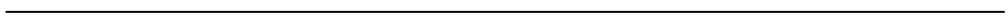


Working

Cross Culturally:

A Guide



Production and Printing details

This Guide was jointly published and produced by the Multicultural Communities Council of SA Inc and Multicultural Aged Care Inc, in Adelaide in September 2005. At the time of printing, as far as can be reasonably ascertained, the information contained herein was true and correct. We apologise for any errors that may be found and encourage persons who discover errors of fact to inform us so that we can issue errata statements as we distribute future copies of this publication. The Resources section has been dated so that users can make a judgement as to the correctness of this material at that time.

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INTRODUCTION TO THE GUIDE

Working Cross Culturally: A Guide is the result of a co-operative endeavour of the Multicultural Communities Council of South Australia (MCCSA) and Multicultural Aged Care (MAC), with funding from the Australian Department of Health & Ageing and the South Australian Department for Families & Communities.

This Guide replaces the former *Cultural Care Kit* and has been produced to assist South Australian residential aged care facilities and community based service providers to access information relevant to the provision of appropriate care for older people from culturally and linguistically diverse (CALD) backgrounds. The guide is divided into four parts:

- **Effective Communication with CALD Older People**
- **Introduction to Culture**
- **CALD Communities – Cultural Background Information**
- **Resources**

You are strongly encouraged to peruse the material provided in the Guide and to use the other resources we have listed. In addition, we hope you will actively engage in exploring the richness and diversity that exists among those whom you support and serve, by using this Guide to frame questions that will open up dialogue in providing appropriate and well conceived services for caring of CALD older people.

Older migrants and refugees from CALD backgrounds bring with them a variety of skills, multicultural values, traditions and attitudes, as well as knowledge and definitions of health, health care and ageing needs. These can differ significantly from those of the broader Australian community. Included in these values is an understanding of the term ‘ageing’, of attitudes to ageing, and care of older people. In every culture there are behavioural norms for recognised age groups, or more simply, each culture has an understanding of the appropriate way to ‘age and ageing’.

Successful adjustment to old age is based on a continuity of life patterns. As people age they often return to the values, tastes, and language of their origin. Endeavouring to meet cultural needs in residential care and community based services can greatly assist older people to come to terms with their change in environment.

All South Australian residential aged care facilities and community based service providers are encouraged to make use of this Guide in order to recognise and meet the special needs of older people from CALD backgrounds.

Part One: Effective Communication with CALD Older People

Introduction

Effective communication between CALD older people and service providers is an essential aspect of providing quality care. Good communication skills underpin the processes involved in assessment, care planning and the development of therapeutic relationships between CALD older people and service providers.

With this in mind, a major purpose of this Guide is to provide you with enough information to be in a position to ask productive, or at least questions that encourage interaction with your clients. They will not always agree with the information provided in this Guide, but that outcome in itself will open up opportunities for engagement between the client and yourself.

It is important to note that the need of each CALD older person varies in nature. This section is only a general guideline and it is recommended that service providers develop working styles that meet the individual needs of clients.

The aim of this section is to explore the skills that are required for effective communication with CALD older people. After reading this section you should be able to:

- Identify possible barriers to effective communication with these older people.
- Summarise the physical, sensory, psychological and social issues that can affect an older person's ability to communicate effectively.
- Understand how to put theory into practice when communicating with CALD older people.
- Describe the impact that the care environment can have on an older person's need or opportunity to communicate.
- Explain the need to adapt the *normal* rules of communication to meet the individual needs of these older people.

Reasons for Low English Proficiency among CALD Older People

It is important to understand the reasons why English proficiency is low amongst some CALD older people. A lack of understanding of these reasons can create frustration and communication barriers. A good understanding allows for a higher level of quality of care, and promotes cultural competency.

Learning a second language as an adult (even on top of several languages learned as a child) is a challenging task. Factors that determine the ease with which an individual learns a new language include:

- **The level of literacy attained in one's own language.** Learning English becomes a matter of also learning to read (print and handwriting) and write. A large percentage of post-war migrants received little formal education, as they mainly came from poorer rural areas. This also applies to newly arrived refugee groups from Africa, Iran, Iraq and Afghanistan.
- **The similarity of one's own language to English.** Individuals must master written forms, sounds, pronunciation, and structure. Two examples of extreme difference between languages are Mandarin and English, or, Arabic and English.

Social and economic factors also determine the level of English proficiency amongst CALD older people. These include:

- Often learning English was not top priority. Economic needs, such as paying off the mortgage, or looking after a growing family took first priority.
- A large percentage of migrants worked as labourers and the English that was acquired was solely work related. English amongst older CALD women may be minimal, as many stayed at home to look after their children.
- During the post-war period, opportunities for attending English classes were limited, and even when classes were available, individuals were often not able to attend due to family or work commitments.
- After retirement, many post-war migrants may lose their acquired English, as they mix with family and friends from their own community.
- Racism and discrimination within the wider community discouraged individuals from learning English and associating with the English speaking community.
- Some CALD people migrated to Australia later in their life. This means that they had minimal exposure to the English language and the Australian community. It is also worth noting that the later one learns a second language, the harder it is to master.

Finally, it is important to take into account that some CALD older people suffering from memory loss (e.g. Alzheimer's disease) lose proficiency in their second language.

The General Communication Model

The general communication model requires an equal exchange between two individuals. Communication implies a sender, a channel, a message, a receiver and a relationship between a sender and receiver. The sender has a thought, or an idea, which she or he encodes into language suitable for broadcasting to the receiver. The receiver then encodes the message to extract the meaning. The final stage is when the receiver provides feedback to the sender.

Communication Barriers

This general model does not take into account the variables involved in the communication process. There may be times when a person's speech and body language is difficult to understand. Studies have shown that it is a person's awareness of communication variables which determine whether their communication needs are met. The following list outlines the major communication barriers that affect CALD older people.

Language

Limited ability in English can be a communication barrier. Language barriers can emerge when one speaks too quickly, uses Australian slang or jargon, provides too much information or addresses the individual as if they were a child. Using patronising speech and demeaning emotional tone can damage a person's self-confidence and lead to communication breakdown. Voice tone is another aspect of language that can lead to misunderstandings, so ensure that your body language supports a positive voice tone and vice versa.

Cognitive and Physical Impairments

Both of these types of conditions can exacerbate many elements of communication and great care should be taken to ensure that language and culture are taken carefully into account in any exchange.

Stereotypes

The stereotyped social roles that we ascribe to individuals often have an impact on how we respond to them. The attribution of a set of characteristics, positive or negative, to a group of people relating to race, ethnic grouping, social class, age and health status, can lead to us being dismissive of the individuality of people.

Different Social, Educational and Linguistic Background

A lack of understanding of an individual's social history may result in inappropriate means of communication. The significance of social history is explored in detail in the *Culture* section of this manual.

Non-verbal barriers

Body language or non-verbal communication is a large component of communication and our facial expressions, interpersonal space, gestures, posture, touch or eye movements can broadcast messages before we speak. A lack of awareness of one's body language can convey a negative message.

The Communication Environment

Environment may affect the success of a conversation. Residential aged care facilities, hospitals and clinics are often busy places, where the opportunity to talk quietly and privately may be limited. This can put older people at a disadvantage and they may be guarded in their conversation. It is incumbent on the service provider to make private space available.

Stress

Stress can inhibit one's ability to communicate. This stress may result from an unfamiliar environment, the death of a partner, declining health or loss of independence. People often speak faster when they are stressed and this combined with an accent can make things difficult.

Scenario 1.1 – Understanding Communication Barriers

The following scenario is taken from *A Descriptive Study of the Process of Aged Care Assessment with Clients of Non English-Speaking Background* by Lorena Sun Butcher, developed under an initiative by the Ethnic Affairs Council of Queensland funded by HACC, Brisbane 1988, Case 30 page 36.

This was an eighty-three year old Russian lady who was born in China. The client was suspected of suffering from dementia and she also had middle ear vertigo. She was assessed in a hospital ward.

*The client was sitting in a chair next to her bed as the case manager approached her. The case manager, **squatting down to the client's level**, introduced herself and said, **"I am here to assess your level of functioning"**. The client did not respond but leaned forward from her chair as if she was **straining to hear**. Then the case manager asked, **"Do you want to go for a walk?"** **The client leaned forward again but made no response**. It was 10 am and the **hospital ward was very noisy**. The cleaner was polishing the floor in the hallway outside the client's room. The case manager in further assessment said that the client **"is a lady who does not speak much English at all, difficult to assess her"**.*

Questions

How do you think the client would have been feeling?

Can you identify any effective communication strategies from the above scenario?

Can you identify any communication barriers that might have emerged in the above scenario?

What are some practical steps that could have been taken to improve communication in the above scenario?

Discussion

The case manager's first attempt to communicate was a positive step, as she squatted to the eye level of the client.

The communication environment was not taken in consideration by the case manager. The hospital was very noisy and the case manager spoke softly and asking the client out of context to go for a walk probably did not help the client to understand what was going on. Changing the interview environment would have been the only appropriate option.

Interestingly, later assessment revealed that the client actually did speak English, as she had worked as a chemist for many years. The client's daughter revealed her mother had good English proficiency but she was deaf. Thus, the case manager not only did not cater for the client's hearing loss and dementia but underestimated the client's English proficiency.

What is Good Cross–Cultural Communication Practice?

Good cross cultural communication practice is responsive and sensitive to the individual and family/carer, and requires timely action or follow up after an intervention. Such practice shows consideration of the individual's wishes and preferences and is offered but not forced. It respects the customs, beliefs, emotion and values of an individual.

Respectful practice uses creative problem solving to identify what is needed. This involves service providers, the individual and their family in a partnership of communication, action and change.

It requires flexibility and the willingness to try new ideas and to modify or abandon practices that are no longer suitable.

Good cross cultural communication practice ideas can result from your own personal and work experiences.

The following checklist highlights good cross cultural communication practice for working with older people from CALD background.

- **Learn and use key words in the person's own language** to improve communication during routine care and other simple service interventions.
- **Use visual aids, gestures, and physical prompts.**
- **Use only qualified language interpreters during** assessment, meetings, or other events for clients and their carers which would require levels of assistance that if not understood could be critical, or dangerous to the well-being of the person.
- **All information relating to key service delivery contexts (eg care plan and service agreement)** should be provided to the client and their advocate **in their own language.**

- **Accept that it may be necessary to use alternative forms of communication** for some families, eg verbal, as word of mouth may be a preferred method of receiving information.
- **Keep in mind that limited proficiency in English:**
 - Does not reflect an individual's level of intellectual functioning:
 - Has no bearing on one's ability to communicate in one's language of origin, nor in one's literacy in their own language of origin.

Communication Checklist

- **Make the environment conducive to communication.** Avoid places with too much background noise, distractions and where interruptions are likely.
- **Speak clearly** but do not raise your voice. Speaking loudly will not necessarily ensure that you will be understood.
- **Speak slowly** throughout the conversation and **repeat** when you have not been understood or **ask the person to tell you what has been said.**
- **Adapt the pace** of the conversation to fit the person's ability to comprehend.
- **Use words your listener is likely to know.** Avoid jargon and popular idioms or slang.
- **Do not speak pidgin English.** It is not easier to understand and can unintentionally sound condescending.
- **Avoid jokes,** as these may not be understood by your listener. Irony, satire and sarcasm should be avoided for the same reasons.
- **Use the active rather than passive voice,** eg. "We will give you breakfast at 7 o'clock, not "Breakfast will be given to you at 7 o'clock".
- **Give instructions in clear, logical sentences and present one topic at a time.**
- **Gauge** how much people are likely to remember.
- **Give the speaker plenty of time** in which to communicate. Having to hurry creates tension, which affects the way people speak.
- **Listen.**
- **Body language** can provide important clues for increased understanding for the carer and the client. Use empathy. Use touch (if appropriate and acceptable) and validate the person's thoughts and feelings.

- **Do not exclude the client** from discussion when relatives are present. It may be easier to talk to relatives, but it is important that the individual is heard.
- **Have consideration for the individuality of the person.**

Interpreters

Understanding the needs and concerns of CALD older people with a low level of English proficiency can be problematic for service providers. An older person may become frustrated at being unable to communicate their physical pain and needs, and may not feel confident about the information given to them.

Informal language assistance by family and friends is often used by service providers. This may be useful in many day-to-day situations; however, at times it can be inappropriate. Family members may be unfamiliar with medical terminology, and in some cases they may have a poor grasp of the older person's language or dialect. Also, there are cases where an individual may not wish the family to know private details. Most importantly, using informal language assistance by family and friends may lead to the disempowering of an individual and/or the imparting of inaccurate information which could be serious.

Why use an interpreter

- **To facilitate communication** between the client and service providers
- Under Australian equal rights legislation, **individuals who do not speak English have the right to an interpreter.**
- **Accredited interpreters** will be accurate, impartial, and respect confidentiality.

It is RECOMMENDED that interpreters be used in the following circumstances:

- **On admission to hospital or residential aged care facilities.**
- **During a formal assessment process.**
- **When there is a problem and the person is not responding to either family or staff.**
- **When a doctor is called for health problems.**
- **When a CALD older person is not responding to treatment or care.**
- **When communicating with family members who have a low level of English proficiency.**

Guidelines for Using an Interpreter

- **Meet or speak with the Interpreter separately** if you need to outline the aim of the interview and/or to provide necessary background information about the individual. This is also a good opportunity to ask culturally specific questions. For example, cultural attitudes to death, and illness etc.
- **Seat the people involved in a triangle** to encourage face to face communication.
- Allow a brief time for a formal introduction between the interpreter and the client and for the interpreter to build a level of rapport with the older person. **Explain that it is very important that all conversation that takes place during the interview needs to be interpreted into English.**
- Allow for the option by the client to respond to the interview in English with the provision that **if either the client or the health professional is not certain that the message is understood the unclear material then needs to be resolved with the assistance of the Interpreter.**
- **Talk to the person, not the interpreter.** Maintain eye contact with the older person where appropriate, not the interpreter. **Speak to the person in first person**, rather than third person (e.g. *would you like a drink?* rather than, *Ask her if she would like a drink*).
- Speak slowly using single sentences and **pause** to allow for interpreting.
- **Allow time for the client to ask questions.**
- **Avoid complex sentences, colloquialism and jokes.**

Part Two: Introduction to Culture

This section aims to assist and support service providers in providing culturally appropriate service delivery to older people of CALD background. When service providers are culturally competent, they establish positive helping relationships, engage the individual, and improve the quality of care. Cultural understanding and appreciation does not mean giving up one's own cultural values and beliefs, it just allows better communication. It is about establishing trust and gaining acceptance. After reading this section you should be able to:

- Understand the concepts of culture
- Identify barriers to culturally competent care
- Understand culturally competent practice
- Develop a holistic approach to the assessment process
- Demonstrate sensitivity towards the different cultural and life experiences of older people.
- Identify appropriate contact and resources for further development of cultural understanding.
- Finally, find out what policy, procedures, standards or continuous improvement guidelines are in place for non-English speaking background clients in your workplace.

The scenarios in this section are used ONLY to illustrate the concepts and approaches associated with providing culturally competent care. The examples are not meant to generalise, stereotype or exclude any particular cultural groups.

What is Culture?

Culture is a pattern of spiritual, emotional, mental and physical realities, all of which interact in the life of society and individuals. It involves the way we think, dress and speak, the words we use, our beliefs, the food we eat, the style of our clothes and our homes, the relationship between relatives, our music and our art, and much more.

It involves our routines or practices of eating, sleeping, working, shopping, travelling, greeting others, raising children and attending schools, and our beliefs of what is right and wrong.

These functions may seem natural to us but to others they might seem strange, awkward or wrong. Others perform most of these functions, but in different ways that seem right to them.

It is important to note that culture is not stagnant, rather it is constantly changing with new life experience and knowledge. There are no absolutes about the way in which culture determines who we are and how we behave. Many migrants to Australia have adopted values and a way of life that are different from their home country. However, this does not mean that they have dismissed past beliefs, values and practices, rather, they have built on their core values and life experiences. **In other words culture is the sum total of the way we live.**

This guide defines culturally competent care as the integration of knowledge, attitudes and skills, which enhances cross cultural communications to promote meaningful interaction with CALD older people. It enables the provision of culturally appropriate care.

The following section highlights some important issues to consider when dealing with CALD older people.

Names

When you try to pronounce names, make sure you listen carefully and if you are not sure about how to pronounce the name, do not be afraid to ask. The pronunciation of an individual's name is an important mark of respect. Re-naming people with an English name is not recommended.

It may be considered inappropriate to use the person's first name and it is better to use the title Mrs or Mr followed by the surname.

Understanding and Accepting Difference

The imposition of your beliefs, values and patterns on individuals from another culture can be damaging to a person's self worth. Once we understand that the difference in behaviour, dress and attitudes are neither right nor wrong, neither better, nor worse than our own, but just different, then cross-cultural communication can occur.

The ability to withhold judgement and express respect for others is an important part of understanding and accepting differences.

Stereotypes

We often apply generalisations about culture to the individuals within a cultural group. Barriers occur when individuals are stereotyped by our generalisations. These types of generalisations display lack of sensitivity and may lead to discrimination.

Racism

Subtle and obvious discrimination still occurs in everyday lives of many people in Australia. Those who suffer prejudice may feel permanently marginalised from society. This sense of discrimination is exacerbated by stereotyping of migrant groups in Australia.

An understanding of racism, oppression and the socio-political forces that shape an individual helps to deal with racist attitudes, whether overt or covert.

Food

Food is an important aspect of cultural identity. The food section of this guide provides some basic guidelines to culturally appropriate food.

Contact details of culturally specific meal delivery services can be obtained in the resources section of this guide. Also, some communities provide meals at Seniors' clubs, or at community organisations and/or other clubs.

Respect – Beliefs - Lifestyle

In order to achieve cultural competency, service providers must have a sense of compassion and respect for people who are culturally different. When a person has an inherent caring, appreciation and respect for others, they can display warmth, empathy and openness.

Identification of Contact Person

It is important that key multicultural contacts are identified. These contacts could be staff members, multicultural organisations, immediate or extended members of the family, community associations or appropriate spiritual advisors. These key contacts can be involved in meetings, organising staff programs on cross-cultural communication, care plan assessment development and decision making processes.

Confidentiality

Confidentiality needs to be maintained at all times when dealing with CALD communities, in particular with smaller communities. Always check with the individual that he/she is comfortable with you contacting CALD organisations and community leaders. See following exercise for further details.

If in doubt ask

There is probably no better way to understand a person's culture than to request him or her to explain some part of their culture. If you make the request with tact, courtesy and respect, it is likely that you will obtain an appropriate response.

Scenario 2.1 - Cultural Identity

An older woman was referred to home and community care services by a next door neighbour. The next door neighbour noticed that the older woman had lost a lot of weight and that her usually tidy garden was in disarray. During the initial contact period the service provider had little success in communicating with the older woman, although it was determined that the woman was from Romania and spoke Hungarian and Romanian. She spoke little English and had no immediate family in Australia. An interpreter was needed for the initial assessment.

A Romanian-speaking interpreter was present at the first visit, but it was soon realised that the woman did not feel comfortable speaking Romanian. She was surprised that a Romanian-speaking interpreter was present. The interpreter established that although the woman was born in Romania, she was in fact of Hungarian descent and felt more comfortable speaking Hungarian than Romanian.

Questions

Why do you think that the woman was surprised when a Romanian interpreter was present?

Can you identify any prompts in the above situation that could have indicated a more complex picture of the woman's identity?

What kind of further information should have been gathered to create a greater understanding of the woman's cultural identity?

Who would you contact to gain a greater understanding of the person's ethnic identity?

Discussion

Even if ethnic background can be described by place of birth, more detail may be required than just the country of birth. Hungarians are an ethnic minority in Romania. The Hungarian community in Australia consists of ethnic Hungarians born in Austria, former Czechoslovakia, former Yugoslavia, Ukraine and Romania. The fact the older woman spoke Hungarian was a good indicator that her cultural identity was more complex than imagined. Perhaps, the service providers should have involved multicultural or Romanian, or Hungarian organisations, which would have a deeper understanding of the cultural diversity of the region.

There are no right answers to the above situation. Perhaps another person might have felt comfortable with a Romanian speaking interpreter. The best advice is that service providers avoid assumptions and generalisation about a person's identity, as the best person to know is the individual concerned.

Cultural Competency Check List

- **Before visiting or providing services in the home setting**, seek information on acceptable behaviours, courtesies, customs and expectations from the referral agent.
- During visiting or providing services in the home setting, observe the environment and **seek information from the older person and their carer(s) on acceptable** behaviours, courtesies, customs and expectations which are unique to families.
- Seek information from client, family members or key community informants, **which will assist responses to the needs and preferences of older people** and families from a particular CALD background.
- Even though moral viewpoints may differ, **accept the family/carers as the ultimate decision makers for services and support for their older people.**
- **Avoid imposing values** that may impinge upon or be inconsistent with those of cultures other than your own.

The following points relate to value areas that change across cultures.

- Understand and accept that **family is defined differently by different cultures.**
- Understand that families and friends from different cultures will have **different expectations** for the care for older people in regard to toileting, dressing, feeding and other self-help skills.
- **Accept and respect that male-female roles** in families may vary significantly among different cultures.
- Accept that religion and other beliefs **may influence how families respond to illnesses, disease, and death.**
- **Recognise that the meaning or value of residential or community care may vary greatly among cultures.**
- Accept and respect that customs and beliefs about food, its value, preparation, and use **are different from culture to culture.**
- **Recognize and accept** that individuals from culturally diverse backgrounds may have acquired varying degrees of acculturation into the dominant culture.
- **Engage family members whenever required/needed.**

Planning Cultural Assessment: Holistic Approach or Person Centred Care

Good care depends on the quality of the assessment. The assessment process enables the person to find out what they require and to highlight any other issues or needs. The assessment procedure is an excellent opportunity to acquire knowledge of the person, an understanding of their culture, beliefs, and values and assists in picking up subtle cultural prompts that cannot be acquired through research and reading. This procedure will also help overcome any misunderstandings and generalisations in regards to diverse communities. For example, a common assumption is that all Chinese people speak one language, when in fact there is a myriad of dialects spoken in China.

Culturally competent care is related to holistic care or person-centred care. This means that care is based on understanding and responding to the whole person, not just to the condition, disability or illness. This approach avoids generalisations about people and culture and focuses on the individual life experience. Each person has a different experience of life, which has shaped their personalities and their understanding and interpretation of the world around them. Even though they now require care, they do not cease to be who they are, a unique individual. In order to deliver total and appropriate care, all aspects of the person's life have to be taken into consideration and implemented into care plans.

Here are some of the reasons why person-centred care is essential to competent cultural care:

- Everyone has a “culture”, but the person within that culture has their own unique signature. Thus individual assessment is necessary to identify relevant cultural factors within the context for each person.
- There is no single **right** approach to all cultures or individuals with a similar cultural background. The focus of care is always the person's needs. Each person and each situation is unique and requires individual assessment and planning, no matter what the cultural background of the client.
- Culture is dynamic. It changes and evolves over time as individuals change over time.

The following scenario will take you beyond the day-to-day issues of cross-cultural care, by adding in a mix of ethics and religion. These values and systems impact, in greater or lesser degrees, on much of what is done in this field. So as you ponder how to deal with this scenario, think of the questions you would need to have asked to elicit the information about the patient's belief systems.

Scenario 2.2 – Accommodating Individual Cultural Needs

An older man in a nursing home is diagnosed with renal failure and has started dialysis. Maintaining adequate protein intake is an essential part of the person's treatment and animal protein is the recommended source. The person is a Hindu by religion and has been an omnivore all his life. However, since the beginning of dialysis, he has stopped eating meat and has become a vegetarian. The person tells the nursing home staff that he wants to become a good Hindu so that God will help him with his ordeal. He says that even though many Hindus eat meat, not eating meat is a more devout way of life and one he wishes to follow.

Questions

Do you think that the man should be encouraged to eat meat, considering that he ate meat in the past, **or that other alternatives be found?**

What role does religion play in the man's care and wellness? **Is it important in his recovery process?**

What steps would you take to gain a greater understanding of the person's spiritual needs?

How will you accommodate the person's spiritual needs in the care plan?

Discussion

Recognising that, at times of crisis, people may revert to more traditional beliefs, in this scenario staff need to work with the person to determine the reason for his change in dietary practices. The goal is not to change his beliefs, but to increase the person's choices about how to achieve adequate protein intake.

PART THREE: CALD COMMUNITIES – CULTURAL BACKGROUND INFORMATION

This section contains information on some of the ageing culturally and linguistically diverse communities living in South Australia. As with the rest of this guide, the aim here is to increase your capacity to understand persons who could be quite different from you. Not all of the information that is listed here will be agreed to by people from that background. Nonetheless, with care you can move around these hurdles by following the lead of people who will want to correct your knowledge of their culture.

Each of the community profiles have been kept simple in order to facilitate easy usage of the guide and thus to encourage frequent use. The amount of information submitted varied from community to community and some sections are slightly more comprehensive than others. Enjoy the brief snapshots.

The following topics are covered for each community:

- History of migration
- Religion
- Holidays and Celebrations
- Food and Diet
- Attitudes to Care
- Death and Burial Rites

It is important to note that this is a basic guide to community information. There is enormous diversity in populations of all cultures. There are important differences between rural and urban groups, among different economic and social groups and genders. We cannot hope to capture the complexity. Explore the Resources section for other presentations of aspects of individual CALD communities.

It is recommended that you actively explore cultural issues. The best way to do this is by asking the individual or the family concerned. The **Resources** section is also a good starting point for obtaining cultural background information that is otherwise difficult to find or access.

ARABIC SPEAKING COMMUNITIES

COMMUNITY PROFILES

The first significant influx of Arabic speaking peoples to South Australia were Afghani and Pakistani camel drivers who were encouraged to settle in the late eighteenth hundreds in South Australia. These early settlers made a significant contribution to opening up the arid areas of northern South Australia and the Northern Territory, particularly via their work on the Overland Telegraph Line and pioneering construction of railway infrastructure. The first Mosque in Australia was built in Adelaide in 1889 to serve the religious needs of these and other earlier Muslim settlers.

The next wave of settlement was from Lebanon, in the twentieth century. These settlers were predominately of Christian background. Subsequent migration of Arabic speaking people can be matched to uprisings, wars and political instability in the countries of origin with others arriving under the business migration program.

LANGUAGE AND COMMUNICATION

The 4473 Arabic speaking people in South Australia at the 2001 Census came from various countries in the Middle East, West Asia, and more recently from North East Africa. Arabic is spoken by Lebanese, Egyptians, Palestinians, Algerians, Omanins, Moroccans, Syrians, Jordanians, Iraqis, Kuwaitis, Qantanis, Yemenis, Bahrainis and Tunisians.

RELIGION

At the 2001 Census, there were 7474 Muslims in South Australia (with perhaps half being second generation). Muslims may also identify as Sunni or Shi'a, where the difference is in their view of the succession of leadership from the prophet Mohammed. Lebanese settlers are represented by four religious groups: Muslim, Maronite, Coptic Orthodox and Druze. Adelaide's earliest Mosque is located in Little Gilbert Street in the city and there are several in the suburbs.

The Maronite Christian religion dates from the fourth century and was brought to Australia in 1854. It has been closely linked with the Catholic Church since its inception. Their church (Maronite Community Church Inc) is located at 379 Goodwood Road, Westbourne Park.

The Coptic Church had its beginnings in Egypt in the first century. It is not a part of the Catholic and Orthodox Churches, but has similarities with both of these traditions. The Coptic Church is a founding member of the World Council of Churches. South Australia's Coptic Orthodox Church and office are located at 18-20 Goldfinch Ave Cowandilla.

HOLIDAYS AND CELEBRATIONS

The major celebrations of Islam include: the Holy month of Ramadan (the ninth month of the Islamic calendar) when Muslims fast from sunrise to sunset; Bayram, a feast which starts after Ramadan and lasts for three days; and, another very important feast (Kurban Bayram) takes place about two months and ten days after the first day of Ramadan Bayram. Ramadan falls in November 2005 and Bayram in January 2006. Check with the Muslim Womens' Association for dates for any one year.

Now Ruz /New Year – March 21

The New Year is celebrated by both Muslims and Baha'is. The *Now Ruz* is celebrated on 21st of March, which in Iran is the first day of spring. This is a time for spring-cleaning and food preparation. Some customs associated with *Now Ruz* include obtaining new clothes, giving gifts, preparing special foods and socialising.

For followers of the Maronite and Coptic traditions please contact their churches – or family members of the client – for important celebrations.

FOOD AND DIET

Be aware of the strong traditions against alcohol and foods, including additives that contain pig meat in any form, and the rituals associated with the lawful preparation of meat known as *Halal*.

ATTITUDES TO CARE

The Arabic speaking communities have a high regard for their older people and the family will look after them at home if possible. Respite care, residential care and hospitals are acceptable to many, although they will be very concerned if the older person has little or no English.

Medical diagnosis should be given to the closest family member. Families may not want their family member to be told about life-threatening illness or disease as it is felt that such news may exacerbate the condition. Patients and their families may wish to be treated by members of their own gender.

Muslim clients will also need to be supported to perform their five daily prayers (perhaps requiring orientation of their bed to face Mecca -) and ablutions (in private, for example) if they express a wish to do so.

DEATH AND BURIAL RITES

Cremation is forbidden for Muslims and Coptic Orthodox. There are also strong beliefs about the handling of the deceased, timing of burial and autopsies. Please make contact with the appropriate Priest or Imam as soon as possible.

BOSNIAN COMMUNITY

COMMUNITY PROFILE



Bosnia-Herzegovina is a relatively new state, which was founded after the break up of Yugoslavia in the 1990s. Migrants from Bosnia Herzegovina are the most ethnically complex of the former Yugoslavian republics. Muslims, Croats and Serbs make up the Bosnian Herzegovina born migrants to Australia. This section focuses on Bosnian Muslims, but includes reference to Bosnian Croats and Serbs. The latter two groups are covered in the Croatian and Serbian section of this guide.

Bosnian migrants began arriving in Australia in the mid-19th Century. There were significant movements after the Second World War and again in the 1960s and 1970s. Most of them came to Australia between 1991 and 1996, the turbulent years of the Balkan War. Bosnians who migrated to Australia at this time came from Muslim, Orthodox and Catholic backgrounds. This pattern has been repeated again in recent years. They left communities linked by a strong tradition of inter-ethnic and inter-faith marriages, particularly in the cities.

The Bosnian community is largely a young group. Only 30 per cent were over 45 years of age in 2001.

RELIGION

Islam is a major religion in Bosnia-Herzegovina but other important religions include Orthodox Christians and Roman Catholics. Large numbers of people do not practise any religious tradition.

LANGUAGE AND COMMUNICATION

The main languages spoken by Bosnia-Herzegovina people are Bosnian, Croatian and Serbian. The language spoken by Bosnia Herzegovina's diverse ethnic and cultural population is substantially the same, although there are some differences in vocabulary and intonation. However, due to political sensitivities people are free to describe their language as Bosnian, Serbian or Croatian.

HOLIDAYS AND CELEBRATIONS

Bosnians celebrate a number of religious, national and family holidays, some of which vary between religions. However, because of intermarriage and long association, Bosnians commonly also celebrate the holidays of other faiths with their relatives and friends.

The Holy Month of Ramadan

Ramadan is the holiest month in the Muslim calendar, when the *Quran* was first revealed to the Prophet Muhammed. Ramadan is based on the lunar calendar, so it falls on different dates in each year. During Ramadan Muslims fast from sunrise to

sunset. The end of Ramadan is marked by Eid, a day of feasting. People often visit family and friends to exchange small gifts.

Eid Al Adha

Eid Al Adha follows 70 days after Ramadan. It celebrates the example of sacrifice exhibited by the Prophet Abraham. When Allah commanded Abraham to sacrifice his beloved son Ismail he responded immediately. Allah accepted the sacrifice and substituted a lamb in his son's place at the last moment. Commemorating this event includes sacrificing a sheep and sharing it amongst family, friends and the needy. This celebration also marks the end of the pilgrimage to Mecca.

FOOD AND DIET

Bosnia and Herzegovina foods tend to be rich, with emphasis on dairy products and meat, particularly beef, lamb and pork (not for Muslims), which are often grilled or barbecued.

A typical hearty breakfast (*kizija*) begins early with warm milk, tea or coffee, and might include scrambled eggs, soft white cheese, and bread with butter, jam or honey.

Lunch, the most substantial meal of the day, is eaten with family in the late afternoon, while dinner is usually very light and eaten after 8:00 p.m. Lunch might begin with soup, followed by a meat or fish dish, vegetables, salad and dessert. A popular entrée is *Bosanski lonac*, a mixture of meat and vegetables slow roasted. Other common dishes are *japrak*, cabbage rolls stuffed with meat and rice; and pies such as *sirnica*, made with cheese, and *zeljanica*, made with spinach. Many Bosnian dishes, such as *shish kebabs* and *burek*, a type of pastry stuffed with meat, show the influence of Turkish cuisine.

Dessert is often fresh fruit, pudding or plain cake. *Baklava* and other sweet desserts are reserved for special occasions. *Tufahijia* is apples stuffed with walnuts.

ATTITUDES TO CARE

It is expected that the family will care for their older members at home and the suggestion of a nursing home may appear insulting to the family honour.

DEATH AND BURIAL RITES

There are certain rituals ceremonies and services according to the Islamic faith. One must first ensure the religion of the person is known and the religious representative is contacted. For more information about Muslim death and burial rites, please refer to the: *Health Care Providers' Handbook on Muslim Patients* on the following internet address: <http://www.health.qld.gov.au/multicultural/default.asp>

CAMBODIAN COMMUNITY



COMMUNITY PROFILE

Between 1870 and 1954, the nation was known as the Khmer Kingdom of Cambodia. In 1954, the Khmer Kingdom became independent of France and formed a new nation called Kampuchea, but after the fall of Pol Pot the accepted name is Cambodia.

The main wave of Cambodian migrants to Australia occurred from 1981 to 1990. The movement of peoples from Cambodia is linked to the political upheavals which occurred after the dominance of the Pol Pot regime from 1975. In the late 1980s many Cambodians were arriving in Adelaide as part of the Family Reunion Scheme. Their immigration to Australia was sponsored by relatives already living here. They moved directly into the community upon arrival. Further and continuing political troubles led to a continuation, though at a lower level, of people wanting to leave Cambodia. The majority of Cambodians in South Australia live in Burton. Others live in Mansfield Park, Ferryden Park, Angle Park and Woodville Gardens.

In Adelaide, the Cambodian community is relatively small as are their number of older people at present. The gulf between Cambodian and Australian culture is extremely wide and many Cambodians have had great difficulty settling here. They have also encountered prejudice.

RELIGION

The main religion of Cambodians is Theravada Buddhism, though Christian religions, especially Catholicism and Baptists, also have a number of adherents.

LANGUAGE AND COMMUNICATION

Khmer is the main language spoken by the Cambodian community. A small number also speak Chinese.

Most Cambodians prefer to be referred to as Khmer or Cambodians, and may take offence at being called Kampuchean. Married women retain their maiden name and do not add their husband's name to their own. Children can take either their father's surname or a personal name. Cambodians tend not to recognise their names if they are pronounced differently. Therefore, it is important that you learn how to pronounce names correctly. Using a person's title is very important. Cambodians are not addressed by name, but according to relationship, for example "brother" or "uncle". "Sir" or "Madam" is used for strangers.

Cambodians tend to find it insulting to touch an individual's head. This is considered the most important part of the body and the place where the spirit is found. Cambodians are expected to bow slightly from the waist as a sign of respect. Finally, in Cambodia, it is not polite to have eye contact with someone who is older or who is considered a superior. Cambodians in Australia tend to use this custom but with modification.

Many first generation Cambodians lack English skills. Few had the experience of formal learning in Cambodia and they may be illiterate in their own language. The enormous differences between English and Khmer add to communication difficulties.

HOLIDAYS AND CELEBRATIONS

The main Buddhist festivals for Khmer Buddhists in South Australia are:

Chole Chnum – Khmer New Year

The New Year falls on the full moon in April. The festival is both religious and secular and also is a combined celebration for the end of the harvest. The Khmer community celebrates the festival on the nearest weekend. Family and friends meet to exchange gifts, share a festive meal and enjoy each other's company.

Visaka Buchabuchvea

Traditionally, Buddha's Birthday is known as Vesak or Visakah Puja (Buddha's Birthday Celebrations). Vesak is the major Buddhist festival of the year as it celebrates the birth, enlightenment and death of the Buddha on the one day, the first full moon day in May, except in a leap year when the festival is held in June. This celebration is called Vesak being the name of the month in the Indian calendar.

Prachum Ben/ phumtcham ben kmer – Ancestor Day

This is a very important festival for Khmer South Australians. For two weeks in September prayers are held at the temple to commemorate deceased relatives. Incense and rice is offered to their ancestors.

Kathin

In Cambodia, in October/November people make offering for the upkeep of their local temple. In Adelaide, community members also offer money for the temple's maintenance.

FOOD AND DIET

Rice is a staple of the Cambodian diet, eaten at all three meals of the day. Most individuals have their own rice bowls and take food from a communal bowl. Breakfast is often chicken soup or a noodle dish. Beef, chicken, fish and pork are the main staple meats eaten. Hot peppers, lemon grass, mint, ginger and sugar add flavour to many Khmer dishes.

Specialty dishes include: *Prahoc*, a lightly spiced and fermented fish paste; *Nhaom*, a popular dish comprised of vinegar, dried fish, herbs and vegetables; *Kor Kor*, cooked with fish and a mix of vegetables; *Amok*, fish cooked in coconut; and *Samlor Machu*, vinegar soup cooked with fish and mixed with a variety of vegetables.

ATTITUDES TO CARE

Traditional family values include a strong family identity, respect for ancestors and older people, and a desire for smooth interpersonal relationships. Family and relatives will typically provide support and care for their older members. However, as with many other communities, there has been a move away from these traditional values by younger community members

Service providers should be aware that many Cambodians have suffered enormous physical and psychological trauma.

DEATH AND BURIAL RITES

A Monk may be present before the last minutes of the death. Handling of the body after death is usually left up to the family, who will decide whether they want the body to be buried or cremated. In either case there will be a ceremony as the last sign of respect to the deceased and to release the spirit to heaven. This also enables the family a chance to say farewell. At the funeral service, it is common for a monk to chant and incense to be burned.

CHINESE COMMUNITY

COMMUNITY PROFILE



The Chinese are a diverse group of communities and individuals, sometimes having no more in common than ancestral heritage.

Many Chinese in Australia are descendants of people who migrated to

Australia in the 1860s. Others who identify themselves as Chinese came from many countries in Southeast Asia and East Asia. In many cases these people have spent generations in these other countries. So when these people arrived in Australia they brought with them elements of a number of cultures, around their core Chinese culture.

It is only in the recent past that South Australia has attracted significant numbers of Chinese. This began in the 1950s with young people of Chinese background entering the State for educational opportunities and many of these students then settled here and attracted others to settle. During the 1970s Chinese from all over the southern and eastern parts of Asia came here as migrants or family members of earlier settlers. More recently, some Chinese in South Australia were granted Australian residency following repressive action by the Chinese government against student protestors in 1989.

Chinese South Australians have developed strong community networks ranging from welfare organisations to cultural and religious associations. Many community members have become notable members of the community, for example, Alfred Huang, an immigrant from Hong Kong, became the first Chinese Lord Mayor of Adelaide in 2000.

RELIGION

According to the 2001 Census, the main religions of people of Chinese ancestry were Buddhism, Catholicism and Baptist. A small minority also follow the teachings of Islam. It is important to note that the Chinese have no official religion and many families practice various forms of religion as well as Confucianism and Daoism, which in reality are philosophical traditions rather than religions.

LANGUAGE AND COMMUNICATION

Mandarin is the official language of the People's Republic of China and Taiwan, and is quite widely spoken in Malaysia and Singapore. Cantonese is spoken by Chinese from Hong Kong, Guangdong province of the Peoples Republic of China, Vietnam, many from Malaysia, Singapore and Christmas Island. Hokkien and Cantonese are quite widely used among those from Malaysia and Singapore while Hakka is

commonly used in Malaysia, Indonesia and Brunei. Teo-chieu is spoken by the majority of Chinese from Thailand. Some points to consider when interacting with more recently arrived Chinese clients are:

- Learn to pronounce names properly.
- Many Chinese people list their family name first, and their given name last. It is recommended that when addressing older people, the polite forms such as Mr, Mrs and Miss should be used.
- Lack of eye contact, shyness and passivity are cultural norms, and in some cases assertiveness may be interpreted as aggressiveness or hostility.

FOOD AND DIET

There are many different cuisines in China. Each province has its own special style of cooking. There is Beijing cuisine, Hunan or Hubai cuisine, Shanghai cuisine, Szechwan cuisine, Cantonese cuisine, Hakka cuisine, etc. The best known cuisines are Szechwan and Cantonese. Szechwan cuisine has the spiciest dishes. It uses a lot of chilli paste, red pepper, and chilli oil. The most famous Szechwan dishes are hot chilli eggplant, twice-cooked pork, Szechwan beef, Ma Po Tofu, and Kung Pau Chicken.

A typical Chinese's meal usually consists of rice, soup and three to four side dishes. Dishes are made of seasonal vegetables, fresh seafood or bite-sized portions of meat or poultry.

Rice and noodles are a very important part of the Chinese diet. Rice and noodles are equivalent to potato and pasta in the western diet. Handfuls of bite-sized meat and vegetables accompany the rice and noodles. Almost every meal uses rice. The different types of rice are sweet rice, long grain rice, short grain rice, jasmine rice, and brown rice. The different ways of preparation include steamed rice, rice soup, fried rice and pot rice.

Chinese do not consume large amounts of dairy products. Instead, Chinese substitute these with soymilk and tofu, which also contain large amounts of protein and calcium. Vegetables, fruits, and meats are usually cooked fresh.

Yin and Yang and Diet

Chinese culture believes there are positive and negative energies in the universe. "Yin" represents negative energy and "yang" represents positive energy. They have to be in balance to create a harmonious and healthy state, otherwise, conflict and disease will be created. There are elements that belong to both yin and yang meaning some elements of yin fall within yang and some elements of yang fall within yin. This importance of balancing forces has been a part of Chinese thought for thousands of years. It has become a basic guideline for social, political, medical, and dietary usage.

Foods belonging to the yin (also known as cold food) are bitter melon, winter melon, Chinese green, mustard green, water cress, Napa cabbage, bean sprout, soybean, mung bean, tulip bulbs, water chestnut, coriander, oranges, watermelon, bananas, coconut, cucumber, beer, pop, ice cream, ice chips, grass jelly, clams, and oysters. These foods cannot be eaten excessively and are thought to cause stomach-aches, diarrhoea, dizziness, weakness, and coldness in the body if one over-indulges.

Foods that belong to the yang (also known as hot food) are chilli pepper, garlic, onion, curry, cabbage, eggplant, pineapple, mango, cherries, peanuts, beef, turkey, shrimp, crab, chips, fried chicken, and pizza. Excessive intake of these foods is thought to cause skin rashes, hives, pimples, nose bleeds, gas, indigestion, constipation, redness in the eyes and sore throat. Both food groups need to be balanced, not taken in excess or too little, in order to create a harmonious and healthy state.

HOLIDAYS AND CELEBRATIONS

The following holidays and celebrations are the main ones celebrated by ethnic Chinese in South Australia. It is important to note that the Chinese community is extremely diverse, and as such each family celebrates special days that are relevant to their own individual religious and cultural experience.

Chinese New Year/*Chunjie* - February

New Year celebrations continue from the first to fifteenth day of the first lunar month. This is a period of very active social interaction for Chinese people, as friends and family visit each other to wish each other a prosperous new year. The most important New Year's gifts are *hong bao*, red envelopes containing lucky money, given to young and unmarried people. *Bai niam*, honouring older people is an important aspect of the New Year. Older people are given two oranges or mandarin, representing gold nuggets and a *hong bao* as a mark of respect.

Traditional New Year dishes include: *hao shi*, (oysters) and *fa cai*, (black moss seaweed), golden cash chicken, fairy chicken, kidney flowers, meat, dumplings and lotus root balls. Firecrackers and a lion dragon dance are central to New Year celebrations.

The Chinese Association of SA, the Overseas Chinese Association, Chinese Welfare Services, Zhu-lin Buddhist Association and the Chinese Chamber of Commerce all celebrate the Chinese New Year and the main festivals. For further details about Chinese New Year and its official celebrations contact the above organisations.

Dragon Boat Festival – March

The Dragon Boat Festival is held on the fifth day of the fifth moon of the Chinese calendar. Races are held in the River Torrens. The races are a cultural event rather than a competitive sport. For information contact the Chinese Association of SA.

Mid – Autumn Full Moon Festival – September

This festival is often celebrated on the fifteenth night of the eighth moon. The festival is celebrated in Chinese Schools in South Australia. Homage is paid to the moon and “mooncakes” are eaten. Children enact the tale of *Chan-Er*, with calligraphy, lantern and painting competitions. For more information about community events contact the Overseas Chinese Association of SA.

ATTITUDES TO CARE

For older Chinese, the family is the primary arena of activity and the major source of material support, daily care and emotional comfort. Filial piety and the veneration of age have traditionally been important in the social attitudes of Chinese people. With migration there has been a breakdown of traditional family values and beliefs. Grandchildren may not even speak Chinese or follow the traditional rules of respect and obedience to older people.

DEATH AND BURIAL RITES

Beliefs and customs concerning death and burial rites differ and there are variations from region to region and family to family. Please ensure that family members are consulted.

CROATIAN COMMUNITY



COMMUNITY PROFILE

Croatia was part of the Yugoslavian State formed in 1929. Prior to this, Croatia was part of the Austrian – Hungarian empire. The Sovereign Republic was created in 1991.

The most significant wave of Croatian immigrants arrived in South Australia after the Second World War. They emigrated to escape Yugoslavia's communist government. As “Displaced Persons” they came via camps in Italy and Austria. Many were employed by the Australian government under two

year contracts as labourers or domestics.

The next major wave of immigration from Croatia came in the 1960s and 1970s, where people emigrated for economic reasons or to escape ethnic and political violence. More recently, after the commencement of the civil war in 1991, a new group of Croatian immigrants arrived under the special Humanitarian Program.

The Croatian community in South Australia is prominent in shipbuilding manufacturing and building industries in Adelaide and prominent in steelworks in Whyalla, fishing and processing in Port Lincoln, forestry in Mt Gambier and fruit growing in the Riverland.

The Croatian Club was formed in 1950. Community life is centred on the Club and the Catholic Church, as the majority of Croatians are devout Catholics who believe that the family unit is highly important.

Around one third of people born in Croatia are over 60. Many older people have difficulty in accessing health and welfare services. Poor proficiency in English, lack of mobility and lack of knowledge of the available services contribute to this. It is expected that the family will care for their older members at home, and the suggestion of a nursing home may appear insulting to the family honour.

RELIGION

The main religion of Croatians is Roman Catholicism. The church is very important in maintaining Croatian identity and community life.

LANGUAGE AND COMMUNICATION

The majority of Croatians speak Croatian. Also, due to the country's turbulent existence in the past, some Croatians may also speak Italian, German or Serbian.

It is important to note that some Croatians may be sensitive to issues of ethnic identity, so when requesting an interpreter, the ethnicity and language should be discussed with the older person.

Vi, is the term used when addressing people older than oneself, as it is also used as a polite form of address. It is recommended that service providers ask the older person how they wish to be addressed. Croatian people who have resided in Australia for many years may be comfortable being addressed by their first names.

HOLIDAYS AND CELEBRATIONS

Christmas

Christmas is one of the holiest celebrations for Croatians in South Australia. During the Advent period the Croatian priest blesses Croatian homes. Christmas is celebrated on Christmas Eve, where gifts are exchanged, and roast pork and salads are served.

More traditional Croatian families light candles with a ribbon representing the Croatian flag, wrapped around it. They are then placed amid green wheat as a display.

Easter

Ash Wednesday marks the beginning for many older Croatians of the Great Fast. During this period, there is no singing, music or dancing until after Easter.

A basket containing Easter bread, painted eggs, wine and produce from the garden is blessed at the Croatian church on Easter Saturday. On Easter Sunday, many families attend the Resurrection ceremony and Mass, followed by a family lunch with lamb on a spit.

Feast of Our Lady – First Sunday in May

Many Croatian South Australians take part in the Marian Procession in honour of the Virgin Mary in the east parklands on the Christian Brothers Oval..

FOOD AND DIET

The largest meal of the day, eaten either at noon or in the evening, often begins with an appetizer of *prsuto*, a Dalmatian double-smoked ham. The main course is usually a seafood dish, such as fish grilled with olive oil and herbs; pasta topped with seafood; or *brodet*, a fish stew. Pizza and spaghetti are also popular. Rice dishes such as *risotto* commonly accompany main courses.

Northern and eastern Croatian fare tends to be heartier, showing the influences of Hungary, Austria and Turkey. Meals consist mainly of meat and potatoes. Dinners often begin with soup or pickled cabbage rolls. A second course may be *gulas* (or *goulash*), a vegetable and meat stew that is a staple in neighbouring Hungary. The main meat dish, which may be pork, lamb or duck, is often roasted on a spit in the traditional manner. Another favourite dish is veal steaks stuffed with ham and cheese and grilled with breadcrumbs. Regional specialties include *visovacka begavica*, lamb cooked in sheep's milk; and *mlinci*, a flat, sour dumpling served with turkey and pasta. Snack foods include *kebab* and *burek*, a pastry stuffed with cheese or meat. Croatian pastries are light, and include sweet bread with walnuts or poppy seeds, known as *orehnjaca* and *makovnjaca*. *Palacinke* are crepes with jam and chocolate.

ATTITUDES TO CARE

Extended family networks are exceptionally strong. Older people are well respected, and they rely on family for emotional and physical support.

Croatian people who have lived in Australia for a number of years may generally not have an expectation of family involvement in care. Many of them may not have extended family.

DEATH AND BURIAL RITES

The usual rituals of Roman Catholicism prevail. The Croatian Chapel, Our Lady of the Great Croatian Covenant, is mainly used for family Masses for the dead.

DUTCH COMMUNITY



COMMUNITY PROFILE

Dutch migration to South Australia was limited before the Second World War. There was little incentive for them to emigrate at this time as they enjoyed a very high standard of living in Holland. The main influx of Dutch settlers was in the 1950s under an agreement (1951 Netherlands Australian Migration Agreement) in which both countries contributed to the cost of passage from the Netherlands to Australia. During this time, the Dutch economy was stagnating due to the aftermath of the

Second World War.

Dutch migration declined during the 1960s, due to post-war recovery of the Netherlands. Nevertheless, immigrants have continued to resettle in South Australia in small numbers in search of employment opportunities and an improved quality of life.

The Dutch population is ageing rapidly, and it is estimated that over 32 percent of the community is over the age of 60. A range of welfare services have been established to support the ageing community. For example, the Dutch Community Club at Salisbury conducts daily activities for seniors including: a card club, which plays the traditional *klaverjas*; a ladies' group; dart and billiard teams.

Their history and culture is very rich, but many Australians see the Dutch as one of the most integrated migrant communities in this country. However, the elderly Dutch still prefer to use their first language and maintain their Dutch contacts.

RELIGION

The Dutch population is predominately of the Catholic faith with a small proportion of Lutherans.

LANGUAGE AND COMMUNICATION

The majority of Dutch migrants speak English very well and the 2001 Census revealed that only 2.9 percent of the community spoke English not well or not at all. The other main language spoken by the community is German.

HOLIDAYS AND CELEBRATIONS

Remembrance Day – May 4

This day honours those who have died for the Netherlands since 1940. A Remembrance Day ceremony is held at the Dutch Community Club.

Liberation Day- May 5

This is the day that the allies freed the Netherlands from Nazi occupation. A dinner and dance is held at the Dutch Community Club to remember the day.

The Relief of Leiden – October 3

The day commemorates the revolt of Protestant William of Orange against the Catholic Phillip II of Spain. The day is marked by a dinner-dance at the Dutch Community Club.

The Feast Day of Saint Nicholas – December 5

St Nicholas was renowned for assisting the needy and for his healings and miracles.

On December 5, St Nicholas and his attendant Peter visit the Dutch Community Centre to distribute presents and advise naughty children to behave themselves.

FOOD AND DIET

A typical Dutch meal consists of meat, potatoes and vegetables. Lunch generally includes bread with a wide variety of cheeses and smallgoods. Breakfast may be similar, with the addition of marmalade and tea or coffee.

Some staple foods include: pea and vegetable soups, mashed potatoes, carrot and onion (*stampot*) and mashed cabbage and smoked sausage (*boerekoel metworst*). Other favourites include: beef and chicken croquettes, chips with mayonnaise, ham and eggs on bread (*uitsmijter*), raw herring with chopped onion and smoked mackerel on bread.

ATTITUDES TO CARE

Residential aged care and community care are well accepted by most Dutch people. In the Netherlands the social services are so well developed that there is not a great need for caring roles by family members. In South Australia, the Dutch community has also developed residential facilities that cater for the needs of older people. Individualism is strong; however, family visits are important.

In South Australia, older Dutch people are generally quite well off and can afford what they need. People who migrated more recently can feel remorse about missing out on the “welfare state” in the Netherlands now that they have grown old in Australia.

DEATH AND BURIAL RITES

There are no outstanding differences between Dutch and Anglo-Celtic traditions of death and burial rights.

FILIPINO COMMUNITY COMMUNITY PROFILE



There was little immigration from the Philippines to South Australia before 1950. Many Filipinos came as students under the Colombo Plan and remained in Australia. In 1966 an Immigration reform allowed well-educated non-Europeans to migrate to Australia which saw a small number enter Australia. A large influx of Filipinos entered Australia during the 1970s as brides sponsored by Australian male residents. This influx was generated by the final demise of the White Australia Policy and the declaration of martial law in the Philippines in 1972. The Australian Filipino population doubled every five years from 1966 until 1991. From the mid 1980s to date, skilled migrants and family reunion have been the major features of Filipino migration.

There are small but significant numbers of Filipinos in most rural sectors in South Australia and in the Northern Metropolitan and Hills areas. Of further significance is that about one third of these settlers speak little or no English at home. These immigrants often sponsored other family members to provide them and each other with support.

South Australia's Filipino population totalled 4510 or 4.3% of Australia's total at the 2001 Census. At this same point there were 1271 Filipino who were aged between 45 and 64 years of age, with over 200 aged over 65.

LANGUAGE AND COMMUNICATION

The main languages used by Filipino are Tagalog (67%), English (27.4%) and Spanish (0.8%). 3.4% spoke English not well or not at all, as recorded at the 2001 Census. Other languages used are Ilocano and Visayan, with a Visayan dialect, Cebuano and Pampango and Bicol is also spoken.

Filipinos sometimes avoid direct eye contact with people with whom they are talking. This is not to be mistaken as bad manners, in fact, it is the direct opposite. It is a strong cultural value named *hiya*, "saving face" or "avoiding shame".

The term "Filipina" refers to women and "Filipino" to people from the Philippines generally, or to men in particular.

RELIGION

The main religious affiliations are: Catholic 81%, Baptist 2.3% and Churches of Christ 1.5%. There are also small numbers in a wide range of other Christian denominations. Small numbers of Filipinos are of the Bahai and Muslim faiths.

HOLIDAYS AND CELEBRATIONS

Christmas for the Filipinos is more than trees and presents, for example one regional tradition is that their fast is broken with *bibingka* after the midnight mass, *ensaimada* for breakfast and *quezo de bolo* for Christmas dinner. Check with your client about their traditions for this important period and others.

The strong sense of family and the pride of place accorded to older people makes ordinary and special occasions very important for Filipinos

FOOD AND DIET

Rice is a staple food linked with a wide range of meats and vegetables. The traditions of Chinese and Spanish cuisines have been assimilated in the Philippines and made Filipino, with variations across many of the regions of the Philippines. There are five generic dishes: *Sinigang* is a slightly sour soup made with meat or fish and a range of vegetables with a peach coloured broth, which helps to induce a good appetite; *Nilaga*: Meat bones simmered for a long time until tender and garnished with a range of vegetables and condiments, a dish for recuperation; *Adobo* which is a stew, now a generic term meaning the processing of poultry or pork with vegetables in vinegar and garlic spiced with ground pepper corns and bay leaves; and, *Lugaw ng Manok*, a dish inherited from the Spaniards. It is a rice soup with chicken, spring onions and chilli leaves, sautéed in ginger, onions and garlic and seasoned with fish sauce and salt. This is considered to be a good dish for those on a light diet.

ATTITUDES TO CARE

Filipinos generally seek their families to look after them when they are sick or when they are no longer able to live at home. Separation from families at this time, in a hospital or residential care facility, is very difficult. Visits by relatives, close friends and church friends are very important at this time. The latter are considered to be a part of the extended family. If this type of visiting could be facilitated by service providers it would be greatly appreciated.

DEATH AND BURIAL RITES

Death and burial rights include a broad range of practices among Filipinos. Friends will come together at varying times over several days until the eve of the funeral to make the wake a most memorable one. Viewings are acceptable to some families, but not all. The families and friends look for emotional support at this time from all who are around them, including staff in facilities. Priests and Ministers of religion are important parts of these rites of passage as are church services, prayers and masses for the departed.

GERMAN COMMUNITY

COMMUNITY PROFILE



Large numbers of Germans came to South Australia as early as 1838 and the community has always been an integral part of the state's history. Initially, they settled in the Adelaide Hills (Hahndorf and Lobethal) and the Barossa Valley.

The First World War (1914-18) had a devastating effect on the German-Australian community because at that time as Germany was at war with Britain so was Australia. Many German-Australians were interned.

In the late 1930s German refugees escaping from the Nazis, many of whom were Jews, came to Australia. During World War 2 (1939-45), German-Australians again suffered discrimination and internment.

After World War 2 German migration started again with large numbers from German ethnic areas in eastern Europe, Poland, Yugoslavia, Austria, Czechoslovakia and the Balkans, these people having fled or been expelled from those countries.

Germans have continued to settle in South Australia although in smaller numbers. German born Australians constitute the second largest non-English speaking community in South Australia although of course a far greater number of South Australians acknowledge their German origins going back several generations.

As a large community German-Australians have built large well established social network systems, often in rural areas based around the Lutheran Church. Promotion of the language is considered important and is supported by German Saturday schools. The German language and culture are also promoted through various clubs and cultural activities which are held throughout the.

RELIGION

At the 2001 Census the major religions amongst Germans were Catholic and Lutheran.

LANGUAGE AND COMMUNICATION

German is mainly spoken, but there are many regional dialects. The polite word for you is *Sie*. This form of address is commonly used unless one is invited to use first names. Social interactions are quite formal. People shake hands when introduced and are protective of their personal space and privacy.

HOLIDAYS AND CELEBRATIONS

Schützenfest – January

The Schützenfest, or the shooting festival is held in January. The festival highlights German culture in South Australia with brass bands, traditional food stalls and imported German beer. For more information contact the German Association.

Oktoberfest – September

The German Association celebrates this festival, from time to time, at its premises with German food, drink, music and dance.

FOOD AND DIET

There is a saying in Germany: "breakfast like a lion, lunch like a king and dine like a beggar." Breakfast is usually a selection of cereals and jam or honey with bread. Some Germans eat cold meats or cheese with bread for breakfast.

The midday meal is usually the main meal of the day. Popular smallgoods are *Bockwurst* (boiled sausage), *Bratwurst* (grilled sausage) and *Currywurst* (spiced sausage).

Dinner may be lighter than the midday meal. Many families serve sandwiches, cold cuts, cheese and yoghurt. German specialties include *Sauerkraut* (pickled green cabbage), *Apfelrotkohl* (red cabbage with apples), *Schnitzel* (pork cutlets) and *Schweinehaxe* (grilled pig's knuckles). German desserts include *Apfelstrudel* (apple strudel) and *Schwarzwälder Kirschtorte* (Black Forest cake).

There are many regional specialties. In the southwest people eat *Spätzle* (a type of pasta). In Bavaria, dumplings (*Knödel*) are popular. In the north people enjoy *Labskaus*, a dish made with boiled potatoes, pickles and corned beef.

ATTITUDES TO CARE

Germans generally show a strong independent streak and are suspicious of government agencies although they are quite willing to work through Church agencies, particularly those of the Lutheran church.

DEATH AND BURIAL RIGHTS

Cremation is not highly regarded by most of the German community. German attitudes to death and grieving do not differ substantially from that of the mainstream Anglo-Celtic majority.

GREEK COMMUNITY

COMMUNITY PROFILE



Greek-born Australians are one of South Australia's largest overseas groups from a non-English speaking country. Australian Greeks originated from mainland Greece, the Greek islands and surrounding countries with each group bearing their own dialect and customs. Many came from rural communities.

Thousands of Greeks arrived in Australia before the 1900s and after the Second World War. Many single men migrated to South Australia from the Greek regions of the Peloponnesus, Epirus, Macedonia and the islands of Crete, Cyprus, Dodecanese, and even from Greek settlements in the Middle East. Due to the

unequal ratio between Greek males and females in Australia, in the 1950s young single Greek women were given special assistance to come to Australia.

The most significant wave of Greek migration occurred in the 1960s. According to *The Australian People*, edited by James Jupp, Australia's Greek-born population almost doubled during the 1960s.

Greek-born Australians in South Australia have decreased over the last decade as a result of the ageing and death of older, long established migrants. There has also been some return migration as older settlers have retired in their birth country. The lack of new migration coming from Greece has meant that the first generation community has not grown since the 1980s, and that almost 68 percent are over 50 years of age – almost twice the total population average.

Greek Australians have protected and preserved their language and culture, especially within the family and also through strong community organisations. In South Australia there are several dozen Greek organisations based on regions of origin. There are also Greek welfare, youth, childcare, elderly, student, women's, political, cultural and educational organisations.

The Greek Orthodox Church is an important part of Greek life. The elderly in particular, are conscientious church goers.

RELIGION

The dominant religion is Greek Orthodox and many people are less strict about their religion than others. A small percentage of Greeks are Catholic, Jehovah's Witness or Seventh Day Adventists.

There are two forms of Greek Orthodox Churches in South Australia, one is known as the Greek Orthodox Archdiocese of Australia and the other as the Greek Orthodox Community. It is important to establish which one is supported by the client where religious matters and observances are of concern.

LANGUAGE AND COMMUNICATION

The main language is Greek, using the unique Greek alphabet. Major dialects come from the islands of Cyprus and Rhodes. Also, a small proportion of the community speak Macedonian. People of the older generation may not be able to read or write in their own language.

The community has Greek language newspapers including the Greek News (*Ellinika Nea*) and Grecian Post (*Tachydromos*).

HOLIDAYS AND TRADITIONS

Easter

For many Greeks, Easter is one of the holiest times of the year. The week consists of baking biscuits (*koulouria*), sweet breads (*tsourekia*), offal soup, (*mayeritsa*) and more. On Holy Thursday eggs are dyed and coloured, red, blue and green. During Holy Week the Lenten fast is at its most strict. Besides abstaining from animal products the fast now includes avoiding oil. Church services are held each day during the Lenten period, but are frequented more by parishioners during Holy Week.

At midnight on Saturday a Resurrection mass that usually lasts for two to three hours is held. Coloured eggs are cracked together to signify Christ's resurrection from the tomb. After the service, family and friends gather to break the fast with a special meal. Later on Sunday, they eat festive lunches, sometimes including a traditional lamb on a spit.

Name Days

Saint Days or Name Days are very important to many older Greeks. On the feast day of the saint of whom an individual is named after, he or she attends Mass. Though many older Greeks have adopted the celebration of birthdays in recent years, name days continue to have equal if not more significance.

Blessing of the Waters

The occasion celebrates the Epiphany, when John the Baptist baptized Jesus in the river Jordan. The celebration takes place at Glenelg (Archdiocese) and Henley (Community) jetties. The bishop blesses the ocean and throws a cross in the water. People then dive to retrieve it.

Glendi Festival

The Glendi festival usually commemorates Greek National Day on March 25. Contemporary and traditional Greek culture is celebrated over a weekend.

FOOD AND DIET

Typical forms of Greece's culinary heritage can be traced to the 400 years of Turkish rule, particularly appetisers such as *tzatziki* (cucumber and yoghurt dip) and octopus pickled in lemon juice and olive oil. Snacks such as *souvlaki* (skewered, grilled meat in pita bread) and *spanakopita* (spinach and cheese pie) are easy to find. Popular main dishes include *mousakas* (eggplant baked with minced meat and béchamel sauce), stuffed tomatoes, and freshly grilled seafood. The mainstay of the Greek diet is the ubiquitous *horiatiki salata* (country salad), consisting of cucumber, tomatoes, onions, feta cheese and olives. Greek

yoghurt is popular and sold everywhere. Typical Greek drinks include *retsina*, *ouzo*, *tsipouro* and *raki*.

Lamb is the principal meat served on festive days and it is ceremoniously spit-roasted as a whole carcass out of doors. For everyday meals, lamb is braised and stewed in casseroles with assorted vegetables, or skewered and grilled. Pork, beef, and game are marinated, grilled, and baked. Chicken is broiled or braised. Good meat and vegetable combinations are endless, often served with a lemon sauce, *avgolemono*, or a cinnamon-spiced tomato sauce.

Undoubtedly, *baklava* is the most famous pastry, a multi-layered affair filled with nuts and honey syrup.

ATTITUDES TO CARE

Family, friends and relatives play a strong role in decision making and care for the elderly. However, most families are no longer stereotypically a large extended family living together.

DEATH AND BURIAL RITES

The Priest is always alerted so that the last rites are read and the dying has their final communion.

Prior to the funeral the deceased may be displayed in an open coffin, so family and friends can pay their last respects. The deceased may wear a pale coloured shroud, and mourners traditionally wear black. During the burial, mourners throw a clod of earth or shredded flowers on the coffin and the priest breaks a ceramic pot and pours virgin oil on the coffin. The breakage represents the end of life. After the service, a light meal is shared with close family and friends.

Black is worn by close family members for the first year after death. Friends and more distant relatives wear black for forty days. After the first forty days, a memorial service is held to pray for the repose of the soul of the deceased. The memorial services are continued on a periodical basis by family members, if they intend to continue them.

HUNGARIAN COMMUNITY



COMMUNITY PROFILE

The largest group of Hungarians arrived in South Australia after the Second World War. They came as so called “Displaced Persons” between 1948 and 1955, due to the Russian occupation of their country.

The 1956 Hungarian Revolt against Russian occupation triggered another flow of migrants from Hungary. Over fourteen thousand arrived in Australia between 1956 and 1957. People defecting from Hungary between 1957 and 1981 added another 30,000 people to the Australian-Hungarian population.

The Hungarians are a small community and are very proud of their culture, traditions, and language. Their community also consists of Hungarians born in Austria, Czechoslovakia, Yugoslavia and Romania. Hungarian-Australians have been particularly active in the fields of business, academia and politics.

The Hungarian born population is a significant part of Australia’s rapidly growing ageing ethnic population. Through social patterns established in their earlier migration waves, a substantial proportion of the older members of the Hungarian community have limited experience in English language usage.

RELIGION

At the 2001 Census the major religions amongst Hungarian-born were Catholicism (12,900 persons), Judaism (1,730 persons), Uniting Church (formerly Presbyterian) and the Hungarian Reformed Church (1,460 persons).

The Hungarian Catholic Church is located in Torrens Street, College Park. Also, services for the Hungarian Reformed Church are held at the Uniting Church in Unley, on the corner of Unley Road and Edmund Avenue.

LANGUAGE AND COMMUNICATION

The main language is Hungarian, which belongs to the Finno-Ugrec family.

A weekly national newspaper, Hungarian Life (*Magyar Elet*) is available at the Hungarian Club.

HOLIDAYS AND CELEBRATIONS

Easter

The day before Easter, families with children paint Easter-eggs of all styles and colour. Children find small gifts beside their beds early Sunday morning. A traditional breakfast is partaken of Easter-eggs, ham, braided cake bread, horse-radish and hot chocolate. Many families go to church this morning to celebrate the resurrection of Jesus Christ.

Christmas

The traditional family Christmas celebration, dinner and exchange of gifts take place on the eve of December 24th. Christmas Day is a family affair.

1848 Revolution Day – 15 March

This day celebrates the Hungarian uprising against the Austrian Habsburg Dynasty. Hungarian South Australians hold an anniversary concert to commemorate the event.

Saint Stephens Day – 20 August

This is both a secular and religious celebration because Saint Stephen founded the Kingdom of Hungary and established Catholicism as the state religion. Special religious services and cultural performances mark the day.

1956 Uprising Remembrance Day – 23 October

October 23 is the beginning of the Hungarian revolt against the Russian occupation. In South Australia, this date is celebrated with cultural performances and communal meals.

Santa Claus (St. Nicholas') Day/Mikulás- 6 December

During the night, Saint Nicholas leaves gifts in the children's shoes which are left on windowsills.

FOOD AND DIET

Some typical Hungarian dishes include:

- *Pörkölt*, a veal, chicken or beef stew that is sometimes called goulash
- *Gulyás*, a thickish beef soup
- *Halászlé*, a spicy fish soup cooked with paprika
- *Jokai bableves*, bean soup
- *Hideg gyümölcsleves*, cold fruit soup made from sour cherry
- *Palacsinta*, stuffed crepes

ATTITUDES TO CARE

Traditionally, if an older person owns a home and has a child or children, one of the children will care for the elderly person and in so doing will get a bigger share of the inheritance. Hungarian people who have lived in Australia for a number of years may generally not have an expectation of family involvement in care. Many of them may not have extended family. Nursing homes are acceptable for most Hungarians.

DEATH AND BURIAL RITES

A vigil is held by the bed, and some like to have the last rites. Families usually request viewing before burial, but some do not accept cremation.

INDIAN COMMUNITY

COMMUNITY PROFILE



Indians living in Australia may be from various groups, with differing languages and a variety of countries of birth. They may come from India, Malaysia, Sri Lanka, East and South Africa or Fiji. Among them are Punjabis, Gujaratis, Bengalis, Tamils and Anglo-Indians, all with their representative languages.

The most notable migration to South Australia was the Indians that came along with the Afghan camelmen. They were involved in the business of transport and primary produce in the colony's arid interior in the nineteenth century. After 1901, Indians were prohibited entering Australia, due to the White Australia Policy.

It was not until the 1960s when the policy was relaxed that Indians immigrated to South Australia from various states of India and from former British colonies including Malaysia, Singapore, Mauritius, Hong Kong, South Africa and East Africa. Most emigrated for employment reasons. Others came to South Australia as a result of discriminatory social policies in their country of origin.

RELIGION

The religious profile of the Indian community is diverse; they may be Sikhs, Hindus, Muslims, Buddhists or Christians. In South Australia, over 26 percent of the community are Catholics, the second most important religion is Hinduism with 22 percent and Anglicans at 16.4 percent. A small percentage of the community are Sikhs.

The Hindu Temple can be found in Oaklands Park, Dwyer Road. This Temple was founded by the Hindu Society of South Australia and is dedicated to Lord *Genesha* because he is the only deity with equal importance among all of South Australia's culturally diverse Hindus. **Hindus are prohibited to eat beef.**

The Sikh Society of South Australia established a *Gurdwara* in Northfield. Another *Gurdwara* also was established in Glossop, the Riverlands. A *Gurdwara* is a large room with a canopy-covered table which houses *Adi Granth* during worship. The Sikh community in South Australia is a close-knit group with life revolving around family and community.

LANGUAGE AND COMMUNICATION

English is the common language used by the Indian community followed by Hindi, Tamil and Punjabi.

HOLIDAYS AND CELEBRATIONS

Indian Independence Day – August 15

August 15 marks the anniversary of Independence in 1947. The Indian Australian Association of SA holds social gathering and cultural performances.

Republic Day – January 26

January 26 marks the anniversary of the adoption of the Constitution in 1950 and is India's National Day. The celebration of Republic Day is often combined with festivities for Australia Day at the Indian Australian Association of SA.

The main festivals of the Hindu calendar are:

Diwali – Festival of Light

Diwali falls in the Hindu month of *Kartika*, which usually coincides with October or November. *Diwali* celebrates the triumph of good over evil. Hindu South Australians attend Ganesha Temple at Oaklands Park, visit relatives and light their homes to welcome all.

Maha Shivarati – February

The three day festival honours Lord Shiva. Hindu South Australians hold all-night vigils with meditation, prayers and offerings to the Destroyer and Regenerator.

Sarasvati Poojah – October

It is the worship of Sarasvati, Goddess of Learning and companion of Brahma. Hindus in South Australia make offering at the temple and have their books blessed. Cultural performances are staged.

SIKH COMMUNITY

The Sikh way of life aims to strip back the trappings of religion to find the truth, and in this spirit there are very few special rules and behaviours to follow on festival days. Fasting is not stipulated for any festival – in fact, most are celebrated with a communal meal. Most festivals involve a visit to the *gurdwara* for prayer, singing and to hear passages read. The Sikh festivals are based on a combination of the lunar calendar and the solar calendar of Northern India, and so although they are not static within the year of the Gregorian calendar, they do not vary much more than by a fortnight from year to year. The following Sikh holidays are celebrated at the Northfield Sikh temple.

Baisakhi mela or New Year (April 13th)

This is the only fixed festival of the year, and is the start of the New Year, originally celebrated in the Punjab as the harvest came in. A Sikh person would expect to have many visitors on this day, bringing *prashad* for them to share.

Vaisakhi or Founding of the Khalsa (April 13th or 14th)

The New Year also marks the beginning of the Sikh *Khalsa* or Brotherhood, and the birthdays of 10 Gurus. These days are marked by speeches on relevant themes and a social gathering.

FOOD AND DIET

There is little variation amongst the various groups in relation to food. The main difference is between the Northerners and Southerners. Southern Indians have a diet based on rice, which is steamed or cooked with meat, herbs and spices and is served with curries, fish, vegetables, pickles and sambals. In northern India meat such as mutton, chicken and pork is consumed with wheat as a staple. This staple includes chapattis which are eaten with dry curry and dhal (a lentil based thick soup).

Indians usually eat with their right hand. Breakfast may include; toast, eggs, chapattis, and is consumed with tea or coffee. Lunch and dinner may include: rice, chapattis, curry and dhal. Cooked vegetables include: cabbage, eggplant, beans and salad made of cucumber and yoghurt (*raita*). All the food is placed on the table at the same time and each person helps themselves to their preferred dishes.

ATTITUDES TO CARE

Older people are respected for their wisdom. They are viewed as authoritative figures. Looking after parents is considered *punya*, or earning merit in the afterlife. There is also a belief in the need for interaction with the elderly to transmit traditional values such as sharing, caring, and patience to the younger generation

Old age is regarded as a period of “rightful dependency” with the support of the extended family, and in particular adult sons. The elderly remain active, just with different activities. In India the elderly control family wealth and power, arrange marriages, and counsel the younger people. Old age often involves a movement toward greater spirituality and religious involvement and less household obligations.

DEATH AND BURIAL RITES

There are very strong traditions associated with the handling of the deceased. Be sure to check with religious authority.

ITALIAN COMMUNITY

COMMUNITY PROFILE



The Italian born community is the largest overseas born community in South Australia. The majority of Italians came in the 1940s, 50s and 60s. World War II Italy was in a political and economic mess which motivated many people to come to Australia. This mass exodus from Italy was accelerated by a bi-lateral agreement between Australia and Italy, which allowed Italians to apply for assisted passage.

The majority of Italians migrants to South Australia have come from five major regions: Calabria, Puglia, Campania, Veneto, and Friuli-Venezia Giulia. Today, the Italian community live together in specific areas. This provides the atmosphere of community closeness and support which is very important to them.

The loss of community supporting structure in Italy was gradually replaced by the development of similar supports in South Australia. Today, over 120 Italian associations, organizations and clubs exist. They range from welfare organizations and religious associations to recreational, sporting and regional clubs. For many South Australian Italians these organizations are meeting places where they can speak their own language/dialect and maintain their cultural identity.

The nature of Italian migration to Australia has meant that over 40 percent of the community are now over 65 years at the 2001 Census. A large percentage of older Italians do not speak English well and as such community efforts in the recent past have focussed on meeting the needs of the aged.

RELIGION

Most Italians are Roman Catholic. Religious observance is important, especially for older people. The 2001 Census also revealed that the only other significant religion amongst older Italians is Jehovah's Witness with 1.3 percent of older Italians identifying themselves with this religion.

LANGUAGE AND COMMUNICATION

The language understood by the majority is "formal" Italian. Hundreds of dialects exist in Italy, as the language varies between regions within the country's provinces.

It is important to note that some older Italians may be unable to speak the standard dialect and may have a low level of literacy. Many Italians migrated from rural poverty stricken areas, where the opportunity for education was minimal. Once in Australia, the opportunity for further education was either not provided or not easily accessible.

Within more traditional families, older people are addressed with honorifics such as *signor* for men and *signora* for women, followed by their first names. It is recommended that service providers ask the older person how they wish to be addressed. Italian people who have resided in Australia for many years may be

comfortable being addressed by their first names.

Italians tend to be highly expressive of joy, sadness and grief, both vocally and by overt body gestures. A high level of physical contact is considered both natural and normal.

HOLIDAYS AND CELEBRATIONS

The Italian culture is rich with traditions; many of them are related to church activities. Easter, Christmas, Baptism, First Holy Communion, Confirmation, and Marriage are all important traditions amongst the Italian community.

Easter

Lent is observed by mainly older Italians. An important part of Lent is Palm Sunday, in which olive and palm branches are blessed during Mass. On Good Friday, many older Italians attend the “Stations of the Cross”.

Church is attended either on the Saturday evening “Easter Vigil” service or Easter Sunday morning. On Sunday it is customary for the family to come together for a formal lunch. A roast lamb and *La Colomba Pasquale* (Easter Cake) are typical Easter dishes.

Christmas

On Christmas Eve, family and friends gather for a dinner mainly consisting of seafood, pasta, and traditional dishes. Italians who practise the Catholic faith may also attend Midnight Mass and display the Christmas manger or *Il Presepio* in their private homes.

Christmas day is enjoyed with a formal lunch with family and friends. Christmas lunch will consist of traditional dishes according to each region.

Saint Days

Italians, especially those from central and southern Italy have close spiritual and cultural links with the patron saint of the village of their birthplace. In South Australia, there are over 40 different Italian associations that celebrate a religious festival in honour of their local saint at different times of the year. This festival not only has a religious function but is a social gathering that brings the community together.

South Australian Carnevale (Italian Festival) – February

The aim of the festival is to share with all South Australians the richness of South Australian Italian traditions. For more information contact the Co-ordinating Italian Committee Inc (CIC).

Celebrations of the Italian Republic/*Festa della Repubblica* – June 2

The celebration of the Italian Republic is a national holiday in Italy, and in South Australia many Italian organizations hold dinner dances to celebrate this memorable day.

FOOD AND DIET

Italian cuisine and its broad acceptance in Australia hardly need to be detailed in this context!

ATTITUDES TO CARE

Traditionally, the family is responsible for the care of older parents and relatives. Some older Italians have strict ideas about health issues and have certain culturally specific expectations. Current trends indicate that this sense of duty towards the caring of older people is slowly diminishing both in Italy and Australia, as many family members are engaged in full time or part-time employment.

Older people may be resentful and angry towards their family if placed in care. Placement into an Italian-specific environment is more acceptable and less of a stigma to the older person and their family. The care of older people usually falls on the women of the family. There may be gossip about a family if older people are moved out of the family and the daughter may be criticised. This often leads to family conflict and uncooperative behaviour. Mature aged Italians may not speak English, or find it harder to remember the new language as they get older. In turn, they may be frustrated and isolated by the younger generation's inability or lack of interest to speak Italian.

DEATH AND BURIAL RITES

Generally, when a person is dying the family stays up until he/she has passed away. In the case of Catholics, the rosary is recited and a priest is called to administer the last rites.

Prior to the burial, family and friends gather for a religious service and prayers. At this time, the body of the deceased can be viewed, to enable relatives and friends to say their final goodbyes. Generally the deceased is dressed formally for the burial.

A Requiem Mass is held prior to the burial and on completion the cortege proceeds to the cemetery for burial. Burial is preferred to cremation. However, some individuals request cremation so their ashes can be sent back to family vaults in Italy.

Mass is held one week, one month, and then yearly after the anniversary of the death. Whilst mourning, some older women wear black. For younger women, the practice of wearing black after the death of a loved one is slowly diminishing in present day Italy and Australia. On a regular basis, the graves of family members are visited on a regular basis.

LATVIAN COMMUNITY

COMMUNITY PROFILE



The first Latvians that arrived in Australia came on Latvian merchant ships around the turn of the 20th century. Their numbers were small, but still large enough to establish the first Latvian organisation in Sydney in 1913.

A major influx of Latvians occurred between 1947 and 1953. The majority were Displaced Persons (so-called DP's) escaping the Russian occupation of Latvia. They worked under two year government contracts. After this, many re-trained in their professional qualifications and continued with the careers they pursued in Latvia.

Latvians have strong nationalistic and political feelings towards their home country and conscientiously maintain their culture through schools, a museum, library, folk dance groups, and choir.

At the 2001 Census, the Latvian-born migrants were significantly over-represented in South Australia having 16 percent of the country's total Latvian population. As it would be expected 74 percent of the Latvian community were over 65. Like other ageing post war migrant communities, in the last few decades community efforts are focussed on the needs of the aged.

RELIGION

The major religion of Latvian migrants is Lutheran. A minority are Catholics and Russian Orthodox. However, there are some Methodist/Uniting Church and Baptists, Jehovahs' Witnesses or members of Pentacostal Churches.

LANGUAGE AND COMMUNICATION

The national language is Latvian. Some older people may also be proficient in German and Russian.

HOLIDAYS AND CELEBRATIONS

Easter

Good Friday is celebrated quietly, usually by attending church. On Easter Saturday evening, boiled eggs are dyed in preparation for the next day. On Easter Sunday, Latvians attend church followed by a family meal at home. Egg fights with coloured eggs occur between the family to see who has the strongest egg and hence will have the greatest luck.

Christmas

Celebrations are mainly held on Christmas eve, where gifts are exchanged followed by a meal. Traditional Christmas Eve dishes include *Piparkukas*, ginger bread biscuits and *Piragi*, a bacon turnover.

Jani or St John's Day – June 22

This is traditionally the Summer solstice festival. It is the longest day in the northern hemisphere and the event is recognised through singing, folk dancing, wearing crowns of greenery, jumping over bonfires, drinking beer and eating cheese with caraway seeds. The event is still celebrated the same time and manner in South Australia, even though it is the winter solstice here.

Latvian Independence Day (WWI) – November 18. Latvia gained independence from Russia on this day.

Vārda Diena

Name days are celebrated according to the Latvian calendar. However, many older migrants also celebrate their birthdays.

June 13-14

After the Second World War many Estonians, Lithuanians and Latvians were deported by Russian authorities to forced labour camps in Siberia. In remembrance of the most horrific of these, which took place on the night of June 13th. Lithuanian, Latvian and Estonian South Australians gather for a commemorative church service in the Adelaide Town Hall, Saint Xavier's Cathedral, and Saint Peter's Anglican Cathedral.

FOOD AND DIET

Latvian cuisine is closely linked with its long agrarian traditions of a harsh climate, poor soil quality and a 500km sea coastline, which dictated that fish, agriculture, milk products and meats dominated. Bread has a special place in Latvian history and culture. Meals were simple with breakfast consisting of milk porridge and curdled milk (*ruguspiens*), lunch of rye bread and cottage cheese, with the evening meal of soup and perhaps meat or fish.

ATTITUDES TO CARE

Usually, children look after older parents as it is considered a duty on the part of a child. Now, it is accepted practice to place ageing parents who need constant care and medical attention into aged-care facilities.

DEATH AND BURIAL RITES

Latvian older people prefer to have arrangements and services conducted by a Latvian Minister. Funerals consist of a church service, a procession to the cemetery and a small service with a song is held at the grave site. A wake is held at the deceased's family home where a light meal and drinks are shared.

LITHUANIAN COMMUNITY

COMMUNITY PROFILE



The only major period of migration for Lithuanians was between 1947 and 1953 when people arrived as Displaced Persons. The invasion of Lithuania by Russia during WW 11 precipitated this migration.

Many Lithuanians were professionally trained and academically well educated and so when their two year contact with the Australian government finished, they sought training or positions in their previous vocations they had started in Lithuania.

Lithuanians maintain their cultural and linguistic ties through many activities such as dancing and education. As is the case for the Latvian community, Lithuanians are over-represented in South Australia, with 16 percent of Australia's Lithuanian-born population.

Lithuania gained its independence from Russia on 11 March 1990.

RELIGION

The majority of Lithuanians are Roman Catholic. The second most important religion is Lutheran followed by Russian Orthodox.

LANGUAGE AND COMMUNICATION

Lithuanian is the major language spoken by the community. Due to the historical circumstances, older Lithuanians also speak Polish, German, English and Russian.

HOLIDAYS AND CELEBRATIONS

Declaration of Lithuanian Independence – February 16

This is a major event for Lithuanians in South Australia. A banquet is held at the Lithuanian house and Members of Parliament and leaders from other cultural communities who assisted the community are invited. A concert is held on the nearest Sunday to the event, showcasing Lithuanian culture.

June 13-14

After the Second World War many Estonians, Lithuanians and Latvians were deported by Russian authorities to forced labour camps in Siberia. In remembrance of these horrific events, Lithuanian, Latvian and Estonians in South Australia gather for a commemorative church service in the Adelaide Town Hall, Saint Francis Xavier's Cathedral, and Saint Peter's Anglican Cathedral.

FOOD AND DIET

Lithuanian meals are simple but filling. Traditional specialties include *skilandis* (smoked meat), *ďaltibarďėai* (cold beet soup), *cepeliniai* (potato dumplings with minced meat filling), *vėdarai* (potato sausages) and *bulviniai blynai* (potato pancakes).

There are many regional specialties. The Highlanders, or *Aukštaičiai*, who live in the northeast region, are known for their pancakes and cottage cheese dishes. The *žemaičiai*, who inhabit the lowlands, are known for herbed dips, porridges and gruels. In the southeast region, buckwheat, mushrooms and potatoes are important staples, and in the southwest, smoked meats, sausages and *cepelinai* (dumplings) are part of many dishes

A traditional breakfast may be bread and cheese with cold cuts, or pancakes filled with cheese. At lunch, many Lithuanians enjoy a hearty soup or stew. For dinner, Lithuanians usually have a meat dish with potatoes and vegetables; pork is the most popular meat.

Popular Lithuanian desserts include honey cake, pastries and ice cream. At Christmas, people enjoy a special fruitcake called *kisielis*

ATTITUDES TO CARE

Elders are treated with respect and it is not unusual for parents to live with their adult children and help raise their grandchildren. Young children are expected to obey their parents and may be disciplined if they do not.

DEATH AND BURIAL RITES

These rites are influenced by the Catholic traditions. The rites are performed by the priest.

For Further information, please see: Separation Rituals – Lithuania: Traditional and Modern Funeral Rites: <http://www.geocities.com/deathrituals/main.html>

MALTESE COMMUNITY

COMMUNITY PROFILE



Maltese migration dates back to the early 19th century. The first free settler, Antonio Azzopardi, arrived in Australia in 1837, and by the 1880s over two hundred Maltese migrants had settled in Australia. The community grew steadily, however many were met with hostility and struggled to find employment.

Maltese immigrants began arriving in South Australia in large numbers shortly after the Second World War. Malta was faced with post-war problems and an over-population. Australia needed skilled and unskilled labourers during this time of prolific employment.

Many Maltese received assisted passage under the 1948 Malta-Australia Passage Scheme. Also, between 1947 and 1961, over 1,500 Maltese from Egypt resettled in South Australia due to political upheaval in that country. By 1966, there were 2,258 Maltese South Australian. Since then, there has not been any significant Maltese immigration to South Australia.

As a well established community in which 88% were aged over 45 in 2001, recent immigration has been minimal. The age structure of the community is a maturing one. The Maltese maintain close ties with their language and culture. This is helped by Maltese radio and bi-lingual newspapers.

RELIGION

The main religion is Catholicism. Fasting is often observed during Lent and meat is not eaten on Friday during Lent. Most Maltese attend Mass every Sunday and receive spiritual guidance from the Maltese chaplain. The Catholic religion plays an important and very influential part in the daily life of most Maltese. There are no major cultural splits (religious or otherwise). There is a small minority of non-Catholics.

LANGUAGE AND COMMUNICATION

Maltese is the main language spoken. The Maltese language is unique in being the only Arabic language written in the Latin alphabet. Some Maltese villages have different dialects and so does the sister island of Gozo.

HOLIDAYS AND CELEBRATIONS

Maltese National Day –September 8

Maltese South Australians celebrate the day at a cultural gathering and sometimes with a meal. On this day the Maltese commemorate their victory over the Ottoman Empire in 1585 through the intercession of the Virgin Mary.

The Feast Day of Our Lady Queen of Victories –First Sunday in October

Mass is held throughout the week leading to the feast day, which honours the Blessed Virgin's deliverance of Malta in 1565 and 1943. A Queen of Victories Feast Ball, and procession with a statue of Our Lady during the Feast Day Mass is held at the Church of Christ the King at Lockleys.

The Feast Day of Saint Catherine of Alexandria – Last Sunday of November

In Adelaide the Feast Day of Saint Catherine is celebrated with Maltese Mass at Saint Brigid's church in Kilburn. There is also a procession with the statue of Saint Catherine attended by many Maltese people.

Easter

On Good Friday, there is a procession with statues depicting Jesus' passion and death on the cross. Mass is attended in the morning, then there is a family dinner. Children are given a *figolla*. This traditional Maltese sweet is in the shape of fish, a lamb or a mermaid made of sweet pastry filled with marzipan, decorated with icing and a small Easter egg in the middle.

Christmas

On Christmas Eve, families attend midnight mass. A young boy or girl delivers a homily about the birth of the baby Jesus. After Mass, when people return home, they drink a hot drink made with chestnut, orange rind, cocoa, wine and spices. This traditional drink is called *Imbuljuta*. Together with the Christmas Tree, the Maltese decorate the Christmas Crib-*Presepju*. It has the centre place in the home as well as in the church.

ATTITUDES TO CARE

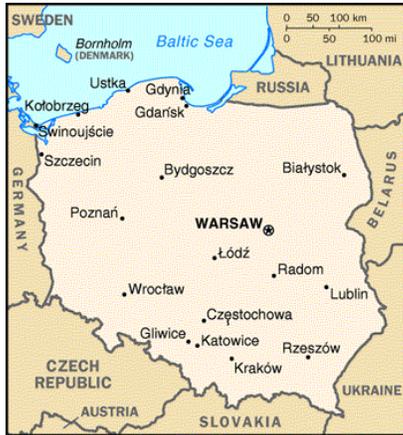
Family support and family unity comes first in the Maltese community. Old age is regarded as something venerable. Until recently, very few would opt to go to a nursing home or hospice. Family members used to sacrifice themselves and make the last years of the aged person a happy and peaceful one.

Nowadays, it is becoming harder for families to take care of their ageing family members. The Maltese Aged Care Association now provides service ranging from domestic assistance, visitation to meal delivery.

DEATH AND BURIAL RITES

The last rites are performed by the priest. When a family member dies relatives and friends visit the family home to give their condolences to those who lost a loved one. The night before the burial the rosary is recited and viewing of the deceased takes place at the funeral parlour. The next day all the family attend the funeral.

POLISH COMMUNITY



COMMUNITY PROFILE

Polish migrants began arriving in South Australia in the 1830s as single families. The largest group of Poles arrived in the 1850's and settled in the Sevenhill area. The community grew steadily and became known as Polish Hill River with its own priest, church, and school. It was a unique example of a Polish "colony" in Australia because they maintained their language, cuisine, customs and even a different style of architecture and house decoration. Eventually, for a variety of reasons their numbers dwindled. The post WWII

Polish migrants rebuilt the church and turned the attached schoolrooms into a museum.

In the 20th century Polish migrants arrived in three broad waves to Australia. The major settlement came after World War II, when over 7,500 Polish Displaced Persons came to South Australia. Many were employed under two-year government contracts in quarries, hospitals, food processing and textile factories, on railways and in forestry work.

A second influx occurred between the 1950s and 1960s, when many families migrated under a relaxed family emigration policy in Poland.

In the 1970s and early 1980s, a third wave of Polish people migrated to Australia. They came to escape the ever-increasing difficulty of living under martial law imposed during this period. The relaxation of passport acquisition also increased the possibility of families leaving the country together. This new group of migrants were young and well educated and quickly established a place for themselves in the Australian community.

Today, the Polish community is the third largest ageing CALD community group in South Australia and it has many organisations catering for various interests, ranging from sports clubs, choirs, Polish language schools, dance groups, and libraries to specialised Polish delicatessens. For further advice, information and assistance contact the Federation of Polish Organisations in SA.

Over half of the Polish community are settled in the Western and Eastern regions of Adelaide. The pattern of Polish migration to South Australia has meant that over 37 percent of Poles were over the age of 65, and a further 25 percent were between 45 and 64 in 2001.

RELIGION

The majority of Poles in South Australia are Roman Catholics. A small percentage of the community are Seven-Day Adventists, Lutherans, Jehovah's Witnesses or other denominations.

Some older Poles show strict adherence to Sunday as the day of rest and eat fish on Friday.

The two main Polish churches can be found in Unley and Ottoway. However, services in Polish are also performed at Catholic churches at Croydon, Royal Park, Salisbury and Morphett Vale.

LANGUAGE AND COMMUNICATION

The national language is Polish.

Elderly people expect a courteous reply when they give a greeting, and a polite form of address *Pan* (sir) is used for addressing males and *Pani* (madam) for females. *Pan* or *Pani* is often used with a person's first name, for example, *Pani Irena* or *Pan Jan*.

For Polish magazines, videos, and Polish language book distributors contact the Federation of Polish Organisations in SA.

HOLIDAYS AND CELEBRATIONS

The following special days are celebrated by Poles in South Australia.

Name Days

Most Polish Catholics are named after saints. Their Patron Saint's Day or Name day is traditionally considered far more important than their birthday. However, many older migrants also celebrate their birthdays.

Easter

The preparation for Easter begins with the six week period of Lent or *Wielki Post*. It begins on Ash Wednesday and ends on Easter Saturday, but fasting is observed until after the celebration of the Resurrection on Easter Sunday.

On Easter Saturday eggs (*pisanki*) are painted and a basket of food is taken to church to be blessed. The basket consists of painted eggs, boiled eggs, bread, salt, and sausage. After morning mass on Sunday, the blessed food is eaten for breakfast with close family and friends. *Babka*, a rich tea cake is traditionally eaten during Easter.

Christmas

Christmas is traditionally celebrated on Christmas Eve. Polish families begin the festive meal after the sighting of the first star. The meal begins with the *oplatek*, a wafer that is shared amongst the family. Meat is not eaten, but the meal consists of 12 dishes to signify the 12 Apostles. An extra place is always set at the table for any unexpected visitor.

After the festive meal, carols are sung and presents are opened. At midnight the whole family attends midnight mass or *Pasterka*.

Dozynki Polish Festival – October

The Dozynki harvest festival celebrates Polish culture in South Australia.

Polish Constitution of 1791 – 3 May

This is the main national holiday, celebrating the first Polish Constitution of 1791. Polish South Australians celebrate this day with poetry and cultural performances.

Polish Independence Day – 11 November

The day is celebrated with cultural activities and poetry readings.

FOOD AND DIET

Soups	<i>Barszcz czerwony</i> : is a hot refreshing beetroot soup, sometimes eaten with dumplings <i>Rosół z kurczaka</i> : is a golden chicken soup consumed with noodles
Vegetables	Potatoes are generally boiled or mashed. Cabbage is boiled or pickled as sauerkraut. Salads consist of sliced tomatoes, onions or plain lettuce.
Bread	Rye bread is preferred by most Poles.
Stews	<i>Bigos</i> is an appetizing, seasoned sauerkraut "hunter" stew with various kinds of meats and sausages and is a very traditional meal.
Fish	Carp, trout and herrings are favoured fish.
Smallgoods	Sausages or <i>Kiełbasa</i> are often eaten with pickled gherkins and rye bread.
Dumplings	<i>Pierogi</i> are small white dumplings larger than ravioli filled with meat, cheese, mushrooms, strawberries (or anything else at hand).
Meat	Pork, veal and beef cutlets served with potatoes and thick sauce.
Drinks	Fruit juices are very popular. In Poland, tea is drunk in glasses with a slice of lemon and sugar, coffee is a strong brew and is made by pouring water over ground coffee in a glass or cup. The elderly in Australia are accustomed to drinking instant coffee.
Cakes	Cakes are very popular too, <i>Makowiec</i> , a sweet poppy seed cake is eaten during Christmas and Easter. <i>Pączki</i> (doughnuts) and <i>Sernik</i> (baked cheese cake) are two other very popular cakes.

ATTITUDES TO CARE

In Poland, older people usually live with their children or other family members. This is mainly for economic reasons, as there is a shortage of flats and it is expected that the children look after their parent's needs. However, elderly people do not want to be a burden to their children, and they help with housework and child rearing for as long as possible.

Polish people who have lived in Australia for a number of years may generally not have an expectation of family involvement in care. Many of them may not have extended family.

Aged Polish migrants are generally accepting of the fact that residential care may provide a more suitable alternative to living with grandchildren or children. However, as with any community, individual attitudes may vary, and some elderly may expect their offspring to take care of them and therefore be unwilling to accept placement in residential care.

Pain is suffered in silence and any relief is welcome. For some individuals, attitudes to ill health are usually linked to religious belief and this will usually bring some comfort.

DEATH AND BURIAL RITES

As per Catholic religious practices, the last rites are given by the Priest. Strong community and extended family support is important during the time of death and burial. This is a mark of respect to the deceased and family.

In some cases, on the day of burial the body is displayed and family and relatives pay their last respects; some kiss the deceased's forehead.

After the burial, a funeral banquet is usually held.

RUSSIAN COMMUNITY

COMMUNITY PROFILE



The migration of Russian-speakers to Australia has occurred in five major stages; before World War One, the period between the world wars, after the Second World War, from China in the 1950s and Jewish migration from the Soviet Union in the 1970s.

Before the First World War, Russian exiles arrived in Australia after the failed revolution of 1905. The next phase followed the 1917 Bolshevik Revolution and the Civil War.

The most significant wave of Russian emigrants arrived in South Australia after the Second World War. By the late 1950s thousands of Russians had migrated from China to Australia. They were known as *White Russians*, exiles who moved to China after the Communist takeover in 1917.

From the 1970s Russian-speakers of Jewish background arrived in Australia. Most were also young professionals between the ages of 20 and 40. Many from this group did not come directly to Australia but arrived via other countries such as Israel, Italy and Austria. Also, during the same time a group of Russian Baptists and Pentecostals Christians arrived in Adelaide. Interaction between these groups and other Russians is limited.

The breakdown of the Soviet Union has generated yet another wave of Russian migrants. Like the previous wave, this group primarily consisted of young, highly educated professionals. They were a people of mixture of faiths such as Russian Orthodox, Jewish and Muslim. Once migrants from this group established themselves, they would sponsor their parents as migrants.

Despite the nature of migration and diversity, the community as a whole is ageing, as 60 percent of the population was over 55 in 2001.

RELIGION

The majority of Russians in South Australia are Russian Orthodox. In Adelaide, there are small communities of Russian Pentecostals, Baptist and Molokans. The Molokans are a breakaway group from the Orthodox tradition dating back into the 1700s. They are Bible-based Christians whose religious beliefs and dietary laws are in direct contrast to the Orthodox Faith and therefore their holidays and celebrations are different as well. The majority of Molokans came to Adelaide from California, USA and Yeravan, Armenia (formerly part of the USSR) in 1965 to 1980. Islam is the predominant religion of migrants from the former Asian republics.

LANGUAGE AND COMMUNICATION

Russian or Great Russian is the official language of many Russian migrants. Russians use the Cyrillic alphabet.

HOLIDAYS AND CELEBRATIONS

Holidays and celebrations are numerous. Ask the older person if they have any special days they like acknowledged. The following holidays and celebrations are relevant to practicing Russians of Orthodox faith.

Easter

The Russian Orthodox church of Saint Nicholas on Greenhill Road is central to Easter celebrations as participation in religious services during this time is very important.

The Great Lent begins eight weeks before Easter and Russian Orthodox abstain from eating meat, eggs and dairy products. Common foods include *piroshki*, fried pasties with mashed potatoes and onion and *vareniki*, small potato dumplings; sauerkraut; steamed vegetables and rice.

During Holy Week, a special Easter bread or *kulich* is baked and decorated with Cyrillic letters X-B meaning Christ is Risen. Also, Easter eggs and food is prepared. Holy Friday is regarded as a day of great mourning. Members of the Saint Nicholas's church attend a procession outside the church where 1.5 metre representation of Christ is carried.

On Easter Sunday it is traditional to eat *Paskha* (cottage cheese dish) and *kulich*.

Christmas

Christmas is celebrated on 7 January by Russian Orthodox in accordance with the Julian Orthodox calendar. Christmas Lent begins on November 28. On Christmas Eve a meatless dish is consumed and includes cabbages stuffed with rice, dried fruit and compote (stewed fruits).

Fasting Days

Many older Russian Orthodox people observe the following "Fasting Days". On these days, as well as Wednesday and Fridays throughout the year, meats, eggs and dairy products are excluded from their diet (or not eaten).

18 January - Eve of Theophany

18 – 24 February – Cheese Fare

25 February – 14 April – Great Lent

15 April – Easter

1 July -11 July – Fast of the Holy Apostles Peter and Paul

14-27 August – Dormition

11 September – Beheading of St. John the Baptist

27 September – Exaltation of the life giving cross

28 November – 6 January – The Nativity Fast

FOOD AND DIET

Soup is common for lunch or dinner. Popular soups include borsch (beetroot & cabbage soup) & *lapsha* (chicken noodle soup). *Zakuski*, an appetizer, regularly includes, herrings, small goods, pickles and salads. Main meal is eaten between 1pm-3pm. Bread is important part of every meal, but sour dough bread is preferred.

Potatoes, carrots, beetroot, cabbage and onion are the most popular vegetables. Pork, sausages, smoked fish, carp, pike or chicken and cheese are very popular. Other foods include: *Blini* – crepes filled with stewed fruit or jam or sweet cottage cheese; *Piroshki*, Russian pies; *Golubsty*, a cabbage stuffed with meat & rice cooked in tomato sauce; and, *Kisel*, a fruit juice thickened with flour.

Most Russians prefer black tea or black coffee. *Kompot*, a drink made from stewed fruit is often drunk.

Russian Orthodox

One week before Easter, pancakes (yeast buckwheat pancakes with herrings & caviar) are eaten. In Russia, this is associated with the arrival of spring. Four fasts are held during a year where no meat, fish, eggs or dairy products are allowed.

Great Lent (Vielikiy Post) – Lasts for 49 days, starting day varies and depends on the Holy Trinity Celebration.

Dormition of Our Lady - Lasts for 14 days from 14 to 24 of August.

Nativity of Christ – Starts 28 of November till 7 of January, Christmas Day.

St Peter & St Pauls' Fast – last between one to six weeks, depending on Easter Days. Fish is allowed during this fast. For more information, contact the Russian Orthodox Church for a calendar.

ATTITUDES TO CARE

The Russian Community is one of the smallest communities in Adelaide. The elderly are usually cared for by their children, but this can vary across the community depending on the social group, religion and class.

In a broader sense, care is based on the community being responsible for looking after older members. However, as a community they are severely lacking in resources/human expertise in Aged Care. The authoritarian regimes they emigrated from would have generated a strong distrust of authorities, compounding the issues of care at a sensitive age. As a consequence of these circumstances family matters and personal issues are best discussed with relatives. The Russian Orthodox Church is heavily involved in aged care in Adelaide. Home support is the preferred form of care with a stigma attached to nursing homes/need for respite care.

Many Russians arrived later in life and do not have extended family. Those that do not have children near them are especially vulnerable as they experience great difficulty in accessing the services. There is a generation gap in the community, especially among the Russian Orthodox community. Russians hold very strong religious views and do not encourage non-religious behaviour of younger people and new arrivals.

DEATH AND BURIAL RITES

There are certainly rituals ceremonies, services and so on. However, one must first ensure the religion of the individual is known, and that appropriate religious representatives are contacted.

SERBIAN COMMUNITY

COMMUNITY PROFILE



Serbians may be from Serbia, Bosnia-Herzegovina, Montenegro, Croatia or elsewhere in former Yugoslavia. There were three waves of migration. The first migration wave occurred after the Second World War. The peak years were between 1949 and 1954. Most came as Displaced Persons due to the Nazi occupation of former Yugoslavia. Some Serbians fled the Communist occupation by Marshall Tito. They arrived via DP camps in Germany, Austria and Italy. Significant areas of settlement in SA include Woomera and Whyalla

(shipyards).

The second wave occurred during the 1960s – Serbian Australians sponsored migration of relatives. Agreement between the Australian and Yugoslavian government made sponsorship process easier. Finally, the most recent wave of migration was in the 1990s. They escaped conflict in the former Yugoslavia.

Serb community Organisations include: Serbian community of SA, *Draza Mihailovic* Yugoslav Ex-Service Association, Ravna Gora Serbian Chetniks Association, Serbian Benevolent Fund, Saint Sava Serbian Cultural Community Welfare Association, Serbian Social Club.

For older Serbs the church is important in the religious, social & cultural life. In SA, Serbians strongly support their culture and regularly hold cultural events to maintain it.

Note to Service Providers – Serbs, Croats and Bosnians have a history of conflict among themselves. Reasons are complex and go back far in history. Please be aware and sensitive about this history. Many older Serbs do not access health and welfare services because of poor English, lack of mobility and appropriate services.

RELIGION

The majority of Serbs are Orthodox Christians. The community is serviced by these churches: Parish of Saint Sava, Mary Street, Hindmarsh and Saint Sava on Port Road, Woodville Park.

LANGUAGE AND COMMUNICATION

Serbian/Slavic language/written in Cyrillic alphabet. Older Serbs prefer to be addressed in formal terms of address as Mr or Mrs and their surname. It is suggested that service providers ask the client how they prefer to be addressed.

Serbian Voice – Weekly national newspaper *Vesti* – national newspaper Novosti-national news.

Holidays and celebrations

The following information is related to the Adelaide community only.

Holy Easter activities include: painting eggs, baking cakes and bread and attending Church at midnight. A festive meal on Sunday includes lamb on a spit with grilled meats and spicy salads.

Christmas Day is held on January 7th. Some Serbs bake a special bread with a coin in it. Whoever receives a portion of the bread with the coin is blessed with good fortune and happiness for the year.

Christmas Eve falls on January 6th. More traditional Serbs decorate their homes with oak saplings and fruits, lollies and nuts. On Christmas morning the sweetmeats are distributed and cut firewood is burnt in the fireplace. The more sparks the fire produces, the more happiness for the family for the coming year.

Saint Sava's Saint Day is held on January 27th. The community holds a concert that includes folk dancing, poetry readings and singing.

Djurdjevdanski Uranak falls on May 6, when Serbian freedom fighters are honoured. The celebration is held at Loftia Park in the Adelaide Hills. A commemorative service is held.

Vidovdan-Saint Vitus's Day June 28th remembers the Lost Battle of Kosovo.

FOOD AND DIET

Breakfast - Pastries or bread are served with butter, jam, yoghurt, sour cream and cheese, accompanied by bacon, sausages, salami, scrambled eggs and *kajmak*, which is a cross between sour cream and cottage cheese. *Burek* is a layered breakfast pie made of cheese or meat, while *krompirusa* is a version made with potatoes.

Main Meal - eaten between 2 and 4pm. Soup is a frequent starter, followed by a meat or fish course. Serbs enjoy grilled meat, which usually features in entrées. Typical dishes are *cevapcici*, which is kebabs of spiced minced beef; *mesano meso*, a mixed grill of pork cutlet, liver sausage and minced meat patties with onions; and *duvec*, grilled pork cutlets baked with spiced stewed peppers, zucchini, tomatoes and rice.

Other popular main dishes are sarma, sauerkraut cabbage rolls stuffed with ground beef and pork, and *musaka*, a layered eggplant and potato dish containing minced meat. Salads are typically simple, consisting of peppers, onions and tomatoes seasoned with oil and vinegar.

Supper, a lighter meal eaten later in the evening, often consists of dishes similar to those consumed at breakfast.

A popular beverage is Turkish coffee.

Some other favourites include:

Pljeskavica - meat patties; minced meat sprinkled with spices and grilled like beef steak. *Punjene paprika* - stuffed peppers. *Podvarek* - a roast meat in sauerkraut. *Proja* - Corn bread. *Pogaca* - traditional bread. *Ajvar* - vegetable mixture made of red peppers and eggplants.

ATTITUDES TO CARE

In traditional Serbian society sometimes three generations live together, providing emotional and practical security. Older Serbs expect the family will take care of them at home. This sometimes creates family conflict as younger people may not be able to provide sufficient home care. Sending the elderly to nursing homes may appear insulting to the family honour.

After WWII, most of the arrivals were men, consequently there is a higher ratio of ageing Serbian men in SA. Many Serbian men never married and have no other option but nursing home care.

DEATH AND BURIAL RITES

For Serbian Death and Burial Rites please go to:
<http://www.pallcare.asn.au/mc/mcserbian.html>

SPANISH SPEAKING COMMUNITIES

COMMUNITY PROFILES

Spanish speakers come from different countries in South America (Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay and Paraguay), North America (Mexico) and Central America, (El Salvador, Costa Rica, Guatemala, Honduras, Nicaragua, Panama, Puerto Rico, Republica Dominican and Cuba) as well as Spain. Spanish-speakers share the same language across these different countries and almost all follow the same religion, but their history, customs and traditions are widely diverse. This is why it is impossible to speak of a homogeneous “Spanish-speaking Culture”. The aim of this section is to provide general information about the Spanish-speaking people living in South Australia.

Immigration from Spain

A small number of Spaniards arrived in Australia as political refugees in the 1940s after the Spanish Civil War. A second wave arrived in the 1960s as assisted immigrants under an agreement made in 1958 between the Australian government and the Intergovernmental Committee for European Migration. They came to escape unemployment, hunger and poverty.

The majority of Spaniards were skilled and semi-skilled workers who were employed in the development of Australian industries. At the 2001 Census, there were 691 Spanish-born persons living in South Australia, with 65% over 45.

South American and Central American Immigration

The first South American migrants to South Australia were from Chile. They were employed from 1853 until 1857 by the English and Australian Copper Company to transport copper ore and coal between Burra and Port Wakefield.

In the 1960s and 1970s, Spanish-speaking people from different countries began to arrive in South Australia. Initially, they migrated to escape from brutal military regimes. Many were forced to leave their homeland because their knowledge of the government’s activities made them a liability, and endangered their lives. Some came as political refugees under the Australian government’s special Humanitarian Program. (There are also a small number of Brazilians, a group whose language is Portuguese, rather than Spanish. Care needs to be taken to ensure that the correct language is identified).

Later arrivals came in response to social problems, such as widespread poverty and unemployment. Many of the Spanish-speaking migrants were highly qualified professionals.

The largest Spanish-speaking groups in South Australia are the Salvadorian, Chileans, Argentineans, Uruguayan, Peruvian and Nicaraguan communities. There are also small communities from Bolivia, Colombia, Cuba, Ecuador, Guatemala, Mexico, Venezuela and Paraguay. Today, Spanish-speakers in South Australian are scattered throughout the state. However, there is a concentration of settlement in the northern and western suburbs.

RELIGION

Spain converted Latin Americans to Roman Catholicism. The majority of Spanish-speaking South Australians are of the Catholic faith. Whether they attend mass regularly or not, most of them consider themselves faithful Catholics. Some migrants have converted to other religions such as Baptist, Protestant, Anglican, Jehovah's Witness and others.

LANGUAGE AND COMMUNICATION

Spanish is the official language of almost every Latin American country. However, the language has differences among people from country to country. There are many variants of Spanish as a result of the introduction of the language from different cities of Spain, influenced by the indigenous languages. For example, the Spanish spoken in Mexico is different from that in Spain, much the way the English spoken in the United States is different from the English spoken in England. Mexican Spanish is a hybrid of Spanish, Indian and some English.

Greetings and Farewells

Greetings and goodbyes are quite warm and affectionate, and always involve a handshake.

Formalities and Titles

Spanish-speaking people have two ways of saying "you" *Tu* is the familiar form used when greeting friends. *Usted* is the formal version. They are very strict about using the correct form. It is considered impolite and even rude to use *Tu* when greeting a stranger, an elder or someone who has more authority or is in a higher position.

It is also important to use the title Mr or Mrs and call individuals by their surnames. Spanish-speaking people can be sensitive and may be easily hurt, but also are very warm, polite and helpful if they are treated with respect and friendliness.

HOLIDAYS AND CELEBRATIONS

Spanish Fiesta

This is a day when Spanish and Latin American communities join together to promote the Spanish Language and culture. The annual festival is held either in the Glenelg or Semaphore. For further details, contact the Spanish Club of SA Inc.

Romeria Del Rocio– April (Clare Valley)

The *Romeria Del Rocio* is a festival featuring flamenco music and dance and it is supported by the Spanish communities in Australia and the Spanish people of the Clare Valley. For further details contact the Spanish Club of SA Inc.

The Day of All Souls

Special breads are baked in human forms. Families prepare delicious traditional feasts. Families gather on the graves of their departed to clean the graves and put flowers and candles, prayers are recited and more candles lit. The grave is frequently decorated and especially on All Souls' Day.

FOOD AND DIET

Main Dishes *Paella* (from Spain), a rice dish with saffron, pepper and fish or meat, and *albondigas*, spicy meatballs, are sold at food stalls.

Some of Mexico's most well-known and traditional foods are tacos, enchiladas, *quesadillas* (grilled or fried turnovers with meat, cheese, potatoes, squash blossoms or chilli), *chalupas* (tortillas fried and topped with meat and beans, chillies, tomatoes and onions), *gorditas* (small, thick tortillas fried with chopped meat and vegetables, cheese, shredded lettuce and chilli sauce on top).

Fanesca (from Ecuador), special dish prepared on Easter Friday with twelve different grains, eggs, cheese and fish. *Llapingachos* – potato pancakes made with mashed potatoes, cheese and onions, this is served with pork or beef.

Soups Vegetables and herbs are used in soups and may also contain: beef, pork, fish, chicken and lamb.

Pastries *Empanadas Chilenas* (meat pie) – beef, onion, hard-boiled egg and sultanas. *Pan amasado*, *Allullas* are made from flour, butter and salt. *Chilenitos*, *brazo de reina* – these sweets are made of dough and caramel. *Tamales*, *quimbolitos*, and *humitas* - cornmeal dough filled with meat, wrapped in cornhusks or other leaves and steamed.

Tapas Contain small samples of vegetables, sauces, olives, cheese, ham, and percciuoto.

Others Different types of bananas are fried or cooked and eaten with meals. Grains like beans, quinoa, lentils, cracked wheat, oats, chickpeas are some ingredients used to prepare main dishes

ATTITUDES TO CARE

Family ties are strong. The family means not just the immediate family, but also includes the extended family – aunts, uncles and cousins and grandparents. The family is extremely self-sufficient and very much closed to outsiders, except for very close friends. The extended family provides a crucial support structure, both emotionally and economically to each of its members. The father is the unquestioned figure of authority; a mother is usually the main caregiver.

Spanish-speaking families care for their grandparents in Australia. This may be affected as the family members have to work and study, which means the time spent with the elderly is limited.

Older people are reluctant to go to residential care, even though they will be attended and looked after by nurses and specialised doctors. They feel that the love and tenderness from the family will be missed.

Elderly people consider this solution as the last resource and only in cases where they are totally alone, have a disability or they cannot look after themselves. They prefer to stay in their homes or living with their sons and daughters.

Spanish-speaking older people in South Australia are happy with the care in the hospitals, but some may feel neglected because there are not many family members and friends visiting and giving attention to them as would be the case in their country of origin. Sometimes, this could cause depression and melancholy.

For emotional pain they ask for help and support from relatives and friends. Many migrants were tortured and severely traumatised in their country of origin and are reluctant to see a psychologist or psychiatrist. Others who are depressed or have personal problems find peace and solace in the Church.

DEATH AND BURIAL RITES

Death is not the end, but only one phase in an infinite cycle. It is believed that what happened to the individual after he/she dies is determined largely by the way they lived.

An older person washes the deceased and dresses it in clean clothes. Candles are lit and the family holds an all-night wake. Family and friends come to say their last farewell. Family members and friends eat a ritual meal. Cremation is uncommon.

Family members visit the grave for nine days following the burial. Prayers are recited and more candles lit. The grave is frequently decorated especially on All Souls' Day. A mass is held each year for the deceased.

In Australia, the rites are simple and short compared with those held in Latin America and Spain. Also, cremation is becoming more common.

UKRAINIAN COMMUNITY

COMMUNITY PROFILE



The majority of Ukrainians came to Australia during the post World War II migration period. Under an agreement between the Australian government and the International Refugee Organisations, 20,000 Ukrainians settled in Australia. Over 2,000 Displaced Ukrainians settled in South Australia. The majority were

farmers and were mainly settled in the then manufacturing districts of inner western and north-western suburbs of Adelaide.

The Ukrainians organised their community very rapidly, and by 1949, they had established their first Ukrainian newspaper, *Yednist*, and in 1950 they built the first Ukrainian Orthodox and Ukrainian Catholic churches and established a Ukrainian Community School, youth and sporting clubs. Other notable community developments included the establishment of *Hopak*, a dance group, in 1972 the Bandura Ensemble of the Association of Ukrainians in 1973, and EBI FM radio committee in 1975.

Since the post World War II period, only small numbers of Ukrainians have migrated to Australia. These small pockets of migration were a consequence of political turmoil in the Ukraine. Since 1991, however, a Migration Committee was established to cater for the needs of new arrivals from the Ukrainian and Bosnia. The nature of Ukrainian migration has made the community one of the oldest ethnic communities in Adelaide, with 80 percent over the age of 45 and 66 percent over 65, in 2001. The Ukrainians are obviously very community minded, and as the community is ageing, the main focus of community activity has become the needs of their elderly. A full-time Community Care Worker has been appointed to service the needs of the community.

LANGUAGE AND COMMUNICATION

Ukrainian is the national language, and 60 percent of the community speaks Ukrainian at home. The Cyrillic alphabet is normally used.

One problem the community faces in South Australia is a low level of English proficiency amongst elderly Ukrainians. The 2001 Census revealed that more than 20 percent could not speak English well or at all.

Ukrainian books and newspapers are available at the Ukrainian library at the Ukrainian Hall and in most north-eastern public libraries, especially at the Parks community centre and the Civic library. The Association of Ukrainians in SA Inc publishes a monthly bulletin "Our Community" (*Nasha Hromada*).

RELIGION

Ukrainian Catholic and Ukrainian Orthodox are the two major religions. A Ukrainian Catholic Church is located in Wayville and another one in Woodville. Nuns from the Ukrainian Catholic Convent visit socially isolated older people in nursing homes and hospitals, as do priests and many volunteers.

HOLIDAYS AND CELEBRATIONS

The following special days are celebrated by Ukrainians in South Australians.

Ukrainian Federation Day or Sobornist Day – January 22

This is the day that in 1919, the Ukraine became a federation.

Taras Shevchenko Concert – March (date confirmed yearly)

Cultural activities and poetry readings are held to celebrate the memory of Ukrainian nationalist Shevchenko.

Fallen Heroes Concert – May (date confirmed yearly)

A concert is held to commemorate Ukrainians who defended Ukrainian culture and language.

Ukrainian National Day – August 24

This day marks the proclamation of Ukraine as an independent nation in 1991.

New Year – January 14

Some Ukrainian families still observe old (Julian Calendar) New Year held on January 14. A *Malanka* or New Year's Eve Ball is usually held in South Australia.

Name Days

Many older Ukrainians celebrate their name day in conjunction with their birthday.

Religious Celebrations

The major religious celebrations for both Ukrainian Catholics and Orthodox South Australians are Easter and Christmas. These include St Nicholas Day on December 19th, the Blessing of the Waters and the Feast of Jordan on the 20th January.

Christmas – January 7

Christmas Eve meal is a special 12 dish meatless meal that represents the 12 Apostles. *Kutia*, boiled wheat, honey and poppy seeds, is a traditional Christmas Eve dish.

Easter – the date of Easter moves over a 28-day period

The exchanging of Easter eggs (*pysanky*) is an important tradition. Another important tradition is taking baskets of food to church and having the baskets blessed for the festive meal in the morning that breaks the Lenten fast. The basket consists of *paska* (traditional Easter bread), coloured eggs, cheese, bread, salt and pepper.

FOOD AND DIET

Soups *Borsch* is a hearty soup traditionally prepared from beets and cabbage and served with sour cream. There are no less than 40 varieties of hot and cold *borshch*, depending on the vegetables and or meat in them. *Rozsolnyk* is a beef soup with salty marinated cucumbers.

Bread Rye bread is a favourite.

Crepes One of the most common Ukrainian dishes is *bliny*, crepes with a variety of stuffing, including sweetened cottage cheese, jam, potatoes, and caviar, then coated in fresh butter and baked. A more substantial crepe is *nalysnyky*, filled with mushrooms and ground meat.

- Smallgoods** Two popular sausages are. *Kovbasa*, a smoked Ukrainian ham sausage and *Kyshka*, a sausage made from buckwheat and blood.
- Dumplings** *Varenyky* (or *pyrohy* or *perogies*) are dough pockets filled with potato, or potato and cheddar cheese or *kapusta* (sauerkraut), or cottage cheese, or blueberries, or cherries. Ukrainian *varenyky* are often served with onions and sour cream.
- Meat** Meat is typically boiled, fried or stewed. A very traditional meat dish is *Holubtsi*, a Ukrainian cabbage rolls. The filling is mainly rice with a small amount of mince. Cabbage leaves are steamed to make them soft and then the filling is added. The *holubtsi* are placed in a large pot, covered with tomato soup (or sauce) and baked.
Another traditional dish is the famous Chicken Kiev, *Kotleta po Kyivsky*, ground chicken cutlets with butter in the middle.
- Sweets** Desserts are usually laden with honey and fruit, mainly cherries and plums, and often baked into sweet breads. Compote is a favourite.

The above food can be obtained at the Ukrainian Catholic canteen every Sunday, and at the Ukrainian Hall, every Wednesday and Sunday afternoons. Also, Ukrainian food can be obtained at the Central Markets, at the Eurasian stall.

ATTITUDES TO CARE

The elderly and people with disabilities are usually cared for by the family members who are living with them. There is an obligation for all family members to provide assistance and care of the elderly relative.

DEATH AND BURIAL RITES

The last rites are given by the Priest and there are supplication prayers a day before burial. Holy Mass and *Panachyda* (Requiem Mass) is held in church before the burial. There is a wake /reception after the funeral.

Ukrainians are buried rather than cremated. Forty days after death, *Panachyda* is held at the church. This ritual observance is repeated one year after death. After Easter Ukrainian Catholic and Orthodox Priests visit cemeteries and have Easter Parastas and blessing of the graves of deceased Ukrainians.

VIETNAMESE COMMUNITY



COMMUNITY PROFILE

Vietnamese are recent settlers in Australia. The main reason for migration was the Vietnam War between the north and south provinces. Vietnamese migrants arrived in three broad waves to Australia: the first, beginning in 1975, comprised mainly educated Vietnamese. The next commenced in 1978 with the large scale exodus of *Boat People* from Vietnam, initially travelling to Australia directly, but later reaching refugee transit camps in South East Asia. Under international and humanitarian obligations, the Australian government accepted a significant number of those in the transit refugee camps. More liberal rulings on family reunion resulted in a third wave of migrants arriving from 1982 onwards under the Family Reunion Program.

Vietnamese migrants to South Australia settled in the north and north-western and suburbs of Adelaide, and in the agricultural districts of Virginia, Renmark and Murray Bridge. The Vietnamese community has contributed significantly to the cultural life of South Australia. This community has also formed a number of organisations to assist in the provision of the welfare services to their community. Notable Vietnamese contacts include: Vietnamese Community in Australia SA Chapter, Vietnamese Elderly Association, Australian South-East Asian Association and Vietnamese Women's Association.

The community is relatively youthful, with only 30 percent over the age of 45 in 2001. One of the biggest difficulties facing the community is a lack of English proficiency.

LANGUAGE AND COMMUNICATION

Over 79 percent of the Vietnamese community in South Australia speak Vietnamese. The language has its roots in Mon-Khmers, the Southern Chinese/Malay and Polynesian dialects. Also, a large percentage of older Vietnamese people speak French. This is due to former colonial rule by the French. The Vietnamese language is written in the Roman alphabet.

In South Australia, 11.4 percent of Vietnamese speak Cantonese and Teo Chew, as well as Vietnamese.

Cultural communication barriers are many and subtle. The following list highlights some of the main communication styles, although be aware that there are likely to be exceptions. If in doubt and the matter is critical, ask.

- Apparent inability to come to the point – This relates to the preservation of harmony and the need to save face for both parties involved. Withdrawal from conflict is favoured, as assertiveness is viewed as lacking respect.
- Hesitation to ask for help: this is related to keeping problems private and within the family network.

- A smile may conceal embarrassment, guilt, anger, and fear.
- Greet without touching, older people bow with hands clasping.

The best advice is to be non-judgemental, warm, encouraging and patient.

Vietnamese books and newspapers are available in most public libraries in the western and northern suburbs of Adelaide. The Vietnamese Christian Centre, Parks Community Library and Civic Centre also have a large selection of Vietnamese books. The NAM UC Weekly is the local paper and is available at most Vietnamese organisations and grocery shops.

RELIGION

The main religions of Vietnamese migrants to South Australia are Buddhism (Mahayana), Catholicism and Evangelical.

The Vietnamese Christian Centre is located in Pooraka and publishes a weekly newsletter and a quarterly newsletter. The United Vietnamese Buddhist Congregation (Pap-Hoa Temple) is located in Pennington. The Vietnamese Evangelical Churches are located in Renown Park and Enfield.

HOLIDAYS AND CELEBRATIONS

The following days are celebrated by Vietnamese Buddhists in South Australia:

May – Buddha’s Birthday

This is the day of Buddha’s coming to earth. On the day, food, flowers, fruit and incense are offered to Buddha. A social gathering is held with a vegetarian meal, following prayers and meditation. The monks teach from scripture about the significance of Buddha coming to earth.

***Ulamana* – August**

On this day parents and the sanctity of marriage are honoured. Women wear flowers in their hair to honour their parents: a red rose for each parent living and a white rose if a parent is dead.

***Remembrance of Qouan-Yin* – March**

An offering is made to *Qouan-Yin*, a bodhisattva who vowed during her lifetime to help anyone in distress who called her name. A meal is served, and monks teach about compassion.

Vietnamese Christians celebrate Easter, Christmas and other particular celebrations include:

All Souls Day – 1 November

Families pray for all souls and visit cemeteries.

Remembrance of Vietnamese Martyrs – 24 November

A mass is held to remember those that lost their lives preserving peace in Vietnam.

Our Lady of the Boat People – 3 May

Mass is held to give thanks for safely escaping Vietnam.

Tet Nguyen Dan/Lunar New Year – February

Tet is celebrated by all Vietnamese. *Banh Chung*, a square sticky rice cake, or *Banh Tet*, a log shaped sticky rive cake is eaten. Lion dances are held to celebrate new hope for the coming year, and firecrackers are set off to ward off evil. On New Years Day, friends and relatives share a festive meal, spend time with each other and exchange wishes for good luck, prosperity, long life, peace and good health.

Tet Trung Thu/Full Moon Festival or Children’s Day – August

The whole of the Vietnamese community hold a small festival to celebrate the joy and hope in the younger generations. The most important festive foods are *Banh dev* and *Banh nuong*, moon cakes. For further details contact the Vietnamese Community in Australia SA

FOOD AND DIET

- Rice** Jasmine rice is the most common rice, used at lunch and dinner every day.
Sticky rice cooked with fruit fragrance and colours are often eaten for breakfast.
Broken rice, a special kind of white rice unique to Vietnam is used for special dishes.
Rice cakes, both sweet and savoury are popular snack food
- Bread** French baguette is very popular because of the French influence.
- Noodles** *Phở* - thick rice noodles are perhaps the most popular of Vietnamese cuisine. *Phở* is usually eaten in soup form. There is the famous Hanoi *phở* from the north, *phở* Hue from central Vietnam, and *phở dai* from Southern Vietnam.
Bun or vermicelli - thin rice noodles are also very popular. These noodles are usually eaten dry with grilled meat or seafood, fresh vegetable, and fish sauce.
- Fish sauce** Like soy sauce to Chinese cuisine, fish sauce or *nuóc mam* is the main ingredient in all Vietnamese cooking.
- Fresh Vegetables** Fresh vegetables such as lettuce, cucumbers, carrots and a variety of herbs (basils, peppermint, coriander) are an essential part of every meal.
- Meat** Seafood is more popular than other kind of meat, followed by pork, beef and poultry.
- Drinks** Variety of sweet drinks; coconut and sugar-cane juices are among the most popular. Black drip coffee, introduced by the French, is also a popular morning/breakfast drink. Iced tea and hot tea are consumed on a regular basis.

- Sweets** Sweets or desserts are often made from rice, beans and coconuts and are popular as after dinner treats as well as snacks throughout the day.
- Chilli Peppers** Chilli peppers are very popular in southern Vietnamese cooking. Often the peppers are eaten raw.

The Vietnamese Meal Mates (similar to Meals on Wheels) deliver meals to elderly Vietnamese living at home.

ATTITUDES TO CARE

Religion and philosophy influence the role of family in caring for older people. Confucianism dictates strict family hierarchies, in which seniority is accorded the highest status. Children are indebted to the parents for their birth and are taught to obey their parents through a sense of gratitude. Taoist and Buddhist influences also promote the values of harmony, duty, respect, honour and allegiance to family.

Older Vietnamese people arriving in Australia under the Family Reunion Scheme experience great difficulty in adjusting to their new lives. In many families, there has been a move away from traditional family values and beliefs. Grandchildren may not even speak Vietnamese or follow the traditional rules of respect and obedience for the aged.

Traditionally, elderly Vietnamese-born people remain at home caring for their grandchildren. Sending elderly Vietnamese people to a nursing home when they become frail seems disrespectful.

For elderly Vietnamese people, self-management of chronic illness goes beyond individual self-care to an expectation of family members to be supportive. Endurance and stoicism during sickness is culturally viewed as having strength of character.

DEATH AND BURIAL RITES

Religion dictates death and burial rites, and the family decides how they will mourn the death of their loved one. The best advice is to talk to the family or contact the appropriate community spiritual advisors.

Part Four: Resources

Text Books

Babacan H, Obst P (1998) *Death, Dying and Religion*, Brisbane, Queensland, Ethnic Communities Council of Queensland.

Bullen, R. and Lazarus, M. *Skills for a Multicultural Nursing Home: a Cross-Cultural Training Package*, Camperdown, N.S.W. Clustering Project, 1991.

Hugo, G. *Atlas of the Australia People – 1996 Census*, Canberra, National Key Centre for Centre for Social Application of Geographical Information Systems, University of Adelaide, Bureau of Immigration Research, 1999.

Jupp, J. *The Australian People – An Encyclopaedia of the Nation, Its People and Their Origins*, Previously published: North Ryde, N.S.W., Angus & Robertson, 1988.

Sun Butcher, L (1988) *A Descriptive Study of the Process of Aged Care Assessment with Clients of Non-English Speaking Background*, Ethnic Communities Council of Queensland, Brisbane 1988.

Taylor, A. and Box, M. *Multicultural Palliative Care Guidelines*, Canberra, Palliative Care Australia Incorporated, 1999.

Parkes C M, Laungani P, Young B (1997) *Death and Bereavement Across Cultures*, London, Routledge.

CALD Community Profiles – General, Health, Statistics and Cultural Calendars

There are a number of sources that provide profiles (from varying perspectives) of culturally and linguistically diverse communities. We gratefully acknowledge that these have been accessed to develop the particular format of CALD community profiles in this Guide. Tap into these resources for additional information about CALD communities.

South Australian Migration Museum.

The Museum provides detailed profiles of multicultural communities in SA. These include: histories, events, and multicultural organisations. 82 Kintore Avenue Adelaide (08) 8207 7570 fax (08) 8207 7591 www.history.sa.gov.au

Department of Health, Queensland State Government, *Cultural Diversity: A Guide for Health Professionals*

This informative guide includes CALD Community Health Profiles: Bosnian Muslims, Cambodians, Chinese, Greeks, Hmong, Italians, Latin Americans, Muslims from West Asia, Philippines, Samoans and Tongans, Serbians, Socialist Republic of Yugoslavia, Vietnamese and Torture and Trauma.

<http://www.health.qld.gov.au/multicultural/cultdiv/default.asp>

Palliative Care, Victoria.

This organisation provides very useful palliative care orientated profiles of the following CALD language groups: Arabic, Bosnian, Chinese, Croatian, Greek, Hindi, Italian, Japanese, Khmer, Korean, Macedonian, Maltese, Persian, Polish, Portuguese, Russian, Serbian, Spanish, Turkish and Vietnamese.

Andrew Taylor and Margaret Box, *Multicultural Palliative Care Guide Guidelines*.
See <http://www.pallcare.asn.au/mc/mccontents.html>

Muslim Women's Association of South Australia

This Association provides information and training on Muslim practices. 08 8212 0800

The Islamic Council of Queensland.

Health Care Providers' Handbook on Muslim Patients: The Islamic Council of Queensland
<http://www.health.qld.gov.au/multicultural/pdf/islamgde.pdf>

Department of Immigration and Multicultural and Indigenous Affairs, The Department has developed an extensive range of CALD Community Profiles.
www.immi.gov.au/statistics/stat-info/comm_summ/index.htm

Multicultural SA. South Australian Multicultural Statistical data:
<http://www.multicultural.sa.gov.au/page.cfm/Statistical%20Information>

Multicultural SA. Calendar: See for the latest information on festivals, religious occasions and other multicultural events in SA
<http://www.multicultural.sa.gov.au/page.cfm/Calendar%20of%20Events>

Department of Immigration and Indigenous Affairs. The Department produces calendars providing information about the following: Asian Lunar, Hindu, Orthodox, Islamic and Jewish events.
<http://www.immi.gov.au/multicultural/calender/index.htm>

CALD Assessment

Action on Disability in Ethnic Communities, *The CIARR (Client Information and Referral Record) NESB Resources Kit, October 1997.*

Includes:

- Assessment needs of culturally and linguistically diverse communities
- Strategies for full participation of CALD clients

<http://www.adec.org.au/ethnic-hacc/ciarr.html>

Department of Health, Queensland State Government Checklists for Cultural Assessment: A brief guide to interpreting, communication, attitudes and cultural assessments
<http://www.health.qld.gov.au/multicultural/checklists/default.asp>

Interpreting and Translating

Multicultural SA, Interpreting and Translating Centre
<http://www.translate.sa.gov.au/>

Translating and Interpreting Service (TIS)

<http://www.immi.gov.au/tis>

Department of Health, Queensland State Government, A Guide to Working with Interpreters. <http://www.health.qld.gov.au/multicultural/pdf/guideto.pdf>

Advocacy, Support and Services – Non-Government Organisations

Multicultural Aged Care Inc.

Multicultural Aged Care (MAC) assists CALD communities to develop their capacity to manage the care of their older people and assist service providers to give older people from CALD backgrounds the services of their choice. For more information, please contact **Multicultural Aged Care**, 77 Gibson Street, Bowden SA 5007 (*Postal: PO Box 255, Brompton SA 5007*); by phone **(08) 8245 7157**, fax **(08) 8245 7186**, or email: macsa@mac.org.au

Multicultural Advocacy Liaison Services of South Australia Inc. (MALSSA)

MALSSA is an independent advocacy organization. It aims to promote the rights of people from non-English speaking backgrounds with disabilities and their carers. For more information, please contact **MALSSA**, 51 Bower Street, Woodville SA 5011, or phone **(08) 8244 7777**, fax **(08) 8244 7700**, or email: malssa@dove.net.au

Multicultural Communities Council of SA (MCCSA)

MCCSA is the peak organization reflecting, supporting and advocating on behalf of CALD communities for the achievement of a peaceful, harmonious and prosperous multicultural South Australia. MCCSA provides and coordinates a wide range of services to communities and individuals from CALD backgrounds. **MCCSA** can be contacted at 113 Gilbert Street, Adelaide SA 5000, on phone **(08) 8410 0300**, fax **(08) 8410 0311** or website www.multiwebsa.org.au for more information.

UnitingCare Wesley Pt Adelaide Ethnic Link Services is a state-wide programme aiming to ensure that frail aged, younger people with disabilities and their carers from CALD backgrounds have equal access to supports that will assist them to remain living in their own homes. It also aims to ensure that Support Services are responsive to their client's cultural and linguistic needs. For more information, please contact **UnitingCare Wesley Ethnic Link Services**, c/- George martin Centre, Cnr. Glebe St and Port Rd, Alberton SA 5014, phone **(08) 8241 0201**, fax **(08) 8241 0280** or website: www.ucwpa.org.au

Aged Rights Advocacy Services (ARAS)

Promotes the rights of older people and assists them to uphold their rights by:

- Providing information about rights and responsibilities
- Supporting consumers to resolve their concerns or to speak on their behalf
- Support ing consumer groups
- Providing information and education sessions.

ARAS offers a free, confidential and statewide service. 45 Flinders Street, Adelaide, SA, 5000, phone **(08) 8232 5377** and country callers **1800 700 600**

Migrant Resource Centre of South Australia (MRCSA)

MRCSA is principal community settlement services agency for the migrants and refugees in South Australia. For more information, please contact **Migrant Resource Centre**, 59 King William Street, Adelaide SA 5011, phone **(08) 8217 9500**, fax **(08) 8217 9555**, or email: mrcsa@bigpond.com

Residential Aged Care Facilities with Priority of Access for people from CALD Backgrounds

Residential aged care is available for individuals who can no longer live comfortably or safely in their own home. Residential aged care facilities offer a level of care which meets the particular needs of individuals. A number of residential aged care facilities have been established by ethnic communities, which provide priority of access to people from that particular ethnic group.

For up to date information regarding Residential Aged Care Facilities with priority of access for people from a CALD background please contact SIS or Commonwealth Carelink (see page 89 below for contact details) or Multicultural Aged Care on 8244 7700.

Cambodian

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

Chinese

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

Croatian, Ukrainian, Belarusian

St Anna's Hostel
41 Burley Griffin Boulevard Brompton
(08) 8346 0955

Croatian, Ukrainian, Eastern European

UnitingCare Wesley Seaton Aged Care Facility
172 Trimmer Parade Seaton
(08) 8268 7677

Dutch/Flemish

Warrina Court Hostel
59 Hill Street Campbelltown
(08) 8336 7070
Warrina Park Hostel
58 George Street Parkside
(08) 8336 4411

Dutch

Rembrandt Court
1 Madras Street Oaklands Park
(08) 8377 2322

Estonian, Latvian, Lithuanian

Baltic Communities Home
58 Avenue Road Paradise
(08) 8365 3004

Filipino

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

Greek

St Basil's Homes for the Aged
9 Winchester Street St Peters
(08) 8362 1105
St Basil's Homes for the Aged
Regency Road Croydon Park
(08) 8347 7080
St Basil's Homes for the Aged-Aegean Village
Morton Road Christies Downs
(08) 8326 0040

Greek

Ridleyton Greek Home for the Aged
89 Hawker Street Ridleyton
(08) 8340 1155

Hungarian

Clayton Church Homes Hostel
148 Beulah Road Norwood
(08) 8431 2906

Hungarian

Norwood Nursing Home
75-79 Hilltop Drive Oakden
(08) 8261 3688

Italian

St Hilarion Nursing Home
2 Malken Way Findon
(08) 8347 2242
St Hilarion Aged Care, Lockleys
410 Henley Beach Road Lockleys
(08) 8234 0199
Villa St Hilarion Fulham
21 Farncomb Street Fulham
(08) 8235 9055
Italian Village
6 Mumford Street St Agnes
(08) 8397 0200
Campbelltown Nursing Home
565 Lower Northeast Road Campbelltown
(08) 8360 9100

Maltese

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

Polish

UnitingCare Wesley St Teresa Aged Care Facility
92 Robert Street West Croydon
(08) 8346 3052

Polish

John Paul II Hostel
6A Dianne Street Klemzig
(08) 8369 0377

Russian

UnitingCare Wesley House Aged Care Facility
324 Military Road Semaphore Park
(08) 8449 7066

Serbian

Pennington Aged Care Village
19 Windsor Avenue Pennington
(08) 8341 0401

Serbian

Norwood Nursing Home
75-79 Hilltop Drive Oakden
(08) 8261 3688

Spanish Speaking

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

Vietnamese

UnitingCare Wesley Regency Green Multicultural Aged Care Facility
181-193 Days Road Regency Park
(08) 8345 3518

COMMUNITY AGED CARE PACKAGES WITH PRIORITY OF ACCESS FOR PEOPLE FROM CALD BACKGROUNDS

Community Aged Care Packages are individually tailored packages of care services provided to frail older people in their own home.

Ethno Specific Community Aged Care Packages

Croatian Ukrainian & Belarusian

Multicultural Home Support Program for Croatian, Ukrainian and Belarusian Communities
(Region: Metrowide)
(08) 8346 0955

Polish

Polish Federation Community Care Packages
(Region: Metrowide)
(08) 8223 6155

Greek.

Greek Community Care Packages
(Region: Metrowide)
(08) 8340 1155

Italian

Italian Village Community Support Program
(Region: Metrowide)
(08) 8165 1022

Dutch/Flemish

Thuiszorg SA (Dutch Speaking Home Care)
(Region: Metrowide)
(08) 8296 5922

Multicultural Community Aged Care Packages

UnitingCare Wesley Adelaide

Multicultural Home Support Programme
(Region: Metrowide)
(08) 8375 1198

Helping Hand Aged Care

Home Based Services
(Region: Metro North)
(08) 8285 0900

Lovell Home Care Services

Home Care Services - Flinders & Northern
(Region: Unincorporated Far North)
(08) 8641 1266

Resthaven

Resthaven Community Aged Care Packages
(Region: Metro West)
(08) 8262 8299

UnitingCare Wesley Bowden

Community Aged Care Program - Inner North Western
(Region: Metro West)
(08) 8346 5249

Ethnic Community Food and General Care Services

A number of Ethnic Communities provide services for their elderly like: senior lunches, respite, day care, home delivered meals, etc. For further information contact the community directly, **Multicultural Aged Care Inc** on **(08) 8245 7157** email macsa@mac.org.au or **Multicultural Communities Council SA Inc** on 8410 0300

Agencies Providing Aged Care Information and Access Support to CALD communities

Commonwealth Carelink Centres

The network of Commonwealth Carelink Centres was established in 2001 to provide information and referral for older people, people with disabilities, their family carers and those providing care and services to these target groups. Centres provide free and confidential information on community aged care, disability and other supported services available locally. There are 4 centres in South Australia. For further information, contact Commonwealth Carelink Centres on freecall number **1800 052 222** or visit website: www.commcarelink.health.gov.au

Seniors Information Service (SIS)

The Seniors Information Service provides the State's seniors, their families and carers with up-to-date, comprehensive and easy to understand information about support services and lifestyle options currently available. Through their telephone and shop front, SIS provides personalised information about aged care placement, respite options, home support services, as well as comprehensive information on housing options for older people. SIS is also working with a range of culturally and linguistically diverse communities to have equal access to up-to-date information and services by developing strategies to meet their specific needs. All inquiries to SIS are treated in their strictest confidence. Contact **Seniors Information Service** on telephone **(08) 8232 1441**, country toll free on **1800 636 368** or visit the website: www.seniors.asn.au

Multicultural SA

Multicultural SA is a State Government body responsible for Multicultural Affairs in South Australia and includes the Secretariat for the South Australian Multicultural and Ethnic Affairs Commission. Multicultural SA can provide information on multicultural matters in relation to South Australia and many other services as issues and needs arise. For more information, please contact **Multicultural SA** on telephone **(08) 8226 1944** or visit the website: www.multicultural.sa.gov.au