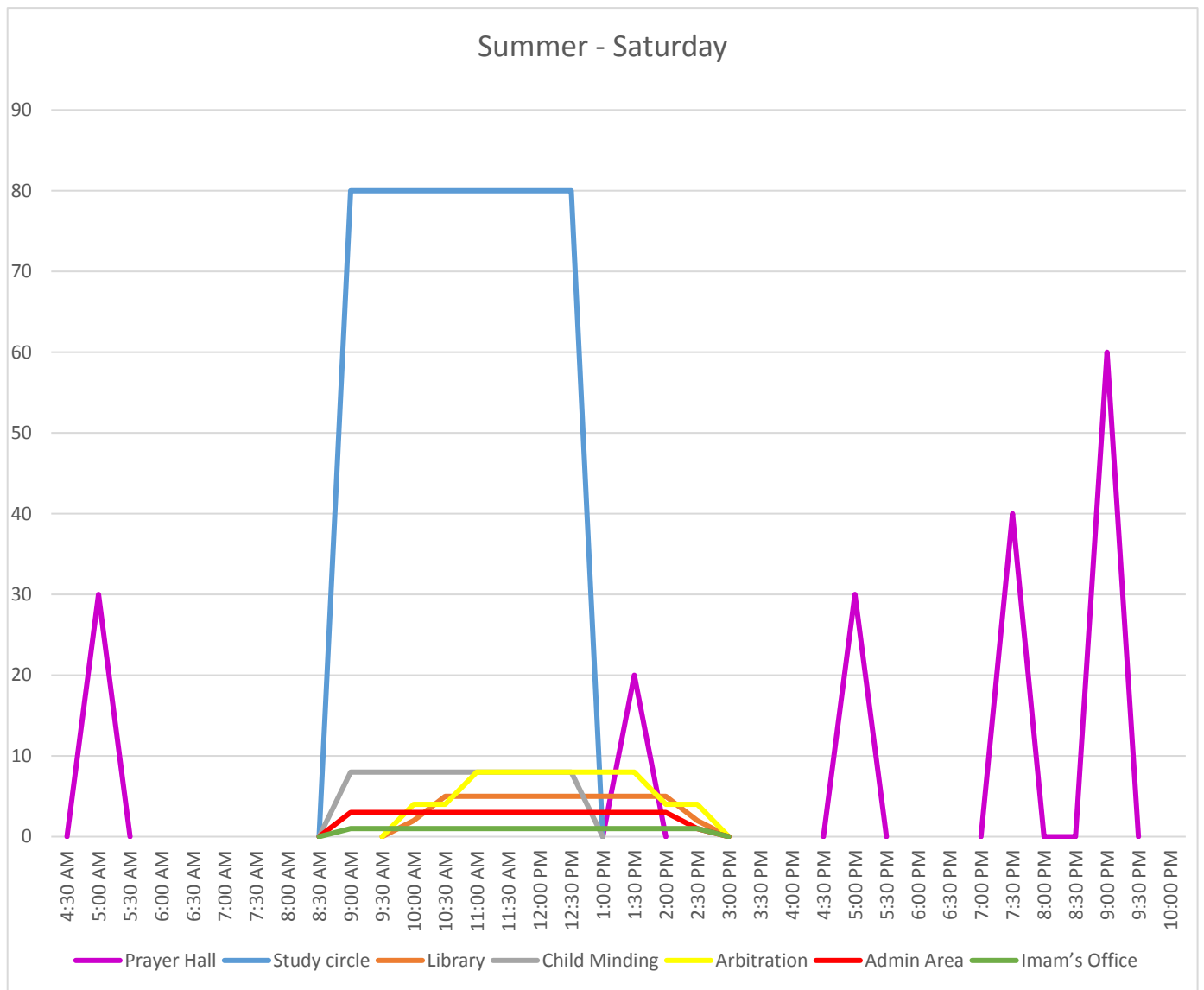
Friday Summer Table – Table 6

Summer		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Fri	4:30 AM	0						
	5:00 AM	30						
	5:30 AM	0						
	6:00 AM							
	6:30 AM		0				0	0
	7:00 AM		64				1	1
	7:30 AM		64				1	1
	8:00 AM		64				3	1
	8:30 AM		64				3	1
	9:00 AM		64				3	1
	9:30 AM		64	0			3	1
	10:00 AM		64	2			3	1
	10:30 AM		64	2			3	1
	11:00 AM		64	2			3	1
	11:30 AM		64	2			3	1
	12:00 PM		64	2			3	1
	12:30 PM		0	2			3	1
	1:00 PM	0		2			3	1
	1:30 PM	413		0			0	0
	2:00 PM	413						
	2:30 PM	413		0		0	0	0
	3:00 PM	0		5		4	3	1
	3:30 PM			5		4	3	1
	4:00 PM			5		8	3	1
	4:30 PM	0		0		8	3	1
	5:00 PM	30				8	3	1
	5:30 PM	0	0			8	3	1
	6:00 PM		15			8	1	1
	6:30 PM		15			4	1	1
	7:00 PM	0	15			4	0	0
	7:30 PM	40	15			4		
	8:00 PM	0	15			4		
	8:30 PM	0	0			0		
	9:00 PM	60						
	9:30 PM	0						
	10:00 PM							



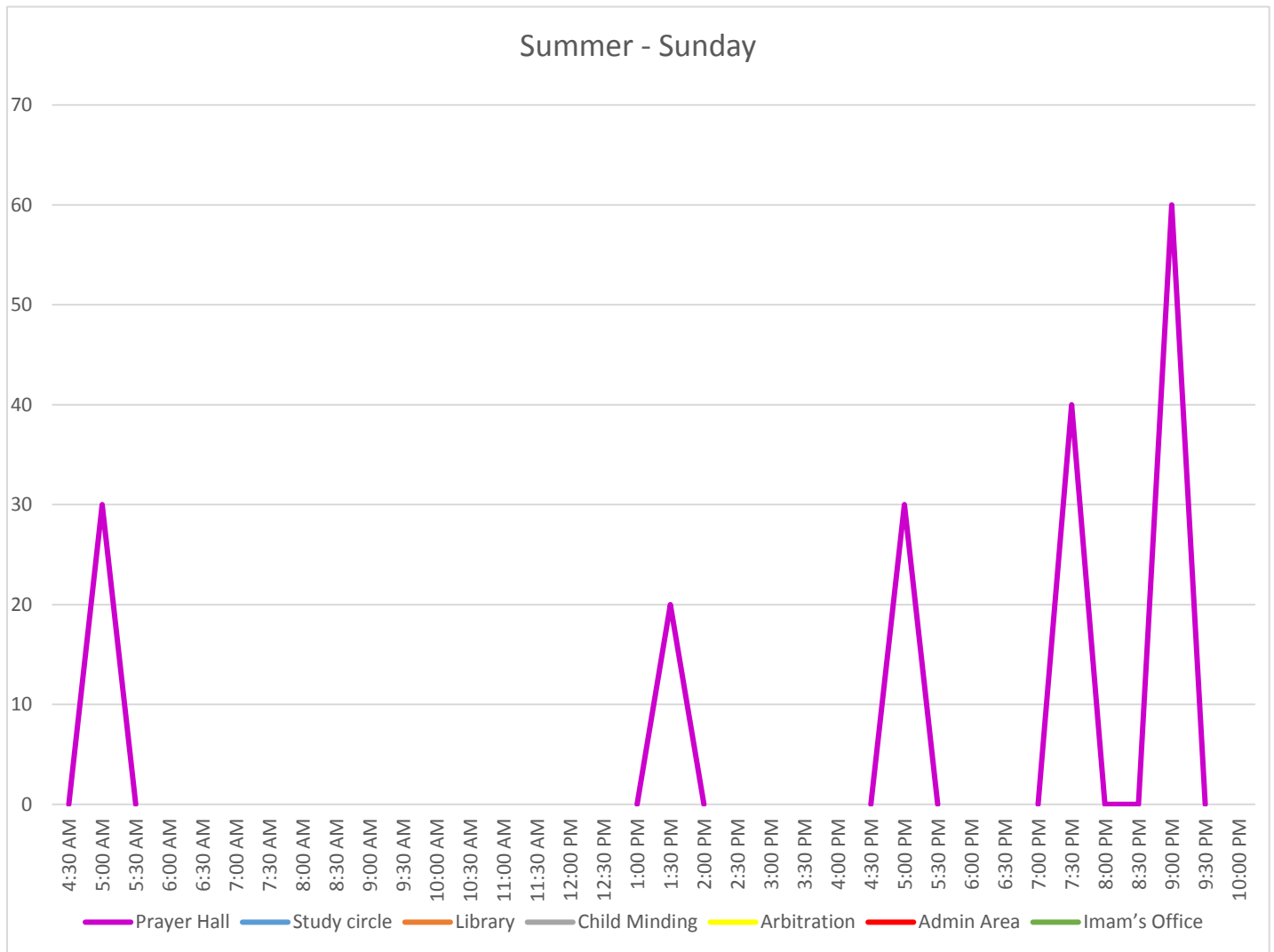
Saturday Summer Table – Table 7

Summer		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Sat	4:30 AM	0						
	5:00 AM	30						
	5:30 AM	0						
	6:00 AM							
	6:30 AM							
	7:00 AM							
	7:30 AM							
	8:00 AM							
	8:30 AM		0		0		0	0
	9:00 AM		80		8		3	1
	9:30 AM		80	0	8	0	3	1
	10:00 AM		80	2	8	4	3	1
	10:30 AM		80	5	8	4	3	1
	11:00 AM		80	5	8	8	3	1
	11:30 AM		80	5	8	8	3	1
	12:00 PM		80	5	8	8	3	1
	12:30 PM		80	5	8	8	3	1
	1:00 PM	0	0	5	0	8	3	1
	1:30 PM	20		5		8	3	1
	2:00 PM	0		5		4	3	1
	2:30 PM			2		4	1	1
	3:00 PM			0		0	0	0
	3:30 PM							
	4:00 PM							
	4:30 PM	0						
	5:00 PM	30						
	5:30 PM	0						
	6:00 PM							
	6:30 PM							
	7:00 PM	0						
	7:30 PM	40						
	8:00 PM	0						
	8:30 PM	0						
	9:00 PM	60						
	9:30 PM	0						
	10:00 PM							



Sunday Summer Table – Table 8

Summer		Activities and No. of Attendees						
Day	Time	Prayer Hall	Study circle	Library	Child Minding	Arbitration	Admin Area	Imam's Office
Sun	4:30 AM	0						
	5:00 AM	30						
	5:30 AM	0						
	6:00 AM							
	6:30 AM							
	7:00 AM							
	7:30 AM							
	8:00 AM							
	8:30 AM							
	9:00 AM							
	9:30 AM							
	10:00 AM							
	10:30 AM							
	11:00 AM							
	11:30 AM							
	12:00 PM							
	12:30 PM							
	1:00 PM	0						
	1:30 PM	20						
	2:00 PM	0						
	2:30 PM							
	3:00 PM							
	3:30 PM							
	4:00 PM							
	4:30 PM	0						
	5:00 PM	30						
	5:30 PM	0						
	6:00 PM							
	6:30 PM							
	7:00 PM	0						
	7:30 PM	40						
	8:00 PM	0						
	8:30 PM	0						
	9:00 PM	60						
	9:30 PM	0						
	10:00 PM							



### Conclusion

In conclusion the high number of attendees will not remain at the centre for extended period of time. Only once a week (Friday Middyay) will see the peak use of the site, however this occurs where most residents will be at work.



## 5.2 Prayer Services

There are 5 daily prayers, which vary in time according to day light saving. Each prayer will bring in a different number of attendees. The table below provides a general representation of times for prayer and expected congregates based on current activities at the Cross Street Centre.

**Prayer Times & Attendees Schedule**

	Dawn		Midday		Afternoon		Sunset		Evening		Friday Communal	
	Start	Finish	Start	Finish	Start	Finish	Start	Finish	Start	Finish	Start	Finish
<b>Summer Prayer Time</b>	5:00 am	5:15 am	1:30 pm	1:50 pm	5:00 pm	5:20 pm	7:30 pm	7:45 pm	9:15 pm	9:30 pm	1:30 pm	2:30 pm
<b>Winter Prayer Time</b>	5:30 am	5:45 am	12:30 pm	12:50 pm	4:00 pm	4:20 pm	6:00p m	6:15 pm	7:30 pm	7:45 pm	12:30 pm	1:30 pm
<b>No. of attendees</b>	30		20		30		40		60		*413	
<b>Staff present</b>	2		2		2		3		4		**12	

The start times of each prayer are in accordance with the Islamic jurisprudence and cannot be changed by any individual or group. The typical prayer service takes an approximately 15 minutes, while the Friday Communal service takes 45 minutes. To minimise any effect on the neighbouring properties staff will be present to ensure noise is kept at a minimum. The only situation where the prayer area will be occupied at its maximum capacity will be during the Friday Communal services in the specified time above. All prayers will occur in the congregation hall, refer to below coloured plan for the location of the prayer service.

\*The ratio of male to female attendees for the Friday communal prayer is 20 males to 1 female. Under the Islamic jurisprudence, it is optional for Women to attend the Friday Communal service, whereas the men are required to attend the Friday Communal Service, hence the ratio is at 20 to 1. Furthermore, based on the movements observed at the centre in Bankstown, Daar ibn Abbas have observed that women attending the Friday Communal service attend with the male counterpart.

\*\*The 12 staff present are part of the total 413 people attending the Friday Communal Service.

The maximum number of attendees has been calculated by dividing the total prayer hall area of both male and female to the square metre required of a typical person. The typical person takes 1.11m<sup>2</sup> of area, 0.65m width of a person plus comfort space, by x 1.7m the length to prostrate on the ground without bumping into the person in front. Therefore, 460m<sup>2</sup> divided by the typical area, equals 413 people.

### Call for Prayer

The call for prayer, known as adhaan, is given out before every prayer. However, under the Islamic jurisprudence this does not have to be made/announced via external speakers. The call for prayer will be made within the prayer hall without the use of any external speakers and will have the same decibel rating as any prayer.



### 5.3 Courtyard & Terrace

The Courtyard is an integral area to the overall design, to facilitate mingling once the prayer services have finished in a controlled environment, the area is a transition zone not an overspill area. After review of similar projects in Sydney, it was observed that this type of mingling occurs either on the street causing traffic and disturbing the neighbours, or in the carpark causing traffic within the site. The courtyard is located to the rear of the prayer hall forcing all attendees to travel through it whilst encouraging the attendees to mingle in it rather than the street or carpark. Refer to colour plan below to location of the Courtyard. The courtyard will effectively neutralize this issue.

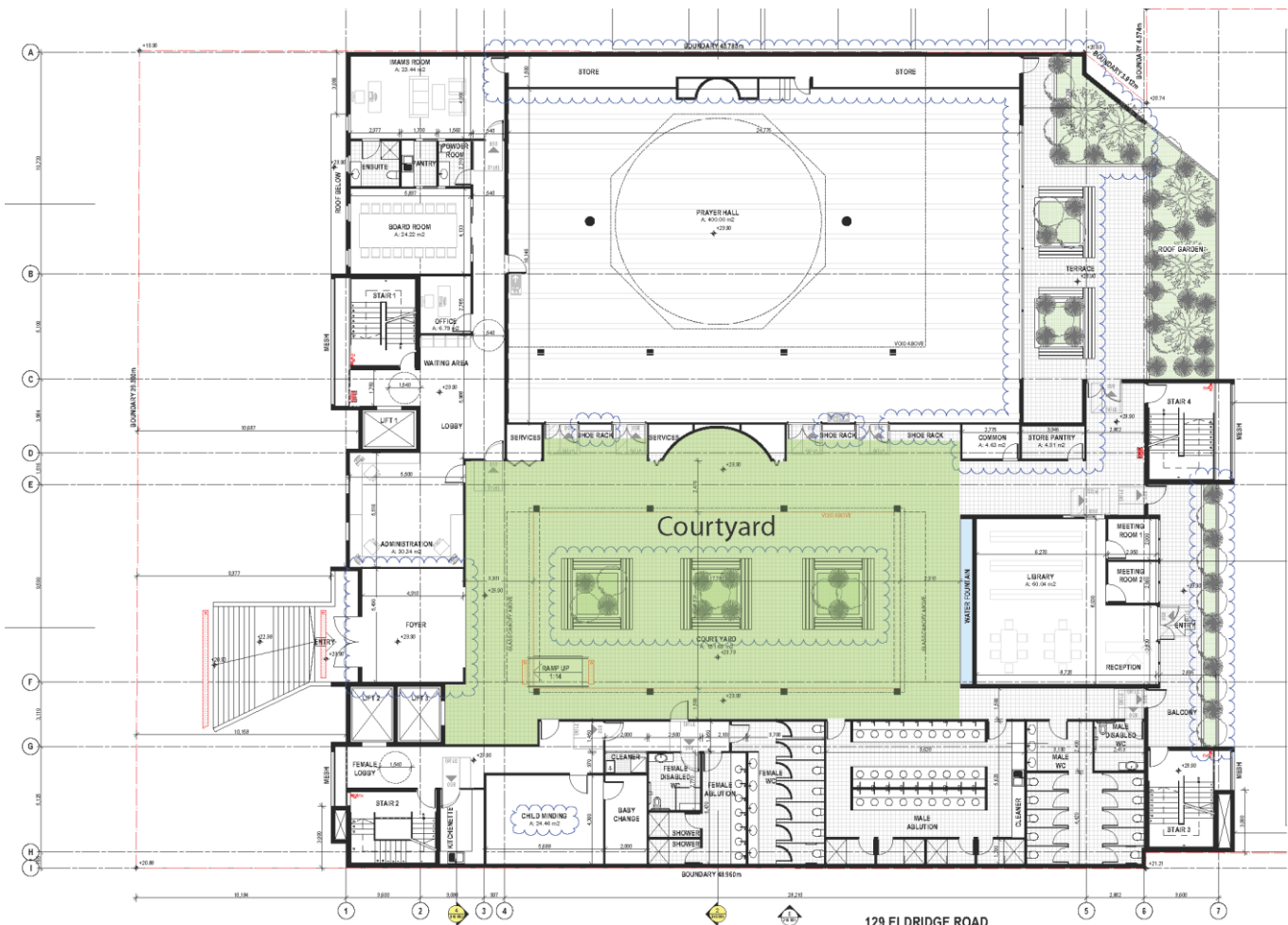
As for the terrace, the design intent is to provide a retreat for the academic researchers using the library service. The opening hours (gates) will be the same as that of the Library and thus will be closed during any prayer service. The terrace is separate to the courtyard and will not be used by the same attendees to mingle.

The following measures have been taken to ensure no prayer occurs within the courtyard;

- Fixed furniture to ensure no congregation lines can be formed,
- Fixed planter boxes to ensure no congregation line can be formed,
- The courtyard is exposed to external elements such as rain and heat making it uncomfortable for someone to remain in these condition during a 45 minute service.

The following measures have been taken to ensure no prayer occurs within the terrace;

- No access from the prayer hall,
- Single access point from the far end of premises with doors recessed, visually hiding the door,
- Lockable doors to keep the terrace inaccessible during prayer service.



## 5.4 Special Events

As is a norm for every faith, special events are marked and will occur at the centre. The two Islamic special events are Ramadan and 2 Eid celebrations. The two Eid celebrations are Eid Al-Fitr (at the end of Ramadan) and Eid Al-Ad'ha (which is approximately 2 & ½ months after the first celebration).

It is noted the Islamic calendar follows the Lunar calendar and not the Gregorian calendar, hence the dates of the special events change every year. The table below shows the dates for special events in the next 5 years.

### Ramadan

During the month of Ramadan, Taraweeh prayers are offered at the mosque. Under the Islamic jurisprudence, this is not compulsory prayer, hence the numbers of attendees are smaller than Friday prayer. Furthermore, families usually arrive together hence reducing the number of cars attending the site. During the course of the prayer, the numbers of attendees reduce as people leave according to their own commitments at home.

The table below is an indication of the start and finish times and dates of the Taraweeh prayer for the next five years.

Year	Date of Ramadan		Time of Prayer		Maximum No. of Attendees
	Start	Finish	Start	Finish	
2017	27 <sup>th</sup> of May	25 <sup>th</sup> of June	7:30 pm	8:30 pm	300
2018	16 <sup>th</sup> May	14 <sup>th</sup> of June	7:30 pm	8:30 pm	300
2019	6 <sup>th</sup> of May	4 <sup>th</sup> of June	7:30 pm	8:30 pm	300
2020	24 <sup>th</sup> of April	23 <sup>rd</sup> of May	7:30 pm	8:30 pm	300
2021	13 <sup>th</sup> of April	12 <sup>th</sup> of May	7:30 pm	8:30 pm	300

A maximum of 300 attendees will attend the Taraweeh prayer during Ramadan. This has been calculated using the Cross Street Centre as a precedent. The cross street centre would not reach maximum capacity during Ramadan for the following reasons;

- The taraweeh prayer is not compulsory to attend under the Islamic jurisprudence.
- The taraweeh is a prayer not a service, hence the attendees will be required to stand for a long time discouraging people from attending or causing them early departure.
- People may opt to pray at home since it's not compulsory.
- Other centres and public places e.g public schools, sports centres and public halls, open up during the month of Ramadan reducing the number of attendees attending to a mosque.

It is important to note that many attendees will leaving during the course of the prayer service, due to the aforementioned reasons. This has been observed in the Cross Street centre, towards the end of the Taraweeh prayer only half of the attendees will remain. The number of staff present will be similar to the Friday communal service, ensuring all traffic and noise control are upheld.

### Eid

The two Eid celebrations are like the Christian Faith Christmas and Easter celebration. This is where we will see the maximum number of attendees attend to the prayer service. To ensure minimal disturbance to the neighbouring properties, the centre management will relocate the Eid prayer to a separate venue. Permission will be sought by the local council as to the location and use of the venue.

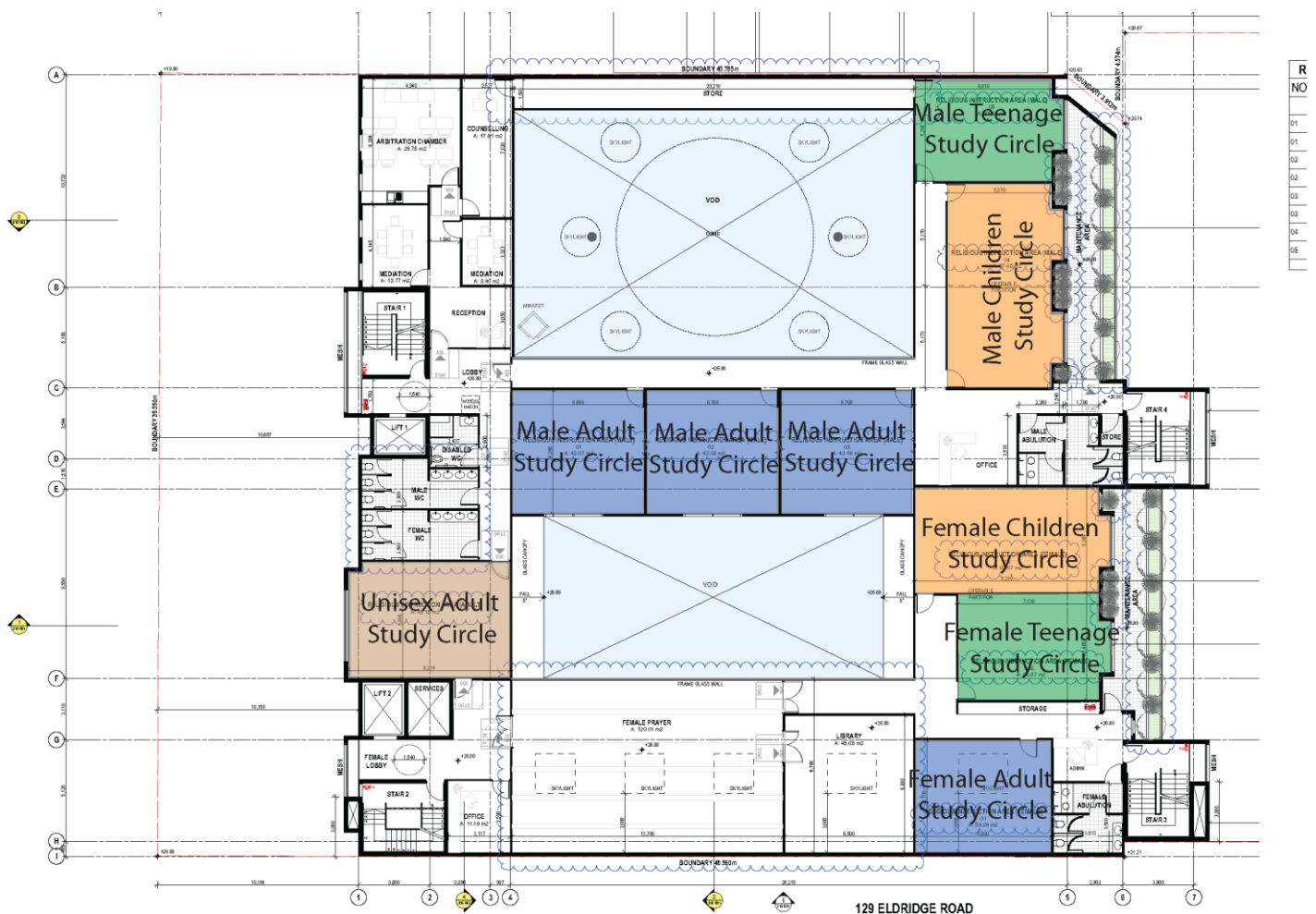
Furthermore, praying the Eid prayer and listening to its service in a separate venue to the mosque is recommended according to Islamic Jurisprudence. Many organisations have moved to public place and demonstrates effective management of Eid prayers at alternate sites.

## 5.5 Study Circles

The study circles program can be divided into two separate categories. Firstly, the general study circle conducted separately for adults, teenagers and children; secondly focused study circle specifically related to Quran and etiquette studies. All study circles are divided according to gender to ensure the suitability of the attendees and catering for their needs. One room has been allocated for both male and female to attend together the study circle when required.

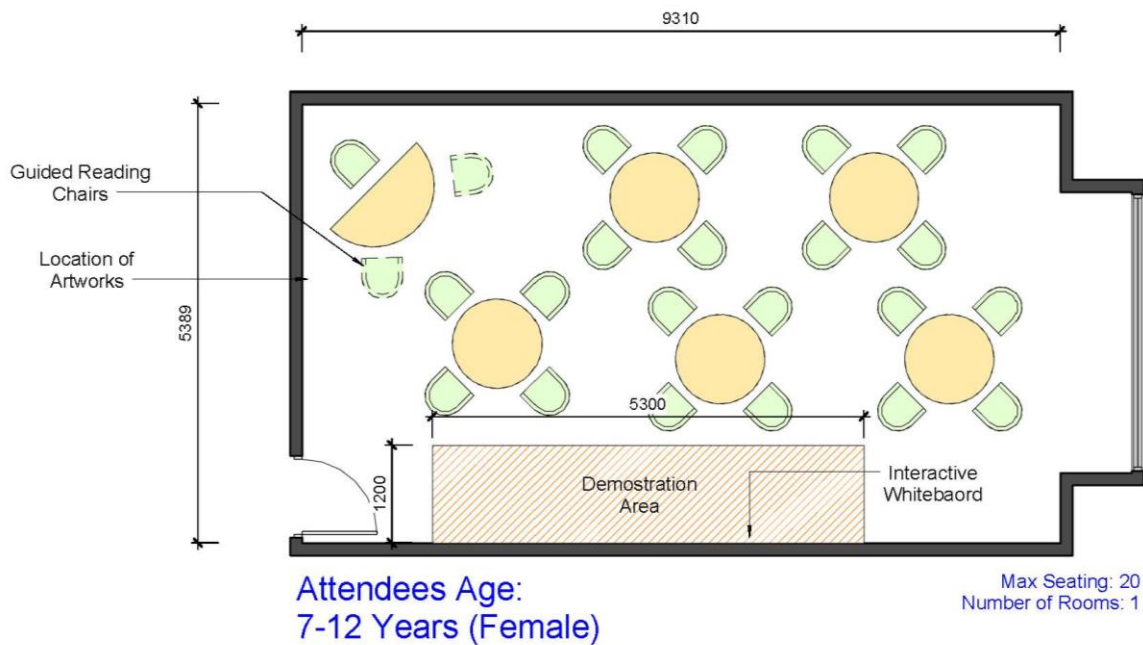
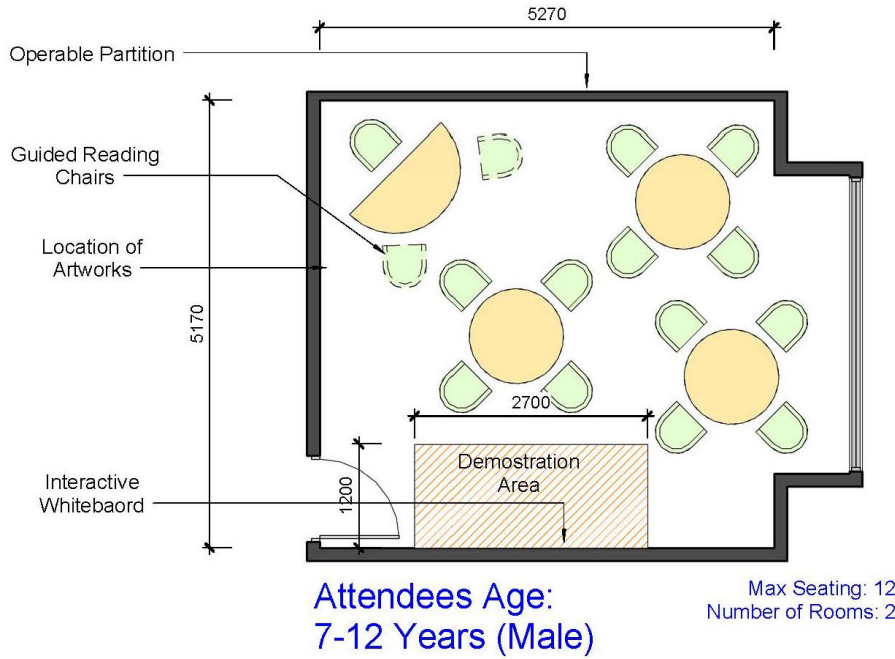
As mentioned in the Section 3.2 Design Principles, the study circle rooms design, layout, furniture and colour are catered for the age group. Refer to coloured plan below of room allocation and room layout. The current Cross Street premises uses the same rooms are used for the various activities where both staff and damaging both the furniture and room due to the constant rearrangement.

All staff involved with the study circles must complete the working with children check. Without the check, they will be barred from the study circles.

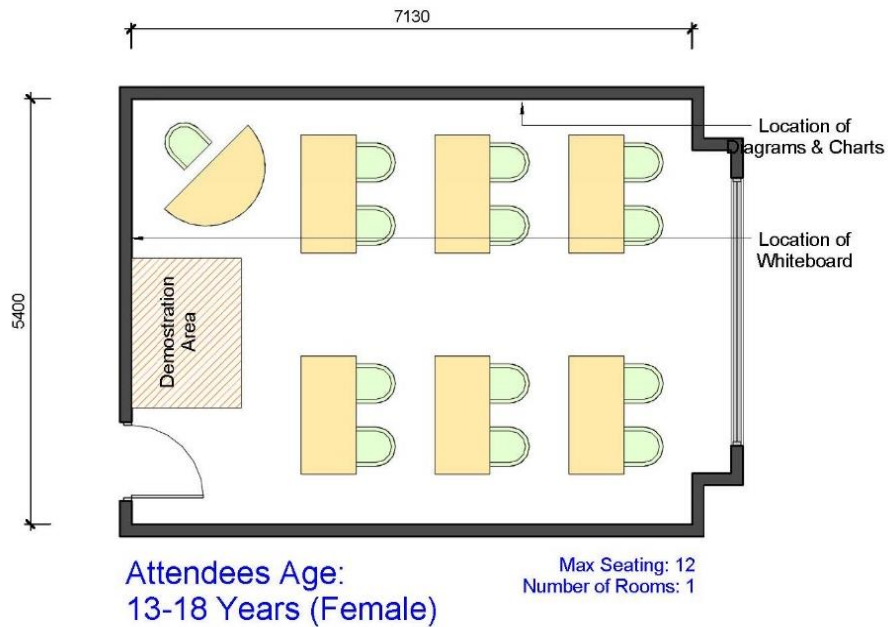
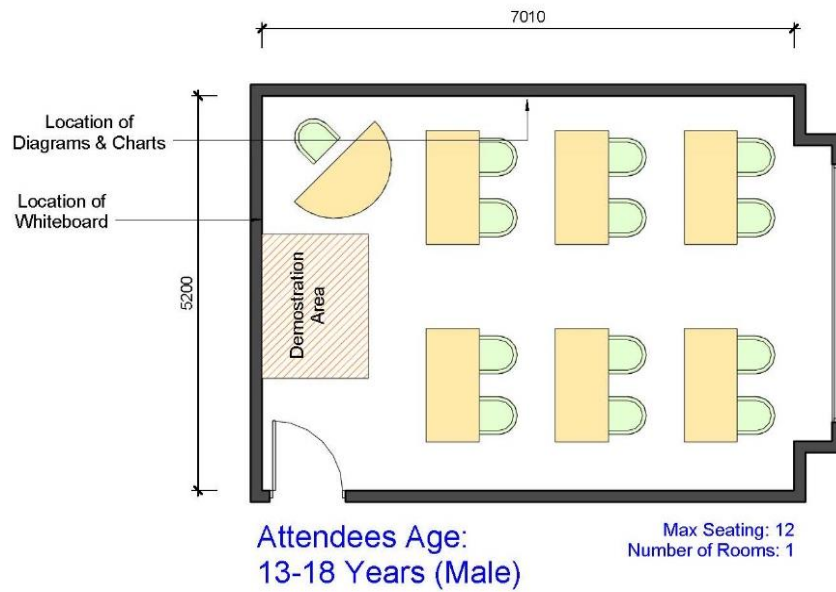


Coloured plan of the room allocation.

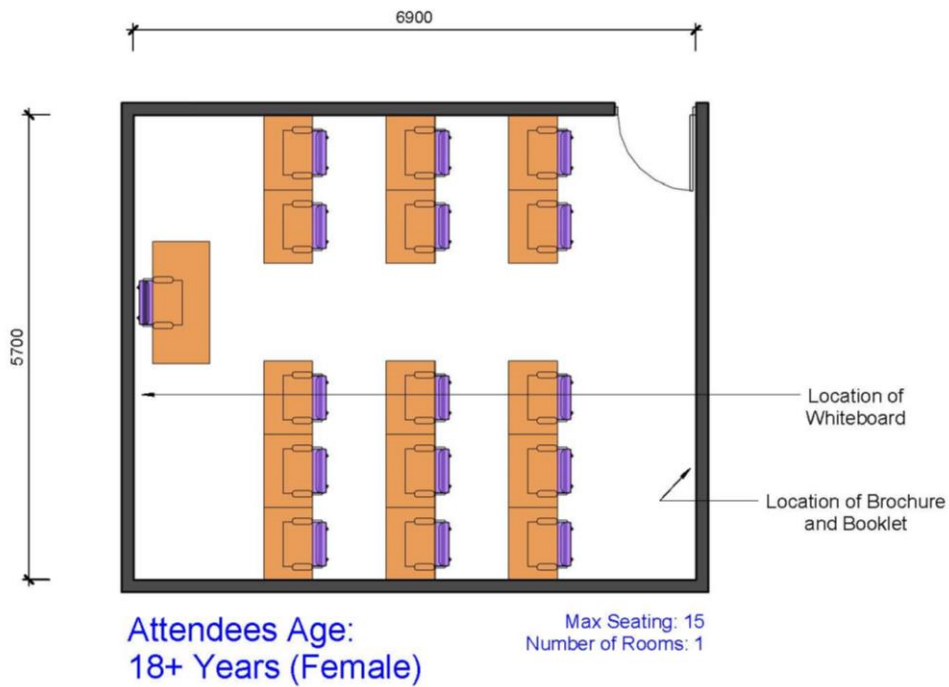
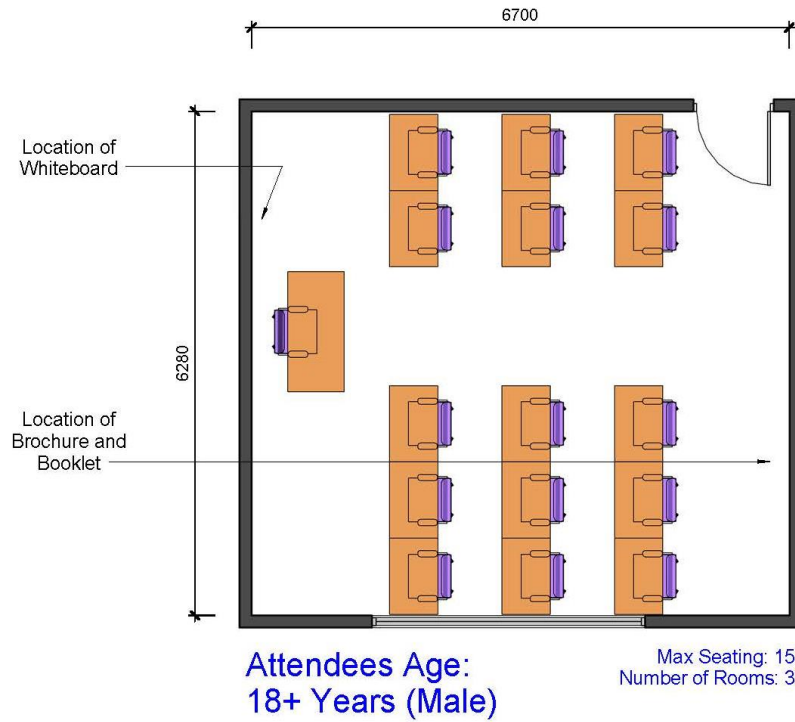




The above plans are for the attendees of the study circle between the ages of 7 to 12 years. The circular layout of furniture assist the attendees working in groups with a large demonstration area to encourage visual learning. Both male and female rooms layout have been included.

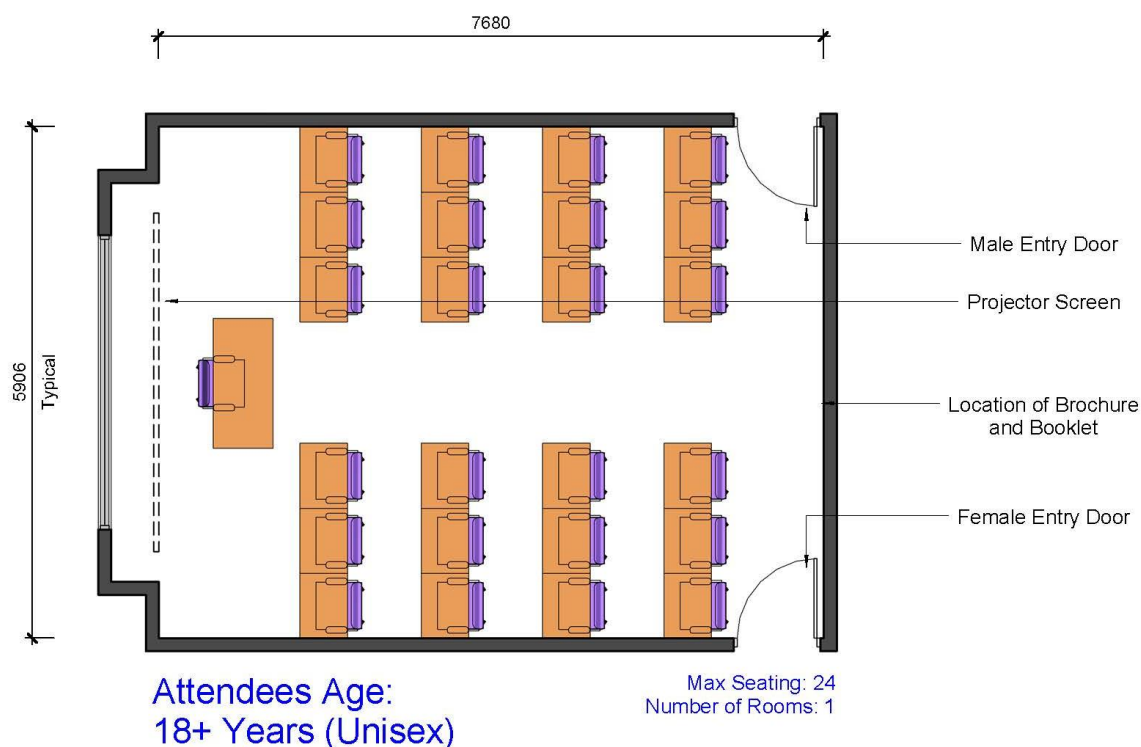


The above plans are for the teenage attendees between the ages of 13 to 18 years. Attendees are setup in pairs to assist with their learning with a smaller demonstration area. **Both male and female rooms layout have been included.**



The above plans have been set up in a lecture type seating arrangement design for the adult attendees. Both male and female rooms layout have been included.





The above plan has been set up in a lecture type seating arrangement design for the adult attendees with separate entry point for the male and female. This layout applies to 1 room, unisex room.

All the above rooms will be shared between the general study circles and the focused study circles.

#### General Study Circle Schedule

		Mon	Tue	Wed	Thu	Fri	Sat	Sun
<b>Quran Studies Circle Time</b>		6:00pm - 8:00pm	6:00pm - 8:00pm	6:00pm - 8:00pm	6:00pm - 8:00pm	6:00pm - 8:00pm	9:00am - 12:30pm	N/A
<b>Adult Attendees</b>	<b>Number of Attendees</b>	15	15	15	15	15	40	N/A
	<b>Age of Attendees</b>	18-99	18-99	18-99	18-99	18-99	18-99	N/A
<b>Teenage/ Children Attendees</b>	<b>Number of Attendees</b>	0	0	0	0	0	40	N/A
	<b>Age of Attendees</b>	7-17	7-17	7-17	7-17	7-17	7-17	N/A
	<b>Staff present</b>	2	2	2	2	2	10	N/A

During the week days, the general study circle runs at a fixed time between 6pm and 8pm. In the situation when the prayer service and the general study circle are operating in the same time, the attendee's from the study circle will join the prayer. The maximum number of the prayer service remains at the current number as it has taken into consideration the

additional attendees. Staff members are available to assist with ushering attendees and running the different services.

The general study circle offered for a variety of topics such as; marriage advice, etiquettes and manners, teenage activities, history, spirituality and the like.

The total number of 80 attendees on Saturday has been calculated from the attendees enrolled at the Cross Street centre over the last 5 years.

#### Focused Study Circle Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Quran Studies Circle Time</b>	7:00am - 2:00pm	7:00am - 2:00pm	7:00am - 2:00pm	7:00am - 2:00pm	7:00am – 11:30am or 12:30pm	N/A	N/A
<b>Number of Attendees</b>	64	64	64	64	64	N/A	N/A
<b>Age of Attendees</b>	7-18	7-18	7-18	7-18	7-18	N/A	N/A
<b>Staff present</b>	8	8	8	8	8	N/A	N/A

The focused study circle runs separate to the prayer service and learners do not mix with the general public, the attendees will remain in their rooms during this period. The focused study circle does not take place at the same time as Friday prayers, the circle will finish 1 hour prior to the Friday service. This gives the attendees sufficient time to leave and staff to close up prior to the Friday sermon.

Once the attendees have finished **their session**, **they** will be ushered to the courtyard for pick-up by their respected guardians, to ensure the safety of all attendees.

All attendees attending the focused study circle are registered for home schooling and attend this service according to their own needs. The service is offered within specific hours where a guide will help them in their Quran and Ethics Studies. Attendees are not required to remain in the study for the whole duration and will be dropped off and picked up as required.

This service is offered at the current Cross Street premises and has been inspected by the Board of Studies. This service is **not** a school; it is an ancillary to the public place of worship. **Below is a detailed outline of the focused group operation;**

**"The focused study circle is an open service/circle dedicated to instructing attendees on how to recite the holy book. It requires attendees to register for service/circle, with a maximum cap of 64. Capping and registration of attendees ensures the proposed centre meets council requirements and allows the centre to manage their resources with their guides. This service offered by the place of public worship is to help children read and recite their holy book.**

**The study circle method is a one on one service with attendees reciting the holy book to their guide with a focus on pronunciation. The study circle give opportunity to the registered children to come any time between 7am till 2pm to learn the holy book. The time of attendance and its duration is determined by their parents/guardians,**

who hold responsibility in educating their children as home schoolers. As a centre we take in to consideration all of NESAs recommendations in relation to home schoolers.

From previous experience, the capacity of 64 attendees is not reached every day of the week and at a specific timeframe/s. Achievement of the maximum would occur on average of one to twice a week for a limited period and be dependent on schedules of the individual attendees. This aspect of interchanging attendance levels confirms that there is no definitive curriculum and an attendance level that is characteristic in the operation of a school. This supports the definition of the facility as not constituting as school."

## 5.6 Library Services

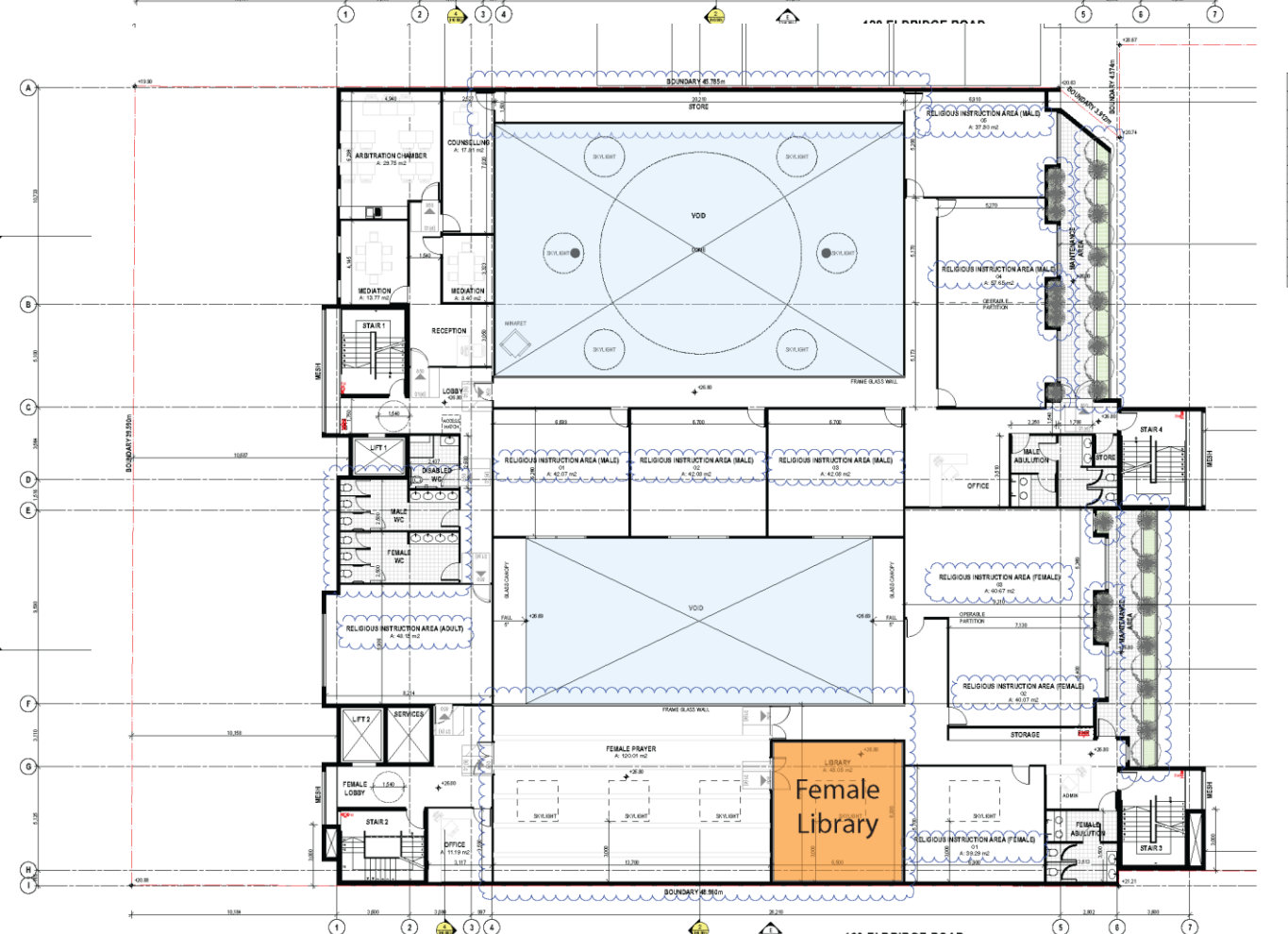
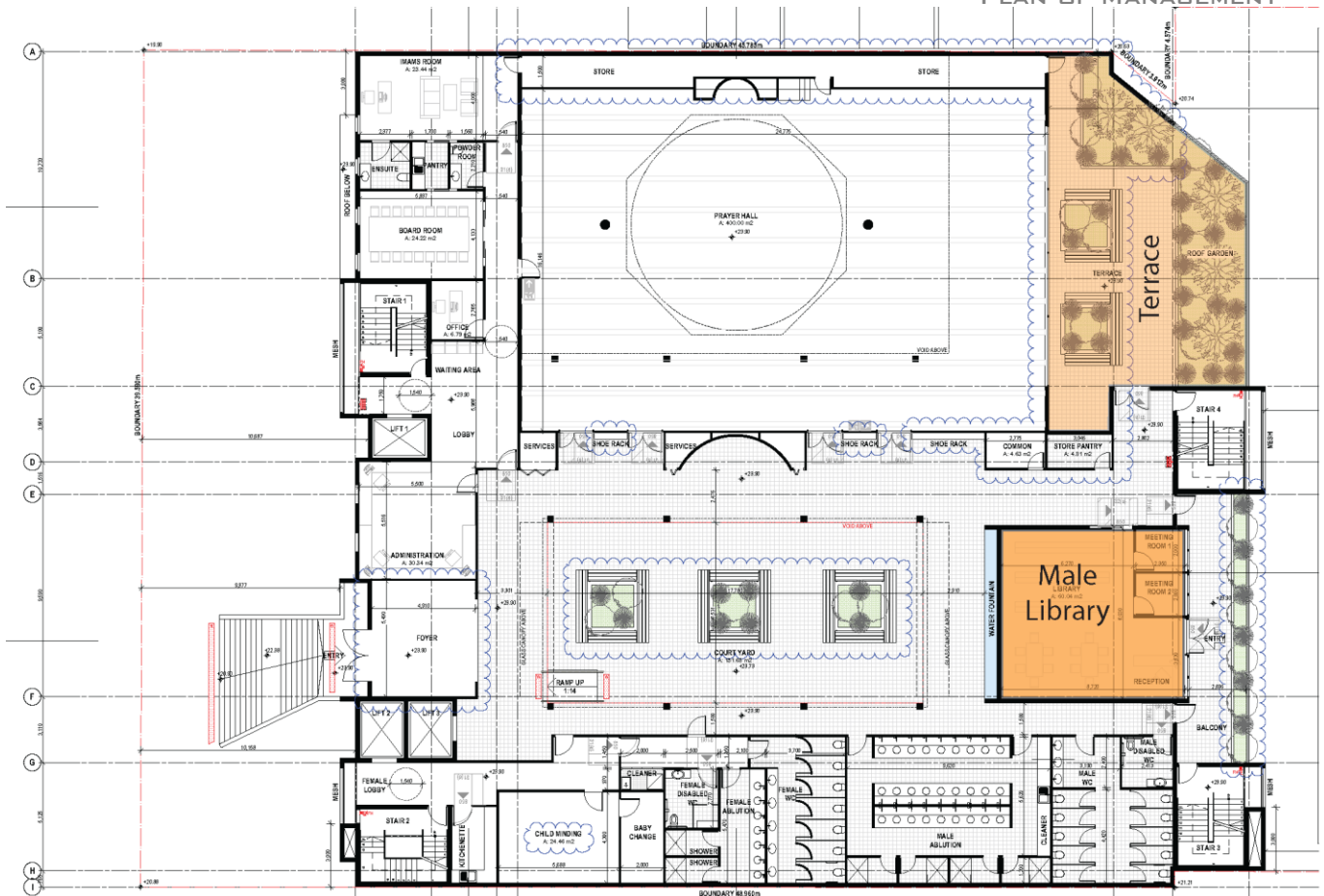
The library known as knowledge research centre have light usage. It is designed for those who want to advance their research in both Islamic and non-Islamic matters affecting the community. This research centre/library is open to the general public. The knowledge research centre will be closed 10 minutes prior to all prayer services and open 10 minutes after. Two libraries have been setup in the centre for each gender, this is to allow flexibility and privacy for each gender when using the facility, as stated in 3.2 Design intent.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Operation Time</b>	10:00am – 5:00pm	10:00am – 5:00pm	10:00am – 5:00pm	10:00am – 5:00pm	10:00am – 5:00pm	10:00am – 3:00pm	N/A
<b>Number of Attendees</b>	5	5	5	5	5	5	N/A
<b>Staff present</b>	1	1	1	1	1	1	N/A

Note: the attendees will join the prayer service; therefore, their numbers are included in the prayer service population. This research centre/library is closed during Friday prayers and attendees will join the Friday sermon.

This is not a general library, rather it is an education research library for advanced users, and hence the estimated maximum number of attendees for this facility is 5 people.

# ISLAMIC EDUCATION INSTITUTE PLAN OF MANAGEMENT



R	NO
01	
02	
03	
04	
05	

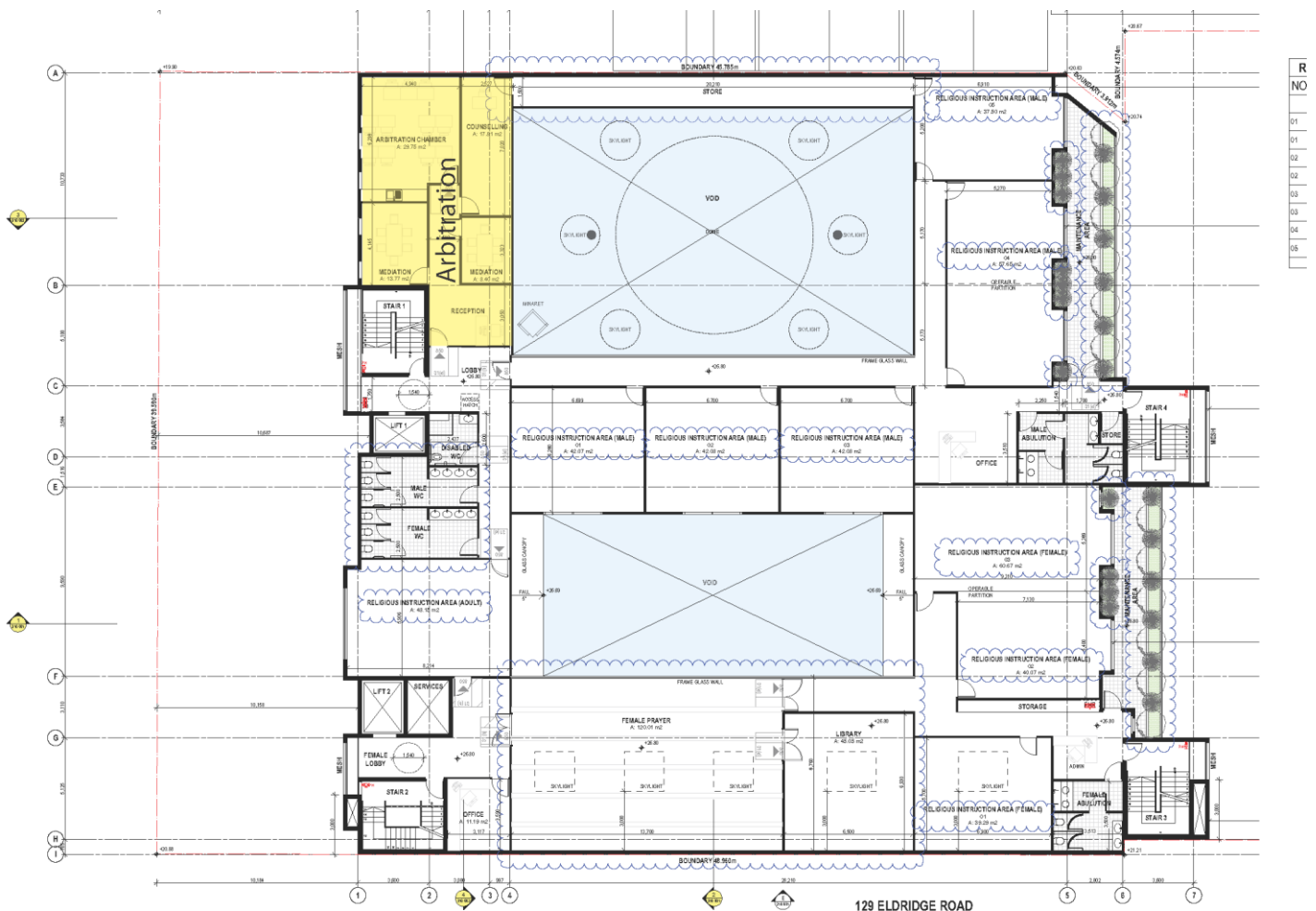
129 ELDRIDGE ROAD

## 5.7 Arbitration Services

The arbitration services are a pre booked service operating between the hours indicated below. As this is a case by case service the usage will be light and on some days due to lack of need, will not operate altogether. The objective of the services is to provide an avenue for resolution or reconciliation in minor matters. This arbitration services is closed on Friday.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Operation Time</b>	3:00pm – 8:00pm	3:00pm – 8:00pm	3:00pm – 8:00pm	3:00pm – 8:00pm	N/A	10:00am – 3:00pm	N/A
<b>Number of Attendees</b>	8	8	8	8	N/A	8	N/A
<b>Staff present</b>	2	2	2	2	N/A	2	N/A

The number of attendees has been calculated using the following guide, 2 arbitrators, 1 claimant, 1 defendant, 2 representative (lawyers), and 2 witnesses.



## 5.8 Café/Neighbourhood Shop

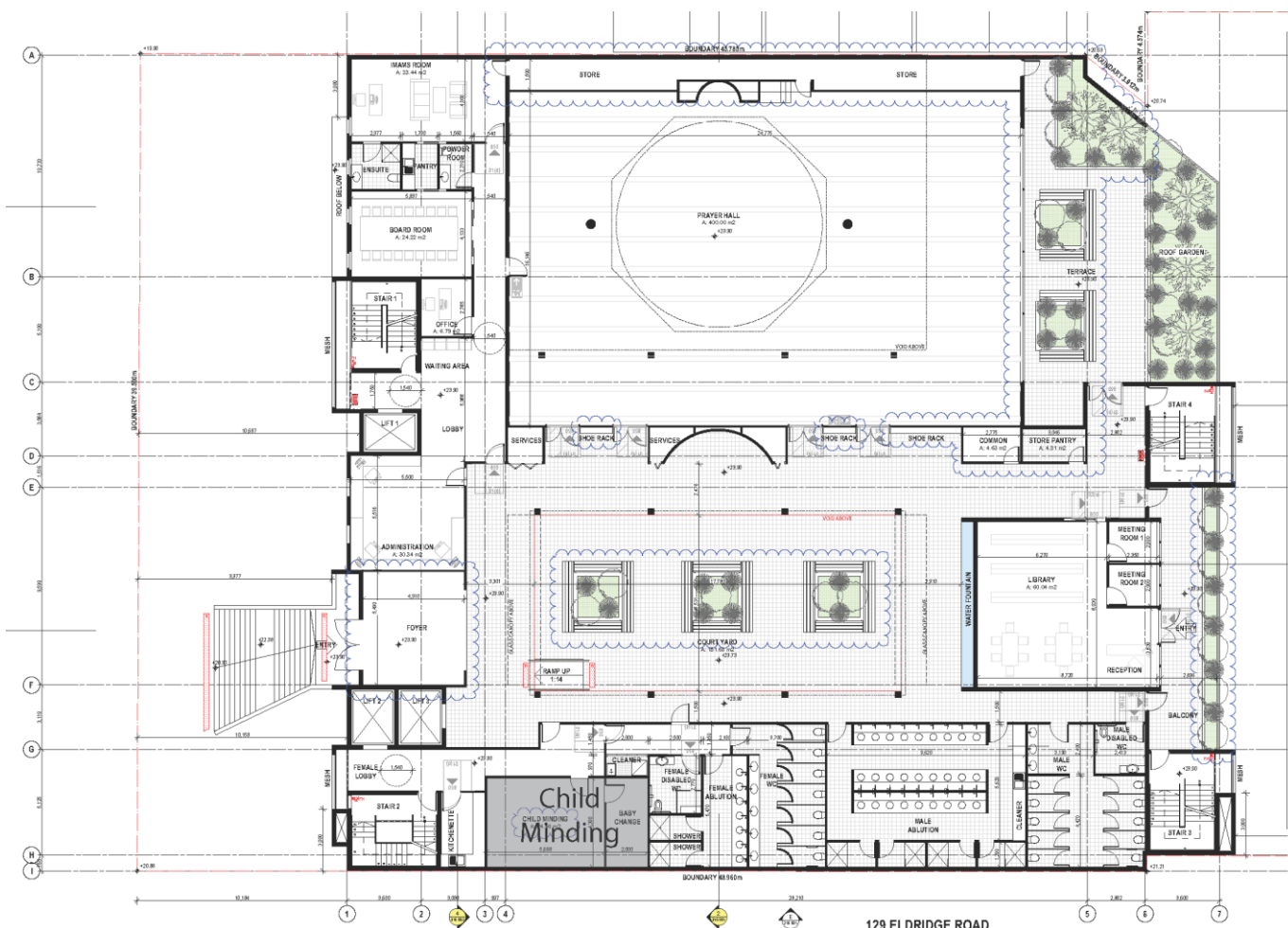
Removed from this application, it will be submitted as part of a separate Development Application.



### 5.9 Child Minding

The child minding will only operate on Saturday between the hours of 9am to 12:30pm where parents may attend the general study circle and require child minding for a couple of hours. The maximum number of children to attend is 8 and must register before dropping off of their children to the facility. The maximum legal number of attendees can be managed without being a child care centre.

	Mon	Tue	Wed	Thu	Fri	Sat	Sun
<b>Operation Time</b>	N/A	N/A	N/A	N/A	N/A	9:00am – 12:30pm	N/A
<b>Number of Attendees</b>	N/A	N/A	N/A	N/A	N/A	8	N/A
<b>Staff present</b>	N/A	N/A	N/A	N/A	N/A	1	N/A



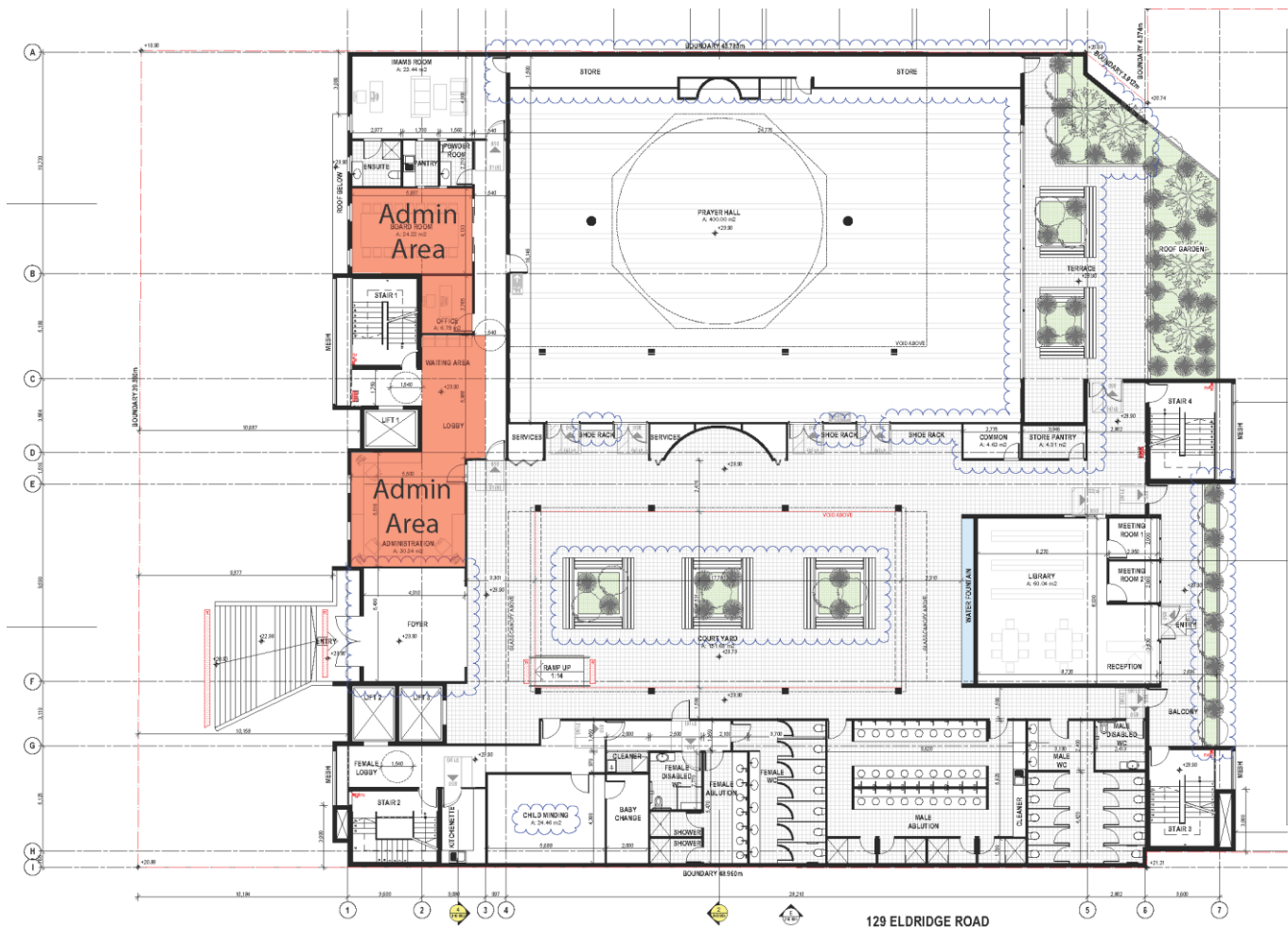
### 5.10 Admin Area

As part of every centre, an admin area is required to sustainably operate the centre on a day to day basis. This area will facilitate the effective running of all administrative affairs and ensure all rooms are used appropriately. Furthermore, they are tasked to ensure the centre remains safe. The operating hours of the admin area are 7am to 7pm to administer both the focused and general study circles.

The estimation of 3 admin staff is the number of employees required to administrator a centre of its size.

The kitchenette and pantries within the centre have been included to give the various staff a possibility to make tea and coffee during the day. Furthermore, both male and female staff (in their own designated areas) will be able to heat up their food during their lunch time.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Operation Time</b>	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	9:00am – 3:00pm	N/A
<b>Staff present</b>	3	3	3	3	3	3	N/A

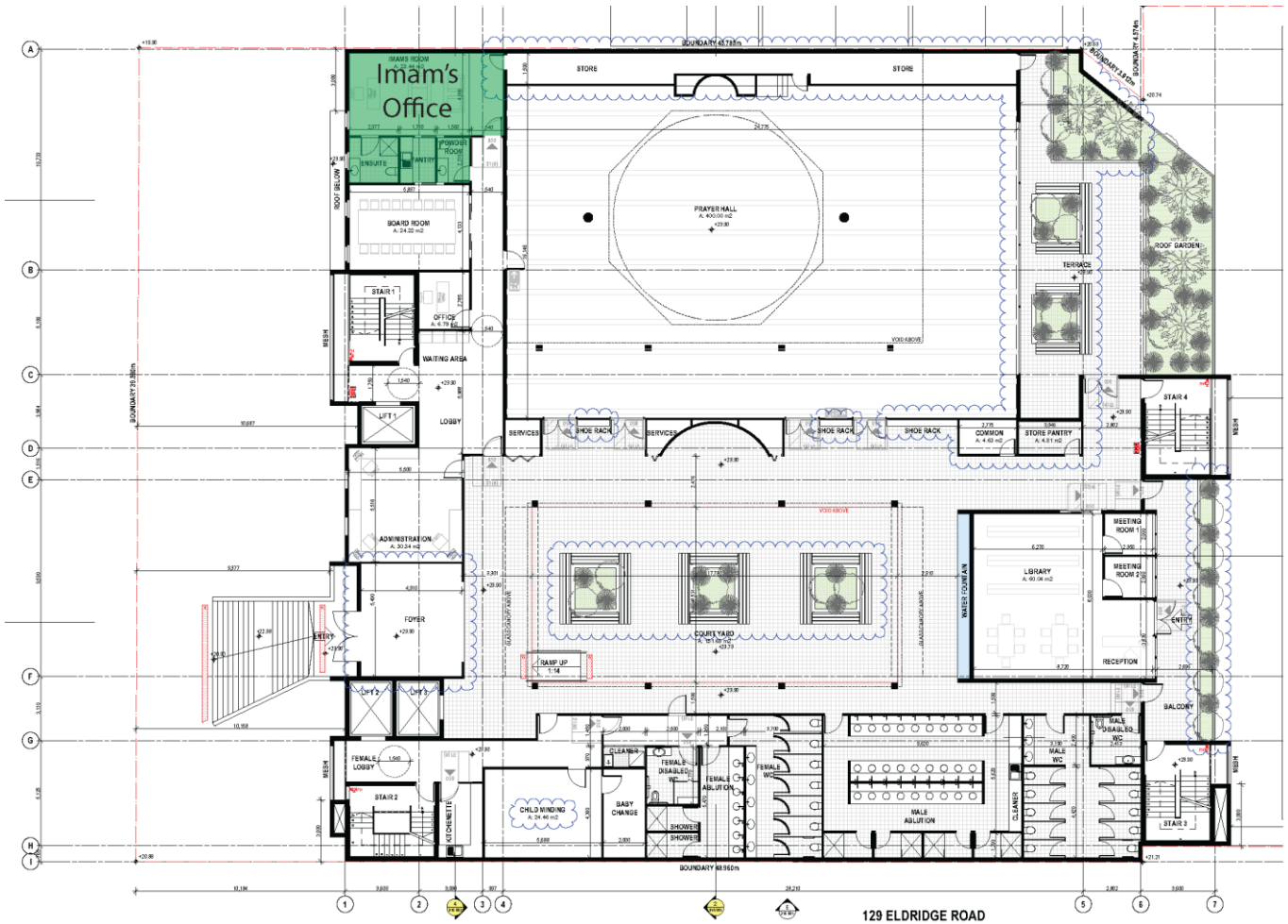


### 5.11 Imam's Office

The Imam of the centre has the same role as Priest or Minister in a church. He will hold meetings with both religious leaders and government officials in his office. The Imam's office has a kitchenette to make tea and coffee for himself and guests. An ensuite has been included to allow the Imam to prepare himself before meetings, as he may be required to tend the centre's affairs then travel interstate to deal with nation-wide affairs. The hours of operation for the Imam is between 7am to 7pm. The centre will only have one imam.

ISLAMIC EDUCATION INSTITUTE  
PLAN OF MANAGEMENT

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Operation Time</b>	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	7:00am – 7:00pm	9:00am – 3:00pm	N/A
<b>Staff present</b>	1	1	1	1	1	1	N/A





## 6.0 Noise Control

As part of the operation of the Centre, noise shall be strictly controlled providing minimal to zero disturbance to the neighbouring properties.

As part of Daar ibn Abbas's commitment to noise management, any noise related recommendations are to be posted on our notice board creating awareness and a constant reminder to staff and persons using the centre. The Centre Manager is to ensure that the measures above are implemented daily and noise is managed constantly.

### **6.1 Noise Control Measures**

The following noise measures are implemented and managed by the Centre manager and staff.

Daar ibn Abbas have introduced measures to reduce disturbance to the surroundings, this includes following the 'recommendation treatment' outlined in the Noise Impact Statement prepared by Acoustic Logic. The introduction of a complaints register is to be maintained by management and community liaison officer contact details will be made easily available to neighbours. Any noise related recommendations will be posted on notice boards and attendees will be constantly reminded of noise control.

The centre location in an industrial zone, the typical operating hours are 7am till 5pm. This measure has been put into place to limit noise from heavy machinery and heavy vehicles causing noise pollution to the neighbouring residential buildings. However the office and administration of the businesses can operate outside these hours without generating any noise. The centre will operate on the same principle, generating no disturbance to the residential neighbours outside the hours.

### **6.2 Prayer Services**

The Dawn, midday, afternoon, sunset and evening prayer will only occur within the internal prayer hall space. All walls and windows will be treated as per the noise impact statement to ensure minimal noise is emitted to the neighbours.

Other than the midday and afternoon prayer all vehicular traffic will be via Eldridge Road ensuring minimal noise disturbance to the residential neighbours. Additionally, the boundary fence adjacent to residential neighbours is to be constructed using noise absorbing material (brick) to reduce noise emission from vehicles. All gates and doors will be closed on Nowill Street to discourage entry into the community and faith centre from the residential street even via foot. These measures will reduce noise emission especially during the dawn, sunset and evening prayers.

Regarding the Friday communal, this will occur between 7am to 5pm, the industrial area hours of operation having little or no effect to the noise emission.

### **6.3 Courtyard & Terrace**

To minimise noise disturbance after the prayer service, the design includes a courtyard adjacent to the main prayer hall within the complex before the main exit door and lifts. This will dampen rushed movements of attendees after the prayer services within the complex rather than on the external of the complex. Fixed outdoor seating and planting have been introduced to encourage patrons to use the courtyard as a mingling space while absorbing sound.

After review of other centres around Sydney, which discharge the attendees directly to the street or carpark, it created more noise and traffic as people would mingle either outside the boundary or in the path of the cars travelling. Hence the courtyard will facilitate all the mingling within a controlled environment. Additional methods can be taken to ensure noise does not affect residential neighbours by placing signs around the courtyard reminding people to keep noise at a minimum and staff reminding the attendees to keep noise to a minimum.

The terrace will not be in use outside the hours of 7am till 5pm hence having no effect on the residential neighbours.

## **6.4 Special Events**

### **Ramadan**

The Ramadan prayer (Tarweeh) will have the same noise emission control as per the prayer service in 6.2. The main measures to ensure no disturbance to the residential neighbours are, sound absorbing fence along Nowill Street, closure of all access from Nowill Street and partitioning of the prayer hall.

### **Eid**

Eid prayer will not be held on site, hence having no effect on the neighbours.

## **6.5 Study Circles**

At completion of all study circles, attendees are to enter and leave the centre promptly and not gather outside the centre; of which the courtyard can be used as waiting or meeting point. The Centre Staff is to manage all change over periods.

### **General Study Circle**

During the weekdays, the general study circle is kept to a maximum of 15 attendees ensuring no disturbance to the residential neighbours. The study circles are designated for adults only who will be informed to keep noise at a low when entering and existing the centre. Furthermore, the Nowill Street entry exit will be closed to ensure no disturbance to the residential neighbours.

During the weekend, where numbers are higher, the general study circles operate during the normal operation of the industrial zone.

### **Focused Study Circle**

All focused study circles occur during the normal hours of operation for an industrial zone.

## **6.6 Library Services**

All library services occur during the normal hours of operation for an industrial zone.

## **6.7 Arbitration Services**

Whilst the operation hours of the Arbitration centre are outside the typical hours for the industrial zone, the service is a pre-booked service with a maximum number of 8 attendees hence having no affect on the neighbouring residents.

## **6.8 Café/Neighbourhood Shop**

Removed from this application, it will be submitted as part of a separate Development Application.

### **6.9 Child Minding**

All child minding services operate during the normal hours of operation for an industrial zone.

### **6.10 Admin Area**

All admin staff operates during the normal hours of operation for an industrial zone.

### **6.11 Imam's Office**

Imam' office operates during the normal hours of operation for an industrial zone. Furthermore, the number is very low.

## 7.0 Traffic Management

### **7.1 General**

Daar ibn Abbas operates between the hours of 5:00am and 9.45pm daily in summer and 5:30am and 7.45pm in winter. The centre is managed by the Centre Manager who directs all personnel onsite and ensures they are upholding the operation plan.

	<b>Dawn</b>	<b>Midday</b>	<b>Afternoon</b>	<b>Sunset</b>	<b>Evening</b>	<b>Friday Communal</b>	<b>Saturday/Sunday</b>
<b>Eldridge Road</b>	<u>Open</u>	<u>Open</u>	<u>Open</u>	<u>Open</u>	<u>Open</u>	<u>Open</u>	<u>Open</u>
<b>Nowill Street</b>	Closed	Closed	Closed	Closed	Closed	<u>Open</u>	Closed

### **7.2 Prayer Services**

General flow of attendee can be noted to attend the centre 10 minutes before the allocated time and disperse within 10 minutes after the prayer. The table above indicates which street the attendees will use. Both entry/exit will only be open during the Friday communal prayer

The Eldridge Road access is open during all prayer to eliminate any disturbance to the neighbouring properties in Nowill Street. Nowill Street will only be open during the peak period to spread the traffic flow reducing the impact on Eldridge and Edgar Street junction.

For the regular prayers, one (1) Staff will ensure the correct gates are opened and closed to follow the above table.

For the Friday communal service there will be two (2) staff/traffic marshals present 20 minutes prior and 20 minutes after the service to manage the traffic flow and assist in parking cars on site correctly. Once the carpark is full, the traffic marshal will close the entry points and manage the area around the centre to ensure all on street parking is legal and not hindering the neighbouring properties. Note: All traffic marshals must complete the relevant traffic control course, wear high-vis clothing and carry a wand before commencement of traffic marshalling. After completion of the Friday service, the traffic marshals will direct all cars to leave the site via the 2 exits. The traffic marshals will distribute the car at a 50-50 ratio to each exit.

During the Friday prayer communal service, the centre will reach its maximum capacity of 413 people and use up all 127 parking spots. This give the centre a rate of 3.3 person per car. To achieve a target rate of 3 person per car or below, a survey by the Traffic engineer was taken to utilise the available parking spots. The traffic engineer indicated there are 48 spots available at 12:00pm on Friday, however the council's traffic engineer indicated there are 26 sports available. Using the council's data as the additional parking spots of 26, brings the final parking rate to 2.7 person per cars.

The community and faith centre has designated both a bicycle rack and motor bike area to encourage attendees to use other forms of transportation to the centre. Furthermore, the ABS shows 34,797 Muslims living within the Bankstown region. This indicates there is a high possibility the attendees can use various modes of transport including walking and bus routes 925, 926 and 487. Refer to Appendix B for the census data and Traffic Response.

The number of bicycle provided onsite 11 spots, located underneath the site and can be easily locked to the railing for added security. AUSROADS state "1 space per 1500m<sup>2</sup> GFA for staff (in a secure area), 2 + 1 space per 1500m<sup>2</sup> GFA for visitors (bike rails located around the site, usually up near the entry). With a total GFA of 2000m<sup>2</sup>, only 4 bicycle spots are required.

### 7.3 Courtyard & Terrace

No traffic will be generated from the courtyard and terrace, rather the courtyard is part of traffic management to improve the traffic within the site and the surrounding streets. The courtyard will hold all the mingling after the prayer ensuring the mingling does not occur in the carpark, causing traffic.

### 7.4 Special Events

During the Taraweeh prayer, the Eldridge road access will be opened while Nowill Street will be closed to ensure all patrons access the Eldridge Road only as per the table 7.2 evening prayer. Observation from the Cross Street facility indicated that majority of the attendees will bring their families with them hence the rate of people per car will be 2.7 people per car. Hence the total of 127 parking spots is sufficient and does not require off street parking.

Similarly, to Friday communal, 2 traffic marshals will be present 20 minutes prior to the service and 20 minutes after to ensure all cars on site are parked correctly.

### 7.5 Study Circles

#### General Study Circle

The general study circle traffic flow during the weekdays is minimal with only 15 attendees attending the circles. The traffic impact is low and will not require any traffic marshal to be present during this time. Access to the carpark will be the same as table 7.2.

During the Saturday general study circle, the number of attendees are higher and one traffic marshal will be present to ensure all vehicles are parked in a proper and safe manner. The rate of attendees per car is 1.5 requiring 54 parking spots, thus the parking onsite is sufficient.

All attendees requiring pick up drop off will be ushered to the courtyard where their respective guardians will pick them up.

#### Focused Study Circle

The rate of attendees for the focused study circle is 1.5 attendees per car, who are picked up and dropped off rather than parking at the facility. Furthermore, not all the attendees will come at the same given time, since attendees will have commitments and will therefore come at different times, and vis-a-versa when leaving the site. Hence no traffic marshals are required as the cars will not park on site and will come to the centre at different times. For the purpose of the traffic impact, worst case scenario has been taken where all traffic come into and leave the site at one time.

All attendees requiring pick up/drop off will be ushered to the courtyard where their respective guardians will pick them up. **Furthermore, the traffic engineer has completed his modelling on the worst case scenario, all attendees entering and leaving at the same time. Refer to traffic engineer report.**

### 7.6 Library Services

The anticipated number of attendees are 5 people, hence the traffic generated will not affect the surrounding area. The rate of attendees per car is estimated at 1 person per car.

### **7.7 Arbitration Services**

The anticipated number of attendees are 8 people on pre booked service, hence the traffic generated will not affect the surrounding area. The rate of attendees per car is estimated at 1 person per car.

### **7.8 Café/Neighbourhood Shop**

Removed from this application, it will be submitted as part of a separate Development Application.

### **7.9 Child Minding**

The anticipated number of attendees are 8 children, who come with their parents on Saturday for the study circle. For traffic generated, refer to 7.5 Study Circles.

### **7.10 Admin Area**

The anticipated number of attendees are 3 people, hence the traffic generated will not affect the surrounding area. The rate of attendees per car is estimated at 1 person per car.

### **7.11 Imam's Office**

The anticipated number of attendees is 1 person, hence the traffic generated will not affect the surrounding area.

### **7.12 Tandem Parking**

During peak demand (Friday communal service) of the centre, tandem parking will be in use and will last only for one (1) hour. Most of the attendees during the peak demand enter the centre and exit the centre at similar times.

The tandem parking spaces will be managed by the traffic marshals informing the attendees of the requirement to vacate the tandem spaces as soon as the service is finished and that they may be requested to move if needed. An announcement will be made over the internal speaker system requesting the attendee to move their vehicle in the case of an emergency by reading out the licence plates of the vehicle, make and model.

During all other times, the carpark is expected to be below capacity with no requirements for the tandem spaces.

The tandem parking will be allocated with reserved parking encourage staff, volunteers and the regular attendees to use the reserved bays.

### **7.13 Waste Service Traffic**

The waste management service (pick up of waste) will operate during times where little or no activities operate within the centre. Parking spots which are required for the turn circle of the truck will be line marked for identification. Furthermore, the centre's manager will ensure no cars are parked in the bays during the time of pick up and open and close the Nowill gates according to the waste truck. The same procedure will be applied for any deliveries.

The waste bins will be removed from the waste room by staff member and returned to the waste room by staff members, once the truck has removed the waste.

## 8.0 Complaints Handling

### **8.1 Policy**

Daar ibn Abbas recognises that people are free to raise complaints and have them resolved in a manner that is fair, sensitive and prompt. Daar ibn Abbas recognises complaints as a feedback mechanism to improve the organisation's practices, policies and procedures.

In particular, Daar ibn Abbas:

- Will encourage complaints to be raised at an early stage.
- Will handle complaints promptly, and advise complainants of appropriate timeframes at all stages of the process.
- Will treat complaints seriously and sensitively.
- Complaints will be handled with procedural fairness.

All information will be treated with due confidentiality.

### **8.2 Contact**

The Community Liaison Officer will have the overall responsibility of all complaints handling system, this role will be set once the DA has been approved. The neighbours will be notified in writing of the name and contact details of the complaint handling personnel.

### **8.3 Complaint Handling Procedure**

The complaints handling process will be as follows:

- Once a complaint is raised, Daar ibn Abbas will request the complainant put it in writing using a complaint standard template. This will be available on the notice board and website.
- The Complaints Manager will review and lodge their complaint on a register which will be circulated immediately to the Centre manager and staff. The complaint register will be available in the administration area.
- The Complaint Manager will further investigate the nature of the complaint and with the Centre Manager and Staff find a reasonable solution.
- The complaint and its solution will be presented to the committee for final approval.
- Once the committee approves the complaint and solution the outcomes are promptly implemented.
- The Complainant will be contact to advise them of the outcome.
- Once complaints are resolved, all complaint action forms will be stored away.
- At no point management are allowed to release personal details.

Both the Complaints Register and Complaint Standard Template Form are available in Appendix A for review.

### **8.4 Community Engagement**

Daar ibn Abbas will undertake an open forum/meeting every 6 months with the surrounding neighbour. The meeting minutes will be submitted to council as per the BDCP 2015. This will occur within the first two (2) years of operation and a vote by the committee if the meetings shall continue on a yearly basis.

### **8.5 Notification**

Part of the community engagement, the community liaison officer will be required to provide letter box drop off to the neighbouring residents of the coming scheduled activities (as outlined in this Plan of Manage). The typical information provided in the letter will the name of scheduled activity, description, start date/time, end date/time, expected number of attendees, number of staff and community liaison officer contact details.

Appendix A



## Complaints Register

Islamic Education Institute

[illegible]

Note: All complaint action form and complaint register shall be filed away in a secure and safe location once complaint has been resolved.

## Complaint Action Form

### Islamic Education Institute

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Email: \_\_\_\_\_

Phone No: \_\_\_\_\_

Complaint description:

---

---

---

---

---

Location: \_\_\_\_\_

Date of event/incident: \_\_\_\_\_

Time of event/incident: \_\_\_\_\_

Signature: \_\_\_\_\_

Note: This form will be treated with complete privacy and no personal details shall be released.

---

#### Office Use Only

Complaint No: \_\_\_\_\_

\*Urgency: \_\_\_\_\_

Received by: \_\_\_\_\_

Assigned to: \_\_\_\_\_

Initial assessment:

---

---

---

Action required:

---

---

---

Notification to Complainant: Yes / No

Completion/Action Date: \_\_\_\_\_

Signature: \_\_\_\_\_

\* Urgency level: Very High, High, Medium, Low, Noted

## Appendix B

	45 - 54		163	195	308
	55 - 64		63	129	203
	65 - 74		56	55	84
	75 - 84		39	36	53
	85 years and over		7	13	29
	Total		1338	1529	2098
Other Christian	0 - 14		71	48	52
	15 - 24		40	37	43
	25 - 34		31	44	43
	35 - 44		44	37	38
	45 - 54		45	39	43
	55 - 64		31	24	38
	65 - 74		21	26	19
	75 - 84		22	16	26
	85 years and over		15	20	13
Hinduism	Total		320	291	315
	0 - 14		255	278	308
	15 - 24		202	186	204
	25 - 34		238	307	366
	35 - 44		204	200	295
	45 - 54		176	196	229
	55 - 64		65	97	167
	65 - 74		41	44	57
	75 - 84		11	23	28
Islam	85 years and over		0	3	12
	Total		1192	1334	1666
	0 - 14		7064	9165	12072
	15 - 24		3994	4955	5952
	25 - 34		3089	4366	6154
	35 - 44		2521	3307	4518
	45 - 54		1642	2261	3186
	55 - 64		748	1213	1847
	65 - 74		316	474	777
Judaism	75 - 84		126	195	256
	85 years and over		38	46	67
	Total		19538	25982	34829
	0 - 14		3	5	10
	15 - 24		5	3	6
	25 - 34		10	5	9
	35 - 44		11	9	4
	45 - 54		10	10	10
	55 - 64		11	11	9
Other Religions total	65 - 74		7	6	11
	75 - 84		14	7	4
	85 years and over		5	5	5
	Total		76	61	68
	0 - 14		164	142	185
	15 - 24		159	151	173
	25 - 34		139	167	253
	35 - 44		108	124	143
	45 - 54		105	133	163
	55 - 64		43	78	119
	65 - 74		23	35	43

**Dataset: B14 Religious  
Affiliation by Sex (LGA)**

Region Type	Local Government Areas (2011)		
State	New South Wales		
LGA 2011	Bankstown (C)		
Frequency	Annual		
Time	2011		
Sex	Persons	Males	Females
<b>Religious Affiliation</b>			
Total	182352	89927	92425
Buddhism	13328	6205	7123
Christianity total	102822	49457	53365
Anglican	18553	8707	9846
Assyrian Apostolic	46	27	19
Baptist	3064	1429	1635
Brethren	60	28	32
Catholic	51142	24734	26408
Churches of Christ	151	63	88
Eastern Orthodox	15416	7739	7677
Jehovah's Witnesses	429	172	257
Latter-day Saints	445	205	240
Lutheran	529	262	267
Oriental Orthodox	1427	735	692
Other Protestant	633	292	341
Pentecostal	1657	756	901
Presbyterian and Reformed	2965	1433	1532
Salvation Army	301	118	183
Seventh-day Adventist	307	133	174
Uniting Church	3276	1484	1792
Christian, nfd(a)	2113	996	1117
Other Christian	308	144	164
Hinduism	1669	859	810
Islam	34797	17602	17195
Judaism	66	35	31
Other Religions total	1092	548	544
Australian Aboriginal Traditional Religions	5	5	0
Other Religious Groups	1087	543	544
No religion(b)	15113	8165	6948
Other religious affiliation(c)	540	335	205
Religious affiliation not stated	12925	6721	6204

Data extracted on 18 Oct 2016 00:31 UTC (GMT) from ABS.Stat © Commonwealth of Australia. Creative Commons:



