

Multicultural Resource Kit

for State Sporting Associations



Preface

Victoria is one of Australia's most multicultural states. Around one in four Victorians were born overseas or have at least one parent born overseas. With such a large ethnic population, it is surprising to note that statistics reveal a dramatic under representation of ethnic people in structured sport. This represents a great opportunity for Sporting Clubs to expand their membership base by welcoming Culturally and Linguistically Diverse (CLD) population groups.

This resource offers your Association and affiliated clubs practical strategies and resources to encourage diversification. Certain sections have been divided into separate information for SSAs and CLUBS, ensuring ease of photocopying for club distribution. The 'folder' format also ensures that there is room to add future multicultural information resources as they are developed.

The aim of the resource is to broaden the capacity of SSAs to diversify, acknowledging the benefits to both the association, clubs and the community. It will ensure that all community members, including those from culturally diverse backgrounds, have the opportunity to participate, feel welcome and enjoy taking part in structured sport in Victoria.

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Photographs courtesy of VicHealth



Section One: Becoming More Culturally Diverse - Why and How

Benefits of Diversity for your Association/Club:

There are many benefits associated with diversification. These include:

- Increased membership base
- Financial benefits associated with a greater membership base
- Opportunity to increase the number of skilled or gifted players in clubs
- Social benefits associated with new members and their family groups
- Potential for greater volunteer/administration services and skills
- Opportunity to diversify and learn more about other cultures
- More accurate reflection of cultural demographics

1.2 Strategies to become more CLD inclusive:

1.2.1 Strategies for SSAs – Becoming More Culturally Inclusive

i) Develop a racial and religious vilification policy for use in all your clubs

Once a policy has been developed by the SSA, it can be distributed amongst clubs. Information sessions and support should be part of the implementation process to ensure clubs fully understand and are confident in implementing the policy. The SSA needs to ensure that clubs have documented and practiced procedures in place in order to effectively address incidents and grievances.

ii) Understand the barriers effecting CLD participation

By becoming aware of the barriers preventing CLD people participating in structured sport, you can strive towards ensuring that these issues are positively addressed. Strategies that can be implemented to address these issues include:

- Providing clubs with cross-cultural awareness training
- Ensuring anti-discrimination policies are used in all clubs
- Providing information on CLD issues as part of already scheduled club training/information sessions

iii) Liaise with key CLD service providers

By establishing a relationship with key CLD service providers you will:

- Be better equipped to provide assistance and resources for you clubs
- Increase the number of potential partners for future grant opportunities
- Become a more inclusive association
- Improve the capacity building of your association

Examples of key CLD service providers are included in **Section 2.3 Useful Contacts**

iv) Demonstrate your support of diversity from an SSA level to clubs

By actively demonstrating support for diversity, clubs will be more inclined to follow suit, developing their own programs and strategies. The SSA can promote this by:

- Seeking funding that targets CLD populations. This can then be offered to enterprising clubs with program ideas or past successes
- Promote and congratulate the work of clubs developing CLD programs and models
- Distribute these models to other clubs as an example of good-practice models that can be implemented.

1.2.2 Strategies for Clubs Becoming More Culturally Inclusive



There are many benefits associated with diversification. These include:

- Increased membership base
- Financial benefits associated with a greater membership base
- Opportunity to increase the number of skilled or gifted players in clubs
- Social benefits associated with new members and their family groups
- Potential for greater volunteer/administration services and skills
- Opportunity to diversify and learn more about other cultures
- More accurate reflection of cultural demographics

i) Form partnerships and links with ethnic communities in your local area

By forming networks your work will be made easier and each group or organisation involved will benefit. Key stakeholders could include schools, local government, ethno-specific organisations, youth services and Regional Sport Assemblies.

ii) Understand the barriers effecting CLD participation

By becoming aware of the barriers preventing CLD people from participating in club sport, you can strive towards positively addressing these issues within your club. Strategies that can be implemented to address these issues include:

- Cross-cultural awareness training
- Anti-discrimination policies
- Establishing a club welcoming committee

iii) Broaden existing promotions

Promotional material directed to CLD communities is more effective when distributed through:

- Ethnic community organisations
- Community based ethnic schools (eg. English language schools)
- Ethnic media such as newspapers and community radio stations (eg. SBS, 3ZZZ and 3CR)

Your local council will be able to assist you to identify relevant community organisations and schools within your area. Also see **Section 2.3: Useful Contacts** for community radio and other contact details.

iv) Include Young women

Develop appropriate programs and policies in partnership with existing women's organisations and groups within ethnic communities to ensure cultural and gender barriers are addressed. Simple program modifications may need to be implemented such as:

- Using female coaches;
- Allowing uniform modifications eg. long pants instead of shorts;
- Expanding the club to include female teams and competitions.

v) Target funding and grant opportunities

There are many funding opportunities available for programs that target specific population groups. See **Section 2.2 Funding and Grant Opportunities** for details of funding opportunities.

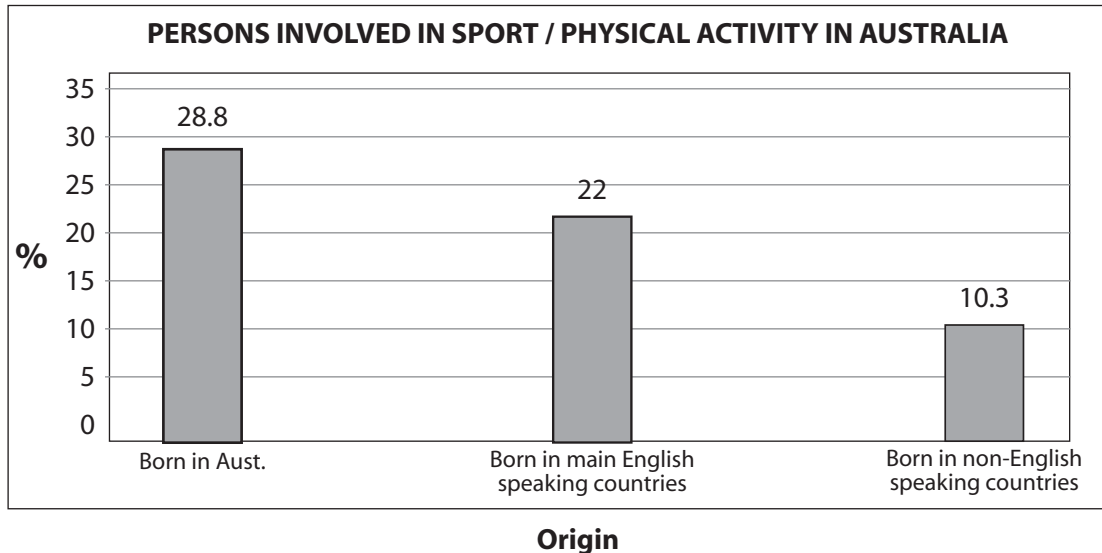
vi) Broaden junior development programs

Ethnic young people tend to participate in sport through schools, ethno-specific competitions, ethno-specific organisations, youth groups and local government recreation programs. Sporting clubs can broaden their promotion and junior development programs to include environments where high numbers of ethnic young people congregate. For example: English language schools, ethnic community festivals and youth groups.

1.3 Barriers to CLD participation in sport

i) Sport Participation Rates:

Culturally diverse people *are* interested and *do* participate in sport. Although CLD groups and individuals participate in sport at a social level (at school, with youth groups, or with friends after school), the rate of participation in structured sport is considerably lower compared to their Australian-born counterparts. Refugee and migrant settlers face many barriers hindering their participation in club and competition based sport. A key factor to consider when looking to involve CLD groups, is being able to recognise and address these barriers. Of course, it is impractical to suggest that all of these issues can be overcome, but with innovative and flexible approaches, small changes can be made ensuring better access and support for future CLD members.



ii) Barriers to CLD young people accessing club sport

Note that many of the barriers listed below may also relate to other population groups such as Indigenous people, people with a disability and people from low-socio-economic backgrounds.

■ **Barrier: Lack of parental support**

The experience of resettlement in a new country is both difficult and daunting. Individuals and families are required to adjust to a different culture, language and social systems. Refugee entrants are faced with additional burdens such as the physical and mental impact of torture and trauma and the loss of family members. With all of these daily challenges, children's involvement in sport and recreation is not seen as a high priority for newly arrived parents. Family or cultural commitments may also take priority over sport. It is therefore unrealistic to expect newly arrived parents or guardians to be involved in sport as volunteers, spectators or transporters on a regular basis.

Solution

Some successful sporting programs involving CLD young people have relied on support from youth workers, teachers or program leaders substituting for parents. Sporting clubs need to network with local schools, youth groups and council in this instance.

■ **Barrier: Cost**

The costs associated with sport and recreation activities can often be too much for a newly arrived family to cover. It costs more than \$650 for people aged 15 and over to participate in organised sport or physical activity, with many of these costs requiring up-front payment.



Solution

To address this issue, SSAs could look at alternative options such as subsidising fees, fundraising or accessing grant opportunities. (See Section 2.2)

■ **Barrier: Transport**

Young CLD people tend to rely on public transport to access sporting venues. Sporting grounds or facilities that are centrally located and close to public transport play an important part in accessibility of sport for CLD young people.

Solution

In situations where accessibility is limited, sporting groups can look at alternative options such as reassessing training locations (eg. using the local school) or car-pooling.

■ **Barrier: Lack of knowledge about Sporting Associations and Clubs**

A majority of ethno-specific organisations, particularly youth groups and community-based ethnic schools, are unaware of local sporting associations and clubs and the services which these groups offer. Many migrants and refugees have never participated in structured sport and are therefore unfamiliar with the notion of sporting clubs and processes.

Solution

SSAs could promote sporting services within ethno-specific organisations and through ethnic media. Culturally appropriate promotion and support mechanisms can greatly increase the opportunity for participation.

- Potential new CLD members need to be offered support and education to ensure they understand and are comfortable in the club environment
- Be flexible: adapt the registration process, ensuring it is as simple and user-friendly as possible for people from non-English speaking backgrounds
- Too many forms to fill in or too many registration requirements will overwhelm and deter potential CLD members

■ **Barrier: Lack of Options for CLD young women**

CLD young women have limited opportunities to participate in sport and recreation due to barriers experienced from both sporting environments and from within their own communities. Barriers can include: lack of appropriate facilities; difficulties in securing female coaches; lack of programs available; and culturally inappropriate uniform requirements.

Solution

- Flexible uniform requirements
- Flexible training times (after dark is not an option for some CLD young women)
- Ensure adequate numbers of female coaches
- Liaise closely with parents to earn their trust and understanding of the sporting programs, procedures and staff

■ **Barrier: Discrimination**

Experiences of racism or discrimination can deter a CLD young person from participation in a new sporting environment. If they are not made to feel welcome, there is little incentive for continued participation. Discrimination can be manifested verbally, through actions, physical abuse and exclusion.

Solution

Sporting organisations should have anti-discrimination policies in place and be able to promptly address incidents of racism or discrimination. See Section: 5 for sample policies and Section: 2.1 for information on harassment.

Section Two: Practical Information for SSAs and Clubs

2.1 Racial and Religious Vilification in Sport

Overview

One of the most important beliefs held by Australians is that everyone deserves a fair go... And one of the most important elements of Australian life is involvement in sport. Whether it's competing, organising or spectating, sport provides enjoyment, employment and a sense of personal and national achievement for most of us. So it's important that equal opportunity is made an integral part of all sporting activities. Practicing equal opportunity in sport:

- Helps sporting bodies meet their responsibilities under equal opportunity and anti-discrimination laws
- Helps achieve best practice in performance, people management and service provision
- Promotes fairness, equality and selection on merit
- Helps avoid the damage to performance, morale and general enjoyment that can be caused by discrimination, harassment and complaints lodged under equal opportunity laws

Source: SRV and Equal Opportunity Commission, *Playing Fair: Guidelines for Tackling Discrimination in Sport* 1998.

2.1.1 Discrimination Laws in Australia

There are several Acts that cover racial and religious vilification and discrimination.

Victorian Equal Opportunity Act (1995): This Act aims to ensure that all Victorians have equal opportunities and are treated fairly. The Act makes it unlawful to treat anyone unfairly on the basis of attributes or personal characteristics in key areas of the public life. An example of the direct impact of this law on sporting bodies is that it is deemed unlawful to discriminate against a person by failing or refusing to select them for a team or excluding them from participating in a sporting activity.

Victorian Racial and Religious Tolerance Act (2001): This Act makes racial and religious vilification unlawful and provides a mechanism for victims to have their complaints heard and to seek redress.

Federal Racial Discrimination Act (1975): *The Bouncing Racism Out of Sport* manual gives further detail and practical examples relating to these policies.



2.2 Funding and Grant Opportunities

Organisation	Phone	Website
VicHealth:		
- Active Participation Grants		
- Sport Safety Promotion	(03) 9667 1333	http://www.vichealth.vic.gov.au
Australian Sports Foundation	(02) 6214 7868	http://www.asf.org.au
GrantsLink		http://www.grantslink.gov.au
Philanthropic organisations:		
- Telstra Foundation	1800 208 378	http://www.telstrafoundation.com
- Pratt Foundation	(03) 9921 7111	
State Government:		
- Victorian Multicultural Commission	(03) 9651 6884	http://www.multicultural.vic.gov.au
- Sport & Recreation Victoria	(03) 9666 4200	http://www.sport.vic.gov.au
- Office of Women's Policy	(03) 9651 0530	http://www.women.vic.gov.au

Federal Government Departments

Both the Department of Immigration, Multicultural & Indigenous Affairs (<http://www.immi.gov.au>) and the Department of Family & Community Services (<http://www.facs.gov.au>) have funding and grant opportunities.

Your local council

Community grants scheme: Local councils usually have a 'community grants scheme' that can be applied for at different times throughout the year.

Ourcommunity.com

Easy Grants newsletter: After paying a \$35 subscription fee, you will be emailed a monthly newsletter giving you a comprehensive list of current grants.
<http://www.ourcommunity.com.au>

Vicsport

Don't have grants but offer a useful resource - "A Guide to Grants and Funding Programs for Victorian Sporting and Recreation Service Organisations." Ph. 9654 3755 Website: <http://www.vicsport.asn.au>

2.3 Useful Contacts

Organisations

Multicultural

Migrant Resource Centres (MRC) provide settlement services for refugees and migrants settling in Melbourne. A list of MRCs is included in this section.

Ethnic Community Council of Victoria: Advocates, lobbies, supports and shares information among and on behalf of Victoria's ethnic communities. Ph. 9349 4122. Address: 150 Palmerston Street, Carlton, 3053

Centre for Multicultural Youth Issues: Statewide community based organisation that aims to strengthen and build innovative partnerships between young people, support services and the community to enhance life opportunities for young people from culturally and linguistically diverse (CLD) backgrounds. Ph. 9349 3466 / Website: www.cmyi.net.au. Address: Level1, 308 Drummond Street, Carlton, 3053

Sporting

Australian Sports Commission

PO Box 176, Belconnen, ACT, 2616

Ph. (02) 6214 1111 Website: <http://www.ausport.gov.au>

Sport and Recreation Victoria

GPO Box 2392V, Melbourne, 3001

Ph. 9666 4200 Website: <http://www.sport.vic.gov.au>

VicHealth: Victorian Health Promotion Board

15 – 31 Pelham Street, Carlton, 3053

Ph. 9667 1333 Website: <http://www.vichealth.vic.gov.au>

Regional Sports Assemblies (Contact details available through VicHealth or SRV)

VicSport (Sports Federation of Victoria)

Level 1, 120 Jolimont Rd, Jolimont, 3002

Phone: 9654 3755 Website: <http://www.vicsport.asn.au>

Womensport and Recreation Victoria

Level 1, 120 Jolimont Rd, Jolimont, 3002

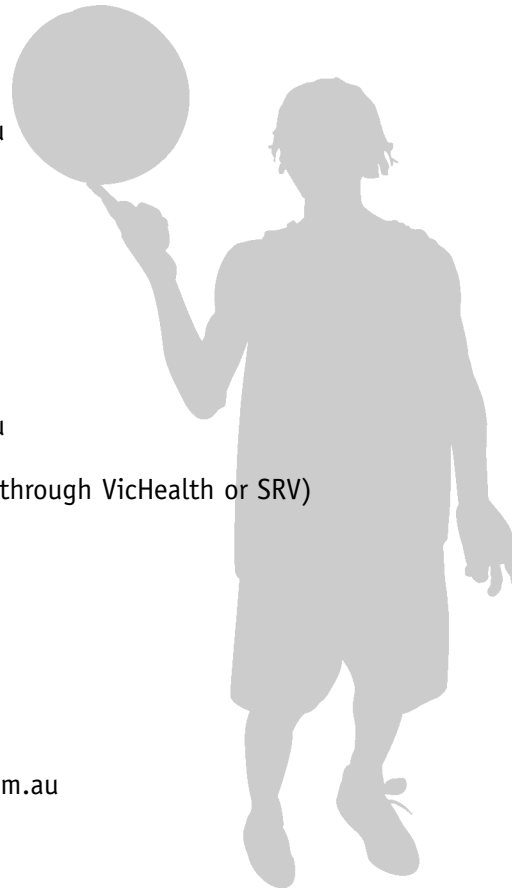
Phone: 9654 7545 Website: <http://www.womensport.com.au>

Other

Radio:

- SBS radio: Ph 9949 2121
- 3ZZZ ethnic community radio: Ph. 9415 1928 / 9415 1923
- 3CR community radio: Ph. 9419 8377

Local Government can assist you with locating and meeting Ethno-specific organisations in your area.



Websites

- <http://www.playbytherules.net.au> - Useful legislation information, sample policies and resources relating to discrimination in sport
- <http://www.ausport.gov.au> - Australian Sport Commission's website
- <http://www.racismnoway.com.au> - Although this website is targeted towards students and teachers, it contains some useful information and resources regarding racism.
- <http://www.hreoc.gov.au> - Human Rights and Equal Opportunities Commission website

Written Resources

- "Playing Fair: Guidelines for Tackling Discrimination in Sport": Available to order through SRV
- "Sport: Creating a Level Playing Field": (Increasing the participation of young people from ethnic communities in sport). Available through SRV or Centre for Multicultural Youth Issues (no cost)
- "SBS World Guide": Book detailing geographical, religious, cultural and linguistic information about countries around the world. Available through good book stores
- "The Australian People" (Edited by James Jupp): An encyclopedia of the nation, its people and their origin. Available at through libraries

Community Profiles:

(all available through Centre for Multicultural Youth Issues)

- Young People from the Former Yugoslavian Regions: Background Information for Workers with Young People
- 'Merhaba' Hello: What it means to be Turkish in Australia
- The Horn of Africa: Background Information for Workers with Young People
- Navigating Their Journey: A Guide for Workers with Sudanese Young People



Migrant Resource Centres (MRCs)

The Department of Immigration and Multicultural Affairs (DIMA) provides funds to MRCs to assist in meeting the settlement needs of refugees, humanitarian entrants and other migrants, particularly those who have arrived in Australia recently. Victorian contact details are listed below:

Geelong Migrant Resource Centre

153 Pakington Street, Geelong West Vic 3218

Phone (03) 5221 6044; fax (03) 5223 2848; email: gmrc@pipeline.com.au

Hoppers Crossing Outreach Service

Central Park Community Centre, 2 Lonsdale Circuit, Hoppers Crossing Vic 3029

Phone (03) 9748 3066; fax (03) 9748 3340; email: iwrnrc@vicnet.net.au

Gippsland Migrant Resource Centre

100-102 Buckley Street, Morwell Vic 3840

Phone (03) 5133 7072; fax (03) 5134 1031; email: gmrc@gippsland.net.au

North West Region (St Albans) Migrant Resource Centre

27 Alfreda Street, St Albans Vic 3021

Phone (03) 9367 6044; fax (03) 9367 4344; email: mrcnw@mrcnorthwest.org.au

Migrant Resource Centre North East (Preston/Reservoir)

251 High Street, Preston Vic 3072

Phone (03) 9484 7944; fax (03) 9484 7942; email: mrcne@mrcne.org.au

Migrant Information Centre (Eastern Melbourne) Ltd

333 Mitcham Road, Mitcham Vic 3132

Phone (03) 9873 1666; fax (03) 9873 2911; email: sherbst@ibm.net ;
amckenzie@ozemail.com.au

Northern Metropolitan Migrant Resource Centre

175 Glenroy Road, Glenroy Vic 3046

Phone: (03) 9306 5611; fax (03) 9306 5644; email: nmmrc@nmmrc.org.au

South Central Region (Prahran) Migrant Resource Centre

24 Victoria Street, Windsor Vic 3181

Phone (03) 9510 5877; fax (03) 9510 8971; email: mrcprah@vicnet.net.au

Oakleigh Outreach Service

22a Atherton Road, Oakleigh Vic 3166

Phone (03) 9563 4130; fax (03) 9563 4131; email: mrcoak@vicnet.net.au

South Eastern Region (Dandenong) Migrant Resource Centre

67-71 Walker Street, Dandenong Vic 3175

Phone (03) 9706 8933; fax (03) 9706 8830; email: sermrc@vicnet.net.au

Westgate Region (Altona) Migrant Resource Centre

78-82 Second Avenue, Altona North Vic 3025

Phone (03) 9391 3355; fax (03) 9399 1796; email: olgab@vicnet.net.au ;
mark@vicnet.net.au

(Information taken from the DIMIA Website)



2.4 Multicultural Checklists

i) SSA Checklist

Question	Done/To Do	Comments
Do you have a strategy for increasing participation of CLD groups?		
Have you disseminated a CLD strategy or recommendations to your clubs?		
Do you provide support to your clubs in the process of diversifying?		
Do you liaise with key ethnic community groups or organisations?		
Do you supply a racial & religious vilification policy or sample policy to your clubs?		
Does this policy contain procedures for dealing with incidents of racial and religious vilification?		
Do you collect data of ethnic participation/members from your clubs?		
Are you aware of funding opportunities for sporting programs targeting CLD groups?		



ii) Club Checklist



Question	Done/To Do	Comments
Do you have a strategy for increasing participation of CLD groups?		
Do you have statements that demonstrate to members and potential members your support of diversification?		
Does your committee of management endorse diversity and inclusion programs and procedures?		
Do your management, volunteers and members reflect the diversity of your target groups?		
Are your uniform requirements flexible, accommodating different religious/cultural practices?		
Do you promote/market and liaise with CLD communities, organisations and ethnic media?		
Do you have a racial & religious vilification or discrimination policy?		
Does your policy contain procedures for dealing with incidents of racial and religious vilification?		
Are members, volunteers and spectators aware of this policy and procedures?		
Are you aware of funding opportunities for sporting programs targeting CLD groups?		



Section Three: Multicultural Australia

3.1 How Diverse are Australians?

As noted below, Australia is a diverse multicultural nation...

- One in four Australians was born overseas
- Australians come from over 200 countries and speak over 190 languages
- 14.2% of Australians were born overseas in non-English speaking countries
- 15% of Australians over 5 years old speak a language other than English at home

Top 10 Countries of Birth for Settlers Arriving in Australia in 2000

Top 10 Country of Birth	No. of Settlers	Percent%
1 United Kingdom	7,131	11.3
2 China <i>(exc Taiwan and Special Administrative Regions)</i>	5,780	9.1
3 South Africa	5,081	8.0
4 India	4,882	7.7
5 Indonesia	3,383	5.3
6 Philippines	2,916	4.6
7 Malaysia	2,106	3.3
8 Viet Nam	1,677	2.7
9 Former Yugoslavia	1,583	2.5
10 Croatia	1,456	2.3
Others	27,352	43.1
Total Birthplace Known	63,347	
Total Birthplace Unknown	168	
Total	63,515	

Source: Department of Immigration & Multicultural Affairs Settlement Database. Data extracted 4 May 2001.





3.1.1 DEFINITIONS

Migrants are those who make a voluntary choice to emigrate to another country. This choice may be based on economics, politics, business or spousal circumstance among other things. Migrants may also opt to return to their country of origin at any time.

Refugees on the other hand are those who are fleeing persecution on the grounds of ethnic identity, religion or race. The formal definition of a refugee is contained in the *1951 United Nations Convention* and the *1967 Protocol Relating to the Status of Refugees*:

“Any person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country”.

Asylum Seekers are people who apply to the government of a country for recognition as a refugee. Asylum seekers may be refugees, but until a government has reviewed and accepted their application, they will not be officially recognised as such.

Through its annual immigration program, the Australian government has a current:

- migration intake of 110,000 people
- humanitarian program intake (i.e. refugees) of 12,000 people



3.2 Religion

The following information gives an overview of common religions practiced in Australia (see table below). In terms of involvement in sport, religious practices may impact on: the days or times certain faiths are can play or train; attend functions; and the type of food that can be eaten at functions etc. For example, Muslims may not be able to train during the month of Ramadan, as they fast during daylight hours. Because no food or liquid is allowed during the day, this may make participation in medium or intense training dangerous. Sporting bodies need to familiarise themselves with their multicultural members specific needs and look at flexible options to ensure individuals are not ostracised.

Top 10 Religions for Settlers Arriving in Australia in 2000

Top 10 Religion	No. of Settlers	Percent%
1 No Religion	5920	17.4
2 Christian	4796	14.1
3 Islam	4248	12.6
4 Catholic	3545	10.3
5 Buddhism	2497	7.3
6 Catholic (including Western Catholic)	2475	7.3
7 Hinduism	2047	6.0
8 Orthodox	2025	6.0
9 Anglican	1254	3.7
10 Uniting Church	422	1.2
Others	4735	14.0
Total Religion Known	33,964	
Total Religion Unknown	29,551	
Total	63,515	

Source: Department of Immigration & Multicultural Affairs Settlement Database. Data extracted 4 May 2001.





3.2.1 Religious Profiles

Buddhism

Buddhism is a philosophy of life, founded in north-eastern India and based on the teachings of Siddhartha Gautama, the Buddha, or Enlightened One.

The Buddha was born in 563BC and lived in Northern India. The son of a ruler of a small kingdom, at the age of 29 the Buddha left the palace in order to better understand suffering and the human condition. After 6 years wandering, observation and meditation he found 'enlightenment', and spent the next 40 years travelling and spreading the message of enlightenment and self-discovery.

The teachings of the Buddha's enlightenment are based on the Four Noble Truths:

- Life involves suffering (or 'dukkha')
- Suffering has a cause
- Suffering has an end
- There is a path that leads to the end of suffering

Buddhism is not a 'revealed' religion with a belief in one true god (as in Judaism, Christianity or Islam) but is based on the possibility of self-enlightenment and self-fulfilment, drawing the devotee inwards rather than outwards towards accepting an external god.

Where is Buddhism widely followed?

Sri Lanka, South-East Asia, Tibet, Mongolia, China and Japan with increasing numbers of followers in the west.

Key Buddhist Festivals

Wesak: On the full moon in May, Wesak marks the celebration of the Buddha's enlightenment, the most important festival of the Buddhist year.

Islam

Islam was founded in Arabia and is based on the teachings of the Prophet Muhammed. Islam means Self-surrender to the Will of God. A person who practices Islam is known as a Muslim. Muslims believe in one God – Allah, and a chain of prophets. Although the prophets were human, they are seen as the most perfect exemplars of humanity.

Muslims follow the Qur'an, the written revelation brought by the prophet Muhammed. There are Five Pillars or duties associated with Islam:

- The profession of faith, known as the 'Shahadah': "There is no God but Allah, and Muhammed is his Prophet."
- Five daily prayers –prayers are recited in the morning, midday, afternoon and after sunset.
- Muslims are required to pay 'zakat' by donating two percent of their annual income to charity each year
- The observance of Ramadan. This is the holy month corresponding with Muhammed's first revelation of the Qur'an from God. Ramadan is a month of self-discipline, when Muslims fast from sunrise until sunset. They also abstain from smoking and having sexual relations during this time
- Pilgrimage to Mecca: Once in a lifetime a Muslim should make the pilgrimage to the holy city of Mecca, if financially able

Where is Islam widely followed?

Islam is widely practiced in many countries around the world including many parts of Africa, the Middle East, Indonesia, India and Pakistan.

Key Islamic Festivals

- Eid-ul-Fitr-Ramazan Bayram signifies the end of the holy month of Ramadan
- Eid-ul-Adha-Kurban Bayram signifies the commemoration of the sacrificing of a sheep by the prophet Ibrahim. A sheep is sacrificed and shared amongst relatives and the poor by Muslims on this day

Food

Most Muslims will only eat Halal meat. Halal meat is meat that has been slaughtered in a process that is thought to be more humane than other slaughtering practices.

Hinduism

Hinduism originated in India and is one of the oldest living religions in the world. Hindus believe not only in One God, but in his many manifestations around us and within us.

Hinduism does not have a starting point in history, has no founder, and has no church. The sages who shaped the Hindu religion merely reiterated the teachings of the Vedas, the Hindu scriptures – most of which is unwritten. The Hindu belief is that their religion is without beginning or end. The religion advocates the principles of non-violence, reincarnation and tolerance of difference. Although there are many expressions of Hinduism, one of the underlying principles is the belief in Karma, the law of cause and effect and reincarnation.

Key Hindu Festivals

There are Hindu festivals nearly every month of the year, based on the Lunar Calendar. Some examples include: March, the Sivarathiri festival is a vigil that lasts the whole night; September/October, the Navarathiri is a 10-day festival.

Food

Most Hindus (although not all) are vegetarian and will not eat any food that has involved the taking of life. Hinduism prohibits the eating of beef as the cow is considered sacred.

Judaism

The Jewish People believe there is one God who created and rules the world. This God is omnipotent (all powerful), omniscient (all knowing) and omnipresent (in all places at all times). God is also just and merciful.

There are three main streams of Judaism:

- Orthodox
- Conservative
- Reform / progressive

Judaism is an ethical religion. When the Israelites accepted the Ten Commandments from God at Mount Sinai, they committed themselves to following a code of law which regulates both how they worship and how they treat other people. It is believed that each person is created in the image of one God. Therefore, all people are created equal. Judaism believes that people have freewill and are responsible for the choices made.

Jews believe the Messiah (Mashiach) will be a person (not a god), from the family of King David, who will lead the world to unity and peace. Jews do not believe that Jesus was the Messiah.

The Torah is God's revealed instructions to the Jewish People. It encompasses every aspect of life, from birth through to death. The Torah is read liturgically each Sabbath, the seventh day of the week (Saturday), which is spent in prayer, study and rest.

Key Jewish Festivals

Jewish festivals commemorate both biblical and the historic events. Some festivals are celebrated as described in the Bible, including Rosh Hashanah (New Year) and Shavuot (Pentecost). Other festivals celebrate historic events such as Pesach (Passover) and Channukah (the Festival of Lights). All of these festivals have specific rituals and traditions, most involving synagogue worship and family gatherings.

The Kippah

Some observant Jewish men wear a skullcap known as the 'kippah' at all times. The wearing of the kippah is associated with the concept of reverence and respect in God.



3.3 Working with CLD young people

When working with young refugees, it is important to treat them as you would other young people (ie. equally and fairly), but to have an understanding of their likely experiences and problems.

Refugee young people often undergo a variety of traumatic experiences prior to settling in Australia. These experiences include torture and trauma, persecution, loss of loved ones, and periods of time spent in refugee camps. The needs of newly arrived young people in Australia are shaped by their experiences as refugees and as a result, they require support through the process of resettlement. Refugee young people face multiple risk-factors that often lead to long-term social and economic disadvantage, undermining successful settlement. These young people arrive in Australia at a critical developmental time in their transition from childhood to adulthood. These challenges and stresses are compounded by the difficulties of transition to a new country, culture and language, a history of trauma and poor health, disrupted education, and loss of and separation from family and community. The resettlement needs of refugee young people therefore include education/training, housing/accomodation, recreation and health (social, mental and physical).

Useful Checklist for Working With CLD Groups and Individuals...

- Make it Visual
- Show and Tell
- Use their language
- Give it time
- Keep it simple
- Say it again
- Get help
- Walk in their shoes

Source: R.D Irwin, 1994 Centre for Ethnic Health.



3.4 Examples of Cultural Differences

Body Language

Eye contact

While in many cultures avoidance of eye contact can be interpreted as shiftiness or insecurity, in cultures such as Asian cultures eye contact is avoided as a sign of respect.

Smiling

The smile has many different uses. Vietnamese and other Asian cultures for example will smile to cover sadness, anger or worry not only for themselves but to save face for the other person also.

Pointing and Beckoning

In some Asian cultures these movements are insults (eg. Vietnamese will beckon with the whole hand, palm downwards).

Body contact

In the Buddhist religion and for many Asian cultures (such as Vietnamese, Cambodian and Thai), the head is the most sacred part of the body and should not be touched.

In some cultures it is more accepted for persons of the same sex to have physical contact than in other cultures. If you are unsure, just ask the person politely.

Touching with the feet is offensive in certain cultures, as the foot is the lowest part of the body.

Use of Language

Names

Naming systems vary according to culture. Some naming systems show family ties for more than one generation (eg. Spanish). In other cultures, surnames are written first but the person is called by his title, plus given name (eg. Vietnamese).

Yes / No

The answering of "yes" or "no" can be very confusing and even difficult for many Asians. Avoid double barrel or negative questions. Ask open-ended questions rather than yes/no questions.

Please / Thank-you / Sorry

These tend to be used in Anglo-Saxon Culture to a greater degree than in other cultures. To some, the easy use of "sorry" may even sound insincere. The use of "sorry" to participate in another's sorrow is not always appropriate (eg. can be considered not to allow for saving-of-face).

Tone of Language

"Loud" language is not always appropriate. Age and relationship will often determine tone of language.

Forms of Address

Usage of names and titles will often be guided by the relationship.



Dress Codes

In the Muslim religion the Qu'ran advocates that both men and women dress modestly. Women are expected to cover their bodies from the neck to the ankles, and the arms from above the elbow. The dress code is interpreted differently according to different countries and cultures. Attire can therefore vary from the 'hijab' which is the head scarf worn by many Muslim women in Australia, to the black Chador often worn in Iran, to the total coverage of the 'burqua' endorsed by the Taliban in Afghanistan. Also keep in mind that some Muslim women in Western countries may choose not to wear any head coverings at all.

Religion

Religion can govern behaviour patterns. Modesty is encouraged to greater degrees in different religions. Holy days differ in all religions eg. the Sabbath, New Year, Christmas. Religion can also govern permissible and forbidden foods (eg. Muslims and Jewish people do not eat pork). Several religions have specific Fast Days (eg. during the time of Ramadan, Muslims cannot partake of food or beverages during daylight hours).

Possessions

Attitudes towards personal possessions and money: Ownership in some cultures is highly prized and private. In other cultures these rules are relaxed and ownership is viewed on a familial or friendship basis. Likewise, attitudes to money vary eg. sharing an outing, or control of money in the home.

Medical Practices

Cultural approaches to health and medical practices are varied. Cultural attitudes and beliefs are present in virtually all areas of the medical field eg. in birth, death and mourning, injuries, medicine, immunisations, psychiatric treatment etc. If unsure (eg. in a first aid situation) ask the patient if there is any cultural or religious aspect you need to be aware of in providing treatment.

Source: adapted from B Lachish, *Cultural Differences in Behaviour Patterns*.

