

# **Understanding Emergency Management**

## **A Dialogue Between Emergency Management Sector and CALD Communities**

**Resource Document 2008**



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## EXECUTIVE SUMMARY

### *Overview*

This project is a component of the Australian Government's National Action Plan (NAP) to build on social cohesion, harmony and security, and is funded by the Department of Immigration and Citizenship (DIAC). The National Action Plan consists of a number of initiatives and focuses on education, awareness-raising and capacity-building measures. In Emergency Management Australia's case, the focus is directed at helping culturally and linguistically diverse (CALD) communities prepare for, respond to and ensure recovery from incidents, crises and other emergencies in Australia, through specific intervention projects designed to improve the capacity of the EM sector to engage with CALD communities and become more responsive to the needs of communities.

### *Methodology*

This document is not intended to be used as an instruction manual for emergency services. It is a practical resource presenting the results of desktop research aimed at developing a state-wide demographic CALD community profile, including identification of CALD communities in Western Australian, and an overview of religions, languages and cultural issues as they relate to EM. The primary resource used for identifying Western Australian CALD communities is ABS 2006 Census data.<sup>1</sup> A review of relevant Australian and overseas literature is also provided.

### *Key Findings*

- Due to the internal diversity within national groupings, the demographic profiles of CALD communities should only be used for general planning. Such data is useful for ascertaining the size, location and aspects of the nature of CALD communities, but does not indicate internal diversity, or areas/communities of greatest need. Communication and liaison with each community is necessary to determine their specific needs.
- Although this report, and other literature, refers generically to 'CALD communities', it is important to note that the people of a particular ethno-cultural persuasion within an LGA, may not in fact be connected to each other as a singular community. They may need to be located and contacted individually, or as family groups.
- The primary category for identifying CALD communities is persons who speak little-to-no English at home. At a State level, the ten main CALD communities who speak little-to-no English at home are - Italian (4,609), Vietnamese (4,354), Cantonese (Chinese) (3,310), Mandarin (Chinese) (2,594), Arabic (1,616), Serbian (937), Macedonian (803), Croatian (800), Japanese (750) and Polish (733).
- The ten main LGAs in Perth Statistical Division ranked in descending order of CALD communities with little-to-no English spoken at home are - Stirling (6,437), Wanneroo (3,506), Canning (2,659), Swan (2,448), Bayswater (2,210), Gosnells (2,109), Cockburn (1,996), Melville (1,611), Vincent (1,316) and Joondalup (1,159).
- The five main LGAs in the South Western Division ranked in descending order of CALD communities with little-to-no English spoken at home are - Mandurah (179), Bunbury (179), Geraldton (122), Harvey (106) and Albany (88).
- The five main other Western Australian Regional LGAs ranked in descending order of CALD communities with little-to-no English spoken at home are - Port Hedland (157), Kalgoorlie/Boulder (153), East Pilbara (152), Carnarvon (134) and Roebourne (105).
- The ABS data does not distinguish between old and 'new and emerging' communities. This information can be acquired through contacting the multicultural community organisations listed in the Appendix.
- A range of excellent resources already exist which provide cultural information about CALD communities, and some of which focus on emergency management specifically. Such resources could form the basis of interventions in WA.

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<sup>1</sup> ABS data used with permission from the Australian Bureau of Statistics

## RECOMMENDATIONS

- Recognise the internal diversity among ‘national’ groupings identified as CALD communities. Differences of language, age, gender, ethnic or tribal background, rural or urban origin, education level, socioeconomic status, political and religious beliefs, and life experience exist within any national or language group, and add different dimensions to the dynamics of cross cultural interaction. To understand more about different cultures and religions, the best approach is to ask members of those cultures or religions.
- Recognise that there will be different needs and approaches required for new and emerging communities, and for older established communities.
- Any ‘intervention’ must be ongoing, and built into the Emergency Services’ regular processes and planning. It will be the Emergency Services’ responsibility to develop and monitor this.
- Ensure CALD-oriented service providers are engaged in the process, and utilise existing networks and forums.
- Utilise Multicultural Resource Centres and the Ethnic Communities Council as agents for CALD community consultations.
- There are two options for engagement with CALD communities as part of the current project. One is to undertake a number of specific interventions, which target a finite number of ‘new and emerging’ and ‘established’ communities, and which cover all aspects of PPRR. Another is to take an LGA focus, and target an intervention at all CALD communities within a finite geographical area such as Stirling or Wanneroo. This would then become a pilot for other areas. It would be important to evaluate each approach to determine the best method for future interventions.
- Educate Emergency Services personnel about cultural diversity. This may include building on existent training frameworks and networks; designing training programmes that are tailored to the needs and circumstances of service providers; and being sensitive to the fact that many Emergency Service personnel already have extensive workloads.
- Raise levels of diversity within Emergency Services. Currently information is not kept on cultural diversity of emergency services workers and volunteers. Such information would be valuable to monitor levels of diversity and any changes to these. It is recommended FESA collect statistics on its internal diversity.
- Determine priority CALD communities by criteria of ‘need’. The ABS data included in this report only enables prioritisation of CALD communities by criteria of ‘proficiency in English’. The next step is to directly communicate with all Western Australian CALD communities to ascertain the particular *needs* of each in relation to emergency services. These needs will vary from community to community. For instance, the needs of refugees who have experienced trauma and torture will differ from those of voluntarily immigrants. The former group, though smaller in number, may be of higher priority to EM. The Association for Services to Torture and Trauma Survivors (ASeTTS) or the Multicultural Services Centre of WA will be able to assist in identifying CALD groups who may be of high priority to EM in terms of ‘need’.
- Need will be determined both by the general needs of emergency service providers and those needs identified through consultation with CALD communities. For instance, emergency services may perceive the use of sirens as a necessary warning system, however, for some refugees who have fled war torn countries, the use of sirens in emergencies may trigger a fear response. Such CALD communities may rank high on a system for prioritising CALD communities by criteria of ‘need’.
- Adapt the standard PPRR framework to reflect the specific needs of a given emergency service provider and the needs of a given CALD group.
- Make contact with all Western Australian CALD communities, informing them of the *Understanding Emergency Management* project. This may include bulk mail-outs (taking into account that some CALD persons are not literate in their own language) and general introductory forums in urban and regional locations. Engage community leaders, and possibly develop a ‘champion’ model. Use existing connections through Migrant Resource Centres and the Ethnic Communities Council.
- Establish protocols for use of interpreters, in consultation between EM services and particular CALD communities. The Translating and Interpreting Service (TIS) and other providers may assist with interpreting.

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## ACRONYMS

ABS	Australian Bureau of Statistics
ASeTTS	Association for Services to Torture and Trauma Survivors
CALD	Culturally and Linguistically Diverse
DIAC	Department of Immigration and Citizenship
EM	Emergency Management
EMA	Emergency Management Australia
ERC	Emergency Relief Centre
LGA	Local Government Area
MCC	Maribyrnong City Council
NAP	National Action Plan (Australian Government)
OMI	Office of Multicultural Interests
PPRR	Prevention, Preparedness, Response and Recovery
SHP	Special Humanitarian Program
UNHCR	United Nations High Commissioner for Refugees

# **Inclusive Emergency Management with CALD Communities**

## **EMA Program**

### **Action Learning Project Western Australia**

## **INTRODUCTION**

This project, which has emerged from the work undertaken over a period of time by Emergency Management Australia (EMA), is a component of the Australian Government's National Action Plan (NAP), and is funded by the Department of Immigration and Citizenship (DIAC). The National Action Plan to build on social cohesion, harmony and security consists of a number of initiatives and focuses on education, awareness-raising and capacity-building measures. In EMA's case, it is directed at helping CALD communities to prepare for, respond to and ensure recovery from incidents, crises and other emergencies in Australia, and raising emergency services' cultural awareness and sensitivity.

Implementation of Projects at the state and territory level is critical to the success of the overall vision of the program, which is primarily intended to improve the capacity of the EM Sector to engage with CALD communities and become more responsive to the needs of communities as a result.

This State Project Approach is the direct result of discussions held between EM Sector representatives and a range of CALD community representatives. It builds on preliminary work undertaken by state representatives at a National Workshop held in Mt Macedon in March 2007.

The project will operate within an Emergency Management framework of four key categories – prevention, preparedness, response and recovery. Dean (2001: 2) defines these as:

- **Prevention** - regulatory and physical measures to ensure that emergencies are prevented or their effects mitigated.
- **Preparedness** - arrangements to ensure that, all resources and services, which may be needed, can be rapidly mobilized and deployed.
- **Response** - actions taken during and immediately after hazard impact to ensure that its effects are minimized.
- **Recovery** - arrangements to ensure that a community is restored to normal.

This framework is adopted from the *Community Emergency Planning Guide* (Natural Disasters Organisation, 1992), in which each of these categories is discussed fully.<sup>2</sup> This report collates the necessary background information and resources to assist future implementation of a PPRR framework with CALD communities.

### *Project Context*

Community feedback suggests that whilst CALD communities might have varying levels of understanding and awareness of emergency management agencies, such as police and fire services, they do not, on the whole understand the concept of a coordinated emergency management approach. Historically, the Emergency Management sector tended to provide ad hoc information and did not engage effectively with the diverse range of communities characterising Western Australia's population.

The Working Group decided to develop and implement a project focussed on improved understanding of emergency management frameworks within CALD communities, and a corresponding improvement in the levels of understanding of CALD issues amongst EM sector organisations.

### *Project Title*

Understanding Emergency Management - Prevention, Preparedness, Response and Recovery: A Dialogue between Emergency Management Sector and CALD communities.

### *Project Aim*

To develop and implement an action learning project.

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<sup>2</sup> See the reference list for a link to an online copy of this document.

### *Objectives*

- To develop closer links between agencies involved in emergency management arrangements for the promotion of inclusive emergency management practices for all CALD communities in WA.
- To inform WA's CALD communities about PPRR.
- To establish dialogue between diverse stakeholders on strategies for effectively engaging CALD communities in emergency management.
- The design, development and implementation of a communication strategy targeting CALD communities, which promotes understanding of PPRR principles.

### *Expected Impact*

Effective implementation of the project will greatly enhance CALD community awareness and knowledge of the PPRR process, and, improve their ability to engage in emergency management arrangements, and prevent, prepare, respond and recover from an emergency more effectively.

It is expected that as a direct result of the project, relationships between the EM sector and CALD community agencies and representatives will be improved, leading to greater levels of responsiveness.

### *Expected Outputs*

Significantly improved CALD community participation and co-operation in emergency management-related activities throughout WA.

### *Expected Outcomes*

Enhanced community resilience to the effects of natural and human made disasters.

## **Project Partners and Stakeholders**

The Program aims are to build capacity within the emergency management sector to engage more effectively with the diverse CALD communities, resulting in greater levels of responsiveness. This can be achieved in a number of ways, and must include representatives of the diverse range of community groups and organisations and the emergency management sector

The project target groups therefore include:

- a) the range of emergency management organisations in Western Australia;
- b) the range of culturally and linguistically diverse (CALD) communities represented throughout the state of Western Australia. The project team recognises that CALD communities:
  - include ethnic, religious and linguistic differences
  - include newer emerging communities and older established ones and that these factors need to be considered in determining suitable communication pathways – eg. The ageing nature of these communities, includes issues such as linguistic reversion, requiring greater use of interpreters
  - may be isolated as groups or individuals - engagement strategies should reflect these access issues
  - may reside in regional and rural areas; and
  - should have equal access to, and confidence in accessing, the range of agencies (and services) involved in emergency management.

## **Stage One: Developing a resource identifying CALD communities in WA and useful resources**

The first stage of the project was to develop a resource which would identify the major target communities; provide background information about them in terms of numbers, distribution, and cultural issues; and identify relevant resources including sources of contact information and other relevant projects around Australia and internationally which might be of use to the development of the project in WA.

A researcher undertook a systematic search of databases for the above information and consulted with a number of key organisations. The result is this document. It includes information about numbers of different CALD groups in WA and key local government areas, and outlines how to use the ABS website to drill down for more specific information about particular groups and particular geographical areas. There are a number of CALD communities which do not rate highly on these ABS-generated lists, because their numbers are small, however these communities should still be considered for targeted interventions as they are some of the newer and more culturally 'distant' communities in WA.

This resource also contains community cultural profiles (as relevant to emergency management), obtained from a number of sources, of African, Afghan, Arabic-speaking, Chinese, former Yugoslav, Greek, Indian, Italian and Vietnamese communities, as these are key CALD communities in WA. It also contains information about a number of different religions. Contact information about these cultural and religious communities is also provided. Finally an annotated bibliography of relevant resources from Australia and internationally is included, for further reference.

Appendices contain further statistical information, and helpful hints about working with CALD communities, including: Ten Myths That Prevent Collaboration Across Cultures; Making Focus Groups Culturally and Linguistically Appropriate; Focus Group Topic Guide; Communicating With Clients with Low English Proficiency; Non-English Speaking Households disaster warning mobile phone tree model; CALD Group Dietary Requirements; EM Requirements for CALD Groups; Becoming a Terrorist; Post Disaster Information and Evaluation Guidelines; Suggestions for emergency services in working with CALD groups; Human Reaction to Disasters; Post Traumatic Stress Disorder: General Information; and a list of contacts for relevant community groups from Online WA Multicultural Communities.

## KEY CALD COMMUNITIES IN WESTERN AUSTRALIA (STATE LEVEL)

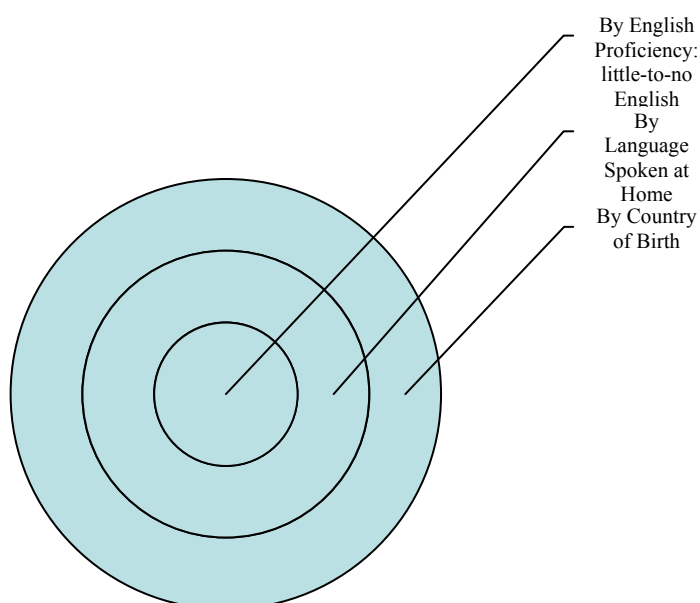
### Introduction

The primary source of data used for identifying Western Australian CALD communities is the Australian Bureau of Statistics (ABS) census materials (similar material from the 2001 census can be found at the Office of Multicultural Interests website, at [http://www.omi.wa.gov.au/omi\\_people.asp](http://www.omi.wa.gov.au/omi_people.asp)). Identifying these key CALD communities at a state level provides emergency services with a general picture of those groups that are the most linguistically and culturally diverse. The ABS census data pertaining to these key CALD communities is configured in many different categories, with each providing a different statistical snapshot, hence there is no singular category for pinpointing 'CALD groups' per se. Therefore, three tables have been selected from the numerous ABS category options, for the purposes of ascertaining CALD communities of interest to EM (a copy of each is available in the Appendix)<sup>3</sup>. These are:

- ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 2068.0 - Census Tables Series.
- ABS (2007) *Language Spoken at Home (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series
- ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series.

Starting at the inner circle, Figure 1 depicts these categories in concentric order of concern to EM. From inner-to-outer, each ring represents a decreasing incidence of language and cultural barriers<sup>4</sup>.

**Figure 1** Identifying Western Australian CALD communities by concentric categories of interest to emergency services



<sup>3</sup> Note that the category 'ancestry' has not been included, as it contains people who may be second, third and greater generation Australians, who would not strictly be classified as 'culturally and linguistically diverse'.

<sup>4</sup> It must be noted, however, that those from an urban European background, but with little or no English, may have fewer cultural differences than someone from a non-urban, non-European background, but with some English language.

The data from each of the above ABS categories provides figures that respectively narrow their focus to pinpoint those CALD groups in Western Australia which are the most culturally and linguistically diverse. For example, as shown in Table 1, 32,897 West Australians speak Italian at home (although only 20,934 were born in Italy), and of these, 4,609 speak little-to-no English. Obviously the category of ‘little-to-no English’ is of primary concern to EM, for it is likely that members of a CALD community who speak little-to-no English will be strongly aligned with the culture of their country of origin, and may have limited knowledge about Australian culture. The other two categories may have fewer communications issues, but may also have important cultural differences from the Australian mainstream, depending on the culture of the country of origin and rural or urban background. The point to be aware of is that each category provides a slightly different snapshot of CALD communities.

**Table 1** Italian community by categories of ‘little-to-no English’, ‘language spoken at home’, and ‘ancestry’ (Western Australia)

<b>CALD Community</b>	<b>Little-to-no English</b>	<b>Language Spoken at Home</b>	<b>Country of Birth</b>
Italian	4,609	32,897	20,934

#### ***WA CALD communities with little-to-no English***

Table 2 provides data concerning the main language groups in WA, the total numbers for each in terms of those who speak their language at home, and the respective numbers and percentages for each in terms of persons who speak little-to-no language at home.

**Table 2** CALD communities with little-to-no English spoken at home (Western Australia)

<b>Language Groups (in alphabetical order)</b>	<b>Number of persons with little-to-no English spoken at home</b>	<b>Total speaking language at home</b>	<b>% of total with little-to-no English</b>
Arabic	1,616	7,696	20.99
Cantonese (Chinese)	3,310	16,048	20.62
Croatian	800	6,089	13.14
Dari (Iranic)	349	1,256	27.79
Dutch	148	5,261	2.81
Filipino (excludes Tagalog)(d)	80	2,009	3.98
French	214	5,008	4.27
German	242	7,213	3.35
Greek	575	5,019	11.45
Hindi	86	1,925	4.47
Hungarian	102	1,063	9.60
Indonesian	598	6,608	9.05
Italian	4,609	32,897	14.01
Japanese	750	3,376	22.22
Khmer	315	951	33.12
Korean	706	1,919	36.79
Macedonian	803	5,668	14.17
Maltese	23	406	5.66
Mandarin (Chinese)	2,594	16,551	15.67
Persian (excluding Dari) (Iranic)	562	2,720	20.66
Polish	733	6,102	12.01
Portuguese	670	3,656	18.33
Russian	155	1,338	11.58
Samoan	11	236	4.66
Serbian	937	4,447	21.07
Sinhalese	58	1,499	3.87
Spanish	706	5,721	12.34
Tagalog (excludes Filipino)(d)	88	2,335	3.77
Tamil	63	1,896	3.32

Turkish	215	1,049	20.49
Vietnamese	4,354	13,245	32.87

(d) In 2006 'Tagalog' and 'Filipino' have been identified individually, in 2001 they were classed as one language.

**Source** – Adapted from: ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 20680 - Census Tables Series.

\* Note - The figures calculated from this source are not precise, as persons who did not indicate their language proficiency have not been subtracted from the total. However, despite this, the figures are accurate enough for the purpose of discerning key CALD groups.

High proportions (over one in five) of Korean, Cantonese, Japanese, Khmer (Cambodian), Serb, Turkish, Vietnamese, Arabic (from various countries in the Middle East and north east Africa) and Dari speakers (Afghans), speak little-to-no English at home. If we take the figure of one thousand as an arbitrary cut-off, it is clear from Table 2 that key language groups speaking little-to-no English in WA are Italian, Vietnamese, Cantonese, Mandarin, and Arabic speakers. There are also significant numbers of people from the former Yugoslavia (Croatian, Macedonian, Serbian) with little English. Figure 2 shows the ten main Western Australian CALD communities with little-to-no English. In descending order these are - Italian (4,609), Vietnamese (4,354), Cantonese (Chinese) (3,310), Mandarin (Chinese) (2,594), Arabic (1,616), Serbian (937), Macedonian (803), Croatian (800), Japanese (750) and Polish (733).

**Figure 2** Ten main CALD communities by number of persons with little-to-no English (Western Australia)

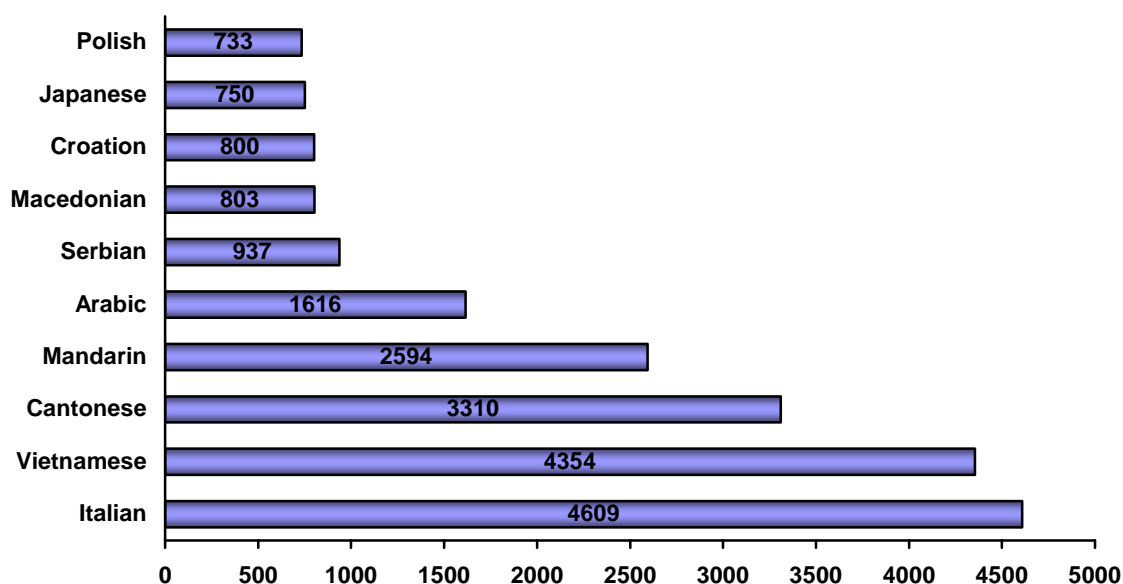


Table 3 provides two different lists of WA CALD communities ranked by descending order of size:

1. the number of persons in WA CALD communities who speak little-to-no English at home
2. the percentage of each CALD community who speak little-to-no English at home, in relation to the group's total number of persons

**Table 3** Ten main CALD communities by number of persons with little-to-no English spoken at home, and by percentage of persons with little-to-no English spoken at home (Western Australia)

Language Groups	Ranked by number of persons with little-to-no English	Language Groups (in order of % of total)	Ranked by % of persons with little-to-no English
Italian	4,609	Korean	36.79
Vietnamese	4,354	Khmer	33.12
Cantonese (Chinese)	3,310	Vietnamese	32.87
Mandarin	2594	Dari (Iranic)	27.79

(Chinese)			
Arabic	1,616	Japanese	22.22
Serbian	937	Serbian	21.07
Macedonian	803	Arabic	20.99
Croatian	800	Persian (excluding Dari) (Iranic)	20.66
Japanese	750	Cantonese (Chinese)	20.62
Polish	733	Turkish	20.49

**Source** – Adapted from: ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 20680 - Census Tables Series.

The left-hand list identifies the ten main CALD communities by raw numbers of persons. This list represents the key CALD communities that EM may wish to engage and develop links with. The right-hand list ranks the ten main CALD groups according to the percentage of the respective total population that each represents. For instance, although the Italian community (4,609 persons speaking little-to-no English) may rank highest in priority in terms of raw numbers, it does not feature at all in the ten main groups when viewed in terms of percentages of total numbers. In this case the number of Italians with little-to-no English is 14.01% of the total Italian population in WA, compared to 36.79% of Koreans with little-to-no English. In this light, the Korean community may take priority. The number of Koreans who speak little-to-no English at home is 706 of a total of 1,919 persons; therefore 36.79% of Koreans in Western Australia speak little-to-no English. This list enables fine-tuning of prioritisation of CALD communities.

Two limitations to consider in regards to the data in the above tables are:

1. The numbers of persons in each CALD group in each category differs markedly.
2. The data does not represent all CALD groups (i.e. African language groups are not included, although some are represented among the Arabic speakers, and French speakers. It is unclear why none of the African languages are represented in the ABS statistics).

Concerning the first issue; different categories of data provide different total numbers of population for respective CALD groups. This is evident in Table 1. Generally, this pattern is replicated throughout all CALD groups, however, for the purposes of this project it does not present a major obstacle because the communities of primary interest to EM services are those that are the most culturally and linguistically different from ‘mainstream’ Australian. Nearly all of these CALD groups are identified in the tables above.

Concerning the second issue; those CALD groups not represented in the ‘English language proficiency’ category are listed in descending order of prevalence in Table 4 by language spoken at home, and in Table 5 by country of birth (see Appendix 2 & 3 and Appendix 4 & 5 for full lists). Although this material does not provide an indication of the level of English proficiency within these groups, comparing them with groups included in the previous tables gives some idea of their respective prevalence within WA’s CALD populations. However, because the focus here is on language, and possibly because of problems with the method of data collection, groups such as Africans are not clearly represented.

Table 4 lists the top ten CALD communities in terms of raw numbers of speaking a language other than English at home, without reference to English proficiency.

**Table 4** Ten main CALD communities by number of persons speaking a non-English language at home (Western Australia)

Language Spoken at Home	Number of Persons
Italian	32,897
Mandarin	16,551
Cantonese	16,049
Vietnamese	13,243
Arabic	7,697
German	7,213
Indonesian	6,611
Polish	6,098
Croatian	6,089

Spanish	5,723
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**Source** – Adapted from: ABS (2007) *Language Spoken at Home (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series

If country of birth, rather than language, is taken as the measure of cultural diversity, the list is slightly different. Note that we have excluded those countries of origin that are culturally and linguistically similar to Australia, such as England and New Zealand.

**Table 5** Ten main CALD communities by country of birth (Western Australia)

Country of Birth	Number of Persons
Italy	20,934
Malaysia	19,721
India	15,157
Singapore	11,808
Viet Nam	10,489
Netherlands	10,115
Germany	9,894
China	8,006
Indonesia	7,884
Philippines	6,836

**Source** – Adapted from: ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series.

## CALD COMMUNITIES BY LOCAL GOVERNMENT AREAS

### Introduction

Identifying CALD communities within Local Government Areas (see Appendix - Maps 1-3) is also a complex task, depending on the type of measure used. For a broad overview refer to Maps 4-6 which illustrates visually the spread of 'People Born Overseas'; 'People not fluent in English' in WA; and 'Recent Arrivals', in the metropolitan region. Note that all these populations tend to be concentrated in the outer suburbs of Perth.

The tables and figures below list CALD communities in Western Australia, sorted by Local Government Areas (LGA), of which there are a total of 142 (see Appendix 7). Data is drawn from the ABS 2006 census materials and provided in three categories:

- i) the ten main LGAs in Perth Statistical Division (see Appendix - Map 3) with the top five CALD communities for each;
- ii) the five main LGAs in South West Western Australia Division (see Appendix - Map 2) with the top three CALD communities for each; and
- iii) and the five main LGAs in the rest of Western Australia (see Appendix - Map 1) with the top three CALD communities for each.

The principle category for ascertaining the nature and location of CALD communities in Western Australia is 'proficiency of English spoken at home' and data is drawn from - ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 20680 - Census Tables Series. This generally identifies the nature, size and location of those groups which may be of particular interest to the Emergency Management (EM) sector, due to the fact that they speak little-to-no English at home. Further data can be obtained about CALD communities beyond the top LGA and CALD community groups, by accessing the *Language Spoken at Home by Proficiency in Spoken English* table (Appendix 1).

It is pertinent to note that although relatively accurate, the data is not precise. For example, in each LGA *Language Spoken at Home by Proficiency in Spoken English* table, a number of persons are listed as responding 'other' or 'not stated' in the 2006 Census. This can vary from between 5% and 30% of the total of persons speaking little-to-no English at home in a given LGA. Although this does not significantly effect those LGAs with large CALD populations, in regional areas there are often more persons listed as responding 'other' or 'not stated' than there are in individual language groups. Therefore, the figures for CALD communities in regional LGAs can be used only as rough guidelines. Another limitation to using this particular table is that it adopts a universal format for all LGAs, therefore many language groups are not represented. This is particularly so for African groups.

### Note

Information about numbers in particular areas can be accessed through ABS online Census material (<http://www.abs.gov.au/websitedbs/D3310114.nsf/Home/census>)

- To access further data from the *Language Spoken at Home by Proficiency in Spoken English* tables, go to the ABS website and click on 'Census Tables' → 'View Census tables by Topic' → 'Select a topic'...Language → select *Language Spoken at Home by Proficiency in Spoken English/Language by Sex* → 'Select Location' → Browse Tab → 'Select type of location'...Local Government Area → 'Select a State'...Western Australia → then select the LGA of choice and follow the final directions to access the requisite table.

- In order to find those CALD groups not included in the 'proficiency in spoken English' tables (eg. African language groups), a comprehensive listing of language groups can be accessed. See Appendix 2 & 3 for a list of these at a state level. To find these at an LGA level, follow the same instructions as above, but select the language topic of *Language Spoken at Home (Full Classification List) by Sex - Western Australia*, and also *Country of Birth of Person (Full Classification List) by Sex - Western Australia*. However, these tables do not provide data on proficiency in spoken English.

- The ABS *Census Tables* also provide additional data that may interest EM services, such as the year of arrival in Australia of CALD groups; country of birth; breakdowns of language and religious affiliation groups by age and gender; and many others. ABS *Community Profiles* provide packages of data for each LGA, but do not include the 'full classification lists' available in *Census Tables*.

- In LGAs with high CALD populations (eg. Stirling), a refined search by 'State Suburb' will provide details for CALD groups for each suburb within this LGA.

### ***LGAs in Perth Statistical Division***

In order to identify which areas have larger numbers of CALD communities present, we have ranked local government areas according to language spoken at home and English proficiency (Table 6). These are Stirling, Wanneroo, Canning, Swan, Bayswater, Gosnells, Cockburn, Melville, Vincent and Joondalup in the metropolitan area. We have also identified the largest CALD groups (in terms of language spoken and English proficiency) in each of these areas.

**Table 6** Ten main LGAs in Perth Statistical Division ranked in descending order of CALD communities with little-to-no English spoken at home (includes total LGA population and total LGA non-English language spoken at home)

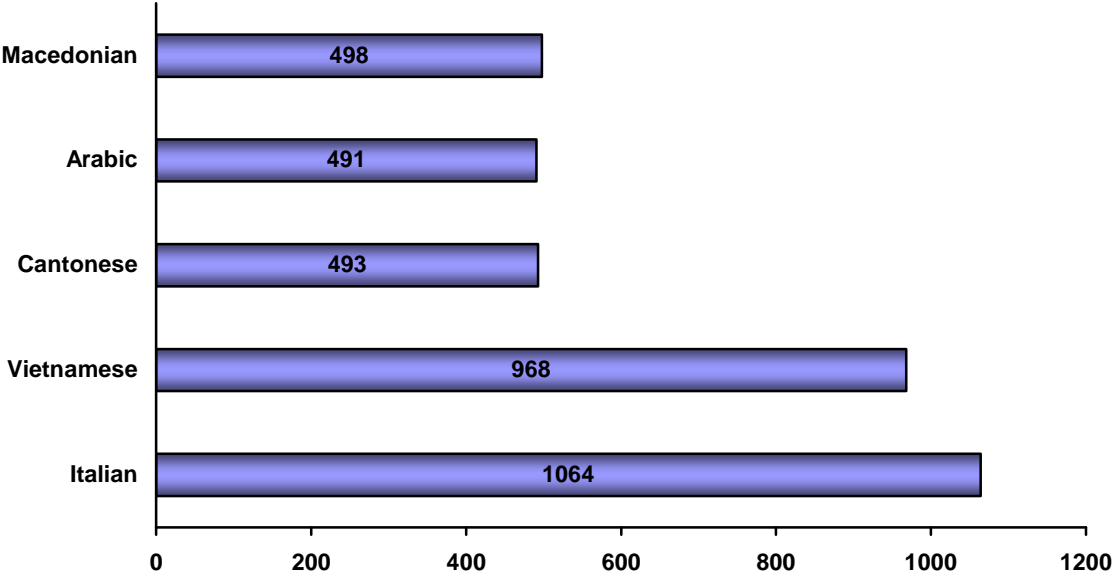
<b>LGA</b>	<b>Total Population</b>	<b>Total Language Spoken at Home (non-English)</b>	<b>Total little-to-no English spoken at home</b>
<b>Stirling (C)</b>	176,872	47,810	6,437
<b>Wanneroo (C)</b>	110,940	22,964	3,506
<b>Canning (C)</b>	77,305	21,405	2,659
<b>Swan (C)</b>	93,279	18,974	2,448
<b>Bayswater (C)</b>	55,801	15,451	2,210
<b>Gosnells (C)</b>	91,579	18,009	2,109
<b>Cockburn (C)</b>	74,472	16,418	1,996
<b>Melville (C)</b>	93,003	18,747	1,611
<b>Vincent (T)</b>	26,878	8,187	1,316
<b>Joondalup (C)</b>	149,673	18,532	1,159

**Source** – ‘Total Population’ drawn from: ABS (2007) *2006 Census QuickStats by Location*. Other data drawn or calculated from: ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 20680 - Census Tables Series.

***Stirling (C) LGA***

The five main CALD communities in Stirling LGA in order of persons speaking little-to-no English at home are - Italian (1,064), Vietnamese (968), Cantonese (493), Arabic (491) and Macedonian (498).

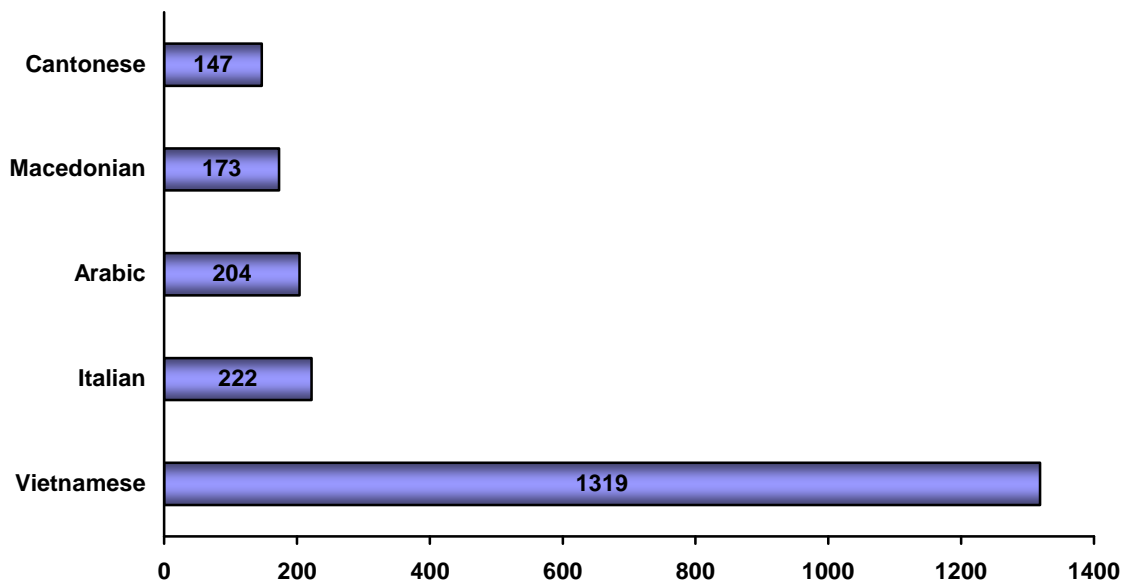
**Figure 3** Five main Stirling LGA CALD communities by number of persons with little-to-no English



### ***Wanneroo (C) LGA***

The five main CALD communities in Wanneroo LGA in order of persons speaking little-to-no English at home are – Vietnamese (1,319), Italian (222), Arabic (204), Macedonian (173) and Cantonese (147).

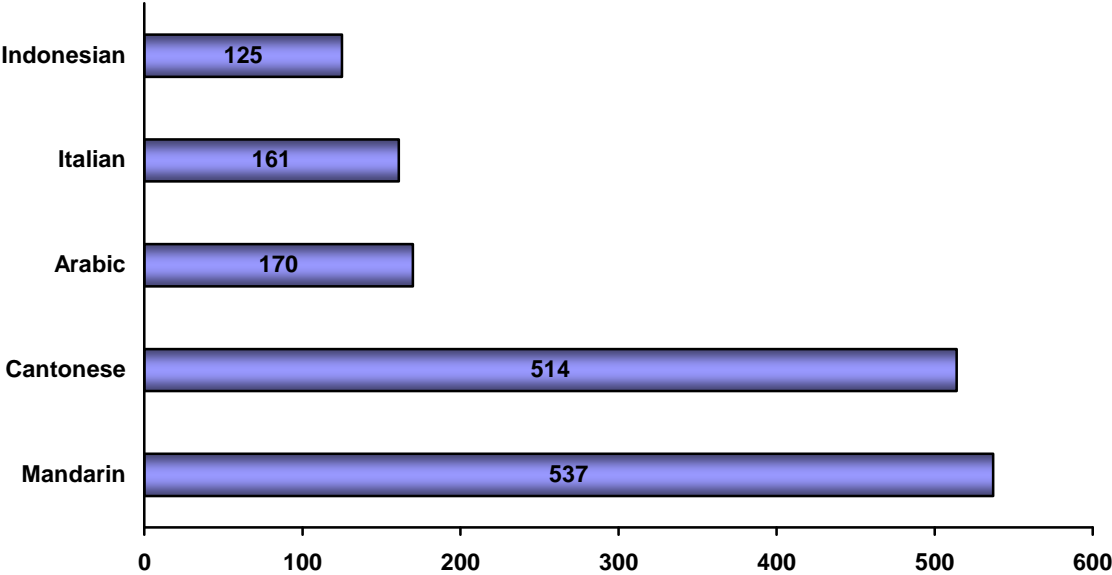
**Figure 4** Five main Wanneroo LGA CALD communities by number of persons with little-to-no English



***Canning (C) LGA***

The five main CALD communities in Canning LGA in order of persons speaking little-to-no English at home are – Mandarin (537), Cantonese (514), Arabic (170), Italian (161) and Indonesian (125).

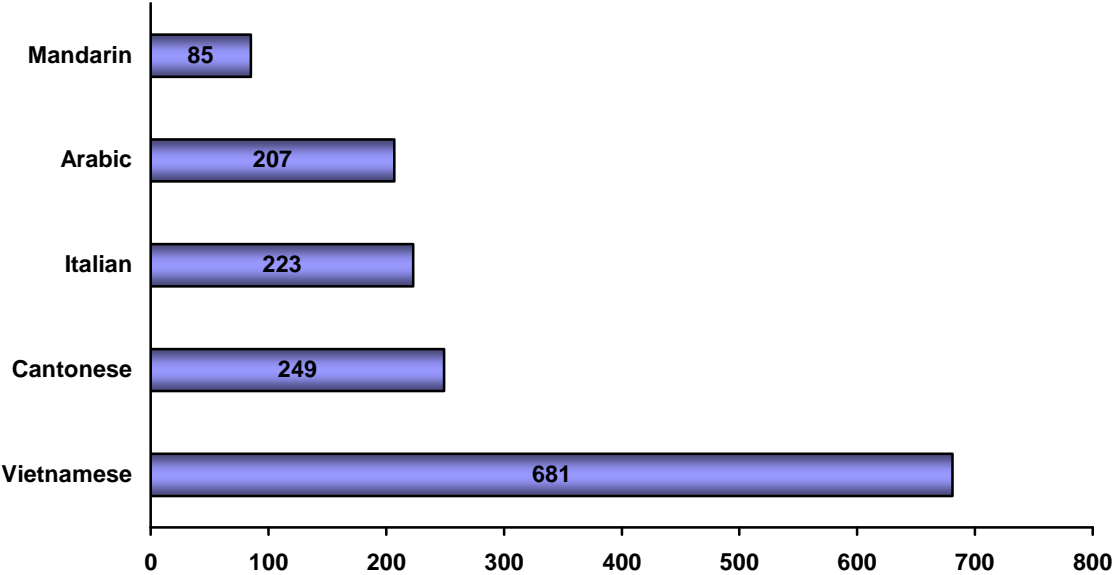
**Figure 5** Five main Canning LGA CALD communities by number of persons with little-to-no English



*Swan (C) LGA*

The five main CALD communities in Swan LGA in order of persons speaking little-to-no English at home are – Vietnamese (681), Cantonese (249), Italian (223), Arabic (207) and Mandarin (85).

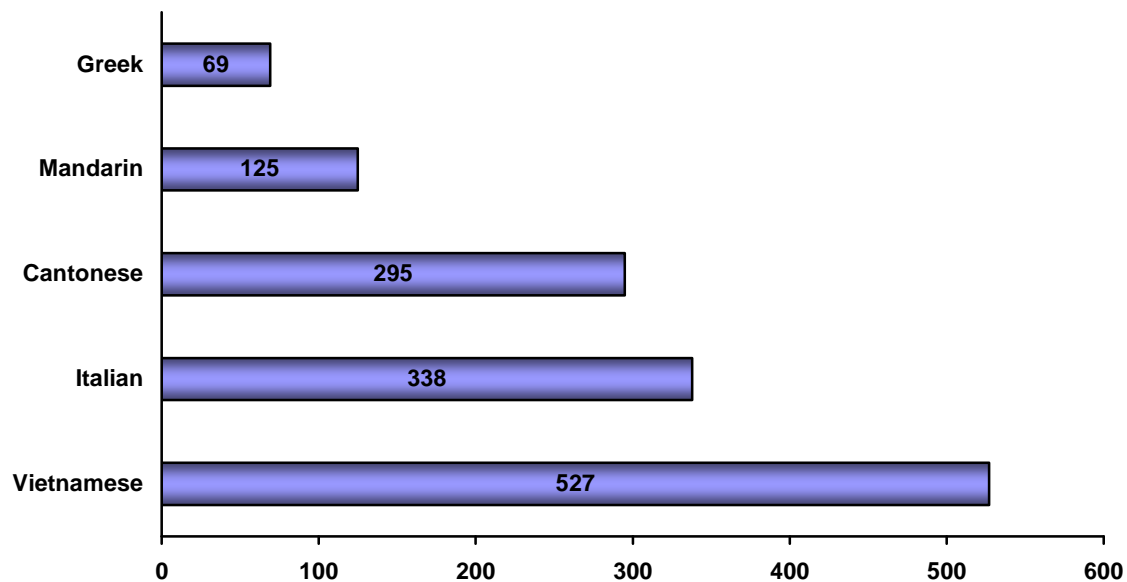
**Figure 6** Five main Swan LGA CALD communities by number of persons with little-to-no English



### ***Bayswater (C) LGA***

The five main CALD communities in Bayswater LGA in order of persons speaking little-to-no English at home are – Vietnamese (527), Italian (338), Cantonese (295), Mandarin (125) and Greek (69).

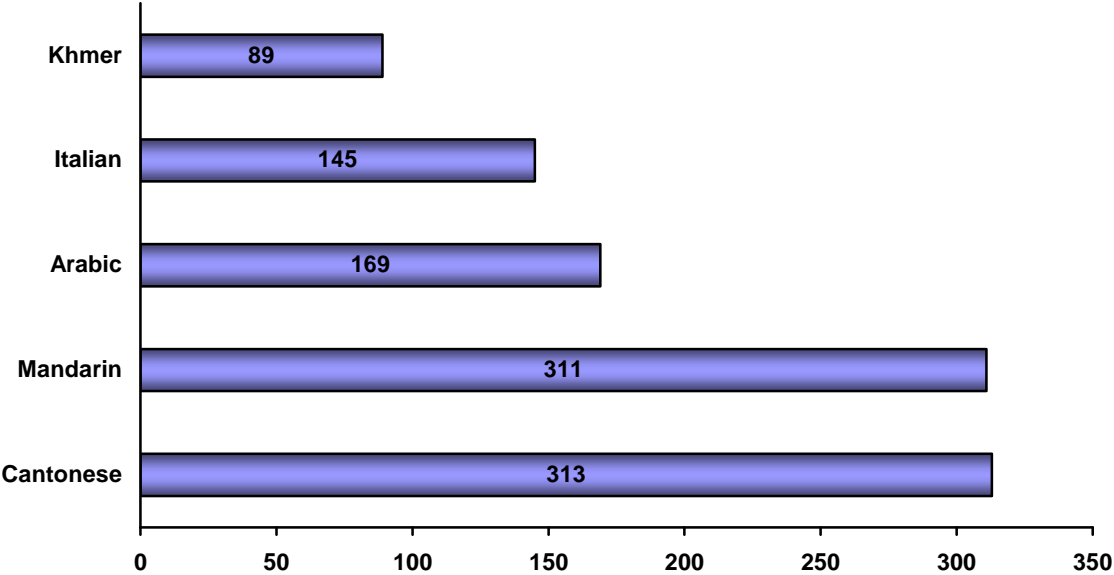
**Figure 7** Five main Bayswater LGA CALD communities by number of persons with little-to-no English



**Gosnells (C) LGA**

The five main CALD communities in Gosnells LGA in order of persons speaking little-to-no English at home are – Cantonese (313), Mandarin (311), Arabic (169), Italian (145) and Khmer (89).

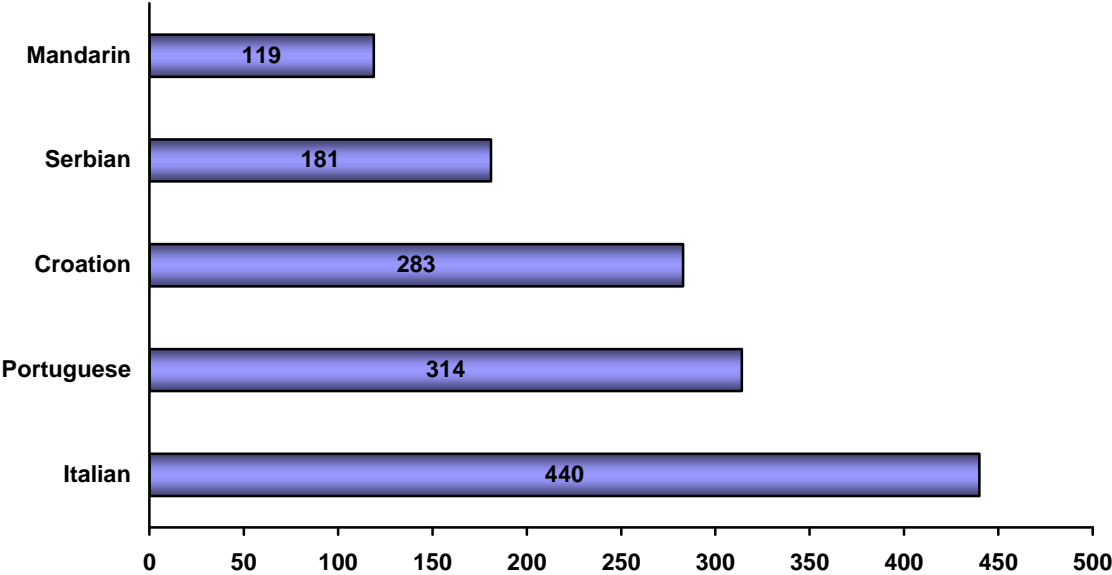
**Figure 8** Five main Gosnells LGA CALD communities by number of persons with little-to-no English



**Cockburn (C) LGA**

The five main CALD communities in Cockburn LGA in order of persons speaking little-to-no English at home are – Italian (440), Portuguese (314), Croatian (283), Serbian (181) and Mandarin (119).

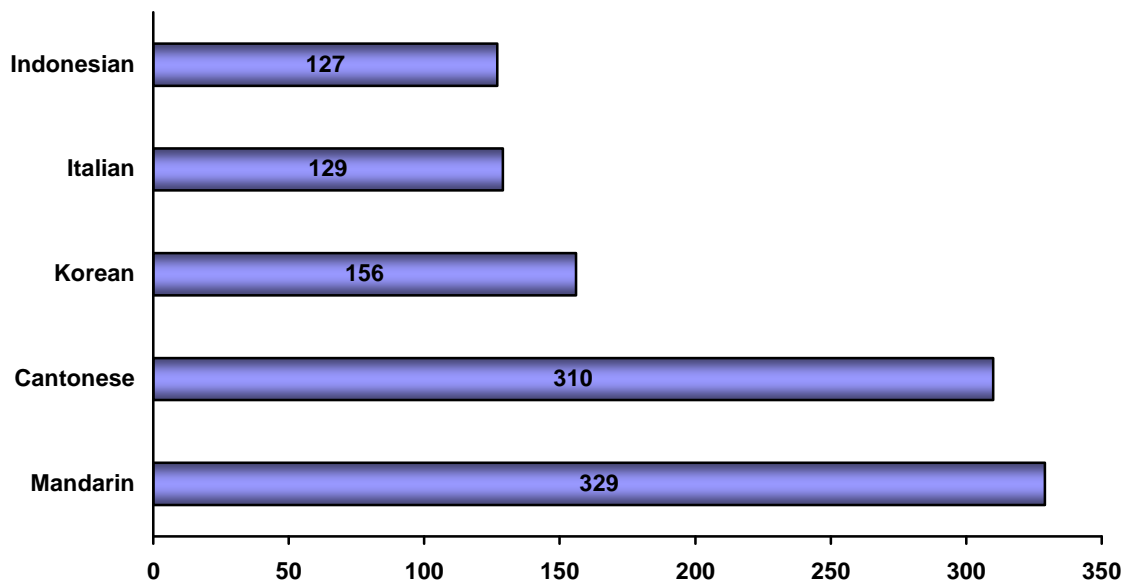
**Figure 9** Five main Cockburn LGA CALD communities by number of persons with little-to-no English



### ***Melville (C) LGA***

The five main CALD communities in Melville LGA in order of persons speaking little-to-no English at home are – Mandarin (329), Cantonese (310), Korean (156), Italian (129) and Indonesian (127).

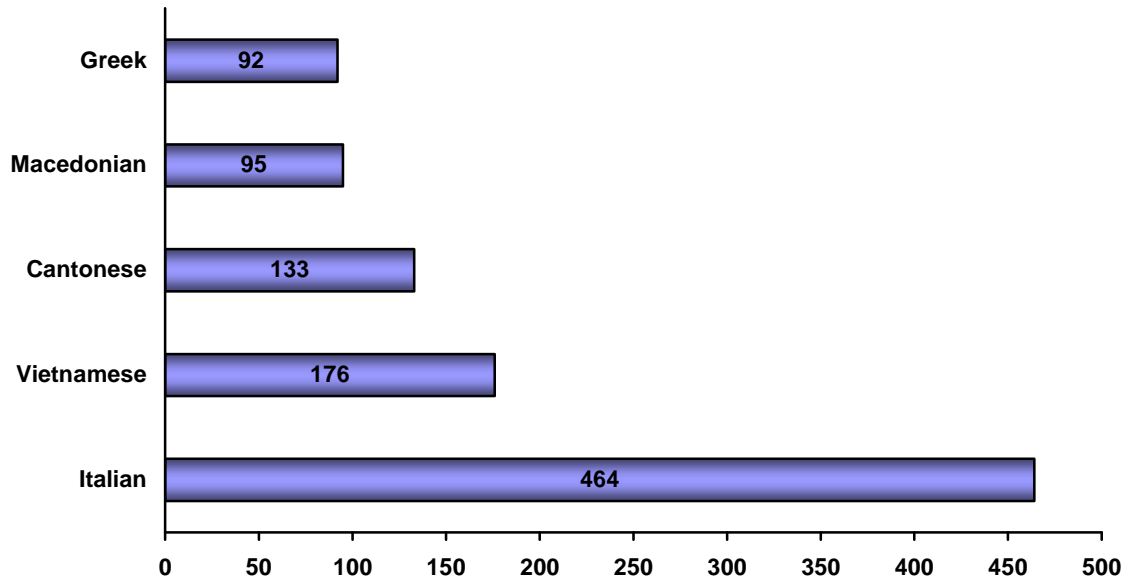
**Figure 10** Five main Melville LGA CALD communities by number of persons with little-to-no English



### ***Vincent (T) LGA***

The five main CALD communities in Vincent LGA in order of persons speaking little-to-no English at home are – Italian (464), Vietnamese (176), Cantonese (133), Macedonian (95) and Greek (92).

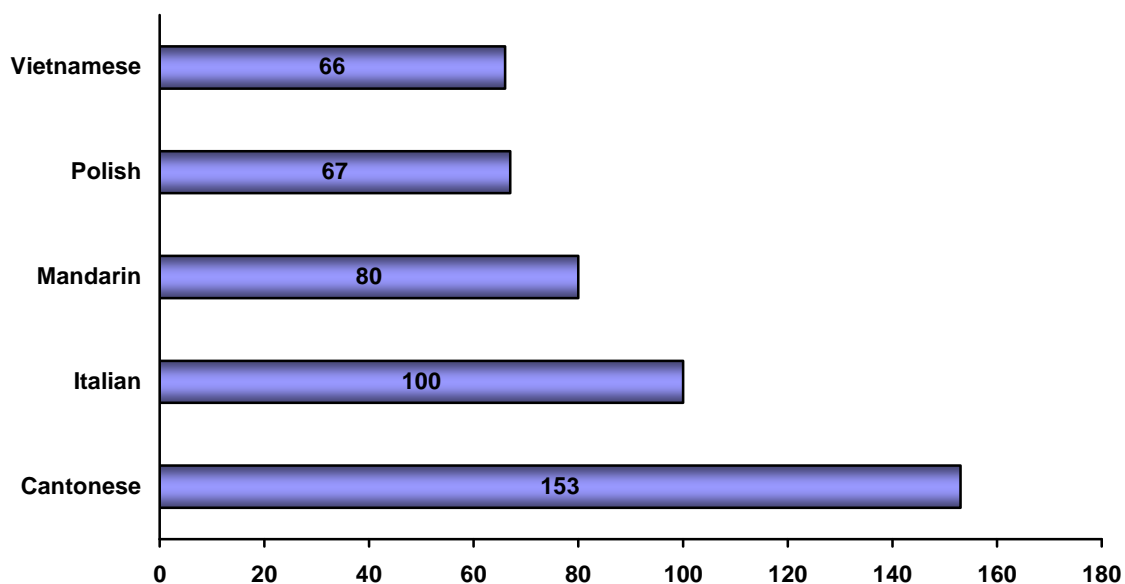
**Figure 11** Five main Vincent LGA CALD communities by number of persons with little-to-no English



### ***Joondalup (C) LGA***

The five main CALD communities in Joondalup LGA in order of persons speaking little-to-no English at home are – Cantonese (153), Italian (100), Mandarin (80), Polish (67) and Vietnamese (66).

**Figure 12** Five main Joondalup LGA CALD communities by number of persons with little-to-no English



## ***LGAs in South Western Division***

The LGAs with the highest CALD populations in the South West Division are and Mandurah, Bunbury, Geraldton, Harvey and Albany. As stated above, these LGAs generally have more persons listed as responding ‘other’ or ‘not stated’ than there are in individual language groups. For example, 79 of Mandurah’s 179 persons speaking little-to-no English at home fall into this category. It is noteworthy however that Bunbury has 55 Italian people who speak little-to-no English at home (Table 8), which constitutes about one-third of the non-English speaking total (Table 7), while Harvey has 54 Italian people who speak little-to-no English at home (Table 8), which constitutes about one-half of the non-English speaking total (Table 7).

**Table 7** Five main LGAs in the South Western Division ranked in descending order of CALD communities with little-to-no English spoken at home

<b>LGA</b>	<b>Total Population</b>	<b>Total Language Spoken at Home (non-English)</b>	<b>Total little-to-no English spoken at home</b>
<b>Mandurah (C)</b>	55,815	5,465	179
<b>Bunbury (C)</b>	29,702	3,532	179
<b>Geraldton (C)</b>	18,916	2,502	122
<b>Harvey (S)</b>	19,556	2,000	106
<b>Albany (C)</b>	31,574	2,683	88

**Table 8** Main South Western Division LGA CALD groups speaking little-to-no English at home in descending order of prevalence

	<b>Mandurah</b>	<b>Bunbury</b>	<b>Geraldton</b>	<b>Harvey</b>	<b>Albany</b>
<b>CALD Communities</b>	Cantonese 14	Italian 55	Italian 22	Italian 54	Italian 18
	Mandarin 13	Cantonese 11	Vietnamese 20	Persian 4	Polish 11
	Italian 11	Mandarin 10	German 6	Vietnamese 3	Mandarin 7

### ***Other Western Australian Regional LGAs***

The LGAs with the highest CALD populations in other WA regional areas are Port Hedland, Kalgoorlie/Boulder, East Pilbara, Carnarvon and Roebourne. These LGAs generally have more persons listed as responding 'other' or 'not stated' than there are in individual language groups. In addition, they generally also have a higher number of persons speaking an Indigenous language than persons from CALD groups speaking little-to-no English. Of note however is that Carnarvon has 70 Vietnamese people who speak little-to-no English at home (Table 10), which constitutes more than a half of the non-English speaking total (Table 9).

**Table 9** Five main other Western Australian Regional LGAs ranked in descending order of CALD communities with little-to-no English spoken at home

<b>LGA</b>	<b>Total Population</b>	<b>Total Language Spoken at Home (non-English)</b>	<b>Total little-to-no English spoken at home</b>
<b>Port Hedland (T)</b>	11,959	4,336	157
<b>Kalgoorlie/Boulder (C)</b>	28,422	4,847	153
<b>East Pilbara (S)</b>	6,544	2,306	152
<b>Carnarvon (S)</b>	5,681	987	134
<b>Roebourne (S)</b>	16,423	3,540	105

**Table 10** Main other regional LGA CALD groups speaking little-to-no English at home in descending order of prevalence

	<b>Port Hedland</b>	<b>Kalgoorlie/Boulder</b>	<b>East Pilbara</b>	<b>Carnarvon</b>	<b>Roebourne</b>
<b>CALD Communities</b>	Indonesian 17	Mandarin 13	Cantonese 3	Vietnamese 70	Croatian 4
	Arabic 6	Cantonese 9	Serbian 3	Portuguese 22	Dutch 4
	Vietnamese 6	Italian 7	Sinhalese 3	Croatian 12	Macedonian 3
<b>Indigenous</b>	27	21	121	3	11

## NEW AND EMERGING AND OLDER ESTABLISHED COMMUNITIES

Australia's migrant communities can be grouped in a general way under the categories 'new and emerging communities', and 'older established communities'. According to OMI (see glossary of terms available at [http://www.omi.wa.gov.au/omi\\_terminology.asp](http://www.omi.wa.gov.au/omi_terminology.asp)), 'new and emerging communities' means the following:

A term used to describe ethnic communities that are small in number, have recently settled in Australia and often lack established family networks, support systems, community structures and resources, relative to more established communities.

We might consider Afghan, Iraqi, Burmese and many African communities 'new and emerging', and Italian and Greek as 'established'. New and emerging communities often include people who have arrived in Australia under the humanitarian entry scheme. These include refugees and others coming from difficult circumstances. The 1951 United Nations Convention relating to the status of Refugees defines a refugee as a 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 their nationality, and is unable to or, owing to such fear, is unwilling to avail him/herself of the protection of that country.

There are two main categories by which people can apply to come to Australia under the humanitarian program.

- **Refugee** - for those who are subject to persecution in their home country, are living outside their home country, and in need of resettlement. Most are identified and referred by the UN High Commissioner for Refugees (UNHCR) for resettlement. This category includes a number of subcategories including In-country Special Humanitarian, Emergency Rescue and Woman at Risk.
- **Special Humanitarian Program (SHP)** - for people outside their home country who are subject to substantial discrimination amounting to gross violation of human rights in their home country (but not necessarily fitting the refugee description). Those who enter on the SHP must have an Australian proposer, who can be an individual or an organisation based in Australia. Over half available places under Australia's humanitarian category are set aside for this visa type, and sponsors are expected to provide settlement assistance, rather than government services.

Australia takes around 14,000 people under its humanitarian program each year, a proportion of whom live in Western Australia.

It must be noted that some national groupings have come to Australia through different waves of migration, such as the Croatians – some of whom have been here for a number of generations, arriving post WWII; others of whom are relatively new refugees from the breakup of the former Yugoslavia.

Thus the distinction between 'new and emerging' and 'established' communities is somewhat difficult to maintain. The issue is that these communities will have different challenges and needs, and these must be considered in determining appropriate information provision, and suitable communication pathways (e.g. the ageing nature of established communities means different issues will arise, such as linguistic reversion, which might require greater use of interpreters; the traumatic experiences of some of the new refugee communities, and their often rural backgrounds, mean special care must be taken, and quite basic information may be required).

Appendix 8 contains information about different groups that have arrived over the last ten years.

## COMMUNITY PROFILES

### *Introduction*

All individuals are products of their cultures, to some extent. It is useful to consider how culture influences the beliefs, practices and attitudes we hold, before considering those of other cultural backgrounds. The community and religious profiles included here offer a general guideline about the beliefs and practices of the various communities, and should not be taken as definitive. Differences of language, age, gender, ethnic or tribal background, rural or urban origin, education level, socioeconomic status, political and religious beliefs, and life experience exist within any national or language group, and add different dimensions to the dynamics of cross cultural interaction. To understand more about different cultures and religions, the best approach is to ask members of those cultures or religions.

It is also important to note the following advice from the WA Association for Services to Torture and Trauma Survivors:

When working with people from other backgrounds it is useful to remember that the client is the expert about their own culture and experience. Whilst good material is available on many different cultures... it is important to remember that this information is general, and in the cases of areas of conflict, it is likely to have been prepared by those who have a particular political position. Refugees, almost by definition, are likely to have come from one of the ethnic or political minority groups (ASeTTS, n.d.: online).

### *Western Australian CALD Communities*

It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 13 14 50.

Table 11 represents, in descending numerical order, the principal CALD communities in Western Australia who speak little-to-no English at home. Due to their lack of proficiency in spoken and written English, the people in these communities may be of particular interest to the EM sector. It is pertinent to note that as a composite, both Chinese and Iranic languages score highly, but when included in the numerical list in order of distinct language groups, the numbers decrease, particularly in Iranic languages (speakers of Iranic language include those from Iran and from Afghanistan).

**Table 11** – Main CALD groups speaking little-to-no English at home in descending order of prevalence (Western Australia)

Language Group	Number of Persons
Chinese languages	6,435
Iranic languages	1,014
Italian	4,609
Vietnamese	4,354
Cantonese (Chinese)	3,310
Mandarin (Chinese)	2594
Arabic	1,616
Serbian	937
Macedonian	803
Croatian	800
Japanese	750
Polish	733
Korean	706
Spanish	706
Portuguese	670

Indonesian	598
Greek	575
Persian (excluding Dari) (Iranic)	562
Dari (Iranic)	349

**Source** – Adapted from: ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 2068.0 - Census Tables Series.

Profiles of selected communities, presented in alphabetical order, have been included based on the following factors:

- Numbers or proportions in WA
- Cultural distance from the mainstream
- Both established and new and emerging communities represented

The template and most of the details for the following community profiles are adopted directly from the Maribyrnong City Council's (MCC) *Emergency Relief (Evacuation) Centre Management Guidelines: For CALD Groups* (2007). The profiles are developed from a series of community consultations about EM issues, and focusing on issues of interest to EM. Much of the detail is of a generic nature and applicable to WA CALD communities. Additional information is drawn from *Ethnic Community Profiles* (New Hampshire Governor's Office, n.d.) and is available at - [http://www.dhss.mo.gov/SpecialNeedsToolkit/SpecificCulturalPopulationResources/ethnic\\_community\\_profiles.pdf](http://www.dhss.mo.gov/SpecialNeedsToolkit/SpecificCulturalPopulationResources/ethnic_community_profiles.pdf) (see also Missouri Department of Health and Senior Services, 2006).

Information regarding the Sudanese community is drawn from DIAC's (2008) 'Sudanese Community Profile', *Community Profiles*. The language and ancestry figures for Western Australian CALD groups are extracted from ABS 2006 Census Tables. Other sources are as cited.

## AFRICAN GROUPS

The African community in Western Australia is a diverse community. The majority of black Africans (to distinguish these groups from white South Africans and Zimbabweans) have come under the humanitarian entrant program, which means that they have fled from situations in which they experienced persecution or in which their lives were under threat. They come from a range of source countries, most of which were colonised by either English, French or Arabic colonial powers, at some point in the past. Some African groups are very religious (practising either some form of Christianity or Islam), and others are more secular. Within national groupings there will be differences of tribal affiliation, religion and language grouping. To provide some sense of this diversity we include Table 12, which identifies the countries of origin (or in some cases tribal groupings) and language groups represented in Western Australia<sup>5</sup>. We have selected Ethiopian, other Horn of Africa, Liberian, and Sudanese communities to profile, as these are significant refugee communities in WA.

**Table 12** – Number of African Persons by Country of Birth and Language Spoken at Home (Western Australia)

Country of Birth	Number of Persons
<b>North Africa</b>	
Algeria	94
Egypt	1,487
Libya	116
Morocco	118
Sudan	2,020
Tunisia	37
<b>Central and West Africa</b>	
Akan (by ancestry)	25
Ghana	100
Nigeria	179
Yoruba (by ancestry)	24
Ivorean (by ancestry)	8
Liberia	122
Sierra Leone	133
Central and West African, nec (includes Fang, Fulani, Kongo) (by ancestry)	447
<b>Southern and East African</b>	
Angolan	69
Eritrea	320
Ethiopia	655
Kenya	3,005
Malawi	175
Mauritius	2,393
Mozambique	143
Oromo (by ancestry)	54
Seychelles	708
Somalia	630
South Africa	22,049

<sup>5</sup> Note that this data is somewhat confusing, as people have identified themselves as members of different ethnic and language groups, resulting in somewhat counter-intuitive figures - some numbers are higher for language than ancestry (eg. Akan ancestry is 25, yet 59 speak the language – indicating that Akan language speakers have selected other forms of ancestry for identification; Nuer has 15 by ancestry but 76 language speakers; Yoruba has 24 ancestry but 85 language speakers; Tigre, the Eritrean language, is spoken by 10 people, but not identified by anyone as their ancestry, etc).

Tanzania	464
Ugandan	355
Zambia	1,434
Zimbabwe	6,152
Amhara (by ancestry)	10
Botswana	170
Dinka (by ancestry)	90
Hutu (by ancestry)	3
Masai (by ancestry)	6
Nuer (by ancestry)	15
Tigrayan (by ancestry)	12
Tigre (by ancestry)	0
Zulu (by ancestry)	76
Southern and East African, nec (includes Afar, Namibian, Tutsi) (by ancestry)	474

Language Spoken at Home	Number of Persons
Acholi	116
Akan	59
Amharic	358
Bemba	159
Dinka	634
Ewe	9
Ga	7
Harari	10
Hausa	12
Igbo	19
Kikuyu	22
Luganda	35
Luo	19
Mauritian Creole	72
Ndebele	56
Nuer	76
Nyanja (Chichewa)	95
Oromo	85
Seychelles Kriol	3
Shilluk	7
Shona	386
Somali	966
Swahili	798
Tigré	10
Tigrinya	255
Tswana	76
Xhosa	19
Yoruba	85
Zulu	58

**Source** – Adapted from: 1) ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia. 2068.0 - Census Tables Series.* 2) ABS (2007) *Language Spoken at Home (Full Classification List) by Sex - Western Australia. 2068.0 - Census Tables Series.* 3) ABS (2007) *Ancestry (Full Classification List) by Sex - Western Australia. 2068.0 - Census Tables Series.*

There are number of general issues for African communities in WA in relation to emergency management. These include the following:

- Many Africans have spent time in refugee camps and/or have experience of war in their own country. It is possible therefore that spending time at an Emergency Relief Centre (ERC) will bring back flashbacks of these experiences, therefore personal support may be needed at the ERC.
- There may be a perception that staff in uniform are scary due to experiences in home countries, thus there is reluctance to get involved with/seek assistance from staff in uniform.
- Africans would prefer to stay as a family unit in an ERC, though Muslim community members generally prefer segregation of sexes for sleeping requirements.
- Traditionally the man is regarded as the head of the household, and women and children defer to him.
- Respect for elders is the norm.
- Public displays of affection between the sexes are generally taboo in African society.
- During the festival of Ramadan Muslims observe fasting from sunrise to sunset (no food or drink) and extra religious observation is required.
- The Qur'an states that during an emergency people do not have to observe the fasting principles of Ramadan, however devout Muslims may want to fast.
- Muslims do not eat pork and eat halal meat. If halal meat is not available, a vegetarian diet is a good substitute.
- Milk is a very popular drink with the African community.
- Eating times are generally quite flexible; many Africans do not necessarily eat at set meal times.
- A Prayer Room is required especially for Muslim community members.
- Muslim women usually ensure their head is covered and wear long clothing to cover their arms.
- Some Muslims may be offended by being asked to stay at an Evacuation centre which is usually a church or other non-Muslim place of worship for more than a few days.
- Many Africans have special washing practices after using toilet facilities, i.e. use of buckets of water instead of toilet paper. This is compulsory for Muslims and widely practiced by African Christians too.
- Many Africans notice the colder temperatures compared to Africa so will require extra blankets in an ERC.
- Many are uncomfortable being around dogs and it is generally not the norm for Africans to allow dogs inside their homes, therefore ERCs should cater for this.

## **African - Ethiopian**

### *Language*

- Ethiopians will likely have a wide range of English language skills, from fluency to no English language knowledge at all.
- The main languages spoken by Ethiopians in Western Australia are Amharic (385 persons), Tigrinya (255 persons) and Oroma (85 persons).

### *Religion*

- Ethiopians are mostly of Christian (Coptic) or Muslim religious affiliation.
- Muslim community members may require a prayer room at Emergency Relief Centres.

### *Cultural Considerations*

- Many Ethiopians in the West come from urban backgrounds.
- There may be a level of tension between Muslim and Christian Ethiopians, and between Oromo and other Ethiopians.
- Ethiopians may be shy and feel uncomfortable making eye contact with members of the opposite sex.

### *Age / Gender Considerations*

- In terms of gender relations, men are often dominant.
- Children are expected to respect their elders.
- Muslim women may prefer not to be touched by men other than their partners.

### *Dietary Requirements*

- Muslim Ethiopians will practice the usual food restrictions for Muslims.
- Christian Ethiopians often have strict dietary requirements also, such as not consuming meat or dairy for half of each year.

### *Experience of emergency situations*

- During the 1970s and 80s Ethiopia suffered from drought, famine and civil war. During the 1990s military conflict with Eritrea developed into a full scale war.

## **African – Horn of Africa (Eritrean and Somali)**

### *Language*

- A variety of languages are spoken in Western Australia, including Arabic, Somali (966 persons) and Eritrean (423 persons of Eritrean ancestry).
- Arabic spoken may vary in terms of dialect.
- English language skills are varied, and some people may have difficulty understanding spoken English.

### *Religion*

- The main religions practiced are Islam, Christianity and other traditional religions. Somalis are almost all Muslims, Eritreans are members of Islam or Christianity.

### *Cultural Considerations*

- Segregation of sexes for sleeping arrangements is preferred by many. Children stay with the parent of the same sex unless it is a single parent family.
- Many are uncomfortable being around people who are drunk or take drugs.
- Public displays of affection are generally taboo in African society.

### *Age / Gender Considerations*

- Females, especially Muslim females, prefer not to make physical contact with men other than their partner.

### *Dietary Requirements*

- See above.

## **African - Liberian**

### *Language*

- In Liberia there are 18 different language groups. In Western Australia there are 166 persons of Liberian ancestry.

### *Religion*

- Many Liberians are Christian, some are Muslim, and a number are likely to hold traditional beliefs (the African religion before Christianity was introduced).

### *Cultural Considerations*

- There are approximately 16 different ethnic groups in Liberian society and in Africa there are divisions amongst these groups.
- Liberia has the largest percentage of refugees and displaced people in the world.
- Violence against women during the civil war was particularly extreme.
- In Liberian society, many people have different attitudes to childcare – there is more of a community responsibility and many people would feel comfortable disciplining other people's children.
- Nudity is seen as offensive in Liberian society, for example it would not be shown on TV in Liberia.

### *Age / Gender Considerations*

- As above.

### *Dietary Requirements*

- As above.
- Rice is the staple.

### *Experience of emergency situations*

- Many Liberians in the area have experienced life in a refugee camp in Africa, some for as many as 15 years. Such traumatic experiences may mean that personal support is needed at an ERC.

## **African – Sudanese, North and South**

### *Language*

- A variety of dialogues are spoken, including Arabic. In Western Australian there are 1861 persons of Sudanese ancestry.
- Most people share Arabic Sudanese, or 'local Arabic', as a common language.
- English language skills are varied, and many people have difficulty understanding spoken English.
- Some Sudanese languages do not have a written form.
- The majority of Sudan-born entrants (79 per cent) [into Australia] described their English proficiency as 'nil' or 'poor'. The main languages spoken were Arabic and Dinka (DIAC, 2007: 7).
- Arabic is the most widely spoken language in Sudan. It is the country's official language and has emerged as the most used lingua franca, enabling communication between people from different native language groups. English was the lingua franca of southern Sudan and had been the language of instruction in all secondary schools and the University of Khartoum, but its status came under threat following the Sudanese Government's 1990 policy of using Arabic as the language of instruction in all schools. In addition to Arabic and English, as many as 400 other languages and dialects may be spoken in Sudan. Many Sudanese are bilingual or multilingual, speaking their native language, one of the lingua franca, and sometimes another language. Juba (or Pidgin) Arabic is a form of the language developed and used mainly in the south. It may not be intelligible to speakers of other forms of Arabic (DIAC, 2007: 16).
- The majority of Sudanese in WA come from the South.

### *Religion*

- The main religions practiced by Sudanese are Islam, Christianity and other traditional religions. The vast majority in the Sudan are Muslim, but refugees to Australia tend to be Christian.
- For some Sudanese, religion is a very important part of life and finding a denomination, religious community and place of worship may assist in the settlement process (DIAC, 2007: 12).
- Approximately 65 per cent of Sudanese follow the official state religion of Islam and most are Sunni. Another 25 per cent follow traditional beliefs, while Christians make up the remainder. Muslims predominate in the north and Christians and animists in the south. Along with ethnicity, religion is seen by many in the south as a divisive influence. They claim that southern African Christians and others are politically, economically and culturally dominated and discriminated against by northern Arab Muslims (DIAC, 2007: 17).

### *Cultural Considerations*

- Segregation of sexes for sleeping arrangements is preferred by many community members. Children would stay with the parent of the same sex unless it is a single parent family.
- Many are uncomfortable being around people who are drunk or take drugs.

### *Age / Gender Considerations*

- Females, especially Muslim females, prefer not to have physical contact with men other than their partner.

### *Dietary Requirements*

- As above.

### *Experience of emergency situations*

- Many Sudanese have spent time in refugee camps and/or have experience of war in their own country. It is possible therefore that spending time at an ERC will bring back flashbacks of these experiences, therefore personal support may be needed at the ERC.
- It has been estimated that Sudan's second civil war cost 1.9 million lives and four million people were displaced. As many as 500 000 of these fled to neighbouring countries while an estimated two million ended up in the greater Khartoum area. For many, there has been limited opportunity or incentive to return following the end of the war (DIAC, 2007: 22).

## AFGHAN

### *Language*

- In Afghanistan 50% of people speak Dari or Afghan Persian, 35% speak Pashto, 11% speak Turkic languages (primarily Uzbek and Turkmen), with the remaining 4% distributed between 30 minor languages (primarily Balochi and Pashai). There is much bilingualism (CIA, 2008: online).
- In Western Australia 1,256 speak Dari at home and 349 Dari-speaking Afghans have little-to-no English speaking skills. Also in Western Australia, 130 persons speak Pashto at home, 70 speak Balochi and 6 speak Turkmen.
- All Afghan languages use the flowing Arabic script for writing (Citizenship and Immigration Canada, 2002: online).

### *Religion*

- Sunni Muslim 80%, Shi'a Muslim 19%, other 1% (CIA, 2008: online).

### *Cultural Considerations*

- Generally, as with persons of Islamic religious affiliation.
- Like many people in Middle Eastern and Arabic countries, Afghans use many gestures and movements to express themselves. Members of the same sex also touch each other frequently when speaking; however, touching the opposite sex in public is avoided in traditional Muslim society. As a mark of respect, Afghan women traditionally lower their eyes when speaking to men (Citizenship and Immigration Canada, 2002: online).
- Men congregate in the mosque particularly on Friday, the Muslim holy day; women are discouraged but not prevented from joining men at prayers. Muslim women also traditionally cover their heads with scarves (Citizenship and Immigration Canada, 2002: online).

### *Age / Gender Considerations*

- Generally, as with persons of Islamic religious affiliation.
- In areas controlled by the Taliban, male doctors were forbidden to see female patients, and female doctors were forbidden to practise, leaving women without medical care (Citizenship and Immigration Canada, 2002: online).
- When greeting friends and acquaintances, Afghan men are very affectionate: shaking both hands, hugging and kissing on the cheeks are all common gestures. Male friends may also hold hands or link arms when walking (Citizenship and Immigration Canada, 2002: online).

### *Dietary Requirements*

- Generally, as with persons of Islamic religious affiliation.
- The dietary staples are rice and bread (*naan*). Other basic foods include cheese, beef, lamb, chicken, eggs, tea and numerous fruits and vegetables. As in other Muslim countries, livestock must be slaughtered according to Islamic rites (*halal*). A common Afghan entrée is *shish kebab* (Citizenship and Immigration Canada, 2002: online).
- Tea is the national drink of Afghanistan, served with meals and enjoyed anytime of the day at home or in the numerous teahouses in towns and cities. The most common types of tea are black and green (Citizenship and Immigration Canada, 2002: online).

### *Experience of emergency situations*

- War with Russia and America. Some may have endured war directly and been separated from family members; others may have been confined to refugee camps.

## ARABIC-SPEAKING PERSONS

### *Language*

- There are 22 Arab-speaking countries ranging from the Atlantic Ocean in the west to the Arabian Sea in the east, and from the Mediterranean Sea in the north to the Horn of Africa and the Indian Ocean in the southeast. In all, there are about 325 million Arab-speaking people throughout these countries. The majority of these are Muslim. In Western Australia there are a total of 9,064 persons from Arab-speaking countries, as listed in Table 13.

**Table 13** Number of persons from Arab-speaking countries (Western Australia)

Country	Number	Country	Number
Algeria	94	Morocco	118
Bahrain	135	Oman	144
Comoros	0	Palestine	-
Djibouti	10	Qatar	85
Egypt	1,487	Saudi Arabia	456
Iraq	1,681	Somalia	630
Jordan	256	Sudan	2,020
Kuwait	261	Syria	163
Lebanon	889	Tunisia	37
Libya	116	United Arab Emirates	401
Mauritania	3	Yemen	78

**Source** – ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series.

### *Religion*

- Predominantly Islamic, although practices and beliefs will vary depending on the broader culture of the country of origin.

### *Cultural Considerations*

- Generally, as with persons of Islamic religious affiliation.

### *Age / Gender Considerations*

- Generally, as with persons of Islamic religious affiliation.

### *Dietary Requirements*

- Generally, as with persons of Islamic religious affiliation.

### *Experience of emergency situations*

- Encompasses too many countries to be specific.

## CHINESE

### *Language*

- There are two main languages – Cantonese and Mandarin. In Western Australia 16,048 people speak Cantonese at home and of these 3,310 speak little-to-no English; while 16,551 speak Mandarin at home and of these 2,595 speak little-to-no English.
- There is also a minority who speak the Hakka dialect (441 persons).
- Second generation Chinese (born in Australia) all speak English.
- Generally, there is a high literacy rate for Cantonese.

### *Religion*

- Majority are Buddhist, some are Catholics or other Christian religions.

### *Cultural Considerations*

- In Chinese culture, the colour red is a sign of good luck, black is seen as bad luck.

### *Age / Gender Considerations*

- Older people may have more conservative attitudes, so will be more likely to want segregated sleeping, for example.
- Older people feel the cold more during the winter so would require extra blankets in ERCs for sleeping.
- Older community members have poorer English language skills.

### *Dietary Requirements*

- Warm food is preferred over salads.
- Also preference for pork, poultry, seafood, fish, green vegetables, soup, rice, noodles, and fresh fruit.

### *Experience of emergency situations*

- The Chinese Civil War ended in 1950, older community members may have memories of this period.
- There have also been other incidents since the 1950s, such as the Cultural Revolution and Tiananmen Square, that have had a severe impact on some people.

## **FORMER YUGOSLAVIA**

People from the countries which used to make up Yugoslavia may have been through significant trauma. The more recent arrivals may have experienced the civil disruption that accompanied the dissolution of Yugoslavia. However, there are many migrants from this area who have been in Western Australia for much longer, and may not have experienced this period. There are considerable tensions between some groups.

### **Bosnian**

#### *Language*

- Bosnians generally have very good English proficiency though older community members may have poor English language skills. In Western Australia 1693 persons speak Bosnian at home.
- Bosnian people understand Serbian and Croatian well but would be offended if only these languages were catered for.
- High rates of literacy in Bosnian.

#### *Religion*

- Many Bosnians are Muslim, the rest are either Christian or Orthodox.
- Bosnian Muslims may not be particularly religious.

#### *Cultural Considerations*

- Cleanliness is very important in Bosnian culture; people generally take their shoes off when they enter a house.
- Animals would generally not be permitted inside Bosnian homes.

#### *Age / Gender Considerations*

- Older community members have poorer English language skills.

#### *Dietary Requirements*

- Cleanliness of food preparation areas is very important.

#### *Experience of emergency situations*

- Three years of civil war in Yugoslavia during the 1990s left over 100,000 dead and over 2 million displaced, so many Bosnian community members have recent experience of trauma and/or have spent time in a refugee camp.
- Bosnia and Herzegovina is now an independent federation.

## **Serbian / Croatian**

### *Language*

- In Western Australia 4,447 persons speak Serbian at home and of these 907 speak little-to-no English; while 6,089 persons speak Croatian at home and of these 800 speak little-to-no English.
- Serbian or Croatian is the first language; most people can understand both.
- Most people are fluent in English.
- Some community members understand Hungarian too.

### *Religion*

- Serbs and Croats are predominantly Christian. Orthodox and Catholicism are the most popular religious denominations.

### *Cultural Considerations*

- There may be tensions between Serbs, Croats and Bosnians.

### *Age / Gender Considerations*

- None.

### *Dietary Requirements*

- None.

### *Experience of emergency situations*

- Three years of civil war in Yugoslavia during the 1990s left over 100,000 dead and over 2 million displaced, so many Serbian and Croatian community members have recent experience of trauma and/or have spent time in a refugee camp.

## **Macedonian**

### *Language*

- In Western Australia 5,668 persons speak Macedonian at home and of these 803 speak little-to-no English.
- Older community members speak Macedonian but have a good grasp of English.
- Most are also fluent in Slavic languages.
- Children born in Australia speak English but Macedonian will be the language spoken in the family home.

### *Religion*

- The Orthodox denomination of Christianity is practiced; this is slightly different to Greek Orthodox.

### *Cultural Considerations*

- None.

### *Age / Gender Considerations*

- None.

### *Dietary Requirements*

- Fasting takes place at Easter. During this period Orthodox Macedonians won't eat meat or dairy products.

### *Experience of emergency situations*

- None.

## **GREEK**

### *Language*

- In Western Australia 5,019 persons speak Greek at home and of these 575 speak little-to-no English.
- Older generations have Greek as a first language; they generally understand a little English.
- Greek second generation, who are born in Australia, are fluent in English.
- Some of the older Greek community speak Turkish and some speak Slavic languages.

### *Religion*

- Majority Greek Orthodox.
- Minority Jehovah's Witness.

### *Cultural Considerations*

- Macedonian groups have in the past used ancient Greek symbols, this has been a contentious issue for Greeks.

### *Age / Gender Considerations*

- Elderly in particular have low English language skills.

### *Dietary Requirements*

- At Easter and Christmas Greeks fast for 40 days, which means they avoid eating meat or dairy products.

### *Experience of emergency situations*

- Civil war in Greece 1946-1949, older community members would remember this period.

## INDIAN

### *Language*

- In Western Australia 22,185 persons are of Indian ancestry. Most can speak some English as it was taught from a young age at school.
- Of the Dravidian language groups the languages spoken at home are: Tamil (1,896), Malayalam (550), Telugu (222), Kannada (118) and Tulu (8).
- Of the Indo-Aryan language groups the languages spoken at home are: Hindi (1,927), Gujarati (1,691), Sinhalese (1,501), Punjabi (1,015), Urdu (907), Bengali (782), Marathi (128), Nepali (119), Konkani (78), Dhivehi (55), Oriya (25), Sindhi (8) and Assamese (7).

### *Religion*

- Sikh, Hindu, Muslim and Christian are the predominant religions.
- Sikh, Muslims and Hindus pray regularly in a quiet place.
- It is the practice for Sikh women to wear long skirts, or long tunic and baggy trousers, to ensure legs are covered.
- Hindu women usually dress modestly; saris are popular items of clothing.
- Sikh men wear turbans to cover their head.
- Sikh men prefer not to cut their hair.
- Muslim women prefer to cover their heads.
- Sikh and Muslim women would not feel comfortable being touched by men other than their partners.

### *Cultural Considerations*

- Indians may make strong eye contact and make gestures to get attention.
- It is not the norm in India to say please or thank you.
- Segregated sleeping areas are preferred with privacy.

### *Age / Gender Considerations*

- See Religion section above.

### *Dietary Requirements*

- Hindus do not eat beef.
- Muslims do not eat pork.
- Vegetarian food is generally popular.

### *Experience of emergency situations*

- India has been involved in an ongoing dispute with Pakistan over Kashmir, and has also suffered from natural disasters (such as flooding, earthquakes) and poverty.

## ITALIAN

### *Language*

- In Western Australia 32,893 persons speak Italian at home and of these 4,609 speak little-to-no English.
- Italian is the first language for older community members; they understand enough English to get by.
- Second generation speak Italian too, but are fluent in English.
- Not all older people are literate in Italian.

### *Religion*

- Italians are generally Christian, and Roman Catholicism is the primary religious denomination.
- Easter and Christmas are the main religious occasions.
- It is the norm for Catholics to attend Mass at a church on Sunday.

### *Cultural Considerations*

- None.

### *Age / Gender Considerations*

- Older community members have higher English language needs.

### *Dietary Requirements*

- No eating of meat on special religious occasions.

### *Experience of emergency situations*

- Older community members may have experienced World War 2.

## **VIETNAMESE**

Most Vietnamese in Australia arrived in the 1970s and early 80s as refugees. Others have come through the family reunion migration scheme.

### *Language*

- In Western Australia 13,245 persons speak Vietnamese at home and of these 4,354 speak little-to-no English.
- Most community members born in Australia are fluent in English but also speak Vietnamese in the family home.
- Most older community members are fluent in spoken Cantonese. Some also speak French.
- Vietnamese literacy levels vary but are generally low among older community members.

### *Religion*

- Predominantly Buddhist, (around 60%), some Christian, some Hoa Hao and some Cao Dai which is a combination of Buddhism and Christianity.
- Buddhism and Cao Daism require dietary restrictions at certain times, see details below.

### *Cultural Considerations*

- Importance of family, and respect for elders.
- Non-confrontational.
- In older traditions young people shouldn't make eye contact with their elders as it is perceived as rude.
- May use amulets for protection.

### *Age / Gender Considerations*

- Older people may have language barriers.

### *Dietary Requirements*

- Older people are generally vegetarian.
- Vegetarian food is eaten by Buddhists on the first day of the month, on the full moon and during religious events.
- Vegetarian food should be eaten twice a week by Cao Dais.
- Asian food is preferred, e.g. rice or noodles.

### *Experience of emergency situations*

- War with the USA from 1965 – 1973, followed by civil war until 1975 and fighting with China in 1978 means that many community members have experience of warfare.

## RELIGIOUS COMMUNITY PROFILES

### Introduction

Table 14 lists the main religions practiced by CALD communities in Western Australia. Those of primary concern to EM in terms of numbers are, in order of descending prevalence, Buddhism (34,350), Islam (24,186), Greek Orthodox (13,119), Hinduism (8,155), Judaism (5,293), Macedonian Orthodox (4,337), Serbian Orthodox (3,203), Baha'i (1,948) and Sikhism (1,393).

**Table 14** – Religious Affiliation by Sex: Western Australia

Religious Affiliation	Males	Females	Persons
Buddhism	16,125	18,225	34,350
Islam	12,605	11,581	24,186
Greek Orthodox	6,520	6,599	13,119
Hinduism	4,303	3,852	8,155
Judaism	2,602	2,691	5,293
Macedonian Orthodox	2,229	2,108	4,337
Serbian Orthodox	1,638	1,565	3,203
Baha'i	929	1,019	1,948
Sikhism	722	671	1,393
Russian Orthodox	334	535	869
Ratana (Maori)	246	247	493
Taoism	200	157	357
Jainism	164	174	338
Ethiopian Orthodox Church	163	156	319
Ukrainian Orthodox	126	134	260
Zoroastrianism	139	113	252
Ukrainian Catholic	115	111	226
Rastafarianism	122	30	152
Romanian Orthodox	58	49	107
Syrian Orthodox Church	49	53	102
Armenian Apostolic	45	41	86
Shinto	29	42	71
Sukyo Mahikari	20	25	45
Caodaism	20	18	38
Melkite Catholic	23	13	36
Druse	13	14	27
Confucianism	6	12	18
Ancient Church of the East	8	5	13
Antiochian Orthodox	5	7	12
Assyrian Church of the East	3	6	9
Albanian Orthodox	4	0	4

**Source** - ABS (2007) *Religious Affiliation (Full Classification List) by Sex – Western Australia*. 2068.0 – Census Tables Series.

Additionally, the numbers of CALD persons in each LGA, within these religious affiliations, can be obtained through the Census Tables on the ABS Census webpage. For example, some LGAs in which people indicate an Islamic affiliation are - Gosnells (3120), Belmont (873), Port Hedland (408), Katanning (363) and Perth (433). Information about each LGA's religious composition can be obtained from the *Religious Affiliation (Full Classification List) by Sex – Western Australia* table.

The following religious profiles have been obtained from various sources according to availability. It is important to note that these profiles offer a general guide only for each religion, and are not to be taken as absolute. The best approach is to consult with each CALD community to ascertain the specifics of their religious beliefs, protocols and practices. A Christianity profile has been included as many CALD persons follow a Christian faith.

- Buddhism, Christianity, Hinduism, Judaism and Sikhism - from the Office of Multicultural Affairs (OMI) website. A PDF copy of each is available at - [http://www.omi.wa.gov.au/omi\\_guidelines.asp](http://www.omi.wa.gov.au/omi_guidelines.asp)
- Islam - from Dr Zachariah Matthews' (2003) *Guide to Islamic Practices for Police Services*.
- Baha'i - from the Australasian Police Multicultural Advisory Bureau's (2004) *A Practical Reference to Religious Diversity for Operational Police and Emergency Services*.

## Bahá'í

The Bahá'í Faith is a comparatively new religion, originating in the 1840s in Persia (now Iran). It has over five million followers worldwide who come from virtually every cultural, racial, social and religious background on earth. In Australia there are about twelve thousand Bahá'ís who come from over 90 different national backgrounds. A substantial minority come from Iran, having fled from persecution there since the revolution of 1979. Bahá'ís follow the teachings of Baha'u'llah (1817 - 1892), who is regarded as the most recent in a line of messengers from God that stretches back beyond recorded time and includes Abraham, Moses, Krishna, Buddha, Zoroaster, Christ and Muhammad. Bahá'ís believe in the oneness of God, the oneness of religion, and the oneness of humanity. Humanity is one single race and the day has come for its unification in a global society. Principles vital to the achievement of a united world including the abandonment of all forms of prejudice, elimination of extremes of wealth and poverty, the necessity of universal education, and encouragement of high moral standards in personal life. Bahá'ís are encouraged to play a full part in the life of society and to maintain high standards of personal conduct.

*What are the Bahá'í festivals celebrated in Australia?*

- 26 February - 1 March - Ayyam-i-ha, the Intercalary Days reserved for charity, gift giving and festivities.
- 2 - 20 March - Bahá'í fasting month, Bahá'ís over the age of 15 do not eat or drink from sunrise to sunset.
- 21 March\* - Naw-Ruz, the Bahá'í new year.
- 21 April- 2 May\* - Festival of Ridvan, commemorates Baha'u'llah's public declaration of His mission in the Garden of Ridvan in Baghdad in 1863. Baha'u'llah was the founder of the Bahá'í Faith. The first, ninth and twelfth days (21 April, 29 April and 2 May) are regarded as particularly holy, and work is suspended on these days.
- 23 May\* - Declaration of the Bab, commemorates the Bab's declaration of His mission in 1844. The Bab was the forerunner of Baha'u'llah.
- 29 May\* - Ascension of Baha'u'llah, marks the passing of Baha'u'llah in 1892.
- 9 July\* - Martyrdom of the Bab, commemorates the execution of the Bab in Tabriz in 1850.
- 20 October\* - Birth of the Bab.
- 12 November\* - Birth of Baha'u'llah.
- 26 November - Day of the Covenant, celebrates the Covenant established between Baha'u'llah and His followers.
- 28 November - Ascension of 'Abdu'l-Baha, marks the passing of 'Abdu'l-Baha, the son and successor of Baha'u'llah, in 1921.

Note: The Bahá'í calendar is a solar calendar, so the dates of the above festivals and holy days do not change from year to year. Dates marked with an \* are holy days on which work should be suspended.

*Are worship times important to Bahá'ís?*

Bahá'ís are obligated to pray every day. They may select between short, medium and long obligatory prayers, each of which is to be read at a designated time or times of day, and some of which require certain movements to be performed. These prayer times are quite broadly interpreted and do not usually require special consideration.

*Death and Related Issues*

*Are there any protocols in the Bahá'í Faith for the handling of the deceased?*

Bahá'ís believe in life after death, holding that the soul is created at the moment of conception and will retain its individuality in an eternal realm. The body, which is compared to the lamp holding the light of the soul during its time in this world, should be treated with dignity. Embalming is not to take place unless required by law. The body should be transported as little as possible after death, and internment must take place within an hour's travel time from the city or town where death occurs. Cremation is forbidden.

*Are autopsies permitted in the Bahá'í Faith?*

Yes, if required for medical or legal reasons.

*Gender Roles and Family*

*What is the role of the family and status of women in the Bahá'í Faith?*

The family is viewed as the fundamental building block of society. A just social order must start from peaceful and just relations within the family. Accordingly, the establishment and maintenance of family unity is considered very important and the rights of all family members must be respected. The Bahá'í Faith states unequivocally that women and men are equal. Women participate fully in decision-making, both within the family and within the Bahá'í community. Women are elected to the Local and National Spiritual Assemblies and serve as their officers, just as men can. While men and women are equal, their roles are not identical. For example, mothers are considered to have a special role as the first educators of their children.

*Are there any restrictions on police and emergency services workers speaking with children?*

No. Like any other sector of the community, it is desirable to have a parent or another appropriate adult present when speaking with a child.

*Physical Contact and Other Sensitivities*

*Are there any restrictions regarding physical contact when approach is made to Bahá'ís?*

No.

*What is the Bahá'í view on providing blood samples, body fluids and other specimens for investigative purposes?*

The Bahá'í Faith requires its members to be well-wishers of their governments and to obey and cooperate fully with civil authorities. There is no religious restriction on providing blood samples, body fluids and other specimens.

*Religious practices and policing*

*Are there any dates of religious significance when police and emergency services workers should not approach an individual for an interview or to attend court hearings?*

There would be no religious objection to a Baha'i attending an interview or court hearing on a Baha'i holy day. During the fasting month, it may be more convenient for interviews to be held after sunset.

*What is the role of religious leaders in the Baha'i Faith?*

The affairs of the Baha'i community are the responsibility of elected councils at the local and national levels. There is no priesthood and no individual leadership. In each local government area where nine or more adult Baha'is reside, a nine-member Local Spiritual Assembly is elected on an annual basis to look after the affairs of the community. Baha'is facing personal difficulties are encouraged to turn to the Assembly for guidance and it may therefore be appropriate to approach or seek the assistance of the Assembly in certain circumstances. The Assemblies have elected officers including a chairperson and a secretary. The National Spiritual Assembly of the Baha'is of Australia is the governing body of the Baha'i Faith in this country. Like the Local Assemblies, its nine members are elected on an annual basis. Apart from the elected institutions, experienced and knowledgeable members of the community can be appointed as advisers known as Counsellors, Auxiliary Board members and Assistants. They do not have an executive or decision making role, but may also provide counselling to individuals facing difficulties under certain circumstances. Both men and women can be appointed to these roles.

*How should police and emergency services workers approach a place of worship?*

Most Baha'i functions in Australia are undertaken in Bahá'í centres, hired halls or private homes. Such functions should be approached with respect. It is preferable that prayers and devotional readings are not interrupted. The House of Worship is reserved for prayer and meditation on the sacred texts of the religions of the world. Spoken conversations should not take place within the House of Worship except in an emergency. Shoes may be worn inside.

*Are there any special considerations when entering inside or searching a place of worship?*

Permission should be sought from the guides on duty prior to entering or searching the House of Worship on police and emergency services workers business.

*In a court of law would a Bahá'í take an oath on the Bible?*

Bahá'ís may take an oath, if required, on any sacred book, which includes the Bible. However it is preferable for them to take an oath on a Bahá'í book if possible, such as the Kitab-i-Aqdas (Most Holy Book).

## **Buddhism**

### *Introduction*

The variations in practice among Buddhists from different countries are often shaped by cultural rather than religious factors.

### *Background and Origins*

Siddhattha Gotama was born as a prince in what is now Southern Nepal over 2500 years ago. Seeing that life's pleasures fade quickly, he set out in search of lasting happiness. After six years of mainly solitary practice committed to cultivating and purifying the mind, he discovered the timeless truth of existence and realised enlightenment: the complete cessation of greed, hatred and delusion, which are at the root of all discontent deep within the mind. Hence forth known as the Buddha, he devoted the remaining 45 years of his life to teaching and helping others to attain the same sublime happiness of liberation that he had discovered. Today, two main strands of Buddhism are recognised:

1. Theravada Buddhism, the main religion of Sri Lanka, Burma, Thailand, Cambodia and Laos but also prevalent in Malaysia, Singapore and Nepal; and
2. Mahayana Buddhism, the main religion of Tibet, Mongolia, Taiwan, Korea, Vietnam and Japan but also prevalent in China, Malaysia, Singapore and Nepal.

### *Key Beliefs*

The following are the key Buddhist beliefs:

- All Buddhists believe in reincarnation. This belief shapes their attitude to life and death, making them more at ease with a premature or unexpected death of a loved one and more accepting of their own death when it is imminent. Carers should bear in mind that such stoicism in the face of tragedy comes from their religious beliefs and not from fear or denial.
- Buddhists also believe in the Law of Karma, which explains that one's own happiness or suffering, success or failure, health or illness, and so on, is caused by one's own actions (karma means action), bodily or verbal or mental. Karma is not fatalism, since Buddhists realise that karma is "work-in-progress" and even now they generate the causes for future prosperity or failure. Thus, in times of distress, Buddhists will seek to do good karma to alleviate any unpleasantness.
- Buddhism is not a God-centred faith. Thus Buddhists do not worship, nor surrender their fate to a divine being. However the majority of Buddhists will have statues of the Buddha, Kuan Yin (The Goddess of Mercy), Maitreya (the future Buddha) and other icons in their temples and houses, and pray in front of them for favours. Though these images are meant to be merely images of reflection, to generate inspiration, they are regularly used as a focus for aspirations, ie praying. Also, Buddhists accept the truths of science, such as evolution, the 'Big Bang', genetics and so on.
- Buddhists place an uncommon emphasis on compassion. Since Buddhism holds that one can be reborn from the animal, ghost, heaven or lower realms, and that one can also reincarnate back into those realms (as well as back to the human realm), Buddhists show extraordinary compassion to animals and even insects. Their strong focus on compassion leads Buddhists to be totally accepting of the gay and lesbian community and their lifestyle. In practice, compassion takes the form of not doing anything that harms another or oneself, but instead strives to bring happiness to all beings, including oneself. This leads on to the basic moral conduct for Buddhists, called the Five Precepts.
- Buddhists try to live by the Five Precepts of harmlessness. However, if they fail, they are still fully accepted within the Buddhist community. The Five Precepts are strongly encouraged. They are:
  1. Refraining from intentionally killing any living being;
  2. Refraining from any form of stealing;
  3. Refraining from sexual misconduct, in particular from committing adultery;
  4. Refraining from any form of lying; and
  5. Refraining from taking alcohol and non-medicinal drugs.

### *Greeting*

The following sensitivity needs to be observed on greeting or introduction:

- It is inappropriate for some Theravada Buddhist monks and nuns to shake hands with members of the opposite sex.
- A common Buddhist way of greeting is to put the palms of the hands together and raise them to the chin.

- Most Australian Buddhists, especially Caucasians, will simply shake your hand and say g'day.

#### *Names and Titles*

Buddhist monks and nuns can be addressed as 'Venerable', 'Roshi', 'Ajahn', 'Master', ' Bhante; or 'Sister', depending on their tradition. Buddhist clergy generally prefer to laugh at any mistakes in protocol and rarely take offence.

#### *Seating*

The following sensitivity needs to be observed in seating arrangements for interview purposes or hosting official functions:

- The rules for some Buddhist monks and nuns do not allow them to be alone with the opposite sex. Lay Buddhists of both genders have no such requirements.

#### *Dress and Appearance*

The following dress codes apply:

- Buddhist monks shave their heads and wear a robe that is usually brown/tan, orange, red, maroon, grey or black. Buddhist nuns also shave their heads and wear a robe which is usually brown, maroon, white, grey or pink.
- Lay Buddhists follow the Australian dress code and are indistinguishable from the majority.
- The appropriate dress and etiquette for visiting a Buddhist temple or monastery is similar to that you would observe in any religious place; which is to dress and behave modestly.

#### *Body Language and Behaviour*

- Nonverbal communication has a powerful effect on relationships and effective service provision. Nonverbal signals acceptable in one culture may be completely unacceptable or even offensive in another.
- On entering a temple or monastic building, and in many cases a Buddhist home, shoes and any head covering should be removed.
- At monasteries, temples and shrines in homes, Buddhists will usually bow three times before a statue of the Buddha, as a means of paying respect to the example of the Buddha, to his teachings, and to the Enlightened monks and nuns. Non-Buddhists are not expected to bow.
- Lay Buddhists will often bow as a mark of respect to monks, nuns, and in some cultures to elders.
- Some Buddhist monks and nuns are generally not allowed to come into direct physical contact with members of the opposite gender.
- Police, soldiers or anyone else, should not carry weapons into a Buddhist temple or monastery.
- In some traditions pointing the feet towards a statue of the Buddha, a shrine, monks, nuns, or people in general, is considered very impolite.
- Touching the head of a person is also impolite. The only exceptions relate to special circumstances, such as during medical treatment, in which permission should be sought and will readily be granted.

#### *Food, Drink and Fasting*

Recognising appropriate foods and beverages is essential in responding to the needs of religious communities. When hosting people from diverse religious and cultural backgrounds, as a matter of good practice, always serve a selection of vegetarian and meat on separate trays. A variety of non-alcoholic drinks should also be available at any official function. The following issues relating to food, drink and fasting should also be understood:

- Traditions vary over whether or not the Buddha prohibited the eating of meat. Because the Buddhist code of virtue includes compassion to animals, many Buddhists are vegetarian, however they do not take offence at others eating meat.
- Some monks and nuns eat meat and others are vegetarian.
- Some Buddhist monks, nuns and lay people, do not eat in the period from noon until the dawn of the next day.

#### *Religious Festivals and Days of Significance*

The following key religious festivals and significant cultural and religious days are celebrated:

- The Buddhist 'Uposatha' is observed roughly every seven to eight days (on the waning, new, waxing and full moon days). It is a common day for visiting a monastery.
- Vesak Day (Vasaka Puja) is the full moon of May. It commemorates the birth, Enlightenment, and final passing away of the Buddha. It is the major Buddhist festival of the year.
- The Rains Retreat (Vassavassa, or Vassa) is approximately from the full moon of July to the full moon of October. During this time Theravada monks and nuns devote more time to meditation and study and do not travel for long from their monastery.
- The Kathina Ceremony is sometime in October/November (depending on individual monasteries). Monastic supplies are offered following the monks' three-month annual retreat.

### *Language and Communication*

Language and communication issues include:

- It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 13 14 50.
- Some Asian Buddhists are reluctant to make contradictions, disagree or refuse requests directly, as this would be considered impolite. 'No' may be expressed or hinted at indirectly.
- For the Asian Buddhist, direct public criticism may lead to 'loss of face'. For them, this is a state of severe humiliation, loss of reputation and emotional upheaval.

### *Family and Marriage*

The differing family characteristics of different religious groups should be appreciated. These include:

- Most Buddhist monks and nuns do not perform marriage ceremonies but often give a blessing after the civil ceremony.
- In some Buddhist cultures, the most senior male is considered the head of the family, though often the eldest son will represent the family in any discussions or interviews.

### *Medical*

- Where possible, doctors, nurses, and other medical service providers treating Buddhist monks or nuns should be of the same gender.
- The family of a sick Buddhist in hospital will often be very keen to attend on their sick relative.
- Sick Buddhists in hospital may also request a visit from a monk or nun, but in some Buddhist cultures this is only for the terminally ill.

### *Death and Related Issues*

- Death and the grieving process are particularly significant and important for all religious communities. Some sensitivities include:
- A Buddhist would normally do their best to help a dying person attain a good rebirth by ensuring that the quality of their final moment of consciousness is as peaceful and free of fear as possible (see above, 'Key Beliefs'). This is helped if visitors stay serene and calm and help the dying person recollect their good actions. A calm and peaceful environment is helpful.
- Often a dying Buddhist will ask to see a Buddhist monk or nun of their own tradition to give him or her encouragement, spiritual support and sometimes chanting of Buddhist scriptures or blessings.
- Dying Buddhists may request that all pain killing or other drugs, which impair clarity of mind, be withdrawn shortly before death.
- Buddhists would usually have no objection to an autopsy, though most Buddhists would prefer that the body be left in an undisturbed state for as long as possible. Mahayana Buddhists prefer the body to be left untouched for up to eight hours while Tibetan Buddhists usually wish it to be undisturbed for three days.
- After a Buddhist has died, his or her relatives will often perform acts of generosity or religious observance in their name and dedicate the power of that goodness to the well being of the deceased.
- Buddhism does not prescribe any particular preparation of the corpse or type of funeral so this will vary depending on cultural traditions. Cremation is common, though Chinese Buddhists prefer burial. Sometimes the ashes of the deceased are kept or enshrined in a Buddhist temple or monastery.
- Buddhist funeral services are normally performed by Buddhist monks or nuns.

### *Counselling/interviews*

- Refer to the sections on 'Body Language and Behaviour', 'Language and Communication' and 'Seating'.
- Buddhist monks, nuns and some lay spiritual leaders are highly regarded by their communities and are often called upon for counselling and advice.

### *Further Enquiries*

This information sheet has been produced by the Buddhist Society of WA with the support of the Office of Multicultural Interests. For further information please contact the Buddhist Society of WA on telephone 9345 1711. Email address: [president@bswa.org](mailto:president@bswa.org) Web: [www.bswa.org](http://www.bswa.org)

## Christianity

### Introduction

Christians have been in Western Australia since 1827. There are more than one thousand Christian churches or other worship centres in Western Australia. Christian churches are divided into a variety of denominations, each with their own specific ways of worshipping and teachings. However, all are united in the acknowledgement of the Lord Jesus Christ as God and Saviour as witnessed to by the scriptures and in the life of the Church. Christians believe in the Trinity: one God in three persons, the Father, Son and Holy Spirit.

Christians in Western Australia worship in over 40 languages. They come from many different countries, and this means that they can also share the culture of their homeland as well as being part of the worldwide Christian church. West Australian Christians may be:

- From a variety of European countries such as the United Kingdom, Italy, Greece, Spain, Holland, Germany, etc.
- From Asian countries including the Philippines, Indonesia, Malaysia, Vietnam, Korea and China.
- From Pacific Island countries including Tonga and Samoa.
- From African countries including Egypt, Sudan, Sierra Leone, Ethiopia and Eritrea, and South Africa
- From Latin American countries including Chile and Peru.

Some of these cultural Christian communities arrived in Australia as refugees. Christians belong to a variety of different Churches. These may include:

- The Anglican Church
- The Armenian Apostolic Church
- The Assemblies of God
- The Baptist Churches
- The Catholic Church (Latin and other rites such as Ukrainian, Melkite and Maronite)
- The Churches of Christ
- The Coptic Orthodox Church
- The Greek Orthodox Church
- The Lutheran Church
- The Religious Society of Friends (The Society of Friends is a non-credal Church. This means that, unlike some other Churches, there is no official statement of beliefs to which members adhere).
- The Reformed Churches
- The Salvation Army
- The Syrian Orthodox Church
- The Uniting Church

### Demographics

The following table indicates the major Christian groups that appeared in the responses to the 2006 Census question about religious affiliation.

**Table 15 – Major Christian Groups in Western Australia**

Group	Persons
Western Catholic	463,712
Anglican Church of Australia	400,371
Uniting Church	74,331
Presbyterian	39,470
Baptist	32,733
Greek Orthodox	13,119
Lutheran	11,948
Jehovah's Witnesses	10,641
Pentecostal	9,537
Churches of Christ	8,911
Salvation Army	5,655
Seventh-day Adventist	5,509

Assemblies of God	5,465
Church of Jesus Christ of Latter Day Saints	5,447
Macedonian Orthodox	4,337
Serbian Orthodox	3,203
Eastern Orthodox	3,155
Protestant	2,669
Brethren	2,056
Born Again Christian	1,812
Independent Evangelical Churches	1,365
Churches of Christ	940
Russian Orthodox	869
Pentecostal	797
Apostolic Church, so described	718
Aboriginal Evangelical Missions	707
Coptic Orthodox Church	606

**Source** - ABS (2007) *Religious Affiliation (Full Classification List) by Sex – Western Australia*. 2068.0 – Census Tables Series.

Note - this table is not the original from the OMI website. It has been altered and updated to include the 2006 Census data.

### *Background and Origins*

Christianity commenced over 2000 years ago, in Israel. Christianity began with Jesus, a Jewish man who taught a group of disciples about a new concept of the Judaic religion. Jesus' teachings emphasised love of God and love for people. When Jesus was identified by religious and political authorities of the time as a threat, they arrested him on a trumped up charge and executed him by hanging him on a cross. Three days later his disciples were surprised to discover an empty tomb where Jesus had been laid. Many resurrection appearances convinced the disciples that Jesus had been raised from the dead, and that this was God's validation of all he had taught them.

Christianity spread around the world from these humble beginnings. Major achievements of Christianity include:

- The beginnings of hospitals;
- The beginnings of schools, universities and general public education;
- Numerous charitable institutions in which the command of Jesus that his disciples should "love one another" were put into practical effect; and
- The inspiration for many world famous art works, and musical compositions.

### *Key Beliefs*

The Christian religion and way of life is enshrined in the Bible. The Bible is a book of writings which is considered to be sacred by many Christians, and which includes the Hebrew Scriptures and a collection of writings from the early Christian Church. The Christian writings include 'gospels', or stories of the good news of Jesus, and letters from the leaders of the churches.

The word Christian means disciple or student of Christ. The Christian way of life is based on:

- Belief in Jesus as the Son of God; who is part of a Trinitarian God- Father, Son and Holy Spirit. Christians describe their faith in "One God, in three persons".
- Acceptance of Jesus' teachings;
- The significance of the life, death and resurrection of Jesus for the transformed life of the believer.
- Prayer and worship; and
- Social justice and practical assistance to others in need.

### *Greeting*

Christians usually shake hands when greeting one another. Some Christians will embrace. The religious leaders of some churches are greeted in a special way by their adherents, who will kiss their rings or the crosses they carry. Non-adherents are not required to do this.

### *Names and Titles*

- Many Christian leaders are given honorific titles. The most common is that instead of "Mr" or "Ms/Mrs/Miss" the word "Reverend" is used, such as "The Reverend Jones" or 'The Reverend John Jones'. The "Reverend Jones" may also be referred to as "Father Jones" if he is male.

- Female Christian leaders are not usually called “Mother”, but “Reverend”. The title “Mother” usually refers to a Christian female leader of a group of religious women called nuns.
- There are other honorific titles for Christian leaders who are in higher leadership positions in the Church. These titles may include: Archbishop, Bishop, Archdeacon, Moderator, President, etc.
- Other Christian leaders may prefer the word “Pastor” instead of “Reverend”.
- Salvation Army officers are given names which are taken from the regular army, such as “Captain” or “Major”.
- The members of the Society of Friends (Quakers) do not use honorific titles at all with their names. Many will not use “Mr” or “Ms/Mrs/Miss”.

### *Seating*

Many Christian communities would be happy for men and women to sit together in a public meeting, but it is wise for the organiser of a meeting to check this with the participants, as some Christians from different cultural groups may prefer men and women to sit separately.

### *Dress and Appearance*

- Some Churches have distinctive dress to distinguish their leaders from others. Many churches use the ‘clergy collar’, a plain, often black, shirt with a white tab in the collar, as their distinctive dress. Others wear a cross or crucifix prominently, as a way of defining their role in the Church.
- Orthodox priests wear black tunics and distinctive headdresses or hats.
- Salvation Army members, as well as officers, wear a uniform with distinctive badges.
- Many church leaders have specific garments for use when they lead worship. If a Christian worship service is being conducted, the leaders may require a room in which they can dress in their special liturgical garments prior to the service.

### *Food, Drink and Fasting*

- Many Christians have no particular cultural practices regarding food and drink.
- However some Christians do not drink alcohol. These include many members of the Salvation Army and other Protestant churches. It is wise to provide alternatives for these people.
- Many Christians fast during Lent, the six week period prior to Easter.
- Many Christians do not eat meat on Good Friday and Fridays of Lent.

### *Religious Festivals, Observances and Days of Significance*

A Christian can worship at any time of the day or night but the expected worship time is Sunday mornings.

There are numerous Christian festivals:

**Christmas:** the 25th of December each year, celebrates the birth of Christ. The Eastern celebration is on 6th January. Christian celebration of Christmas should not be confused with the secular holiday of Christmas. Christians celebrate with carols which talk of the incarnation of Jesus. Whilst the giving of gifts is part of the Christian celebration, it is not the main focus of the celebrations. Many churches emphasise the need to give to the needy through charities at Christmas.

**Easter:** a celebration which begins on Maundy Thursday (the night before Jesus died), then is celebrated solemnly on Good Friday (the day Jesus died) and through Easter Saturday (a time for special prayers and meditations) to Easter Day (a joyful celebration of the resurrection of Jesus). Easter falls at different dates each year, during March and April the Western World uses the Gregorian calendar to calculate the date of Easter, the Easter (Orthodox) Churches use the Julian calendar so there may be differences in these dates. Easter eggs are symbols of resurrection for many Christians. Many Christian communities will have special foods at Easter.

**Pentecost:** the joyful celebration of the gift of the Holy Spirit to all believers. Always celebrated 50 days after Easter.

**Saint days:** some Churches celebrate saint’s days.

The following religious practices are also important to Christians:

- The Eucharist, Communion, Lord’s Supper or Mass: these are different words for the same ritual of commemoration of Jesus’ last meal with his disciples
- Baptism or some other form of initiation
- Corporate worship
- Bible reading

- Prayer

#### *Language and Communication*

It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 13 14 50.

#### *Family and Marriage*

The varying family characteristics of religious groups should be appreciated. For Christians these include:

- Many Christian churches allow divorce, but some do not.
- The family is seen as the basic unit of society.
- Churches advise members not to engage in sexual relations outside of marriage.
- Many Christian churches do not accept the validity of homosexual relationships.
- Christian singles are free to choose their own marriage partners but many Churches encourage Christians to marry other Christians.

#### *Medical Ethics*

Many Christians have very strong views surrounding issues such as abortions, euthanasia and in-vitro fertilisation procedures.

#### *Death and Related Issues*

Death and the grieving process are particularly significant for all religious communities. For some Christians the following sensitivities are to be respected:

- The Last Rites for Catholics
- Baptism for dying infants
- Respect for the body

Funerals may include either burials or cremations. Some Christians have strong preferences for burials, and some Christians prefer crypts rather than graves. Funerals are always a Christian worship event, usually led by a Minister. They may occur in a church or at the cemetery.

#### *Counselling/interviews*

Christians wish to have a Christian counsellor for many issues. Many will ask their own religious leader to be called for them. Chaplains are provided in many institutions. These chaplains may work ecumenically, that is, they will be available to any Christian no matter what denomination they belong to, though they would respect the ritual or sacramental practices of the individual.

#### *Other Sensitivities*

Other cultural and religious sensitivities that need to be acknowledged and respected include:

- Most Christians object to the use of the name of God or Jesus in a nonrespectful way. This is called “blasphemy”.
- Christians have great respect for the Bible and for their religious symbols, including the Cross. They would be distressed to see them mishandled.
- Churches are places in which it is usual to be reverent and to behave appropriately.
- Most Christians will not worship in places where the religious symbols of other religious groups are prominent.

#### *Further Enquiries*

This information sheet has been produced by the Council of Churches of Western Australia Inc with the support of the Office of Multicultural Interests. For further information please contact: Revd Eira Clapton, Council of Churches of WA Inc. Ph: 93855477, Fax: 93855644 Email address: [eclapton@churcheswa.com.au](mailto:eclapton@churcheswa.com.au)

## Hinduism

### *Introduction*

Hindus in Australia have migrated from a number of countries particularly India, Fiji, Malaysia, Singapore, Sri Lanka, Kenya, Uganda, Mauritius and the United Kingdom. Hinduism has no formal conversion into or excommunication from the faith. The following of Sanatana Dharma, a set of eternal and universal ethical and moral principles of virtuous and true living, is acceptable whether or not one is born a Hindu. In Australia, the Hindu philosophy is adopted by Hindu centres and temples, meditation and yoga groups and a number of other spiritual groups. The International Society for Krishna Consciousness is also a Hindu organisation.

### *Background and Origins*

It is somewhat misleading to refer to Hinduism as a religion. It is more a way of life, upholding the principles of virtuous and true living. The Hindu faith has numerous schools of thought, has no founder, no organisational hierarchy or structure and no central administration but the concept of Dharma, the social and ethical system by which an individual organises his or her life. The Hindu beliefs, codes of conduct, rituals and other social practices emanate and are drawn from a wide collection of philosophical literature and Scriptures including the Vedas, the Upanishads, the Brahma sutras, the Bhagavad Gita and the epics Ramayana and the Mahabharatha. The Mahabharatha, for example, is approximately six times the length of the Bible.

The Hindu belief is totally nonexclusive and accepts all other faiths and religious paths. In fact, an ancient Vedic text says that God or Truth is one and wise people refer to it by very many names. Who is a Hindu? A Hindu is a believer in an omnipresent, omnipotent and omniscient non-dual Absolute, which pervades everything as consciousness and whose nature is existence, knowledge and bliss. A Hindu views the entire universe as God's and everything in the universe as God. Hindus believe that each person is intrinsically divine and the purpose of life is to seek and realise the divinity within all of us.

### *Key Beliefs*

The Hindu ethical code attaches great importance to values such as truth, right conduct, love, peace and non-violence. All Hindu ceremonies, rituals and worships end with a prayer for universal peace and harmony. An important principle in the Hindu thought is the law of Karma. It is the law of cause and effect in which each and every action has a reaction, generating conditions to be experienced within this lifetime or the next. Life is looked upon as a continuum in the sense that the pristine life energy is never destroyed. Death is accepted not as a denial of life but as a process of life. As a result, the Hindu view accepts and believes in reincarnation or the cycle of life/death/rebirth until such time as the individual soul, on self realization of its own essential divinity, emerges into the Absolute. A Hindu accepts on scriptural authority that self realization is possible and attainable within one's own life time and indeed it is the goal and eventual destiny of all life.

Those outside the Hindu faith are often confused by the Hindu pantheon of Gods and Goddesses. The Hindu thought has developed a high degree of symbolism to convey the truth and to determine one's choice of path to attain self realization. Gods and Goddesses are symbols depicting various attributes, functions and manifestations of the one Supreme Divine Absolute. Brahma, Vishnu and Shiva are manifestations of the one Divine Absolute operating in the three primordial functional activities in the universe creation, sustenance and re-absorption respectively. Hindu images and practices have literal as well as symbolic meanings.

A Hindu is enjoined to seek personal purification on the path to self realisation through one of four or any combination of the four paths which are:

1. Ritualistic worship, chanting of prayers, devotional surrender to a higher ideal (the Deity representing the qualities).
2. Through service.
3. Through yoga and meditation.
4. Through inquiry (know thyself).

To the purified, the Absolute reveals itself as one's own essential being (the self) and hence the term self realisation. Hindus are, therefore, encouraged to embrace all and live in the interest of, and in peace and harmony with the larger self or the society and the environment as a whole. They are encouraged to be flexible and adjust to situations as they arise.

As a faith Hinduism is not dogmatic and does not rigidly impose beliefs and practices on an individual or a family unit. This observation is particularly valid for Hindus living in Australia. In all matters the wish of the individual or the family unit is paramount, and cultural and religious sensitivities and practices identified in this information sheet may not be relevant for a second or third generation Australian Hindu.

### *Greeting*

In greeting a Hindu, it is not customary to hug or kiss a member of the opposite sex. Handshakes or the Hindu Namaskar (clasping the palms together and holding them vertically near the chest) are acceptable.

### *Names and Titles*

The use of family surnames is not universal among Hindus. The practice varies between regions in India. The use of surnames is common among the people who have arrived in Australia from northern, eastern and western parts of India. In Tamil Nadu in southern India and Sri Lanka the use of surnames is uncommon. The following is an indication of the practice amongst Tamil speaking Hindus. A male uses the initial of his father's name first, followed by his own personal name. For example, Vijay Thiruselvan is 'Thiruselvan, son of 'Vijay'. For legal purposes he would be known as Mr Thiruselvan. Hindu female names follow the same pattern: father's initial plus personal name. When an Indian woman marries, she usually ceases to use her father's initial; instead she follows her personal name with her husband's name. For instance when S. Kamala (female) marries V. Thiru (male) she will go by the name of Mrs Kamala Thiru.

### *Seating*

There are no special sensitivities with regard to seating arrangement for Hindus. However, in temples and prayer halls the males and females normally sit separately on different sides.

### *Dress and Appearance*

Dress codes amongst Hindus vary. The following dress codes are not generally applicable to all Hindus, however they provide some indication as to Hindu dress practices:

- Hindus may wear traditional clothing during special festival and prayer.
- A Hindu woman may put on wedding bangles on her marriage and breaking or removing wedding bangles is considered a bad omen and will greatly distress a Hindu woman.
- Married women may wear a Thali or Mangal Sutra, a necklace of special design around their neck and traditionally it symbolises marriage. The wearing of red powder in the parting in the hair also symbolises marriage.
- Married women may also wear a bindi or tilak (a red dot between and just above the eyebrows) on the forehead.
- Some Hindus wear a thread around their bodies which is worn at the Upanayana religious ceremony and signifies the assumption of responsibilities for becoming a link in transmission of knowledge and for maintaining cosmic truth and order. It passes diagonally across the body from the shoulder to about waist height and traditionally it should never be removed.

### *Body Language and Behaviour*

Nonverbal communication has a powerful effect on relationships and effective service provision. Nonverbal signals acceptable in one culture may be completely unacceptable or even offensive in another. Some of these sensitivities to be understood in this area include:

- Some Hindus from India show agreement by moving their head from side to side which may be misinterpreted as 'no'.
- Most Hindus avoid public contact between men and women.

### *Food, Drink and Fasting*

Recognising appropriate foods and beverages is essential in responding to the needs of religious communities. When hosting people from religious and cultural backgrounds, as a matter of good practice, always serve a selection of vegetarian and meat foods on separate trays. A variety of non-alcoholic drinks should also be available at any official function. The following issues relating to food, drink and fasting should also be understood:

- Hindus believe in the interdependence of life and will not eat any food that has involved the taking of life. Consequently, vegetarianism is common amongst Hindus. In eastern India, however, fish is part of the staple food.

- Most Hindus do not eat beef or beef products. This is because the cow is held to be sacred and, generally speaking, taking of a life to feed a person is considered to be unreligious.
- Vegetarians would prefer to use separate dishes and utensils for vegetarian and non vegetarian foods.
- Orthodox Hindus and most vegetarians are unlikely to consume alcoholic drinks. Occasional fasting may be common amongst elderly Hindus.
- In a health care environment, the service provider has to be sensitive to the food and dietary needs of the patient.

#### *Religious Festivals and Days of Significance*

There are Hindu festivals almost every month. They are based on the Lunar Calendar and hence the dates vary from year to year. Some festivals are based on the change of seasons and others celebrate and glorify the great incarnations or prayer campaigns to invoke and realise the divine within. The main festivals observed in Australia are:

<b>Festival</b>	<b>Date/s</b>
Thaipusam	January
Maha Shivarathiri	March (whole night vigil)
Tamil and Kerala	New Year April
Ramnavmi	April
Hanuman Jayanti	April
Krishna Jeyanthi	September
Ganesh Chaturthi	September
Navarathri	September/October (10 day festival)
Deepavali/Diwali	October/November (2 days)

#### *Language and Communication*

It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 131450.

#### *Family and Marriage*

The differing family characteristics of different religious groups should be appreciated. These include:

- Marriage continues to be a powerful and significant institution for a Hindu.
- Sexual relationships outside marriage is not viewed favourably.
- In Hindu societies there is great respect for older family members.

#### *Medical*

A disregard of modesty can cause considerable distress to Hindus and in particular to Hindu women. Even in a medical/health care context, women are generally reluctant to undress for examination. If undressing is necessary, it is preferable for a patient to be served by a doctor or nurse of the same sex.

#### *Death and Related Issues*

Death and the grieving process are particularly significant for all religious communities. Some sensitivities relating to the Hindu faith include:

- Autopsies are considered objectionable and deeply disrespectful to the dead and his/her family. The preference is not to have autopsies unless required by law.
- Acceptance of death does not abrogate the sense of personal loss. Visible expressions of grief are common and are deemed helpful to cope with the sense of personal loss.
- Modesty remains important even after death. Corpses are bathed and dressed only by persons of the same sex. It is absolutely essential to handle the dead with dignity and modesty.
- Hindus are generally cremated, except for children under three, who are buried. Funerals are deemed most sacred. Ideally, the cremation should be within 24 hours of death.
- A Hindu family will usually want the body to be taken home at some stage before cremation, usually between the funeral parlour and the crematorium.
- The family of the deceased will want the ashes for future spiritual ceremonies or to scatter in a place of spiritual significance like the River Ganges.

### *Counselling/Interviews*

There are no special sensitivities with regard to counselling or interview arrangements for Hindus.

### *Other Sensitivities*

Other cultural and religious sensitivities that need to be acknowledged and respected include:

- Footwear used outside is not generally worn inside Hindu homes. Removal of footwear before entering a Hindu home is therefore customary. Footwear must be removed before entering a place of Hindu worship.

### *Further Enquiries*

This information sheet has been produced by the Hindu Association of Western Australia with the support of the Office of Multicultural Interests. For further information please contact the President, Hindu Association of WA Inc. on telephone 9455 2097; Email: [president@hindu.org.au](mailto:president@hindu.org.au) Web: [www.hindu.org.au](http://www.hindu.org.au)

## **Judaism**

### *Introduction: Background and Origins*

Judaism originated with the biblical patriarch Abraham (approx 1800 BCE). Abraham established a covenant with God which was confirmed with the reception of the Torah (the Law including the Ten Commandments) from God through Moses to the Jewish people at Mount Sinai (approximately 3,500 years ago).

### *Key Beliefs*

For those who subscribe to the orthodox belief in Judaism, the central text is the Torah the five books of Moses the Law, containing 613 commandments expounded on by the Talmud the Oral or Rabbinic Law. Judaism believes that God is one, has no form, created the world, is eternal and is still actively involved in world affairs. Moses is the main prophet. The Law can never be changed. There is defined reward and punishment. There is an afterlife and when the Messiah eventually comes, there will be a resurrection of the dead. The great majority of the Western Australian Jewish community is affiliated to orthodox Judaism which is the subject of this information sheet. A smaller number in the community is associated with the reform or progressive practice of Judaism. This varies from orthodox practice in a number of respects.

### *Greeting*

The following sensitivity needs to be observed on greeting or introduction:

- Some observant orthodox Jews do not shake hands with members of the opposite sex. Some, when a hand is offered, will shake hands to avoid embarrassment to the person offering.

### *Names and Titles*

- Although Jewish people are given Hebrew names at birth, eg David ben (son of) Abraham or Sarah bat (daughter of) Abraham, most Jewish people use their given names followed by their family name or surname.
- Jewish clerics are addressed with the title Rabbi followed by their family name.

### *Seating*

The following sensitivity needs to be observed in seating arrangements for interview purposes or hosting official functions:

- Observant orthodox Jewish men should not be seated between two women, nor should a woman be seated between two men.
- Observant Jewish men and women also prefer not to be placed in a situation where they are alone with a member of the opposite sex in a room with the door closed.

### *Dress and Appearance*

The following dress codes apply:

- Although in Australia the vast majority of Jews look and dress like other Australians, some observant men will be bearded and wear a kippah (skullcap) or hat at all times.
- Some married orthodox Jewish women also cover their hair with a sheitel (a wig), a hat or scarf.
- Jewish women observe a code of modesty. Generally, observant orthodox Jewish women do not wear trousers, and wear dresses to below the knees and blouses which cover the elbows.

### *Body Language and Behaviour*

- Nonverbal communication has a powerful effect on relationships and effective service provision. Nonverbal signals acceptable in one culture may be completely unacceptable or even offensive in another. All body language and behaviour should be modest and proper among observant Jewish people.

### *Food, Drink and Fasting*

Recognising appropriate foods and beverages is essential in responding to the needs of religious communities. When hosting people from different religious and cultural backgrounds, as a matter of good practice, always serve a selection of vegetarian and meat foods on separate trays. A variety of non-alcoholic drinks should also be available at any official function. The following issues relating to food, drink and fasting should also be understood:

- Orthodox Jewish dietary laws require that only proper ritually slaughtered meat may be eaten.
- Only fish which have both fins and scales are permitted.
- Any food which contains substances extracted from forbidden meats or fish, for example oil and gelatine, is prohibited.
- Observant orthodox Jews do not mix meat and milk (or any dairy product).
- Observant Jews have a number of fasts during the year associated with various festivals and historical events.

### *Religious Festivals and Days of Significance*

The following key religious festivals and significant cultural and religious days are celebrated:

- Observant orthodox Jews will undertake no secular activities from sunset on Friday to sunset on Saturday. This is the Sabbath. No travelling by any vehicle is allowed except for the saving of life.
- The same applies to the first two and last two days of the eight day festival of Passover-Pesach (in March or April), the two days of Pentecost Shavuot (in May/June), the two days of Jewish New Year Rosh Hashana (in September/October), the Day of Atonement Yom Kippur and the first two and last two days of the eight day festival of Tabernacles Succot (usually occurring in October).
- During Passover, observant Jews eat only specially prepared food and have even stricter dietary requirements than the rest of the year.

### *Language and Communication*

Language and communication issues include:

- Jewish people usually speak the language of the country in which they live, although the language of prayer is Hebrew.
- It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 131450.

### *Family and Marriage*

The differing family characteristics of different religious groups should be appreciated. These include:

- The family is an extremely important unit in Jewish life. Respect for parents and grandparents is stressed. Many of Judaism's rituals reflect this emphasis.

### *Medical*

- When matters of health are involved, particularly where there is a danger to life, most of Judaism's rituals are set aside in the interests of the patient's wellbeing.

### *Death and Related Issues*

- Death and the grieving process are significant for all religious communities. Some sensitivities include:
- For the Jewish faith, the body at death must be treated with the utmost reverence as it was the body that housed the soul in life.
- The Jewish Burial Society, known as the Chevra Kadisha (Jewish Brotherhood), carries out the holy task of preparing the body for burial.
- Out of respect for the dead, autopsies must be avoided and the body should be buried as quickly as practicable.
- Orthodox Jews do not permit cremation.
- Where possible, it is important that the Jewish dead are handled only by members of the Jewish faith.

### *Counselling/interviews*

- It does not matter if the interviewer is not of the same gender as the interviewee. If they are of different genders, they should ensure the interview that the door of the interview room is kept open.

### *Further Enquiries*

This information sheet has been produced by the Jewish Community Council of Western Australia with the support of the Office of Multicultural Interests. For further information please contact: Rabbi DY Freilich Perth Hebrew Congregation, telephone 92710539; Email: [jewishcommcncl@bigpond.com](mailto:jewishcommcncl@bigpond.com)

## Sikhism

### *Introduction*

Sikhs have been in Western Australia since 1886. The Sikh regiments fought in the two world wars under British command. They shared the trenches in Gallipoli with British and Australian forces. 83,000 Sikhs were killed in the two Wars in places as far as France, Denmark, Italy and Burma. The Allied Forces were impressed with their fighting skills and the British awarded them 14 Victoria Crosses. There are approximately 400 Sikh families in Western Australia. There are two Sikh temples (called Gurdwaras) in Western Australia - in Canning Vale and Bayswater. The saffron flag with a unique emblem called Khanda (signifying righteous and truthful living in complete harmony within all communities) identifies these premises. Sikh males can be easily distinguished by their turban, unshorn hair and beard, a steel / iron bangle called KARA and kirpan (a small sword usually carried in a cloth support and worn under the shirt) and Sikh females from their traditional "chunni" (long scarf used for head covering) over their head and across their shoulders.

### *Background and Origins*

The Sikh religion is one of the youngest world religions and was founded more than 500 years ago (1469) in Punjab, North India, by Guru Nanak Dev Ji, in response to a spiritual revelation. Nanak and his nine successors are known as 'gurus', which is a term for a spiritual guide or teacher. Guru Nanak taught true religion consists of always being mindful of God, meditating on name and attributes of God and reflecting on God's Power in all activities of daily life. Guru Nanak's followers became known as Sikhs (from the Sanskrit word shishya), which means disciple. The Holy Book, the "Guru Granth Sahib", is the ultimate spiritual authority for Sikhs. It contains the teachings and devotional compositions written and recorded by the Sikh Gurus and some contemporary Hindu and Muslim saints. The Guru Granth Sahib is at the heart of Sikh worship and its presence lends sanctity to the Sikh place of worship, the Gurdwara.

The concept of Sikhism includes:

- Universal acceptance of all humanity;
- Belief in one God;
- The name of God is Truth, "Sat Nam";
- Equality of all persons irrespective of their caste, colour, gender, nationality and religion
- Equality of the sexes is emphasised.

### *Key Beliefs*

Sikhs believe that the ten Gurus were one with the Divine Being and each had divine attributes. The first Guru is Guru Nanak Dev Ji. and the tenth Guru is Guru Gobind Singh Ji. The tenth Guru anointed the Holy Book "Guru Granth Sahib" as the living eternal Guru of the Sikhs. The 'Holy Book' is treated with the utmost reverence and respect.

The Sikh way of life is based on:

- Nam Japna Remember God's name with every breath;
- Kirat Karni Work and earn by the sweat of the brow, live a family way of life and practise truthfulness and honesty in all dealings;
- Vand Ke Chakna To share and live as an inspiration and support to the whole Community.
- Control of Kaam (desire), Krodh (anger), Lobh (greed), Moh (attachment) and Hankaar (pride).

Sikhs believe that reincarnation (the cycle of life/death/rebirth) - is for those who do not attain attachment to God during the human life cycle.

### *Greeting*

The following sensitivities need to be observed on greeting or introduction:

- Sikhs in Australia follow the normal hand shake in greeting. The traditional preferred way of greeting is with folded hands. This is especially the case when greeting a person of the opposite sex. Sikh greeting is "Sat Sri Akal", (God is the Truth)
- Sikh males or females who have family ties or are close to one another may embrace one another. Sikhs do not exchange a kiss on the cheek.
- It is customary for elders to place the palm of their hand on the head of the younger generation which is symbolic of affection and the transfer of love/blessings.

- Certain Sikhs may bow and touch the feet of the elders as a gesture of respect of the elder's position at home or in society.

#### *Names and Titles*

- All Sikh males carry the surname of Singh (which means lion) and Sikh females carry the name Kaur (which means lioness/ princess) respectively. In some cases the ancestral names are included after the surname. Referring to a Sikh male as Mr Singh and Miss/Mrs Kaur is acceptable but it would be preferred that the full name is used when more than one Sikh is present.

#### *Seating*

- No special seating arrangements are required for job or any official interviews. Police, airport searches, etc are best performed by a person of the same sex. At official functions, Sikhs prefer to be seated away from the bar and smoking area as Sikhism prohibits their use.

#### *Dress and Appearance*

Baptised Sikh males and females (known as Amritdhari Sikh) always wear the following five signs of their faith (known as the Five K's):

KIRPAN	a small sized sword placed in a shoulder belt (accepted by the WA Police Service as a symbol rather than a weapon);
KARA	an iron bangle worn on the wrist;
KACHERA	special underwear, akin to boxer shorts;
KANGA	a small wooden comb;
KESH - (hair)	a Sikh must not cut hair from his/her body from birth to death

An Amritdhari Sikh must not be asked to separate any of the Five K's from his/her body. The cutting of hair or abandoning the wearing of the turban should not even be suggested to a Sikh male as these form an important part of the Sikh faith. Each of the five K's has a special religious significance. The neatly tied turban over the unshorn hair represents a crown of spirituality while the Kara signifies bondage to Truth. Sikh youth normally wear a "patka" (cloth) on their head and with transformation into adulthood they start wearing a "Pugg" (turban). The colour of the turban is not normally significant except in the following:

- On occasions of death a white turban for males and a white "chunni" or scarf for females may be used.
- "Gyani" or priests generally wear dark blue, black or white.

Sikhs do not wear a helmet over the turban as it interferes with the crown of spirituality and this should never be suggested. They apply for, and are routinely given, permission to avoid wearing a helmet from the WA Police Service.

#### *Body Language and Behaviour*

Nonverbal communication has a powerful effect on relationships and effective service provision. Nonverbal signals acceptable in one culture may be completely unacceptable or even offensive in another. Some of the sensitivities to be understood in this area include:

- For Sikhs, the head or turban is sacred. A Sikh's head or turban should never be touched or insulted in any way.
- Winking to females is considered offensive as it may imply a sexual advance or harassment.

#### *Food, Drink and Fasting*

Recognising appropriate foods and beverages is essential in responding to the needs of religious communities. When hosting events where food is served, as a matter of good practice, serve a selection of vegetarian and non-vegetarian foods on separate trays. A variety of non-alcoholic drinks should also be available at any official function. The following issues relating to food, drink and fasting should also be understood:

- Observant Sikhs do not eat meat and do not consume alcohol.

- Sikhs who do consume meats prefer meat slaughtered with a single blow and not left to bleed to death.
- In multi-group functions it would be prudent to place beef or other meats in separate locations.
- Some observant Sikhs do not eat egg.

#### *Religious Festivals and Days of Significance*

A Sikh can worship at any time of the day or night but the expected prayer times are before sunrise and sunset and prior to going to bed at night. Generally a Sikh meditates ('Simran') on the Name of God by reciting His Name (the Magnificent Lord, Waheguru) even while working. Each year there are a number of Sikh festivals, called Gurburbs, i.e. associated with the birth and death anniversaries of the Gurus. These include:

- The birthdays of the ten Sikh Gurus. The birthdays of Guru Nanak Dev Ji (first Guru) and Guru Gobind Singh Ji (tenth Guru) and the martyrdom days of the 5th and the 9th gurus are particularly significant. On these occasions Sikhs practise the 'Akhand Path' – the continuous (48 hrs) reading of the Granth Sahib.
- The celebration of the five Sikhs baptized by the tenth Guru Gobind Singh. This is known as advent day of Khalsa, ('Baisakhi'). This is also a special day that signifies the start of wheat harvesting season and marks the Sikh New Year's Day.

#### *Language and Communication*

Language and communication issues include:

- Nearly all Sikhs in WA are fluent in written and spoken English and Punjabi (the mother tongue).
- The written script used by Sikhs is Gurmukhi
- It is Western Australian Government policy to provide an interpreter where clients require assistance in English. Agency staff can contact the Translating and Interpreting Service (TIS) on telephone number 131450.

#### *Family and Marriage*

The varying family characteristics of religious groups should be appreciated.

- Whether living together or not, Sikh family members are expected look after each other in time of need. The eldest person in the family is bestowed the appropriate respect and his/her views are strongly considered when making decisions on family matters.<sup>2</sup>
- Adultery, by either a male or female Sikh, is taken very seriously. Divorce amongst Sikhs is very uncommon.
- The trend to have arranged marriages for Sikhs is still prevalent and significant in the first generation of families that originated from India.
- Sikh women have equal status and are regarded as a significant part of the Sikh community. A woman receives utmost reverence for her role in the family and society. She has an equal right to grow spiritually and to attend religious congregations and recite divine hymns in the Gurdwara. She is also eligible to participate and perform all ceremonies including Baptism.

#### *Medical*

- Only in life threatening situations should hair be removed from the body without consent from the individual or the family. In all other instances consent from the individual, if the person is an adult and able, or from the parents or family, if a minor or incapacitated, should be sought.

#### *Death and Related Issues*

Death and the grieving process are particularly important for all religious communities.

- Only family members or associates generally touch a Sikh woman even when she is grieving over a death.
- The body should be handed over to the nearest family member a few hours prior to cremation. This allows sufficient time for the corpse to be washed, dressed and to have the appropriate religious prayers recited over it. Cremation should occur as soon as possible after death and this often results in a sense of urgency regarding funeral arrangements. Cremation occurs with family members in attendance and the ashes must be handed to the nearest family member to be later disposed.<sup>3</sup>

- During the official period of mourning (from 1017 days following the cremation), the scriptures are read from beginning to end, either at the family home or at the Gurdwara.
- Elders and close associates may wear white (the mourning colour).

#### *Counselling/interviews*

- It is appropriate for a female Sikh to speak to a female for interview or counselling purposes, however if the situation permits and the person being interviewed agrees, it is preferable for a married woman to be interviewed in the presence of her husband or eldest person in the family.

#### *Other Sensitivities*

Other cultural and religious sensitivities that need to be acknowledged and respected include:

- Observant Sikhs do not smoke.
- It is customary for Sikhs to cover their head in the presence of the Guru Granth Sahib.
- Sikhs remove their shoes before entering the premises of the Guru Granth Sahib.
- No alcohol, cigarettes or meat are to be in the vicinity of Guru Granth Sahib and Gurdwara.

#### *Further Enquiries*

This information sheet has been produced by the Sikh Association of Western Australia with the support of the Office of Multicultural Interests. For further information please contact President/Secretary or the resident priest of the Sikh Association of WA, Phone 9455 7220; Email: [satwantb@bigpond.net.au](mailto:satwantb@bigpond.net.au) Web: [www.sikhwa.org.au](http://www.sikhwa.org.au)

## Islam

### *Introduction*

Muslims, who make up about 1.5 per cent of the Australian population, follow the Islamic faith. Some adhere strictly to the practices and beliefs, others do not. The religion has recently been the focus of much negative publicity, much of which misrepresents the beliefs and practices of its members.

### *Primary Sources of Guidance*

The Quran (or Koran) and the *Sunnah* are the two primary sources of guidance in Islam. The Quran is the literal Word of Allah (God) and is the highest authority for rulings on Islam. The *Sunnah* is the words, actions and confirmations of Prophet Muhammad (p), also called *Hadith*, and is a commentary on how to apply Quranic text.

### *The Five Pillars of Islam*

The first is the proclamation of faith: “*There is no god but Allah and Muhammad is His Messenger*”; the second is the five daily prayers; the third is the paying of *zakat* (alms to the poor); the fourth is the fast in the month of *Ramadan*; and the fifth is the pilgrimage to Mecca (the *Hajj*).

### *The Islamic Greeting*

The Arabic greeting used frequently between Muslims is “*As-salaamu-alaykum*” (peace be with you) with the reply being “*Wa alaykum as-salaam*” (and with you be peace).

### *Key Islamic Festivals*

Islam follows the lunar calendar, which is 29-30 days/month. The Muslim year is about eleven days shorter than the solar year.

### *Eid-ul-Fitr*

*Eid-ul-Fitr* is The Festival of Fast-Breaking and signifies the end of *Ramadan* (the month of fasting). The day is decided with the sighting of the new moon. It is celebrated with special prayers in the *masjid* (mosque), family visits, and the giving of gifts, etc. It officially lasts for three days.

### *Ramadan*

*Ramadan* is the ninth month of the Islamic Calendar. It is the month in which the Quran was first revealed to Prophet Muhammad (p). It is also the month of fasting from dawn until sunset during which Muslims refrain from eating, drinking, or enjoying marital relations. It also includes *Taraweeh* prayer (1-2 hours each night) usually performed in the *masjid* (mosque). *Ramadan* is a month of piety and self-discipline.

### *Eid-ul-Adha*

*Eid-ul-Adha* is The Festival of Sacrifice, commemorating Prophet *Ibrahim's* (Abraham) sacrifice. The day is celebrated with a special prayer service in the *masjid* (mosque), and includes the slaughtering of a sheep, goat, cow, etc. The meat is usually shared with relatives and the poor.

### *Five Daily Prayers*

Adult Muslims are required to pray five times a day, at dawn, midday, afternoon, sunset, and at night. Ablution is needed and a clean area to pray. Muslims pray facing the Ka'ba in Mecca. Congregational prayer is recommended. There is also a public call to prayer, the *athan*, usually performed from the minaret of a *masjid* (mosque).

### *Friday Congregational Prayer*

A special weekly congregational prayer is called *Jumu'ah* and includes a sermon. There is a strong obligation for Muslims to attend. This prayer is held at midday and usually lasts for 45-90 minutes.

### *The Family*

The father is the head of the family (burden of responsibility). Parents are protective of children. It is recommended to speak with children in the presence of their parents (preferably the father).

### *The Status of Women*

Islam promotes the principle of gender equity. Women are not inferior to men and they enjoy equal rights and responsibilities. They do not have identical but complimentary and integrated roles - the husband is the family provider and the wife the homemaker.

### *Dress Codes*

Nakedness is not allowed in Islam. Women should be covered in public from head to toe (except the face and hands). Some women who cover their face may be asked to remove the face veil for photographing, etc. Gloves may also be removed for finger printing, etc. Men should be covered in public from the navel to the knee. Family photos and videos should be used discretely as dress codes are relaxed within the privacy of the home.

### *Visiting the Muslim Home*

Entry should be requested where possible in order for occupants to comply with public dress code requirements. Shoes may need to be removed due to requirements for cleanliness within the home.

### *Touching*

Touching of Muslims should be avoided if possible even for comforting purposes. If needed, then the same gender rule should be applied (male with male, etc).

### *Shaking Hands*

The shaking of hands by unrelated persons of the opposite gender is generally not permitted. There is no insult intended but is observed as a sign of personal modesty.

### *Eye Contact*

Muslims are taught to “lower the gaze” in order to avoid adultery of the eyes. Muslims will therefore avoid sustained eye contact. This is not a sign of disrespect.

### *Interviewing Muslims*

The same gender rule should be applied where possible. If unavoidable, seclusion should be avoided. If interviewing a Muslim woman, try to have a male relative present. During *Ramadan* while a Muslim is fasting, it is best to conduct the interview after sunset.

### *Death and Related Issues*

The dead body should be moved to a private room, covered preferably with a white sheet and treated with respect. There is no need to wash the body by hospital staff since this will usually be done by a Muslim funeral service. It is preferred that an immediate family member does body identification.

### *Autopsies*

Autopsies are avoided if possible (except if it is a Coroner’s case, etc.). Muslims bury the body as soon as possible, usually within 24 hours, thus easing the grieving process.

### *Organ donation*

Islam permits organ donation (few exceptions apply, e.g., reproductive organs). Amputations should be buried with the body.

### *Taking the Oath*

In a court of law Muslims will take the oath on the Quran or take an oath of affirmation.

### *Visiting the Masjid (Mosque)*

The Imam (religious leader) is usually the first and best point of contact. When visiting the *masjid*, shoes should be removed in prayer areas. It is best to avoid times of congregational prayers. Dress should be conservative (no shorts or short skirts).

### *Muslim Diet*

*Halal* (permissible) meals are required. Vegetarian, non-alcoholic meals are allowed. Pork, pork by-products, animal fat from non-*Halal* sources and alcohol are not allowed.

### *Hygiene*

Muslims believe that “Purity is half of the faith” as stated by Prophet Muhammad. Contamination of clothes, body, etc. with impurities should be avoided (or appropriately cleaned). Examples of impurities include vomit, urine, excrement, etc. The saliva of a dog is also considered an impurity.

### *In emergency*

Many of the above requirements are overruled in cases of emergency (dress codes, touching, etc.).

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## TEXTS AND RESOURCES

The following resources may be of use to EM personnel seeking to develop cultural awareness programs. A short description of the resource, and its reference are included.

### *Australian Resources*

**DIAC** (2008) *Community Profiles*. Department of Immigration and Citizenship. Available - <http://www.immi.gov.au/living-in-australia/delivering-assistance/government-programs/settlement-planning/community-profiles.htm>

The Profiles contain information on key settlement locations, demographic characteristics of recent arrivals, likely settlement needs and cultural and country backgrounds of a limited number of CALD communities, primarily from Africa.

Bhutanese Community Profile	Liberian Community Profile
Burmese Community Profile	Sierra Leonean Community Profile
Congolese Community Profile	Sudanese Community Profile
Eritrean Community Profile	Togolese Community Profile
Ethiopian Community Profile	Uzbek Community Profile

**DIAC** (2008) *Settlement Database*. Department of Immigration and Citizenship. Available - <http://www.immi.gov.au/living-in-australia/delivering-assistance/settlement-reporting-facility/index.htm>

The Settlement Database is an internal database developed by the department to provide statistical data for government and community agencies involved in the planning and provision of migrant settlement services. The database brings together data from various sources including the Settlement Details form (Form 886), and departmental systems used to process migration applications both in Australia and at overseas posts. Geographic location data is also captured when the settler enrolls for Adult Migrant English classes in Australia.

**DIAC** (2008) *Publications, Research & Statistics*. Department of Immigration and Citizenship. Available - <http://www.immi.gov.au/media/publications.htm>

Statistical support for the department, and distribution of immigration, multicultural and population data to other government agencies and the community generally.

**Diversity Health Institute Clearinghouse** - <http://www.dhi.gov.au/clearinghouse/African.htm>

Recently there has been a significant increase in the number of refugees from Africa settling in Australia. African refugees in Australia come mainly from Burundi, Congo, Ethiopia, Eritrea, Liberia, Rwanda, Sierra Leone, Somalia and Sudan. Although there are many common health issues amongst these groups, they are not homogenous. Language, religion, cultural and health practices vary greatly. This section of the DHI Clearinghouse aims to present a range of information about the variety of African communities settling in Australia, and to assist service providers and people from African communities to access culturally appropriate health services and information. [Note - This DHI site provides extensive information and statistics regarding African communities in Australia plus overseas research materials].

**Emergency Management Australia (EMA) Library** - [http://www.ema.gov.au/agd/ema/emainternet.nsf/Page/EMA\\_Library](http://www.ema.gov.au/agd/ema/emainternet.nsf/Page/EMA_Library)

The EMA library is a national resource which, through its collection and various services, promotes and supports the Australian emergency management community. This includes course participants, researchers, government departments and where possible, members of tertiary institutions and the general public. The EMA collection is unique in Australia because it covers the spectrum of emergency topics ranging from

natural hazards to terrorism to technological hazards. Moreover, information exchange agreements with a number of disaster research establishments in the UK, USA, Canada, Japan and New Zealand, ensure receipt of materials that would otherwise be unavailable in Australia. [Note – Available for online searches].

**Multicultural Access Unit, North Metropolitan Health Service, Health Dept of WA (1996)** *Culture and Health Care: Culture, settlement experience and life style of non-English speaking background people in Western Australia*. Multicultural Access Unit: Perth.

[A copy is available at the State Library of Western Australia. No online copies available].

The Culture and Health Care file is a comprehensive collection of information about significant CALD minorities in WA. Although somewhat dated, much of the information is still relevant. Profiles of major religious groups including Baha'i, Buddhism, Catholicism, Christianity, Hinduism, Islam, Judaism, Orthodox Christianity, Protestantism, Sikhism and Taoism are provided. Ethnic minorities included are Tanzanian, Bosnia-Herzegovinian, Burmese, Cambodian, Cocos and Christmas Islanders, Chinese, Croats, East Timorese, Southern European, Filipino, Iranian, Iraqi, Italian, Latin American, Maori, Polish, Portuguese, Serbs, Vietnamese and former-Yugoslavia. While this resource has a health focus, the background material about migration, settlement, and community practices, is useful.

### **Multicultural Aged Care Service WA**

Rehabilitation & Aged Care Unit

Osborne Park Hospital, Osborne Place

Stirling WA 6021

Tel. (08) 9346 8149/9346 8240

Fax (08) 9346 8244

E-mail: [macswa@health.wa.gov.au](mailto:macswa@health.wa.gov.au)

<http://www.culturaldiversity.com.au/Portals/0/PICAC.pdf>

Phrase Cards - These cards assist aged care providers in everyday situations communicate with clients who speak little or no English when there is no interpreter present. They are designed for staff who do not speak languages other than English. The phrase cards are available in 12 languages: Chinese Croatian Dutch German Greek Italian Macedonian Polish Portuguese Serbian Ukrainian Vietnamese. [Idea- Although these cards are for aged care, MACSWA could be contacted to create sets of cards for use in Emergency Services].

### **Northern Territory Police, Fire, and Emergency Services Library**

<http://jimjim.ntlib.nt.gov.au/cgi-bin/chameleon?skin=pfes>

Search for documents relating to emergency services and CALD communities.

### **Office of Multicultural Interests (OMI)**

#### *The People of Western Australia*

An excellent resource for data on each Local Government Area (LGA) regarding CALD religious affiliation, birthplace, language and ancestry groups in Western Australia is *The People of Western Australia* (2003). This is available on the OMI website (<http://www.omi.wa.gov.au/>) and can be accessed by clicking the 'Resources' tab, then clicking 'Publications' in the drop-down box. Although dated, the data still provides a general picture of CALD community demographics. For instance, the table for 'Languages Spoken at Home by Persons who Speak English Not Well or Not At All' lists the top 30 of such CALD groups in Western Australia by number and percentage. The 2008 version of *The People of Western Australia* with statistics from the 2006 census will be available on the OMI website in early July 2008.

#### *Community Profiles*

*Community Profiles* can be accessed by clicking the 'WA Community' tab, then clicking 'Western Australian Community Profiles' in the drop-down box. Of particular interest is the table in each community profile that provides numbers of persons for each Perth metropolitan LGA. The 2006 census version will be available mid- 2008.

These Community profiles are provided in PDF format.

Series 1

- Afghanistan
- Bosnia and Herzegovina
- China
- Croatia
- Germany
- Horn of Africa
- India
- Indonesia
- Iraq
- Italy
- Malaysia
- Netherlands
- Poland
- Vietnam

Series 2

- Burma(Myanmar)
- Central and South America
- Greece
- Iran
- Former Yugoslav Republic of Macedonia
- Philippines
- Portugal
- Romania
- Singapore
- Sri Lanka
- Turkey
- Ukraine

The glossary of relevant terms, mentioned earlier, may also be useful – see [http://www.omi.wa.gov.au/omi\\_terminology.asp](http://www.omi.wa.gov.au/omi_terminology.asp).

**The Centre for Disaster Studies -** <http://www.tesag.jcu.edu.au/CDS/index.htm>

The Centre for Disaster Studies is a multi disciplinary research unit presently housed in the School of Tropical Environment Studies and Geography of James Cook University. The Centre has acted as the university's face to the public and the professionals in the Emergency Management and Meteorology fields, city councils and other researchers since its establishment in 1979.

**Western Australian Local Government Association (WALGA) Emergency Management Tool Box -** <http://emtoolbox.walga.asn.au/>

The Toolbox has been designed to assist elected members and Local Government employees to come to grips with their emergency management responsibilities. When used in conjunction with the Local Government Emergency Management Workbook, and accompanying CD ROM the Toolbox will enable you to gain underpinning knowledge relating to all facets of emergency management in Western Australia. The knowledge gained will assist you and your Local Government to plan for emergencies in your community, plan for recovery after emergencies or disasters, conduct risk analysis and plan mitigation strategies.

## ***Primary Australian Texts***

**Ashby, J & Associates** (2001) *Emergency Management for Australia's Non-English Speaking Background Community: Residents and Visitors*. Research Paper prepared for Emergency Management Australia Workshop, February 2001. Available - [http://www.ema.gov.au/agd/EMA/rwpattach.nsf/viewasattachmentpersonal/\(C86520E41F5EA5C8AAB6E66B851038D8\)~Latest\\_AEMI\\_Research\\_Papers.pdf/\\$file/Latest\\_AEMI\\_Research\\_Papers.pdf](http://www.ema.gov.au/agd/EMA/rwpattach.nsf/viewasattachmentpersonal/(C86520E41F5EA5C8AAB6E66B851038D8)~Latest_AEMI_Research_Papers.pdf/$file/Latest_AEMI_Research_Papers.pdf)

This paper endeavours to offer some answers to the following:

- How culturally diverse is Australia?
- What guidelines for working with cultural diversity already exist at national, state and local levels? This includes discussion on specific tools to assist implementation of these guidelines.
- What relevance does emergency management have for NESB communities? This includes three case studies of best practice models involving Police (Northern Territory), Fire and Emergency Services (Victoria) and a water utility, Sydney Water (NSW)
- What lessons have emerged for emergency management from previous work with ethnic communities?
- What are the critical factors you need to consider when working with culturally and linguistically diverse (CALD) communities in Australia?

**Australasian Police Multicultural Advisory Bureau** (2004) *A Practical Reference to Religious Diversity for Operational Police and Emergency Services*. Available - [http://pandora.nla.gov.au/pan/38456/20040421-0000/www.apmab.gov.au/guide/religious2/religious\\_guide.pdf](http://pandora.nla.gov.au/pan/38456/20040421-0000/www.apmab.gov.au/guide/religious2/religious_guide.pdf)

In an endeavour to equip operational police and emergency services with basic knowledge on this complex issue, the Australasian Police Multicultural Advisory Bureau conducted a nationwide survey. The survey identified questions operational police and emergency services have regarding religiously determined behaviours and their impact on policing. [Note – provides religious profiles for Indigenous & TI; Baha'i; Islamic; Buddhist; Sikh; Jewish; Hindu]

**Australasian Police Multicultural Advisory Bureau** (2004) *Multilingual Communication Guide For Police*. Available - <http://pandora.nla.gov.au/pan/38456/20040421-0000/www.apmab.gov.au/guide/multilingual/guide.pdf>

The Multilingual Communication Guide for Police has been developed by the Bureau to assist police in their interaction with non-English speaking members of the community including overseas visitors. The Guide has been distributed to all police jurisdictions in Australia to facilitate communication and improve service delivery.

**Australasian Police Multicultural Advisory Bureau** (2003) *A guide to the role of police in Australia*. Available - <http://www.apmab.gov.au/pubs/PoliceGuide.html>

The purpose of this information booklet, developed with the assistance of the Commonwealth Government's Living in Harmony initiative, is to provide prospective and newly arrived migrants with a general understanding of some legal and policing concepts and processes.

English language version	Afghani (Dari) language version
Arabic language version	Persian (Farsi) language version
Bosnian language version	Somali language version
Chinese (Mandarin) language version	Vietnamese language version

**Barwon Youth** (2007) *Young Endeavour/Youth & Emergency Services Project 2007*. Available - [http://www.barwonyouth.org.au/events/info/YE\\_Project\\_2007.pdf](http://www.barwonyouth.org.au/events/info/YE_Project_2007.pdf)

The YES2 project, proposed a collaborative approach involving diverse CALD youth with a broad range of State Emergency Service personnel, Australian Defence Forces (ADF)

representatives, police and emergency staff, community based organisations and private sector agencies staff in the Geelong region.

### **Centre for Culture, Ethnicity and Health**

Although many of the documents below pertain to health care services, the principles and guidelines can be adopted and adapted by emergency service providers for working with CALD communities.

**Brough, C. (2006)** *Language Services in Victoria's Health System: Perspectives of Culturally and Linguistically Diverse Consumers*. Centre for Culture Ethnicity and Health. Available - <http://www.ceh.org.au/docs/Resources/Language%20Services/final%20report.pdf>

The objectives of this research were to analyse how Culturally and Linguistically Diverse (CALD) consumers access and use language services – specifically interpreters - and to determine consumer views on the effectiveness of language service provision in health settings.

**Centre for Culture, Ethnicity and Health (2005)** *Consumer Participation and Culturally and Linguistically Diverse Communities*. Available - <http://www.ceh.org.au/docs/Resources/Consumer%20Participation/Consumer%20Participation%20and%20CALD%20Communities.pdf>

This report encourages critical reflection of the effectiveness of current consumer participation strategies to engage culturally and linguistically diverse consumers. Identifying some of the critical success factors and challenges in working with CALD communities, the report presents a model for good practice as well as case-study examples of work undertaken in the health and community sector.

**Centre for Culture, Ethnicity and Health (2005)** *How To: A Practical Guide to CALD Consumer Participation*. Available - <http://www.ceh.org.au/docs/Resources/Consumer%20Participation/CALD%20Consumer%20Participation.pdf>

A two page table and working tool for enabling CALD consumer participation.

**Centre for Culture, Ethnicity and Health (2005)** *How To: Assessing the Need for an Interpreter*. Available - [http://www.ceh.org.au/docs/Resources/Language%20Services/ass\\_need\\_interpreter.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/ass_need_interpreter.pdf)

A two page table and working tool for assessing the need for an interpreter.

**Centre for Culture, Ethnicity and Health (2005)** *How To: Bilingual Staff Roles and Organisational Supports*. Available - [http://www.ceh.org.au/docs/Resources/Language%20Services/bilingual\\_staff\\_roles\\_supports.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/bilingual_staff_roles_supports.pdf)

A two page table and working tool for organising Bilingual Staff Roles and Organisational Supports.

**Centre for Culture, Ethnicity and Health (2005)** *How To: Communicating with Clients with Low English Proficiency*. Available - [http://www.ceh.org.au/docs/Resources/Language%20Services/comm\\_clients\\_low\\_english.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/comm_clients_low_english.pdf)

A single page guide for how to communicate with clients with Low English Proficiency.

**Centre for Culture, Ethnicity and Health (2005)** *How To: Making Focus Groups Culturally and Linguistically Appropriate*. Available – [http://www.ceh.org.au/focus\\_groups.pdf](http://www.ceh.org.au/focus_groups.pdf)

A two page table and working tool for establishing CALD focus groups.

**Centre for Culture, Ethnicity and Health (2005)** *How To: Recruiting Bilingual Staff*. Available – [http://www.ceh.org.au/docs/Resources/Language%20Services/recruiting\\_bilingual\\_staff.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/recruiting_bilingual_staff.pdf)

A single page guide for recruiting bilingual staff.

**Centre for Culture, Ethnicity and Health** (2005) *How To: Translating Health Promotion Materials into Community Languages*. Available - [http://www.ceh.org.au/docs/Resources/Language%20Services/translate\\_comm\\_languages.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/translate_comm_languages.pdf)

A two page table and working tool for when and how to use translated material in CALD communities.

**Centre for Culture, Ethnicity and Health** (2004) *CALD Consumer Participation Strategies Matrix: A Practical Guide to Engaging Culturally and Linguistically Diverse Consumers*. Available - <http://www.ceh.org.au/docs/Resources/Consumer%20Participation/Consumer%20matrix.pdf>

A single page matrix and working tool for fostering CALD consumer participation.

**City of Monash** (2006) 'City of Monash Wins Fire Awareness Award'. *News and Events*. 16 October 2006. Available - <http://www.monash.vic.gov.au/news/media2006/media59-06.htm>

The City of Monash has been awarded the Government and Municipal Award in the 2006 Victorian Fire Awareness Awards for its Ethnic Seniors Fire Safety Awareness Program.

**Commonwealth of Australia** (2007) *Australian Emergency Manual Series: Guidelines for Emergency Management in Culturally and Linguistically Diverse Communities*. Emergency Management Australia: Manual Number 44. Canberra. Available - [http://www.ema.gov.au/agd/EMA/rwpattach.nsf/VAP/\(A80860EC13A61F5BA8C1121176F6CC3C\)~CALDGuidelines\\_June2007.pdf/\\$file/CALDGuidelines\\_June2007.pdf](http://www.ema.gov.au/agd/EMA/rwpattach.nsf/VAP/(A80860EC13A61F5BA8C1121176F6CC3C)~CALDGuidelines_June2007.pdf/$file/CALDGuidelines_June2007.pdf)

The purpose of these guidelines is to assist the emergency management sector to work proactively with local CALD groups, thereby creating a safer, more sustainable community.

**Commonwealth of Australia** (2002) *National Emergency Management Studies Program: Guidelines for Emergency Managers Working With Culturally and Linguistically Diverse Communities*. Emergency Management Australia. Available - [http://www.ema.gov.au/agd/ema/rwpattach.nsf/viewasattachmentPersonal/AFD7467016783EA8CA256CB30036EF42/\\$file/CALDSept2002.pdf](http://www.ema.gov.au/agd/ema/rwpattach.nsf/viewasattachmentPersonal/AFD7467016783EA8CA256CB30036EF42/$file/CALDSept2002.pdf)

These guidelines will provide emergency management with key tools to assist in meeting the specific and challenging needs of ALL members of our community, through the provision of a responsive and inclusive service. Although these guidelines can assist managers in tailoring their service provision, ultimately the success of any program will also depend on the active involvement and participation of the particular Culturally and Linguistically Diverse (CALD) communities.

**Country Fire Authority** (2001) *Fire Safety Education for Ethnic Communities using the Iraqi Community of the Goulburn Valley as a Model*. Victoria, June 2001.

**Country Fire Authority** (2000) *Knowledge of fire safety and attitudes towards CFA voluntary work amongst multicultural communities*. Victoria, March 2000.

**Country Fire Authority** (1998) *CFA Multilingual Guide for fire service personnel*. Victoria, May 1998.

**Dean, B.** (2001) *Emergency Planning For Culturally and Linguistically Diverse (CALD) Communities*. Paper presented at the Policing Partnerships in a Multicultural Australia: Achievements and Challenges Conference: Brisbane, 25-26 Oct. 2001. Available - <http://www.aic.gov.au/conferences/policing/dean.pdf>

This paper discusses emergency services planning for working with CALD communities, using the fourfold PPRR approach - Prevention, Preparedness, Response and Recovery.

**Department of Justice** (2006) *Community Information and Warning System: The Report of the Trial and Evaluation*. Office of the Emergency Services Commissioner; Victoria. Available - [http://www.justice.vic.gov.au/wps/wcm/connect/DOJ+Internet/resources/file/eb44540cc624acb/Community\\_information\\_and\\_warning\\_system.pdf](http://www.justice.vic.gov.au/wps/wcm/connect/DOJ+Internet/resources/file/eb44540cc624acb/Community_information_and_warning_system.pdf)

The evaluation report of the Community Information and Warning System trial marks a milestone in what has been the most comprehensive study of community warning ever undertaken in Australia. The analysis of the information gained from the consultation and workshops with both cultural and linguistically diverse communities (CALD) and hearing impaired people from a Vic Deaf social group provided the CIWS Trial and Evaluation with a set of provisional principles which could be incorporated into the future development and implementation of public warning communication systems.

**FESA (2008)** *State Emergency Management Plan for Flood*. Fire and Emergency Services Authority of Western Australia. Available - [http://emtoolbox.walga.asn.au/policy\\_updates/Westplans/file/at\\_download](http://emtoolbox.walga.asn.au/policy_updates/Westplans/file/at_download)

Individuals, communities or groups within a community may require special consideration when responding to an emergency. Groups which should be considered include culturally and linguistically diverse groups. Where it is identified that a special needs group exists these groups should be included in the development of local risk plans for inclusion in Local Emergency Management Arrangements.

**Goudie, D.** (2008) *Improving Delivery of Safety-oriented Weather Information for Non-English Speaking Households (NESH)*. Australian Centre for Disaster Studies, for the Bureau of Meteorology, multicultural and disaster management organisations, the media and communities, to maximise the effectiveness of safety weather warnings and responses. Available - <http://www.tesag.jcu.edu.au/CDS/Pages/reports/08%20W%20NESH%20Fin%201%20a.doc>

This final report on more effective risk communication to NESH results from an 18 month post-doctoral study undertaken by the Centre for Disaster Studies (CDS), jointly funded by the Australian Research Council and the Australian Bureau of Meteorology (the Bureau). There were seven eastern state study locations, involved groups from 14 Multi Cultural Organisations (MCOs), representing many thousand NESH (p.4).

**La Trobe University** (2006) *Emergency Management Risk Communication Project: Final Report to the Department of Human Services January 2006*. School of Public Health, Faculty of Health Sciences La Trobe University. Available - [http://www.health.vic.gov.au/environment/downloads/risk\\_communication.pdf](http://www.health.vic.gov.au/environment/downloads/risk_communication.pdf)

As might be expected given the refugee status of a number of NESB participants, they perceive situations as more risky to self than to the community, whereas the reverse is the case for non-NESB participants. The NESB group may be more fearful of emergencies in a community where their local experience is relatively new and their ability to operate effectively in the dominant language and culture is variable.

**Maribyrnong City Council** (2007) *Emergency Relief (Evacuation) Centre Management Guidelines: For CALD Groups – Version 1.3: Minus Contacts for Public Information*. Available - [http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1\\_3.pdf](http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1_3.pdf)

This document has been written for an audience comprising of council staff and supporting personnel, including emergency services, for use at an Emergency Relief (Evacuation) Centre (ERC) during an emergency. Particular attention is directed towards those from Culturally and Linguistically Diverse (CALD) groups. Some CALD groups may have special requirements, for example, regarding language, diet or religion, or they may have had recent traumatic experiences that could affect the way the emergency impacts on them. This document is not intended to act as a definitive plan, but merely to provide some prompts, checklists and guidelines to aid organisation-wide decision making in an emergency that requires the establishment of an ERC.

**Maribyrnong City Council** (2006) *Strategies for Addressing the Needs of Culturally and Linguistically Diverse (CALD) Communities.* Available –  
[http://www.mav.asn.au/CA256C320013CB4B/Lookup/Strategies\\_For\\_Addressing/\\$file/Maribyrnong%20CALD%20Communities%20Nov%202006.pdf](http://www.mav.asn.au/CA256C320013CB4B/Lookup/Strategies_For_Addressing/$file/Maribyrnong%20CALD%20Communities%20Nov%202006.pdf)

#### Project Objectives

- To ensure communication strategies developed address the needs of CALD communities in Maribyrnong;
- To undertake research and community consultation to identify the reasons for the under-utilisation of ESOs by CALD groups;
- Develop training materials for use by CALD Peer Facilitators alongside an ESO representative to educate and raise awareness of emergencies to Vietnamese and African communities;
- To organise trained Peer Facilitators to undertake community awareness raising sessions;
- To ensure the peer education model and community engagement framework is developed in accordance with Council and ESO Policies and Action Plans;
- Identify improvement opportunities

**Maribyrnong City Council** (n.d.) *Access to '000' and Emergency Services for Non-English Speakers.* Available - [http://www.maribyrnong.vic.gov.au/page/page.asp?Page\\_Id=3269&h=0](http://www.maribyrnong.vic.gov.au/page/page.asp?Page_Id=3269&h=0)

Council has completed a project to help Culturally and Linguistically Diverse Communities (CALD) in Maribyrnong understand how Victorian emergency services can assist them. The Emergency Services Helping Our Community Project explored anecdotal evidence that new communities in Maribyrnong were under utilising the 000 number and associated emergency services. The project resulted in the development of information sheets in 12 community languages (attached below) which describe how to access and use 000 and other emergency services. You are free to print off and distribute these brochures.

[Information Sheet - English](#)

[Information Sheet - Amharic](#)

[Information Sheet - Chinese](#)

[Information Sheet - Dinka](#)

[Information Sheet - Greek](#)

[Information Sheet - Italian](#)

[Information Sheet - Kirundi](#)

[Information Sheet - Macedonian](#)

[Information Sheet - Somali](#)

[Information Sheet - Sudanese](#)

[Information Sheet - Tigrigna](#)

[Information Sheet - Vietnamese](#)

**Matthews, Z.** (2003) 'Guide To Islamic Practices for Police Services'. *SALAM Magazine*. November 2003. Available - <http://www.famsy.com/salam/Guide%20for%20Police%20Services%201203.doc>

The cultural diversity of Australia embraces many religions and police are required to deliver culturally appropriate services to all citizens. Knowledge and understanding of the basic Islamic practices will assist police in their dealing with Muslims. Islam commands its followers to be law-abiding citizens and to cooperate with police.

**Mitchell, L.** (2003) 'Guidelines for Emergency Managers Working with Culturally and Linguistically Diverse Communities'. *The Australian Journal of Emergency Management*. 18 (1); 13-18.

This paper outlines some Australian examples of working with culturally and linguistically diverse communities during and prior to emergency situations.

**Natural Disasters Organisation** (1992) *Community Emergency Planning Guide*. The Australian Emergency Manual Series. Queanbeyan; NSW. Available - [http://www.ema.gov.au/agd/EMA/rwpattach.nsf/VAP/\(383B7EDC29CDE21FBA276BBBCE12CDC0\)~Manual+15A.pdf/\\$file/Manual+15A.pdf](http://www.ema.gov.au/agd/EMA/rwpattach.nsf/VAP/(383B7EDC29CDE21FBA276BBBCE12CDC0)~Manual+15A.pdf/$file/Manual+15A.pdf)

This is seemingly the original document from which the present CALD EMA program drew its model of – Prevention, Preparedness, Response and Recovery. It discusses PPRR in detail.

**Northern Territory Police, Fire and Emergency Services College** (1999) *Resource document on race relations and policing*.

These papers relate to historical factors that have influenced the relationship between police officers and various ethnic communities.

**NSW Fire Brigades** (2007) *Culturally and Linguistically Diverse (CALD) Communities Program*. Available - <http://fire.nsw.gov.au/page.php?id=598>

The Cultural and Linguistically Diverse (CALD) program is designed to increase community education, safety and confidence in culturally diverse communities across NSW. [Note – Webpage only]

**Opper, I.** (2007) *Multicultural Action Plans: A Map For Change In Queensland?: Report 2: An Independent Review Of Multicultural Action Plans 2006 / 2007*. Ethnic Communities Council of Queensland. Available - <http://www.eccq.org/eccq/files/File/advocacy%20publications/%20Multicultural%20Action%20Plans%20A%20map%20for%20Queensland1.pdf>

The focus of this report is on government responsiveness to people from CALD backgrounds; people who have come to Australia as migrants, refugees or asylum seekers. The aims of this report are:

- To provide input from ECCQ, a peak body, to assist departments to maximise the effectiveness and impact of Multicultural Action Plans.
- To provide information on the progress of Multicultural Action Plans for the benefit of government departments, ethnic communities, multicultural and community organisations.

**Partners in Safety Project** (2007) Queensland Department of Emergency Services. Available - <http://www.emergency.qld.gov.au/publications/pdf/DES%20Multicultural%20Operational%20Plan%202006-2007.pdf>

In 2004, the Multicultural Development Association (MDA) developed a report, *A Call for Help: Understanding Ethnic Communities' Needs in relation to Emergency Services*, which found that culturally and linguistically diverse (CALD) communities surveyed knew little about the specific services offered by DES. Building on *A Call for Help*, the *Partners in Safety Project* will develop a community engagement strategy targeting ethnic communities and a community safety kit which will be used to educate ethnic communities about DES services and community safety programs. [Note – As yet, we have not been able to find a copy of *A Call for Help* or *Partners in Safety Project* reports].

**Pickering, S, Wright-Neville, D, McCulloch, J. & Lentini, P.** (2007) *Counter-Terrorism Policing and Culturally Diverse Communities Final Report 2007*. Global Terrorism Research Centre. Monash University; Melbourne. Available - <http://www.arts.monash.edu/criminology/news-and-events/counterterrorreport-07.pdf>

This Report identifies, describes, analyses and critically evaluates the prevailing rationales and assumptions that underlie understandings of terrorism and counterterrorism held by Victoria Police members and by culturally and linguistically diverse (CALD) communities.

**Police Ethnic Advisory Group (Northern Territory)** (2006) Available - <http://www.pfes.nt.gov.au/index.cfm?fuseaction=page&p=129>

The Police Ethnic Advisory Group (PEAG), is an advisory body to the Commissioner of Police on issues relating to multicultural communities and policing. This is the NT Police commitment to form and maintain partnerships with multicultural communities throughout the Northern Territory. Contact Sergeant Noel Gokel, of the NT Police Ethnic Services Unit, the PEAG Secretary Renate Hubel on 8922 3612 or PEAG Chairperson Jey Lamech on 8941 4922.

### Queensland Department of Emergency Services

The following collections of documents outline the Queensland Department of Emergency Services' Multicultural Action Plans (MAP) and Multicultural Operational Plans (MOP) from 2006 -2111. They provide a general and useful guideline regarding the processes and procedures for implementing EM strategies for working with CALD communities.

**DES (2006) *Multicultural Action Plan 2006 – 2010*.** Queensland Department of Emergency Services. Available -

[http://www.emergency.qld.gov.au/publications/pdf/DES\\_Multicultural\\_Action\\_Plan\\_2006\\_2010.pdf](http://www.emergency.qld.gov.au/publications/pdf/DES_Multicultural_Action_Plan_2006_2010.pdf)

**DES (2006) *Multicultural Operational Plan 2006 – 2007*.** Queensland Department of Emergency Services. Available -

<http://www.emergency.qld.gov.au/publications/pdf/DES%20Multicultural%20Operational%20Plan%202006-2007.pdf>

**DES (2007) *Multicultural Operational Plan 2007-08*.** Queensland Department of Emergency Services. Available -

<http://www.emergency.qld.gov.au/publications/pdf/DES%20Multicultural%20Operational%20Plan%202007-2008.pdf>

**DES (2007) *Multicultural Operational Plan 2007 – 2011*.** Queensland Department of Emergency Services. Available -

[http://www.emergency.qld.gov.au/publications/pdf/DES\\_Multicultural\\_Action\\_Plan\\_2007\\_2011.pdf](http://www.emergency.qld.gov.au/publications/pdf/DES_Multicultural_Action_Plan_2007_2011.pdf)

**Queensland Fire and Rescue Service (2006) *Sudanese Refugees and Fire Hazard Study*.** Available - [http://www.tesag.jcu.edu.au/CDS/Pages/Bushfirereports\\_CRC/QFR2390\\_SudanReportFIN.pdf](http://www.tesag.jcu.edu.au/CDS/Pages/Bushfirereports_CRC/QFR2390_SudanReportFIN.pdf)

One particular area of focus for QFRS is to ensure that its services are inclusive of all Queenslanders, whether they permanently reside or are visiting the State. To this end, QFRS has been working on an Ethnic Communities Project, which aims to develop strategies to ensure that all people from culturally and linguistically diverse communities (CALD), are able to access QFRS community safety information and participate in QFRS programs...The following research project aimed to:

- Determine the extent of fire safety knowledge of newly arrived Sudanese refugees when they first arrived in Australia;
- Gain an understanding of specific fire and general safety information required by newly arrived Sudanese refugees;
- Identify strategies to reach newly arrived Sudanese refugees with fire and general safety messages.

### *International Texts and Resources*

**Blanchard, B. (2008) *Bibliography of Emergency Management & Related References On-Hand*.** Emergency Management Institute: Maryland. Available - <http://training.fema.gov/EMIweb/edu/docs/Wayne%20Bibliography.pdf>

This document is a 750 page bibliography of Emergency Management resources and references. [Note - We suggest using keyword searches to find specific materials and texts].

**British Red Cross Society (2004) *Emergency Multilingual Phrasebook*.** Available - [http://www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsPolicyAndGuidance/DH\\_4073230](http://www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsPolicyAndGuidance/DH_4073230)

The Emergency Multilingual phrasebook is translated into 36 languages. It covers the most common medical questions and terms to help first contact staff communicate with patients who do not speak English and make an initial assessment while an interpreter is contacted.

**Citizenship and Immigration Canada** (2002) *Cultural Profiles Project*. Available - <http://www.cpc.ca/english/index.html>

Citizenship and Immigration Canada provides Host Program funding to non profit organizations to recruit Canadian volunteer hosts and match them with new immigrants to Canada. The purpose of the match is to assist the newcomer to adapt quickly to life in Canada as well as provide the host with an appreciation of the challenges that the newcomer faces. Each cultural profile provides an overview of life and customs in the profiled country. While the profile provides insight into some customs, it does not cover all facets of life, and the customs described may not apply in equal measure to all newcomers from the profiled country. [Note – Provides cultural profiles for about 100 countries in PDF format].

**Drexel University** (2007) *Promising Resources and Efforts on Emergency Preparedness for Racially and Ethnically Diverse Communities*. Philadelphia. Available - <http://www.diversitypreparedness.org/SiteData/doc/Promising%20Resources%20and%20Efforts%20NEW/254e00d82f79bc9051b82342f9c31c29/Promising%20Resources%20and%20Efforts%20NEW.pdf>

An annotated bibliography of documents relating to emergency services and ethnic communities, with URL hyperlinks to various texts.

**Fothergill, A., Maestas, E. & Darlington, J.** (1999) 'Race, Ethnicity and Disasters in the United States: A Review of the Literature'. *Disasters*. 23 (2), 156-173. Available - <http://www.blackwell-synergy.com/doi/pdf/10.1111/1467-7717.00111>

In this paper we synthesise past disaster research that addresses issues of race and ethnicity in the United States. Using an eight-stage typology to organise the findings, this literature review presents the results from a wide range of studies.

**International Federation of Red Cross and Red Crescent Societies** (2007) *International Disasters Report 2007: Focus on Discrimination*. Available - <http://www.ifrc.org/Docs/pubs/disasters/wdr2007/WDR2007-English.pdf>

In any emergency, the response by governments and aid organisations can only be said to be successful when it has reached everyone in need. Those already marginalized by society – the elderly, women and girls, minority groups and people with disabilities – can become the most vulnerable in a time of crisis. Ethnicity, gender, language, religion, political opinions, national or social origin, economic condition are just some of the entrenched causes of discrimination that can compromise efforts to assist them. This year's *World Disasters Report* aims to address this issue by examining how and why different groups are marginalized during humanitarian emergencies. This report is not an exhaustive examination of discrimination but rather an attempt to stimulate debate, and to encourage humanitarian organizations and governments to reassess their emergency planning and response to limit the effects of discrimination and its consequences.

**International Journal of Mass Emergencies and Disasters** - <http://www.usc.edu/schools/sppd/ijmed/>

The *International Journal of Mass Emergencies and Disasters* is published tri-annually during the months of March, August, and November. It is concerned with the social and behavioural aspects of relatively sudden collective stress situations typically referred to as disasters or mass emergencies. All aspects of the life history of such events, both actual and threatened, are examined including mitigation, preparedness, response, and recovery activities.

**Kolaric I.** (1993) 'Communication with "non-English Speaking Background People in Emergencies'. *National Emergency Response*. 8 (3), 6-8.

Examines the cultural differences between various races, and considers these in the light of a disaster occurring. Looks at contingencies in place to cope with this and also suggests strategies which may be implemented. [Note – Hardcopy available EMA library]

<b>Migration</b>	<b>Policy</b>	<b>Institute</b>	<b>Database</b>	-
<a href="http://www.migrationinformation.org/datahub/countrydata/country.cfm">http://www.migrationinformation.org/datahub/countrydata/country.cfm</a>				

The Country and Comparative Data Tool presents country-specific data published by governments worldwide. The table choices available in the Country and Comparative Data Tool are limited by the countries' preferred data formats as well as the general availability of the data. {Note - Statistics for Australia are available}.

**Missouri Department of Health and Senior Services** (2006) *Emergency Preparedness: Tool Kit for Special Needs Population Resources for Cultural Literacy and Planning*. Available - <http://www.dhss.mo.gov/SpecialNeedsToolkit/Pages/Contents.htm>

This webpage provides dozens of links to CALD-related emergency programs and documents. A few examples from the site:

- *Guidelines for culturally competent organizations from Minnesota* - A general document related to standards and principles that promote effective and responsive services to culturally diverse populations.
- *Planning & Response Strategies for Culturally Diverse Populations* - Document developed to share strategies to address needs for culturally diverse populations.
- *Disaster Preparedness Guidebook for Community Development Professionals* - A guidebook for community development specialists active in preparing and assisting after a disaster that may be helpful in outreach to specific cultural communities for community education, planning and resource development.
- *Socio-Economic Aspects of Water-Related Disaster Response* - A publication on poverty related to water-related disaster response discussing disproportionate impact on vulnerable populations.
- *Ethnic Community Profiles* – Provides 16 ethnic community profiles.

**Missouri Special Needs Population Task Force Committee** (2004) *Planning & Response Strategies for Culturally Diverse Populations*. Available - <http://www.dhss.mo.gov/SpecialNeedsToolkit/EmergencyPlanning/SpecPopStrategyGrid1-24-06LC4CDtoolkit.doc>

This link provides a comprehensive table of barriers and strategies for working with CALD communities. There are also many more such links on this webpage.

**Perry, R. & Greene, M.** (1982) 'The role of ethnicity in the emergency decision making process'. *Sociological Inquiry*. 52 (2), 306-334.

Although sociologists have studied for decades the process whereby citizens make emergency decisions in response to disaster warnings, very little attention has been given to understanding the role of ethnicity in this process. This goal is accomplished through pursuing three general tasks: (1) examining the process through which personal emergency decisions are made, (2) delineating social factors which impinge upon the outcomes of this decision-making process, and (3) integrating into an existing model of warning response behavior, additional variables which are related to minority status.

**Perry, R., Lindell, M. & Green, M.** (1982) 'Crisis Communications: Ethnic Differentials in Interpreting and Acting on Disaster Warnings'. *Social Behaviour and Personality*. 10 (1): 97-104.

Examines the problem of communicating emergency information to communities which are multi-ethnic. A probability sample of flood evacuation warning recipients was taken from a small Western United States town with a large segment of Mexican-American citizens. The findings suggest that there is a need for studies which explore the warning response decision-making process used by minorities, examine the criteria on which minorities interpret warning message content, and review the ways in which minorities evaluate the validity and accuracy of any given message

**Rowe, M.** (2002) 'Policing Diversity: Themes and Concerns from the Recent British Experience'. *Police Quarterly*. 2002; 5 (4), 424-446. Available - <http://pqx.sagepub.com/cgi/reprint/5/4/424.pdf>

The aim of this article is to provide an overview of the recent development of the notion of "policing diversity" in England and Wales. In addition to outlining why policing diversity has become a preeminent theme in current debates about policing, the article explores central conceptual issues and argues that it does represent a fundamental break with long-standing notions such as "policing by consent." However, it argues that, taken to its logical conclusions, the concept might raise serious problems for the police service.

**Solis, G., Hightower, H. & Kawaguchi, J.** (1997) *Guidelines on Cultural Diversity and Disaster Management*. The Disaster Preparedness Resources Centre The University of British Columbia: Emergency Preparedness Canada. Available - <http://dsp-psd.pwgsc.gc.ca/Collection/D82-45-1997E.pdf>

This 1997 document from The Disaster Preparedness Resources Centre of the University of British Columbia outlines cultural barriers that might impede emergency preparedness and techniques and recommendations for reaching out to these hard to reach populations. There is also a section on ensuring long term strength of the program even in the absence of a disaster.

**Texas Department of Health** (2004) *Barriers to and Facilitators of Effective Risk Communication among Hard-to-Reach Populations in the Event of a Bioterrorist Attack or Outbreak*. Available - <http://www.dshs.state.tx.us/riskcomm/documents/Research.pdf>

This report identifies and specifically discusses preferred and effective communication channels for bioterrorism preparedness across Hispanic, African American, Asian American, Native American and other populations.

## **Secondary Texts**

*Australian Journal of Emergency Management* -

<http://www.ag.gov.au/agd/ema/emainternet.nsf/Page/RWP1A9004DEDED7E452CA256F4E007F92EB>

Bolin, R, & Bolton, P. (1986) *Race, Religion and Ethnicity in Disaster Recovery*. University of Colorado, Institute of Behavioural Science. [Note – Book available EMA library].

Commonwealth of Australia (2005) *Cultural competency in health: A guide for policy, partnerships and participation*. National Health and Medical Research Council; Canberra. Available - [http://www.nhmrc.gov.au/publications/synopses/\\_files/hp19.pdf](http://www.nhmrc.gov.au/publications/synopses/_files/hp19.pdf)

Commonwealth of Australia (1996) *Disaster Recovery Manual*. Emergency Management Institute. Available - <http://www.csu.edu.au/faculty/arts/sslib/aemf/RecMgt/AEMRecovery.doc>

Community Service Interest Group (2007) *Minutes of the Community Services Interest Group Meeting: Tuesday 27<sup>th</sup> November 2007*. Hosted by State Library of Queensland at National Archives Australia, Cannon Hill. Available -

<http://lists.slq.qld.gov.au/read/attachment/60869/1/Minutes%20Commserv%20meeting%2027Nov07.doc>

- Crime Stoppers (2006) *Multilingual Project*. Victoria. Available - <http://www.vic.crimestoppers.com.au/articleZone.aspx?articleZoneID=13>
- Das, V. (2004) 'Engaging Diversity'. *CE-Connect*. February. Centre for Multicultural and Community Development, Faculty of Arts and Social Sciences; University of Sunshine Coast. Available - [http://www.getinvolved.qld.gov.au/share\\_your\\_knowledge/resources/ceconnect/2004\\_02/feature.html](http://www.getinvolved.qld.gov.au/share_your_knowledge/resources/ceconnect/2004_02/feature.html)
- Department of Human Services (2004) *Diversity Guide: Planning and Delivering Culturally Appropriate Human Services*. Victorian Government. Available - [http://pandora.nla.gov.au/pan/49388/20050422-0000/www.dhs.vic.gov.au/multicultural/downloads/cultural\\_diversity\\_guide.pdf](http://pandora.nla.gov.au/pan/49388/20050422-0000/www.dhs.vic.gov.au/multicultural/downloads/cultural_diversity_guide.pdf)
- DES (2004) 'New research into fire fatalities'. *Emergency Update*. Queensland Department of Emergency Services. April. Available - [http://pandora.nla.gov.au/pan/36817/20040430-0000/www.emergency.qld.gov.au/publications/eupdate/2004\\_apr/pg10.htm](http://pandora.nla.gov.au/pan/36817/20040430-0000/www.emergency.qld.gov.au/publications/eupdate/2004_apr/pg10.htm)
- DIAC (2007) *Beginning a Life in Australia: Welcome to Western Australia*. Department of Immigration and Citizenship. Available - <http://www.immi.gov.au/media/publications/settle/beginning-life-texts/wa/eng.pdf>
- Eastern Health Transcultural Services (2007) *Cue Cards In Community Languages*. Available - <http://www.easternhealth.org.au/language/cueCards/index.asp>
- Handmer, J. (2003) 'We are all vulnerable'. *The Australian Journal of Emergency Management*. 18 (3), 55-60.
- Harris, P. (2005) *Cultural Competency Works! A Manual to put it into Practice*. Multicultural Disability Advocacy Association of NSW. [No full PDF available. Access individual PDFs here] - <http://www.mdaa.org.au/archive/05/manual/index.html>
- King, D. (2004) 'Understanding the Message: Social and Cultural Constraints to Interpreting Weather-Generated Natural Hazards'. *International Journal of Mass Emergencies and Disasters*. 22 (1), 57-74.
- Lamech, J. (2001) *PEAG in the Northern Territory*. Paper presented at the *Policing Partnerships in a Multicultural Australia: Achievements and Challenges Conference* Brisbane, 25-26 October 200. Available - <http://www.aic.gov.au/conferences/policing/lamech.pdf>
- McKay, K. (2003) *The Better Ethnic Access To Services Kit (BEATS): A Resource for Primary Care Partnerships*. Action on Disability within Ethnic Communities Inc. Available - [http://www.health.vic.gov.au/pcps/downloads/publications/beatsII\\_3Feb03.doc](http://www.health.vic.gov.au/pcps/downloads/publications/beatsII_3Feb03.doc)
- Newman, M. & Smith, S. (2004) 'Integration of Emergency Risk Management into West Australian Indigenous Communities'. *The Australian Journal of Emergency Management*. 19 (1), 10-15.
- Northern Territory Police, Fire and Emergency Services. <http://www.pfes.nt.gov.au/>
- Opper, I. (2006) *Culturally Responsive Service Delivery Information for Service Providers*. Ethnic Communities Council of Queensland. Available - <http://www.kinections.com.au/Documents/CAMS%20Project/Cultural%20Responsive%20Service%20Delivery.pdf>
- United Nations Development Programme (2004) *Reducing Disaster Risk: A Challenge for Development*. Available - [http://www.undp.org/cpr/whats\\_new/rdr\\_english.pdf](http://www.undp.org/cpr/whats_new/rdr_english.pdf)

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Map 1

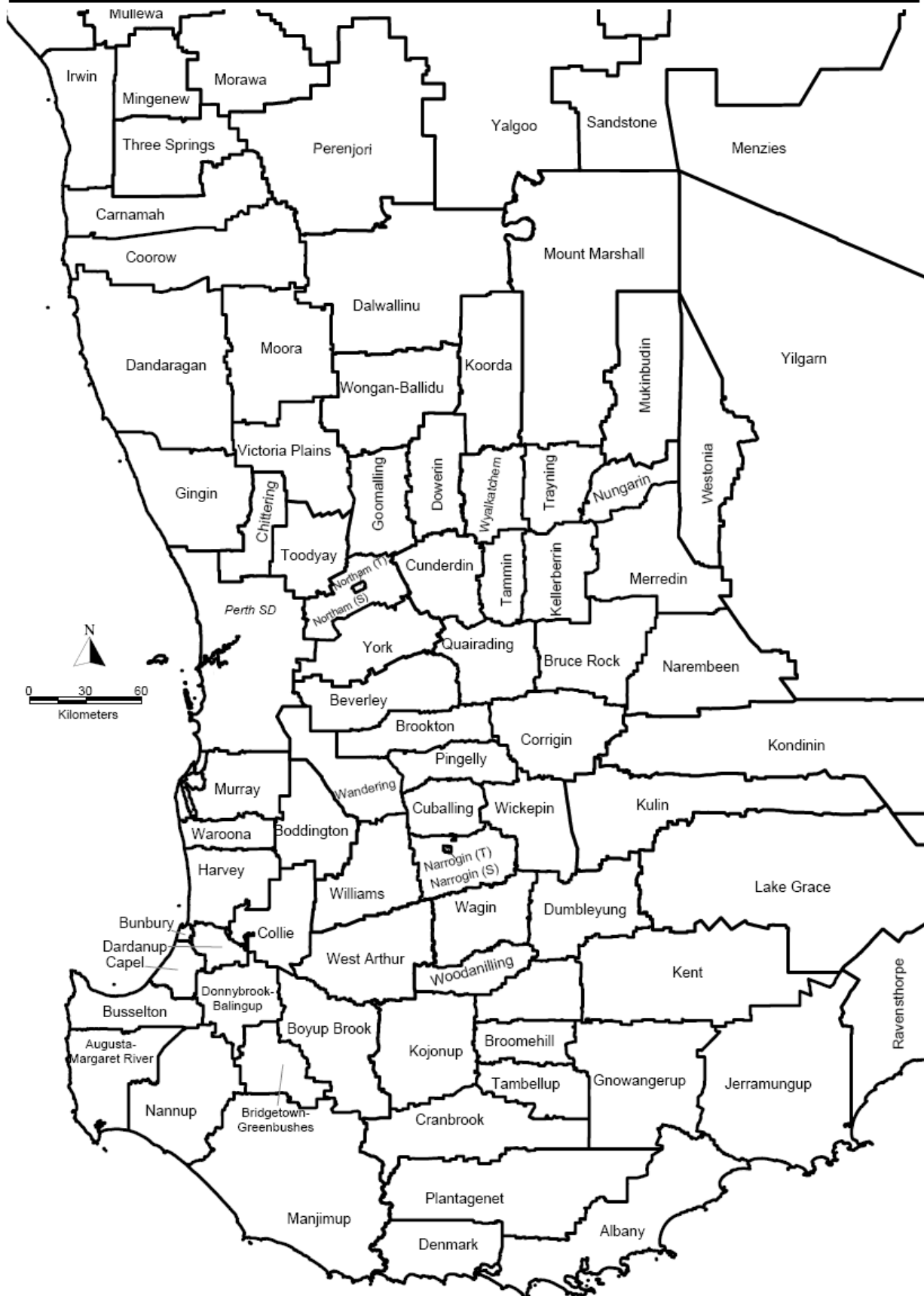
## Local Government Areas in Western Australia



Source: OMI (2003) *The People of Western Australia: Statistics from 2001 Census*. Available - <http://www.omi.wa.gov.au/WAPeople/Wa/WAMap1.pdf>

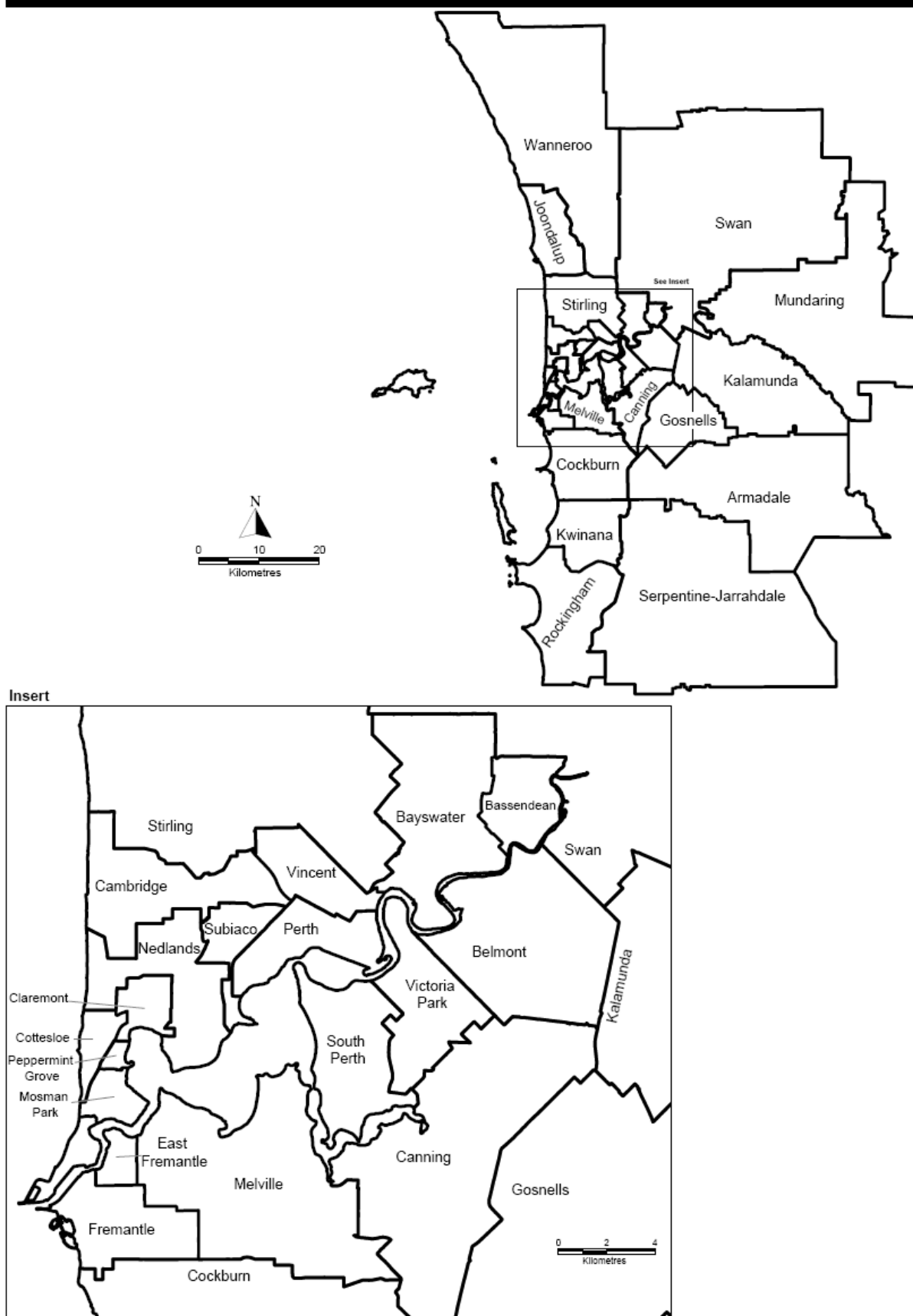
Map 2

## Local Government Areas in South-West Western Australia



Source: OMI (2003) *The People of Western Australia: Statistics from 2001 Census*. Available - <http://www.omi.wa.gov.au/WAPeople/Wa/WAMap2.pdf>

## Local Government Areas in Perth Statistical Division

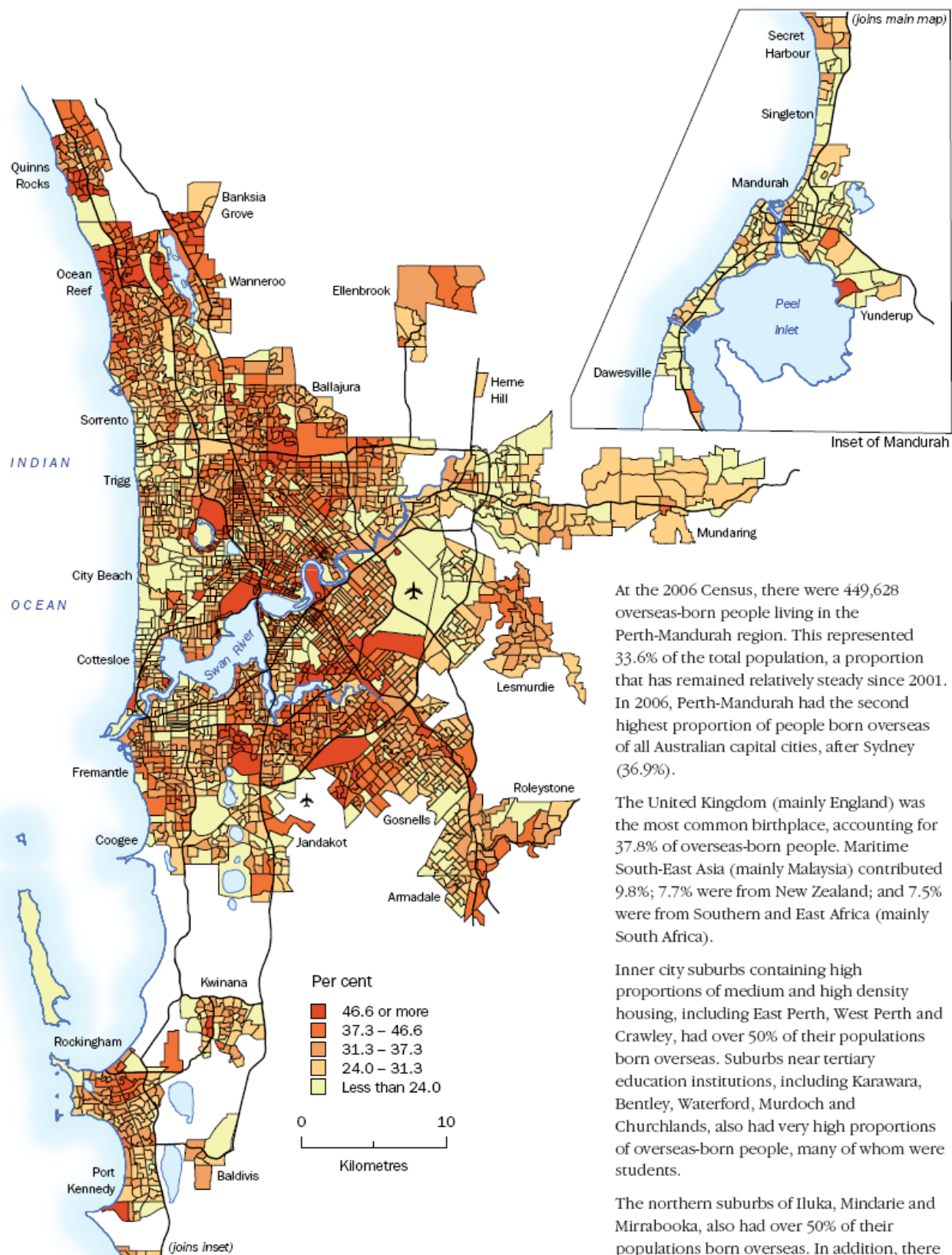


Source: OMI (2003) *The People of Western Australia: Statistics from 2001 Census*. Available - <http://www.omi.wa.gov.au/WAPeople/Wa/WAMap3.pdf>

Map 4

## PEOPLE BORN OVERSEAS

As a percentage of the total population



At the 2006 Census, there were 449,628 overseas-born people living in the Perth-Mandurah region. This represented 33.6% of the total population, a proportion that has remained relatively steady since 2001. In 2006, Perth-Mandurah had the second highest proportion of people born overseas of all Australian capital cities, after Sydney (36.9%).

The United Kingdom (mainly England) was the most common birthplace, accounting for 37.8% of overseas-born people. Maritime South-East Asia (mainly Malaysia) contributed 9.8%; 7.7% were from New Zealand; and 7.5% were from Southern and East Africa (mainly South Africa).

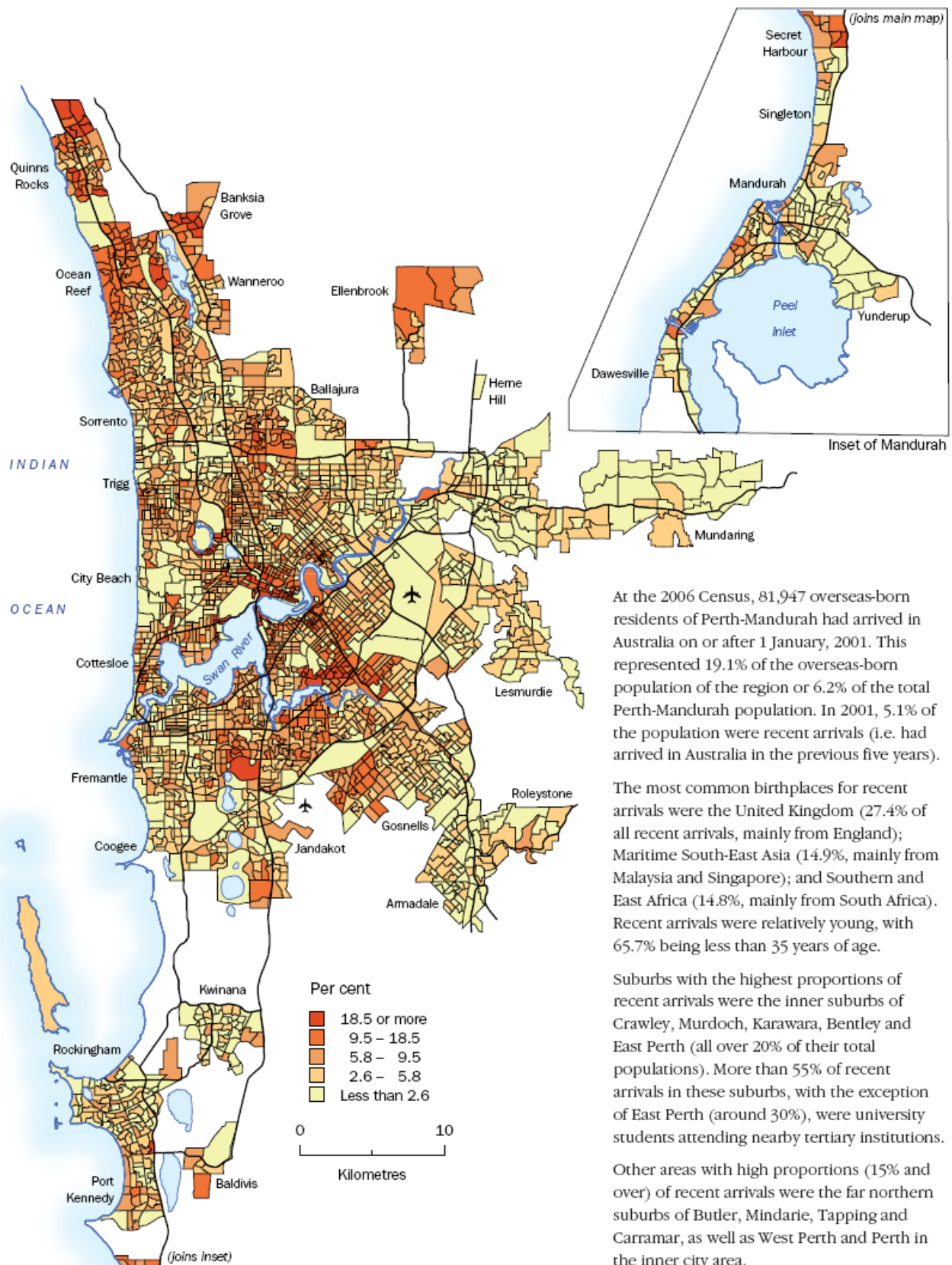
Inner city suburbs containing high proportions of medium and high density housing, including East Perth, West Perth and Crawley, had over 50% of their populations born overseas. Suburbs near tertiary education institutions, including Karawara, Bentley, Waterford, Murdoch and Churchlands, also had very high proportions of overseas-born people, many of whom were students.

The northern suburbs of Iluka, Mindarie and Mirrabooka, also had over 50% of their populations born overseas. In addition, there were pockets of this population group in The Vines and further south in Rockingham.

Map 5

## RECENT ARRIVALS

As a percentage of the total population



At the 2006 Census, 81,947 overseas-born residents of Perth-Mandurah had arrived in Australia on or after 1 January, 2001. This represented 19.1% of the overseas-born population of the region or 6.2% of the total Perth-Mandurah population. In 2001, 5.1% of the population were recent arrivals (i.e. had arrived in Australia in the previous five years).

The most common birthplaces for recent arrivals were the United Kingdom (27.4% of all recent arrivals, mainly from England); Maritime South-East Asia (14.9%, mainly from Malaysia and Singapore); and Southern and East Africa (14.8%, mainly from South Africa). Recent arrivals were relatively young, with 65.7% being less than 35 years of age.

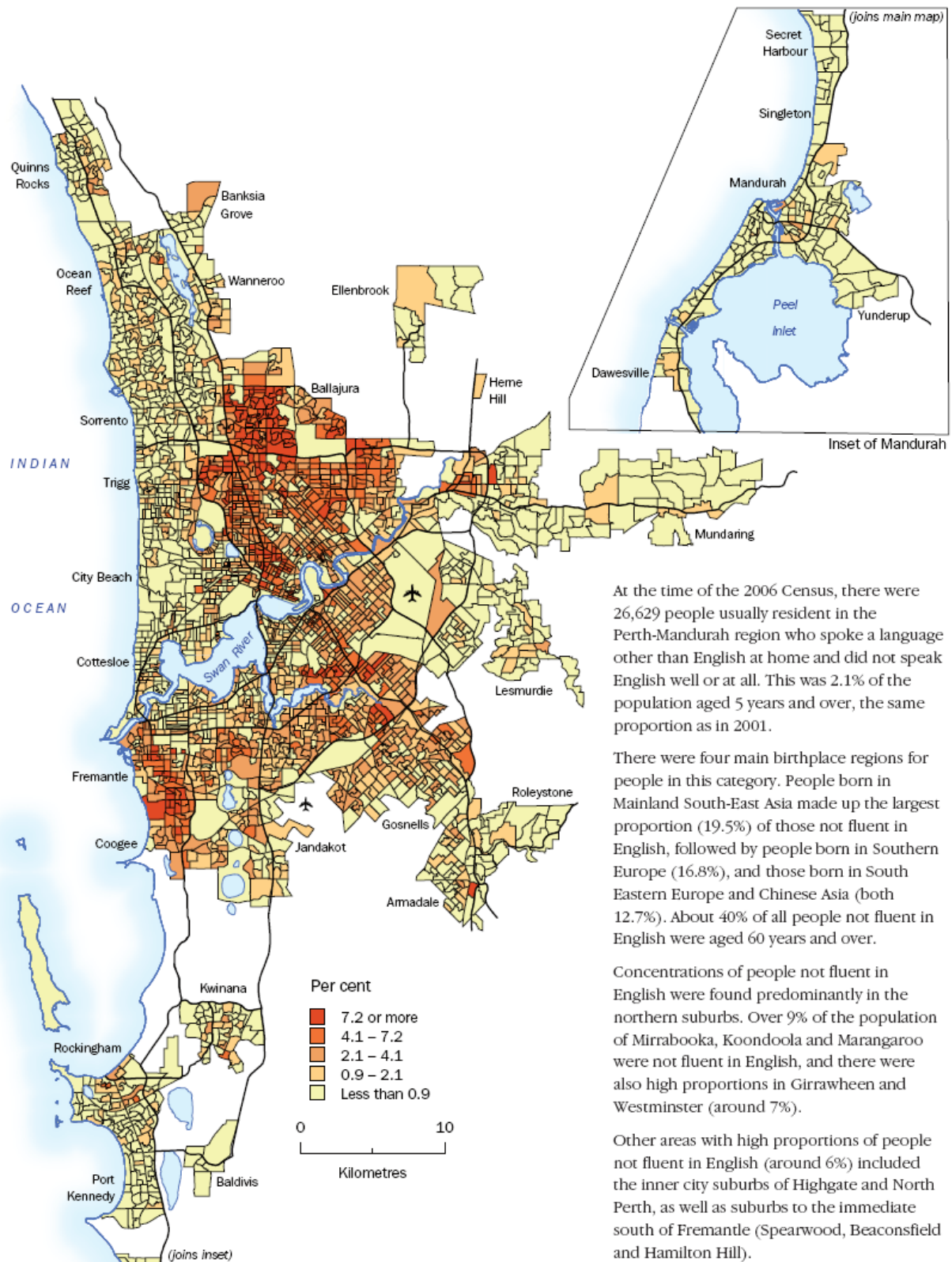
Suburbs with the highest proportions of recent arrivals were the inner suburbs of Crawley, Murdoch, Karawara, Bentley and East Perth (all over 20% of their total populations). More than 55% of recent arrivals in these suburbs, with the exception of East Perth (around 30%), were university students attending nearby tertiary institutions.

Other areas with high proportions (15% and over) of recent arrivals were the far northern suburbs of Butler, Mandarie, Tapping and Carramar, as well as West Perth and Perth in the inner city area.

Source: ABS (2006) *Perth: A Social Atlas*. 2030.5; p.22.

## PEOPLE NOT FLUENT IN ENGLISH

People aged 5 years and over who did not speak English well or at all  
As a percentage of the total population aged 5 years and over



At the time of the 2006 Census, there were 26,629 people usually resident in the Perth-Mandurah region who spoke a language other than English at home and did not speak English well or at all. This was 2.1% of the population aged 5 years and over, the same proportion as in 2001.

There were four main birthplace regions for people in this category. People born in Mainland South-East Asia made up the largest proportion (19.5%) of those not fluent in English, followed by people born in Southern Europe (16.8%), and those born in South Eastern Europe and Chinese Asia (both 12.7%). About 40% of all people not fluent in English were aged 60 years and over.

Concentrations of people not fluent in English were found predominantly in the northern suburbs. Over 9% of the population of Mirrabooka, Koondoola and Marangaroo were not fluent in English, and there were also high proportions in Girrawheen and Westminster (around 7%).

Other areas with high proportions of people not fluent in English (around 6%) included the inner city suburbs of Highgate and North Perth, as well as suburbs to the immediate south of Fremantle (Spearwood, Beaconsfield and Hamilton Hill).

## Appendix 1 - Language Spoken at Home by Proficiency in Spoken English: Western Australia

	Speaks English only	Speaks other language and speaks English		Total	Not stated(b)	Total
		Very well or well	Not well or not at all			
PERSONS						
Speaks English only	1,603,042	..	..	..	..	1,603,042
Speaks other language:						
Arabic	..	5,937	1,616	7,553	143	7,696
Australian Indigenous Languages	..	6,756	1,088	7,844	106	7,950
Chinese languages:						
Cantonese	..	12,608	3,310	15,918	130	16,048
Mandarin	..	13,823	2,594	16,417	134	16,551
Other(c)	..	2,536	531	3,067	25	3,092
Total	..	28,967	6,435	35,402	289	35,691
Croatian	..	5,212	800	6,012	77	6,089
Dutch	..	5,062	148	5,210	51	5,261
Filipino (excludes Tagalog)(d)	..	1,881	80	1,961	48	2,009
French	..	4,725	214	4,939	69	5,008
German	..	6,891	242	7,133	80	7,213
Greek	..	4,385	575	4,960	59	5,019
Hindi	..	1,827	86	1,913	12	1,925
Hungarian	..	950	102	1,052	11	1,063
Indonesian	..	5,942	598	6,540	68	6,608
Iranic languages:						
Persian (excluding Dari)	..	2,115	562	2,677	43	2,720
Dari	..	880	349	1,229	27	1,256
Other(e)	..	405	103	508	11	519
Total	..	3,400	1,014	4,414	81	4,495
Italian	..	27,783	4,609	32,392	501	32,893
Japanese	..	2,581	750	3,331	45	3,376
Khmer	..	629	315	944	7	951
Korean	..	1,172	706	1,878	41	1,919
Macedonian	..	4,766	803	5,569	99	5,668
Maltese	..	380	23	403	3	406
Polish	..	5,310	733	6,043	59	6,102
Portuguese	..	2,948	670	3,618	38	3,656
Russian	..	1,163	155	1,318	20	1,338
Samoan	..	219	11	230	6	236
Serbian	..	3,461	937	4,398	49	4,447
Sinhalese	..	1,426	58	1,484	15	1,499
Spanish	..	4,940	706	5,646	75	5,721
Tagalog (excludes Filipino)(d)	..	2,205	88	2,293	42	2,335
Tamil	..	1,814	63	1,877	19	1,896
Turkish	..	816	215	1,031	18	1,049
Vietnamese	..	8,721	4,354	13,075	170	13,245
Other(f)	..	36,247	5,827	42,074	1,990	44,064
Total	..	188,516	34,021	222,537	4,291	226,828
Language spoken at home not stated	..	5,257	943	6,200	123,017	129,217
Total	1,603,042	193,773	34,964	228,737	127,308	1,959,087

(a) This list of languages consists of the most common Language Spoken at Home responses reported in the 2001 Census.

(b) Includes the categories 'Proficiency in English not stated' and 'Language and proficiency in English not stated'.

(c) Comprises Chinese nfd, Hakka, Hokkien, Teochew, Wu and Chinese nec.

(d) In 2006 'Tagalog' and 'Filipino' have been identified individually, in 2001 they were classed as one language.

(e) Comprises Iranic nfd, Kurdish, Pashto, Balochi and Iranic nec.

(f) Comprises languages not identified individually, Inadequately described and Non-verbal so described.

.. Not applicable

**Source** - ABS (2007) *Language Spoken at Home by Proficiency in Spoken English/Language by Sex - Western Australia*. 2068.0 - Census Tables Series.

### Residual categories and supplementary codes<sup>6</sup>

Residual categories in a classification are labelled **Not elsewhere classified** (nec), **Not elsewhere included** (nei), **Not further defined** (nfd), **Other** or **Miscellaneous**.

These categories are necessary because, although in a classification meaningful categories are created

<sup>6</sup> ABS (2006) - *Census Dictionary*. 2901.0 (Reissue)

through the application of certain criteria, not all observations can be classified into a homogeneous group, or the size of the observations does not allow them to be separately identified. For example, in the classification of languages, the minor group 'Chinese' is composed of six distinct languages and one residual category: Chinese; Cantonese; Hakka; Hokkien; Mandarin; Teochew; Wu Chinese languages, nec (includes Hsiang, Kan). The residual category is needed because the six distinct languages do not encompass all the known Chinese languages. The remainder of observations which can be classified as 'Chinese languages' are grouped together in 'Chinese languages, nec'.

Supplementary codes (often called dump codes) are used to process inadequately described responses. **Not further defined** codes (sometimes called undefined codes) are used to process incomplete, non-specific or imprecise responses which cannot be coded to the most detailed level of a classification, but which nevertheless, contain enough information to allow them to be coded to a higher level of the classification structure. For example, country of birth responses relating to places which cannot be identified as lying within the boundaries of a country separately identified in the Standard Australian Classification of Countries (SACC), but which lie wholly within the boundaries of one of the classification's Minor Groups, are coded to that Minor Group.

It is important to note the distinction between **Not elsewhere classified** categories and **Not further defined** codes. **NEC** categories are a formal part of a classification's structure, designed to make a classification complete and exhaustive of all observations in scope. Adequately described, specific responses are coded to **nec** categories in instances where a suitable substantive category is not included in the classification. As explained above, **nfd** codes are designed to facilitate processing by allowing inadequately described or non-specific responses to be coded to a broader level of the classification rather than be lost altogether. **NFD** codes are not a formal part of the classification.

## Appendix 2 - Language Spoken at Home by Sex: Western Australia

	Males	Females	Persons
Aboriginal English so described	52	68	120
Acehnese	0	0	0
Acholi	62	54	116
Adnymathanha	0	0	0
African Languages, nec	315	369	684
African Languages, nfd	116	103	219
Afrikaans	2,129	2,133	4,262
Akan	24	35	59
Alawa	0	0	0
Albanian	130	118	248
Alyawarr	0	0	0
American Languages	7	3	10
Amharic	182	176	358
Anindilyakwa	0	3	3
Anmatyerr	0	0	0
Antikarinya	0	0	0
Arabana	0	0	0
Arabic	4,112	3,585	7,697
Arandic, nec	0	0	0
Arandic, nfd	0	0	0
Armenian	37	35	72
Arnhem Land and Daly River Region Languages, nec	0	4	4
Arnhem Land and Daly River Region Languages, nfd	0	0	0
Aromunian (Macedo-Romanian)	0	0	0
Arrernte	0	4	4
Assamese	7	0	7
Assyrian	56	45	101
Auslan	196	265	461
Australian Indigenous Languages, nfd	356	381	737
Azeri	8	0	8
Balinese	6	7	13
Balochi	34	36	70
Baltic, nfd	0	0	0
Bandjalang	0	0	0
Banyjima	48	46	94
Bardi	35	40	75
Basque	0	4	4
Batjala	0	0	0
Belorussian	16	8	24
Bemba	86	73	159
Bengali	446	336	782
Bidjara	3	0	3
Bikol	0	0	0
Bilinarra	0	0	0
Bisaya	30	83	113
Bislama	0	0	0
Bosnian	845	848	1,693
Bulgarian	92	96	188
Bunuba	61	43	104
Burarra	4	7	11
Burmese	1,504	1,618	3,122
Burmese and Related Languages, nec	10	4	14
Burmese and Related Languages, nfd	0	0	0
Cantonese	7,616	8,433	16,049
Cape York Peninsula Languages, nec	0	0	0
Cape York Peninsula Languages, nfd	0	0	0
Catalan	4	4	8
Cebuano	31	65	96
Celtic, nec	3	0	3
Celtic, nfd	0	0	0

Chinese, nec	0	5	5
Chinese, nfd	337	338	675
Croatian	2,949	3,140	6,089
Czech	238	263	501
Daatiwuy	0	0	0
Dalabon	0	0	0
Danish	316	377	693
Dari	666	588	1,254
Dhalwangu	0	0	0
Dhanggatti	0	0	0
Dhangu, nec	0	0	0
Dhangu, nfd	0	0	0
Dhay'yi, nec	0	0	0
Dhay'yi, nfd	6	0	6
Dhivehi	20	35	55
Dhuwal, nec	0	0	0
Dhuwal, nfd	0	0	0
Dhuwala, nec	0	0	0
Dhuwala, nfd	3	3	6
Dhuwaya	0	0	0
Dinka	340	294	634
Diyari	0	0	0
Djabugay	0	0	0
Djambarrpuyngu	4	0	4
Djapu	0	0	0
Djarrwark	0	0	0
Djinang, nec	0	0	0
Djinang, nfd	0	0	0
Djinba, nec	0	0	0
Djinba, nfd	0	0	0
Dravidian, nec	0	0	0
Dravidian, nfd	0	0	0
Dutch	2,361	2,902	5,263
Dutch and Related Languages, nfd	5	0	5
Dyirbal	0	0	0
East Slavic, nfd	0	0	0
Eastern Asian Languages, nfd	0	0	0
Eastern European Languages, nfd	41	33	74
English	795,767	807,272	1,603,039
Estonian	24	30	54
Ewe	5	4	9
Fijian	53	38	91
Filipino (excludes Tagalog)(a)	741	1,265	2,006
Finnish	150	180	330
Finnish and Related Languages, nec	0	3	3
Finnish and Related Languages, nfd	0	0	0
French	2,416	2,595	5,011
Frisian	9	11	20
Ga	0	7	7
Gaelic (Scotland)	49	37	86
Galpu	0	0	0
Gamilaraay	0	0	0
Ganalbingu	0	0	0
Garrwa	0	0	0
Garuwali	0	0	0
Georgian	0	0	0
German	3,353	3,860	7,213
German and Related Languages, nfd	0	0	0
Gilbertese	6	5	11
Girramay	0	5	5
Githabul	0	0	0
Golumala	0	0	0
Gooniyandi	77	75	152
Greek	2,445	2,576	5,021

Gudanji	0	0	0
Gujarati	862	829	1,691
Gumatj	3	0	3
Gumbaynggir	0	0	0
Gun-nartpa	0	0	0
Gundjeihmi	0	0	0
Gupapuyngu	0	0	0
Gurindji	10	13	23
Gurindji Kriol	0	0	0
Gurr-goni	0	0	0
Guugu Yimidhirr	3	3	6
Guyamirrilili	0	0	0
Haka	4	8	12
Hakka	195	246	441
Harari	5	5	10
Hausa	9	3	12
Hawaiian English	0	0	0
Hebrew	235	245	480
Hindi	1,048	879	1,927
Hmong	0	0	0
Hmong-Mien, nec	3	0	3
Hmong-Mien, nfd	0	0	0
Hokkien	756	895	1,651
Hungarian	492	569	1,061
Iban	0	8	8
Iberian Romance, nec	0	0	0
Iberian Romance, nfd	0	0	0
Icelandic	29	33	62
Igbo	12	7	19
Ilokano	0	11	11
Ilonggo (Hiligaynon)	0	10	10
Indo-Aryan, nec	0	5	5
Indo-Aryan, nfd	113	101	214
Indonesian	3,012	3,599	6,611
Invented Languages	7	7	14
Iranic, nec	9	12	21
Iranic, nfd	0	0	0
Irish	60	49	109
Italian	15,964	16,933	32,897
Iwaidja	0	0	0
Jaminjung	3	0	3
Japanese	1,335	2,040	3,375
Jaru	137	178	315
Javanese	0	4	4
Jawoyn	0	0	0
Jingulu	0	0	0
Kalaw Kawaw Ya/Kalaw Lagaw Ya	0	4	4
Kanai	0	0	0
Kannada	64	54	118
Karajarri	11	16	27
Karen	66	66	132
Kariyarra	4	5	9
Kartujarra	12	13	25
Kashmiri	0	0	0
Kaurna	0	0	0
Kayardild	0	0	0
Kaytetye	0	3	3
Khmer	440	511	951
Kija	94	84	178
Kikuyu	10	12	22
Kimberley Area Languages, nec	5	10	15
Kimberley Area Languages, nfd	0	0	0
Kiwai	0	0	0
Koko-Bera	5	4	9

Konkani	40	38	78
Korean	884	1,033	1,917
Krio	51	62	113
Kriol	632	674	1,306
Kukatha	3	3	6
Kukatja	216	216	432
Kuku Yalanji	0	0	0
Kunbarlang	0	0	0
Kune	0	0	0
Kuninjku	0	0	0
Kunwinjku	0	0	0
Kurdish	173	123	296
Kuuk Thayorre	0	0	0
Kuuku-Ya'u	0	0	0
Lamalama	0	0	0
Lao	80	72	152
Lardil	0	0	0
Larrakiya	0	0	0
Latin	12	4	16
Latvian	90	121	211
Letzeburgish	6	12	18
Light Warlpiri	0	0	0
Lithuanian	35	50	85
Liyagalawumirr	0	0	0
Luganda	11	24	35
Luo	8	11	19
Luritja	42	52	94
Macedonian	2,881	2,786	5,667
Madarrpa	0	0	0
Makaton	14	15	29
Malak Malak	0	0	0
Malay	2,157	2,391	4,548
Malayalam	274	276	550
Malngin	0	0	0
Maltese	196	212	408
Mandarin	7,838	8,713	16,551
Mangala	9	16	25
Mangarrayi	0	0	0
Manggalili	0	0	0
Manyjilyjarra	88	82	170
Maori (Cook Island)	33	18	51
Maori (New Zealand)	516	479	995
Marathi	62	66	128
Maringarr	0	0	0
Marra	3	0	3
Marrangu	0	0	0
Marrithiyel	0	0	0
Martu Wangka	316	317	633
Matngala	0	0	0
Maung	0	3	3
Mauritian Creole	38	34	72
Mayali	0	3	3
Meriam Mir	3	3	6
Middle Eastern Semitic Languages, nec	0	0	0
Middle Eastern Semitic Languages, nfd	0	0	0
Miriwoong	100	100	200
Mon	3	5	8
Mon-Khmer, nec	4	0	4
Mon-Khmer, nfd	0	0	0
Mongolian	7	6	13
Motu	0	4	4
Mudburra	0	0	0
Murrinh Patha	6	6	12
Muruwari	0	0	0

Na-kara	0	0	0
Narungga	0	5	5
Nauruan	0	0	0
Ndebele	23	33	56
Ndjébbana (Gunavidji)	0	0	0
Nepali	64	55	119
Ngaanyatjarra	427	500	927
Ngalakgan	3	0	3
Ngaliwurru	6	3	9
Ngan'gikurunggurr	0	0	0
Ngandi	0	0	0
Ngardi	4	0	4
Ngarinyin	33	25	58
Ngarinyman	3	0	3
Ngarluma	14	19	33
Ngarrindjeri	0	0	0
Nhangu	0	0	0
Niue	17	14	31
Northern Desert Fringe Area Languages, nec	0	0	0
Northern Desert Fringe Area Languages, nfd	0	0	0
Northern European, nfd	0	0	0
Norwegian	172	178	350
Nuer	36	40	76
Nungali	0	0	0
Nunggubuyu	0	0	0
Nyamal	12	11	23
Nyangumarta	150	161	311
Nyanja (Chichewa)	48	47	95
Nyikina	33	30	63
Nyungar	103	127	230
Oceanian Pidgins and Creoles, nec	0	0	0
Oceanian Pidgins and Creoles, nfd	0	0	0
Oriya	10	15	25
Oromo	49	36	85
Other Australian Indigenous Languages, nec	6	0	6
Other Australian Indigenous Languages, nfd	0	0	0
Other Eastern Asian Languages, nec	3	0	3
Other Eastern Asian Languages, nfd	0	0	0
Other Eastern European Languages, nec	0	0	0
Other Eastern European Languages, nfd	0	0	0
Other Languages, nfd	5	6	11
Other Southeast Asian Languages	3	3	6
Other Southern Asian Languages, nec	17	7	24
Other Southern European Languages, nec	5	4	9
Other Southern European Languages, nfd	0	0	0
Other Southwest and Central Asian Languages, nec	0	0	0
Other Southwest and Central Asian Languages, nfd	0	0	0
Other Yolngu Matha	0	0	0
Paakantyi	0	0	0
Pacific Austronesian Languages, nec	4	0	4
Pacific Austronesian Languages, nfd	8	7	15
Palyku/Niyiyaparli	3	0	3
Pampangan	7	0	7
Papua New Guinea Papuan Languages, nec	3	3	6
Papua New Guinea Papuan Languages, nfd	0	0	0
Pashto	72	58	130
Persian (excluding Dari)	1,372	1,352	2,724
Pintupi	4	0	4
Pitcairnese	3	0	3
Pitjantjatjara	66	57	123
Polish	2,765	3,333	6,098
Portuguese	1,786	1,869	3,655
Punjabi	524	491	1,015
Rembarrnga	0	0	0

Ritharrngu	0	0	0
Romanian	647	672	1,319
Romany	10	6	16
Rotuman	3	3	6
Russian	502	835	1,337
Samoan	125	105	230
Scandinavian, nec	0	3	3
Scandinavian, nfd	0	3	3
Serbian	2,265	2,184	4,449
Serbo-Croatian/Yugoslavian, so described	519	594	1,113
Seychelles Creole	0	3	3
Shilluk	0	7	7
Shona	222	164	386
Sign Languages, nec	0	6	6
Sign Languages, nfd	49	45	94
Sindhi	5	3	8
Sinhalese	760	741	1,501
Slovak	128	147	275
Slovene	77	85	162
Solomon Islands Pijin	3	11	14
Somali	457	509	966
South Slavic, nfd	0	0	0
Southeast Asian Austronesian Languages, nec	8	5	13
Southeast Asian Austronesian Languages, nfd	52	53	105
Southeast Asian Languages, nfd	3	0	3
Southern Asian Languages, nfd	175	166	341
Southern European Languages, nfd	0	0	0
Southwest and Central Asian Languages, nfd	14	10	24
Spanish	2,732	2,991	5,723
Swahili	423	375	798
Swedish	304	371	675
Tagalog (excludes Filipino)(a)	893	1,446	2,339
Tai, nec	3	4	7
Tai, nfd	0	0	0
Tamil	943	953	1,896
Tatar	0	0	0
Telugu	116	106	222
Teochew	126	171	297
Tetum	13	21	34
Thai	929	1,903	2,832
Tibetan	9	4	13
Tigrinya	123	132	255
Tigré	3	7	10
Timorese	20	21	41
Tiwi	3	0	3
Tok Pisin	44	35	79
Tokelauan	3	4	7
Tongan	39	50	89
Torres Strait Creole	17	17	34
Torres Strait Island Languages, nfd	16	10	26
Tswana	44	32	76
Tulu	5	3	8
Turkic, nec	0	0	0
Turkic, nfd	0	0	0
Turkish	548	500	1,048
Turkmen	6	0	6
Tuvaluan	4	6	10
Ukrainian	236	300	536
Urdu	489	418	907
Uygur	4	12	16
Uzbek	0	0	0
Vietnamese	6,552	6,691	13,243
Wajarri	30	23	53
Walmajarri	254	262	516

Wambaya	0	0	0
Wangkajunga	7	10	17
Wangkatha	121	119	240
Wangurri	0	0	0
Wanyjirra	0	0	0
Wardaman	0	3	3
Warlmanpa	0	0	0
Warlpiri	8	16	24
Warnman	0	4	4
Warumungu	0	0	0
Welsh	119	96	215
West Slavic, nfd	3	3	6
Western Desert Language, nec	5	3	8
Western Desert Language, nfd	0	0	0
Wik Mungkan	0	0	0
Wik Ngathan	0	0	0
Wiradjuri	0	0	0
Worla	0	0	0
Worrorra	10	10	20
Wu	3	14	17
Wubulkarra	0	0	0
Wunambal	17	8	25
Wurlaki	0	0	0
Xhosa	10	9	19
Yakuy, nec	0	0	0
Yakuy, nfd	0	0	0
Yankunytjatjara	0	0	0
Yanyuwa	0	0	0
Yapese	0	0	0
Yawuru	3	3	6
Yiddish	26	30	56
Yidiny	0	0	0
Yindjibarndi	153	161	314
Yinhawangka	3	0	3
Yongu Matha, nfd	0	4	4
Yorta Yorta	0	0	0
Yoruba	48	37	85
Yulparija	11	9	20
Zulu	32	26	58
<b>Census supplementary codes(b):</b>			
Creole, nfd	252	281	533
Cypriot, so described	0	5	5
French Creole, nfd	144	129	273
Non-verbal so described	1,411	1,259	2,670
Pidgin, nfd	48	52	100
Portuguese Creole, nfd	0	0	0
Spanish Creole, nfd	8	12	20
Swiss, so described	53	74	127
Inadequately described	559	434	993
Not stated	71,356	57,861	129,217
<b>Total</b>	<b>976,120</b>	<b>982,966</b>	<b>1,959,086</b>

(a) In 2006 'Tagalog' and 'Filipino' have been identified individually, in 2001 they were classed as one language.

(b) Supplementary codes are not part of the classification structure. These codes are used to process responses that cannot be coded to a category within the classification because the response contains inadequate information.

**Source** - ABS (2007) *Language Spoken at Home (Full Classification List) by Sex – Western Australia*. 2068.0 – Census Tables Series.

### Appendix 3 - Language spoken at home in descending order of prevalence: Western Australia

Language Group	No / Persons		
English	1,603,039	Martu Wangka	633
Italian	32,897	Malayalam	550
Mandarin	16,551	Ukrainian	536
Cantonese	16,049	Walmajarri	516
Vietnamese	13,243	Czech	501
Arabic	7,697	Hebrew	480
German	7,213	Auslan	461
Indonesian	6,611	Hakka	441
Polish	6,098	Kukatja	432
Croatian	6,089	Maltese	408
Spanish	5,723	Shona	386
Macedonian	5,667	Amharic	358
Dutch	5,263	Norwegian	350
Greek	5,021	Southern Asian Languages, nfd	341
French	5,011	Finnish	330
Malay	4,548	Jaru	315
Serbian	4,449	Yindjibarndi	314
Afrikaans	4,262	Nyangumarta	311
Portuguese	3,655	Teochew	297
Japanese	3,375	Kurdish	296
Burmese	3,122	Slovak	275
Thai	2,832	Tigrinya	255
Persian (excluding Dari)	2,724	Albanian	248
Tagalog (excludes Filipino)(a)	2,339	Wangkatha	240
Filipino (excludes Tagalog)(a)	2,006	Nyungar	230
Hindi	1,927	Samoan	230
Korean	1,917	Telugu	222
Tamil	1,896	African Languages, nfd	219
Bosnian	1,693	Welsh	215
Gujarati	1,691	Indo-Aryan, nfd	214
Hokkien	1,651	Latvian	211
Sinhalese	1,501	Miriwoong	200
Russian	1,337	Bulgarian	188
Romanian	1,319	Kija	178
Kriol	1,306	Manyjilyjarra	170
Dari	1,254	Slovene	162
Serbo-Croatian/Yugoslavian, so described	1,113	Bemba	159
Hungarian	1,061	Gooniyandi	152
Turkish	1,048	Lao	152
Punjabi	1,015	Karen	132
Maori (New Zealand)	995	Pashto	130
Somali	966	Marathi	128
Khmer	951	Pitjantjatjara	123
Ngaanyatjarra	927	Aboriginal English so described	120
Urdu	907	Nepali	119
Swahili	798	Kannada	118
Bengali	782	Acholi	116
Australian Indigenous Languages, nfd	737	Bisaya	113
Danish	693	Krio	113
African Languages, nec	684	Irish	109
Chinese, nfd	675	Southeast Asian Austronesian Languages, nfd	105
Swedish	675	Bunuba	104
Dinka	634		

Assyrian	101	Worrorra	20
Cebuano	96	Yulparija	20
Nyanja (Chichewa)	95	Igbo	19
Banyjima	94	Luo	19
Luritja	94	Xhosa	19
Sign Languages, nfd	94	Letzeburgish	18
Fijian	91	Wangkajunga	17
Tongan	89	Wu	17
Gaelic (Scotland)	86	Latin	16
Lithuanian	85	Romany	16
Oromo	85	Uygur	16
Yoruba	85	Kimberley Area Languages, nec	15
Tok Pisin	79	Pacific Austronesian	
Konkani	78	Languages, nfd	15
Nuer	76	Burmese and Related	
Tswana	76	Languages, nec	14
Bardi	75	Invented Languages	14
Eastern European Languages, nfd	74	Solomon Islands Pijin	14
Armenian	72	Balinese	13
Mauritian Creole	72	Mongolian	13
Balochi	70	Southeast Asian Austronesian	
Nyikina	63	Languages, nec	13
Icelandic	62	Tibetan	13
Akan	59	Haka	12
Ngarinyin	58	Hausa	12
Zulu	58	Murrinh Patha	12
Ndebele	56	Burarra	11
Yiddish	56	Gilbertese	11
Dhivehi	55	Ilokano	11
Estonian	54	Other Languages, nfd	11
Wajarri	53	American Languages	10
Maori (Cook Island)	51	Harari	10
Timorese	41	Ilonggo (Hiligaynon)	10
Luganda	35	Tigré	10
Tetum	34	Tuvaluan	10
Torres Strait Creole	34	Ewe	9
Ngarluma	33	Kariyarra	9
Niue	31	Koko-Bera	9
Makaton	29	Ngaliwurru	9
Karajarri	27	Other Southern European	
Torres Strait Island		Languages, nec	9
Languages, nfd	26	Azeri	8
Kartujarra	25	Catalan	8
Mangala	25	Iban	8
Oriya	25	Mon	8
Wunambal	25	Sindhi	8
Belorussian	24	Tulu	8
Other Southern Asian		Western Desert Language, nec	8
Languages, nec	24	Assamese	7
Southwest and Central		Ga	7
Asian Languages, nfd	24	Pampangan	7
Warlpiri	24	Shilluk	7
Gurindji	23	Tai, nec	7
Nyamal	23	Tokelauan	7
Kikuyu	22	Dhay'yi, nfd	6
Iranic, nec	21	Dhuwala, nfd	6
Frisian	20	Guugu Yimidhirr	6

Kukatha	6
Meriam Mir	6
Other Australian Indigenous Languages, nec	6
Other Southeast Asian Languages	6
Papua New Guinea Papuan Languages, nec	6
Rotuman	6
Sign Languages, nec	6
Turkmen	6
West Slavic, nfd	6
Yawuru	6
Chinese, nec	5
Dutch and Related Languages, nfd	5
Girramay	5
Indo-Aryan, nec	5
Narunga	5
Arnhem Land and Daly River Region Languages, nec	4
Arnernte	4
Basque	4
Djambarrpuynu	4
Javanese	4
Kalaw Kawaw Ya/Kalaw Lagaw Ya	4
Mon-Khmer, nec	4
Motu	4
Ngardi	4
Pacific Austronesian Languages, nec	4
Pintupi	4

Warnman	4
Yongu Matha, nfd	4
Anindilyakwa	3
Bidjara	3
Celtic, nec	3
Finnish and Related Languages, nec	3
Gumatj	3
Hmong-Mien, nec	3
Jaminjung	3
Kaytetye	3
Marra	3
Maung	3
Mayali	3
Ngalakgan	3
Ngarinyman	3
Other Eastern Asian Languages, nec	3
Palyku/Nyiyaparli	3
Pitcairnese	3
Scandinavian, nec	3
Scandinavian, nfd	3
Seychelles Creole	3
Southeast Asian Languages, nfd	3
Tiwi	3
Wardaman	3
Yinhawangka	3

**Source** - Adapted from: ABS (2007) *Language Spoken at Home (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series.

## Appendix 4 - Country of Birth of Persons by Sex: Western Australia

	Males	Females	Persons
Adelie Land (France)	0	0	0
Afghanistan	785	672	1,457
Albania	67	54	121
Algeria	58	36	94
Americas, nfd	0	0	0
Andorra	0	0	0
Angola	24	45	69
Anguilla	0	0	0
Antarctica, nfd	3	0	3
Antigua and Barbuda	4	0	4
Argentina	225	271	496
Argentinian Antarctic Territory	0	0	0
Armenia	13	4	17
Aruba	3	0	3
Australia	636,117	643,107	1,279,224
Australia (includes External Territories), nfd	0	0	0
Australian Antarctic Territory	0	0	0
Australian External Territories, nec	0	0	0
Austria	755	669	1,424
Azerbaijan	3	6	9
Bahamas	29	38	67
Bahrain	70	65	135
Bangladesh	392	293	685
Barbados	20	18	38
Belarus	13	26	39
Belgium	302	294	596
Belize	5	7	12
Benin	0	5	5
Bermuda	40	47	87
Bhutan	12	11	23
Bolivia	15	15	30
Bosnia and Herzegovina	1,286	1,265	2,551
Botswana	95	75	170
Brazil	276	410	686
British Antarctic Territory	0	0	0
Brunei Darussalam	445	500	945
Bulgaria	115	128	243
Burkina Faso	0	5	5
Burma (Myanmar)	2,600	2,966	5,566
Burundi	54	52	106
Cambodia	316	408	724
Cameroon	6	7	13
Canada	1,949	2,144	4,093
Cape Verde	0	3	3
Caribbean, nfd	23	17	40
Cayman Islands	3	5	8
Central African Republic	0	0	0
Central America, nfd	0	0	0
Central and West Africa, nfd	16	16	32
Central Asia, nfd	0	0	0
Chad	0	0	0
Channel Islands	294	261	555
Chile	608	661	1,269
Chilean Antarctic Territory	0	0	0
China (excludes SARs and Taiwan Province)(a)	3,645	4,361	8,006
Chinese Asia (includes Mongolia), nfd	0	0	0
Colombia	116	186	302
Comoros	0	0	0
Congo	79	57	136
Congo, Democratic Republic of	99	76	175
Cook Islands	60	43	103

Costa Rica	12	18	30
Cote d'Ivoire	20	17	37
Croatia	2,647	2,517	5,164
Cuba	7	11	18
Cyprus	223	199	422
Czech Republic	261	282	543
Denmark	588	520	1,108
Djibouti	7	3	10
Dominica	0	0	0
Dominican Republic	3	5	8
East Timor	177	197	374
Eastern Europe, nfd	208	172	380
Ecuador	33	29	62
Egypt	741	746	1,487
El Salvador	557	582	1,139
England	86,726	87,461	174,187
Equatorial Guinea	0	3	3
Eritrea	173	147	320
Estonia	65	71	136
Ethiopia	332	323	655
Faeroe Islands	0	4	4
Falkland Islands	3	3	6
Fiji	305	341	646
Finland	224	289	513
Former Yugoslav Republic of Macedonia (FYROM)	1,526	1,463	2,989
France	937	985	1,922
French Guiana	0	0	0
French Polynesia	5	7	12
Gabon	0	0	0
Gambia	20	22	42
Gaza Strip and West Bank	83	83	166
Georgia	4	4	8
Germany	4,576	5,318	9,894
Ghana	100	121	221
Gibraltar	44	50	94
Greece	1,502	1,524	3,026
Greenland	0	0	0
Grenada	4	4	8
Guadeloupe	0	0	0
Guam	0	0	0
Guatemala	9	10	19
Guinea	25	31	56
Guinea-Bissau	3	0	3
Guyana	25	42	67
Haiti	0	0	0
Holy See	0	0	0
Honduras	7	9	16
Hong Kong (SAR of China)(a)	2,039	2,023	4,062
Hungary	601	544	1,145
Iceland	61	59	120
India	7,484	7,673	15,157
Indonesia	3,382	4,502	7,884
Iran	1,160	1,025	2,185
Iraq	924	757	1,681
Ireland	4,457	4,556	9,013
Isle of Man	97	91	188
Israel	296	274	570
Italy	10,939	9,995	20,934
Jamaica	56	55	111
Japan	965	2,063	3,028
Japan and the Koreas, nfd	0	0	0
Jordan	133	123	256
Kazakhstan	13	49	62
Kenya	1,555	1,450	3,005

Kiribati	5	12	17
Korea, Democratic People's Republic of (North)	0	0	0
Korea, Republic of (South)	946	1,257	2,203
Kuwait	140	121	261
Kyrgyz Republic	14	16	30
Laos	72	80	152
Latvia	199	213	412
Lebanon	485	404	889
Lesotho	11	9	20
Liberia	122	142	264
Libya	60	56	116
Liechtenstein	0	0	0
Lithuania	87	119	206
Luxembourg	18	20	38
Macau (SAR of China)(a)	41	66	107
Madagascar	8	11	19
Mainland South-East Asia, nfd	3	0	3
Malawi	84	91	175
Malaysia	8,953	10,768	19,721
Maldives	19	31	50
Mali	5	0	5
Malta	541	458	999
Maritime South-East Asia, nfd	26	27	53
Marshall Islands	0	3	3
Martinique	0	3	3
Mauritania	0	3	3
Mauritius	1,187	1,206	2,393
Mayotte	0	0	0
Melanesia, nfd	0	0	0
Mexico	51	56	107
Micronesia, Federated States of	0	0	0
Micronesia, nfd	0	0	0
Middle East, nfd	5	0	5
Moldova	7	13	20
Monaco	3	4	7
Mongolia	3	13	16
Montenegro (excludes Serbia)(b)	49	40	89
Montserrat	0	0	0
Morocco	73	45	118
Mozambique	77	66	143
Namibia	107	91	198
Nauru	7	14	21
Nepal	67	52	119
Netherlands	5,117	4,998	10,115
Netherlands Antilles	12	12	24
New Caledonia	10	24	34
New Zealand	25,118	22,215	47,333
Nicaragua	23	23	46
Niger	0	0	0
Nigeria	179	145	324
Niue	16	14	30
Norfolk Island	5	0	5
North Africa and the Middle East, nfd	6	4	10
North Africa, nec	5	0	5
North Africa, nfd	0	4	4
North-East Asia, nfd	0	0	0
Northern America, nfd	6	8	14
Northern Europe, nfd	3	9	12
Northern Ireland	1,642	1,657	3,299
Northern Mariana Islands	0	0	0
North-West Europe, nfd	0	0	0
Norway	284	267	551
Oceania and Antarctica, nfd	0	0	0
Oman	90	54	144

Pakistan	647	526	1,173
Palau	0	0	0
Panama	15	12	27
Papua New Guinea	634	670	1,304
Paraguay	13	9	22
Peru	119	170	289
Philippines	2,187	4,649	6,836
Poland	2,630	3,098	5,728
Polynesia (excludes Hawaii), nec	0	4	4
Polynesia (excludes Hawaii), nfd	0	0	0
Portugal	1,188	1,144	2,332
Puerto Rico	5	3	8
Qatar	55	30	85
Queen Maud Land (Norway)	0	0	0
Reunion	18	17	35
Romania	714	690	1,404
Ross Dependency (New Zealand)	0	0	0
Russian Federation	262	589	851
Rwanda	20	31	51
Samoa	105	96	201
Samoa, American	0	6	6
San Marino	4	0	4
Sao Tome and Principe	0	0	0
Saudi Arabia	248	208	456
Scotland	12,014	12,401	24,415
Senegal	10	0	10
Serbia (excludes Montenegro)(b)	582	582	1,164
Seychelles	320	388	708
Sierra Leone	133	147	280
Singapore	5,373	6,435	11,808
Slovakia	114	131	245
Slovenia	158	144	302
Solomon Islands	34	32	66
Somalia	287	343	630
South Africa	10,836	11,213	22,049
South America, nec	40	52	92
South America, nfd	0	0	0
South Eastern Europe, nfd(c)	1,469	1,451	2,920
South-East Asia, nfd	0	3	3
Southern and Central Asia, nfd	0	0	0
Southern and East Africa	0	0	0
Southern and East Africa, nfd	54	96	150
Southern and Eastern Europe, nfd	0	0	0
Southern Asia, nfd	3	8	11
Southern Europe, nfd	0	0	0
Spain	527	513	1,040
Sri Lanka	1,701	1,582	3,283
St Helena	0	4	4
St Kitts and Nevis	0	0	0
St Lucia	0	3	3
St Pierre and Miquelon	0	0	0
St Vincent and the Grenadines	3	0	3
Sub-Saharan Africa, nfd	0	0	0
Sudan	1,081	939	2,020
Suriname	0	8	8
Swaziland	27	40	67
Sweden	361	432	793
Switzerland	871	821	1,692
Syria	91	72	163
Taiwan	379	557	936
Tajikistan	0	12	12
Tanzania	241	223	464
Thailand	990	2,428	3,418
Togo	5	0	5

Tokelau	0	5	5
Tonga	41	45	86
Trinidad and Tobago	165	191	356
Tunisia	19	18	37
Turkey	429	334	763
Turkmenistan	0	0	0
Turks and Caicos Islands	0	0	0
Tuvalu	5	8	13
Uganda	171	184	355
Ukraine	248	373	621
United Arab Emirates	208	193	401
United Kingdom, nfd	230	156	386
United States of America	3,576	3,170	6,746
Uruguay	74	95	169
Uzbekistan	20	23	43
Vanuatu	19	27	46
Venezuela	65	84	149
Viet Nam	5,051	5,438	10,489
Virgin Islands, British	0	3	3
Virgin Islands, United States	0	0	0
Wales	2,753	2,604	5,357
Wallis and Futuna	0	0	0
Western Europe, nfd	0	0	0
Western Sahara	0	0	0
Yemen	45	33	78
Zambia	693	741	1,434
Zimbabwe	3,090	3,062	6,152
<b>Census supplementary codes(d):</b>			
At sea	3	6	9
Not elsewhere classified	0	0	0
Inadequately described	562	628	1,190
Not stated	78,713	69,405	148,118
<b>Total</b>	<b>976,123</b>	<b>982,963</b>	<b>1,959,086</b>

(a) Special Administrative Regions (SARs) comprise 'Hong Kong (SAR of China)' and 'Macau (SAR of China)'.

(b) Excludes persons who stated their birthplace as 'Yugoslavia'. Data for 'Yugoslavia' are included in the category 'South Eastern Europe, nfd'.

(c) Includes persons who stated their birthplace as Yugoslavia.

(d) Supplementary codes are not part of the classification structure. These codes are used to process responses that cannot be coded to a category within the classification because the response contains inadequate information.

**Source** – ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia*. 2068.0 - Census Tables Series.

## Appendix 5 - Country of Birth of Persons by Numerical Frequency: Western Australia

Country of Birth	Number of Persons		
Australia	1,279,224	Lebanon	889
South Africa	22,049	Russian Federation	851
Italy	20,934	Sweden	793
Malaysia	19,721	Turkey	763
India	15,157	Cambodia	724
Singapore	11,808	Seychelles	708
Viet Nam	10,489	Brazil	686
Netherlands	10,115	Bangladesh	685
Germany	9,894	Ethiopia	655
China		Fiji	646
(excludes SARs and		Somalia	630
Taiwan Province)(a)	8,006	Ukraine	621
Indonesia	7,884	Belgium	596
Philippines	6,836	Israel	570
Zimbabwe	6,152	Channel Islands	555
Poland	5,728	Norway	551
Burma (Myanmar)	5,566	Czech Republic	543
Croatia	5,164	Finland	513
Hong Kong (SAR of China)(a)	4,062	Argentina	496
Thailand	3,418	Tanzania	464
Sri Lanka	3,283	Saudi Arabia	456
Japan	3,028	Cyprus	422
Greece	3,026	Latvia	412
Kenya	3,005	United Arab Emirates	401
Former Yugoslav Republic		United Kingdom, nfd	386
of Macedonia (FYROM)	2,989	Eastern Europe, nfd	380
South Eastern Europe,		East Timor	374
nfd(c)	2,920	Trinidad and Tobago	356
Bosnia and Herzegovina	2,551	Uganda	355
Mauritius	2,393	Nigeria	324
Portugal	2,332	Eritrea	320
Korea, Republic of (South)	2,203	Colombia	302
Iran	2,185	Slovenia	302
Sudan	2,020	Peru	289
France	1,922	Sierra Leone	280
Switzerland	1,692	Liberia	264
Iraq	1,681	Kuwait	261
Egypt	1,487	Jordan	256
Afghanistan	1,457	Slovakia	245
Zambia	1,434	Bulgaria	243
Austria	1,424	Ghana	221
Romania	1,404	Lithuania	206
Papua New Guinea	1,304	Samoa	201
Chile	1,269	Namibia	198
Pakistan	1,173	Isle of Man	188
Serbia		Congo, Democratic	
(excludes Montenegro)(b)	1,164	Republic of	175
Hungary	1,145	Malawi	175
El Salvador	1,139	Botswana	170
Denmark	1,108	Uruguay	169
Spain	1,040	Gaza Strip	
Malta	999	and West Bank	166
Brunei Darussalam	945	Syria	163
Taiwan	936	Laos	152

Southern and East Africa, nfd	150	Niue	30
Venezuela	149	Panama	27
Oman	144	Netherlands Antilles	24
Mozambique	143	Bhutan	23
Congo	136	Paraguay	22
Estonia	136	Nauru	21
Bahrain	135	Lesotho	20
Albania	121	Moldova	20
Iceland	120	Guatemala	19
Nepal	119	Madagascar	19
Morocco	118	Cuba	18
Libya	116	Armenia	17
Jamaica	111	Kiribati	17
Macau		Honduras	16
(SAR of China)(a)	107	Mongolia	16
Mexico	107	Northern America, nfd	14
Burundi	106	Cameroon	13
Cook Islands	103	Tuvalu	13
Algeria	94	Belize	12
Gibraltar	94	French Polynesia	12
South America, nec	92	Northern Europe, nfd	12
Montenegro		Tajikistan	12
(excludes Serbia)(b)	89	Southern Asia, nfd	11
Bermuda	87	Djibouti	10
Tonga	86	North Africa and the Middle East, nfd	10
Qatar	85	Senegal	10
Yemen	78	Azerbaijan	9
Angola	69	Cayman Islands	8
Bahamas	67	Dominican Republic	8
Guyana	67	Georgia	8
Swaziland	67	Grenada	8
Solomon Islands	66	Puerto Rico	8
Ecuador	62	Suriname	8
Kazakhstan	62	Monaco	7
Guinea	56	Falkland Islands	6
Maritime South-East Asia, nfd	53	Samoa, American	6
Rwanda	51	Benin	5
Maldives	50	Burkina Faso	5
Nicaragua	46	Mali	5
Vanuatu	46	Middle East, nfd	5
Uzbekistan	43	Norfolk Island	5
Gambia	42	North Africa, nec	5
Caribbean, nfd	40	Togo	5
Belarus	39	Tokelau	5
Barbados	38	Antigua and Barbuda	4
Luxembourg	38	Faeroe Islands	4
Cote d'Ivoire	37	North Africa, nfd	4
Tunisia	37	Polynesia	
Reunion	35	(excludes Hawaii), nec	4
New Caledonia	34	San Marino	4
Central and West Africa, nfd	32	St Helena	4
Bolivia	30	Antarctica, nfd	3
Costa Rica	30	Aruba	3
Kyrgyz Republic	30	Cape Verde	3
		Equatorial Guinea	3

Guinea-Bissau	3	Mauritania	3
Mainland South-East		South-East Asia, nfd	3
Asia, nfd	3	St Lucia	3
Marshall Islands	3	St Vincent and the Grenadines	3
Martinique	3	Virgin Islands, British	3

**Source** – Adapted from: ABS (2007) *Country of Birth of Person (Full Classification List) by Sex - Western Australia. 2068.0 - Census Tables Series.*

## Appendix 6 - Religious Affiliation by Sex: Western Australia

	Males	Females	Persons
Aboriginal Evangelical Missions	352	355	707
Agnosticism	1,281	961	2,242
Albanian Orthodox	4	0	4
Ancestor Veneration	13	13	26
Ancient Church of the East	8	5	13
Anglican Catholic Church	62	45	107
Anglican Church of Australia	189,368	211,003	400,371
Animism	33	28	61
Antiochian Orthodox	5	7	12
Apostolic Church (Australia)	225	266	491
Apostolic Church of Queensland	0	5	5
Armenian Apostolic	45	41	86
Assemblies of God	2,548	2,917	5,465
Assyrian Apostolic, nec	0	0	0
Assyrian Church of the East	3	6	9
Atheism	2,148	1,350	3,498
Australian Aboriginal Traditional Religions	328	328	656
Baha'i	929	1,019	1,948
Baptist	15,505	17,228	32,733
Bethesda Churches	0	0	0
Born Again Christian	815	997	1,812
Brethren	1,027	1,029	2,056
Buddhism	16,125	18,225	34,350
Caodaism	20	18	38
Catholic, nec	6	0	6
Chaldean Catholic	0	0	0
Chinese Religions, nec	0	0	0
Christadelphians	411	421	832
Christian and Missionary Alliance	124	139	263
Christian City Church	218	262	480
Christian Life Churches International	8	8	16
Christian Outreach Centres	228	277	505
Christian Revival Crusade	62	71	133
Christian Science	83	134	217
Church of Christ (Non-denominational)	10	10	20
Church of Jesus Christ of Latter Day Saints	2,508	2,939	5,447
Church of Scientology	174	110	284
Church of the Nazarene	40	55	95
Churches of Christ (Conference)	3,900	5,011	8,911
Community of Christ	19	27	46
Confucianism	6	12	18
Congregational	95	131	226
Coptic Orthodox Church	310	296	606
Druidism	45	49	94
Druse	13	14	27
Eastern Orthodox, nec	53	46	99
Eckankar	33	64	97
Ethiopian Orthodox Church	163	156	319
Ethnic Evangelical Churches	44	42	86
Faith Churches	3	9	12
Foursquare Gospel Church	97	125	222
Free Reformed	1,211	1,245	2,456
Full Gospel Church	38	65	103
Gnostic Christians	68	49	117
Greek Orthodox	6,520	6,599	13,119
Hinduism	4,303	3,852	8,155
Humanism	327	307	634
Independent Evangelical Churches	642	723	1,365
International Church of Christ	0	0	0
Islam	12,605	11,581	24,186
Jainism	164	174	338

Japanese Religions, nec	0	0	0
Jehovah's Witnesses	4,620	6,021	10,641
Judaism	2,602	2,691	5,293
Liberal Catholic Church	19	41	60
Lutheran	5,745	6,203	11,948
Macedonian Orthodox	2,229	2,108	4,337
Maronite Catholic	9	14	23
Melkite Catholic	23	13	36
Nature Religions, nec	174	130	304
New Apostolic Church	173	185	358
New Churches (Swedenborgian)	32	47	79
Oriental Orthodox, nec	5	0	5
Other Christian, nec	297	327	624
Other Protestant, nec	248	255	503
Paganism	569	931	1,500
Pantheism	56	52	108
Pentecostal, nec	374	423	797
Presbyterian	19,184	20,286	39,470
Rastafarianism	122	30	152
Ratana (Maori)	246	247	493
Rationalism	165	79	244
Reformed	957	927	1,884
Religious Groups, nec	298	258	556
Religious Science	9	12	21
Religious Society of Friends (Quakers)	93	135	228
Revival Centres	79	79	158
Rhema Family Church	0	3	3
Romanian Orthodox	58	49	107
Russian Orthodox	334	535	869
Salvation Army	2,439	3,216	5,655
Satanism	183	59	242
Serbian Orthodox	1,638	1,565	3,203
Seventh-day Adventist	2,416	3,093	5,509
Shinto	29	42	71
Sikhism	722	671	1,393
Spiritualism	396	1,105	1,501
Sukyo Mahikari	20	25	45
Syrian Orthodox Church	49	53	102
Taoism	200	157	357
Temple Society	9	3	12
Tenrikyo	0	0	0
Theosophy	54	52	106
Ukrainian Catholic	115	111	226
Ukrainian Orthodox	126	134	260
Unitarian	43	51	94
United Pentecostal	20	16	36
Uniting Church	32,936	41,395	74,331
Wesleyan Methodist Church	45	47	92
Western Catholic	223,435	240,277	463,712
Wiccan/Witchcraft	236	773	1,009
Worldwide Church of God	38	39	77
Zoroastrianism	139	113	252

**Census supplementary codes(b):**

Apostolic Church, so described	341	377	718
Assyrian Apostolic, nfd	0	0	0
Australian Christian Churches, so described	127	125	252
Chinese Religions, nfd	0	0	0
Christian, nfd	18,459	21,106	39,565
Church of God, so described	40	46	86
Churches of Christ, nfd	421	519	940
Eastern Orthodox, nfd	1,575	1,580	3,155
Japanese Religions, nfd	0	0	0
Latter Day Saints, nfd	0	3	3

Nature Religions, nfd	8	0	8
New Age, so described	80	136	216
New Church Alliance, so described	0	0	0
No Religion, nfd	236,639	205,183	441,822
Not Defined	8,434	3,506	11,940
Oriental Orthodox, nfd	0	0	0
Other Christian, nfd	33	32	65
Other Protestant, nfd	1,311	1,358	2,669
Pentecostal, nfd	4,259	5,278	9,537
Presbyterian and Reformed, nfd	0	0	0
Religious Belief, nfd	1,088	1,232	2,320
Theism	160	110	270
Not Stated	133,759	116,450	250,209
<b>Total</b>	<b>976,117</b>	<b>982,968</b>	<b>1,959,085</b>

(a) Religious affiliation is coded to the Australian Standard Classification of Religious Groups, Second Edition.

(b) Supplementary codes are not part of the classification structure. These codes are used to process responses that cannot be coded to a category within the classification because the response contains inadequate information.

**Source** - ABS (2007) *Religious Affiliation (Full Classification List) by Sex – Western Australia*. 2068.0 – Census Tables Series.

**Appendix 7 - Local Government Areas in Western Australia, with total population and total born overseas for each**

<b>Local Government Area</b>	<b>Total LGA</b>	<b>Total Born Over-seas</b>
Albany (C)	31,574	5,521
Armadale (C)	50,535	14,262
Ashburton (S)	6,078	933
Augusta-Margaret River (S)	10,353	1,777
Bassendean (T)	13,463	3,699
Bayswater (C)	55,801	19,027
Belmont (C)	30,331	8,942
Beverley (S)	1,562	236
Boddington (S)	1,379	183
Boyup Brook (S)	1,480	209
Bridgetown-Greenbushes (S)	3,953	817
Brookton (S)	978	93
Broome (S)	13,059	1,268
Broomehill (S)	478	51
Bruce Rock (S)	950	78
Bunbury (C)	29,702	4,867
Busselton (S)	25,354	3,860
Cambridge (T)	23,753	6,094
Canning (C)	77,305	29,723
Capel (S)	10,206	1,707
Carnamah (S)	749	81
Carnarvon (S)	5,681	886
Chapman Valley (S)	914	120
Chittering (S)	3,520	765
Claremont (T)	8,942	2,379
Cockburn (C)	74,472	21,411
Collie (S)	8,614	1,029
Coolgardie (S)	3,798	667
Coorow (S)	1,199	114
Corrigin (S)	1,145	83
Cottesloe (T)	7,256	1,498
Cranbrook (S)	1,062	166
Cuballing (S)	779	105
Cue (S)	327	41
Cunderdin (S)	1,250	127
Dalwallinu (S)	1,368	127
Dandaragan (S)	2,884	365
Dardanup (S)	10,339	1,508
Denmark (S)	4,511	1,077
Derby-West Kimberley (S)	6,507	391
Donnybrook-Balingup (S)	4,741	868
Dowerin (S)	702	53
Dumbleyung (S)	632	57
Dundas (S)	1,068	205
East Fremantle (T)	6,697	1,599
East Pilbara (S)	6,544	1,067
Esperance (S)	12,965	1,483
Exmouth (S)	2,063	335

Fremantle (C)	24,835	7,352
Geraldton (C)	18,916	2,159
Gingin (S)	4,318	834
Gnowangerup (S)	1,363	140
Goomalling (S)	935	91
Gosnells (C)	91,579	28,928
Greenough (S)	14,035	1,647
Halls Creek (S)	3,136	83
Harvey (S)	19,556	3,012
Irwin (S)	3,052	413
Jerramungup (S)	1,128	110
Joondalup (C)	149,673	52,146
Kalamunda (S)	49,534	13,158
Kalgoorlie/Boulder (C)	28,422	4,538
Katanning (S)	4,210	586
Kellerberrin (S)	1,183	119
Kent (S)	574	44
Kojonup (S)	2,151	247
Kondinin (S)	968	88
Koorda (S)	430	34
Kulin (S)	881	78
Kwinana (T)	23,198	5,934
Lake Grace (S)	1,456	155
Laverton (S)	730	132
Leonora (S)	1,412	304
Mandurah (C)	55,815	11,859
Manjimup (S)	9,256	1,343
Meekatharra (S)	1,137	89
Melville (C)	93,003	29,538
Menzies (S)	216	12
Merredin (S)	3,245	375
Mingenew (S)	471	32
Moora (S)	2,410	255
Morawa (S)	824	77
Mosman Park (T)	8,251	2,381
Mount Magnet (S)	458	47
Mount Marshall (S)	613	52
Mukinbudin (S)	575	55
Mullewa (S)	911	61
Mundaring (S)	35,097	8,544
Murchison (S)	110	5
Murray (S)	11,969	2,233
Nannup (S)	1,192	240
Narembeen (S)	906	112
Narrogin (S)	829	79
Narrogin (T)	4,238	536
Nedlands (C)	20,335	5,876
Ngaanyatjarraku (S)	1,335	9
Northam (S)	3,794	664
Northam (T)	6,009	816
Northampton (S)	3,204	385
Nungarin (S)	246	26
Peppermint Grove (S)	1,580	345
Perenjori (S)	528	37
Perth (C)	11,573	5,099

Pingelly (S)	1,168	158
Plantagenet (S)	4,484	806
Port Hedland (T)	11,959	1,727
Quairading (S)	1,022	93
Ravensthorpe (S)	1,950	346
Rockingham (C)	84,307	23,776
Roebourne (S)	16,423	2,368
Sandstone (S)	119	21
Serpentine-Jarrahdale (S)	12,889	3,031
Shark Bay (S)	863	138
South Perth (C)	38,361	12,322
Stirling (C)	176,872	56,876
Subiaco (C)	16,380	5,448
Swan (C)	93,279	25,793
Tambellup (S)	659	52
Tammin (S)	391	39
Three Springs (S)	664	88
Toodyay (S)	4,112	844
Trayning (S)	396	41
Upper Gascoyne (S)	285	10
Victoria Park (T)	27,955	9,719
Victoria Plains (S)	903	110
Vincent (T)	26,878	8,763
Wagin (S)	1,846	248
Wandering (S)	355	33
Wanneroo (C)	110,940	39,248
Waroona (S)	3,451	541
West Arthur (S)	858	80
Westonia (S)	213	16
Wickepin (S)	716	65
Williams (S)	863	80
Wiluna (S)	681	127
Wongan-Ballidu (S)	1,385	150
Woodanilling (S)	399	34
Wyalkatchem (S)	564	53
Wyndham-East Kimberley (S)	6,596	563
Yalgoo (S)	242	18
Yilgarn (S)	1,414	184
York (S)	3,116	542

Source – ABS (2007) 2006 Census QuickStats by Location.

## Appendix 8 - Settler Arrivals 1996-97 to 2006-07: Australia States and Territories

### Western Australia

**Table 6.1 Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>Oceania</b>											
<i>Australia &amp; External Territories (a)</i>	43	35	36	38	43	37	38	54	72	57	71
<i>New Zealand</i>	1 519	1 572	1 945	1 775	1 669	1 127	833	1 046	1 588	1 873	2 516
<b>Melanesia</b>											
<i>New Caledonia</i>	-	1	-	-	-	-	1	-	-	-	-
<i>Papua New Guinea</i>	1	5	2	-	-	1	2	1	1	3	5
<i>Solomon Islands</i>	1	1	1	-	2	-	-	-	1	2	1
<i>Vanuatu</i>	-	-	-	1	-	-	1	-	1	-	-
<i>Total</i>	2	7	3	1	2	1	4	1	3	5	6
<b>Micronesia</b>											
<i>Guam</i>	-	-	-	1	-	-	-	-	-	-	-
<i>Kiribati</i>	-	1	-	-	-	2	1	-	-	-	1
<i>Nauru</i>	-	-	-	-	3	-	-	-	1	-	-
<i>Total</i>	-	1	-	1	3	2	1	-	1	-	1
<b>Polynesia (excluding Hawaii)</b>											
<i>Cook Islands</i>	4	3	3	1	-	1	-	3	-	1	3
<i>Fiji</i>	9	18	3	3	11	10	6	6	11	17	11
<i>French Polynesia</i>	-	-	1	1	-	-	1	-	-	2	-
<i>Niue</i>	1	1	4	1	1	-	-	2	-	2	1
<i>Samoa</i>	8	2	14	9	13	1	4	8	12	4	7
<i>Samoa American</i>	-	-	-	1	-	-	-	-	-	1	-
<i>Tokelau</i>	-	-	1	1	-	-	-	-	-	1	-
<i>Tonga</i>	5	-	1	4	2	1	5	3	2	3	3
<i>Tuvalu</i>	-	-	-	-	-	2	-	-	-	-	-
<i>Total</i>	27	24	27	21	27	15	16	22	25	31	25
<b>Total Oceania</b>	1 591	1 639	2 011	1 836	1 744	1 182	882	1 123	1 689	1 966	2 619
<b>Europe</b>											
<i>United Kingdom &amp; Ireland</i>											
<i>UK</i>	2 589	2 343	2 218	2 262	2 147	2 112	3 319	5 120	5 106	6 717	7 286
<i>Ireland</i>	159	122	120	130	138	92	106	174	159	218	297
<i>Total</i>	2 748	2 465	2 338	2 392	2 285	2 204	3 425	5 294	5 265	6 935	7 583
<b>Western Europe</b>											
<i>Austria</i>	11	7	19	26	9	11	11	17	17	10	22
<i>Belgium</i>	16	11	7	9	7	6	25	8	21	10	12
<i>France</i>	47	24	23	14	18	29	34	34	40	45	38
<i>Germany</i>	94	92	87	117	110	62	101	114	120	127	122
<i>Liechtenstein</i>	-	-	-	-	-	2	-	-	-	-	-
<i>Luxembourg</i>	-	-	1	-	-	-	-	-	-	1	3
<i>Monaco</i>	-	-	-	-	-	-	-	-	-	1	-
<i>Netherlands</i>	74	57	68	57	63	80	39	73	93	73	108
<i>Switzerland</i>	68	28	38	40	32	31	47	34	39	47	33
<i>Total</i>	310	219	243	263	239	221	257	280	330	314	338

(a) The Australia component consists of persons born in Australia who have settled overseas and returned.

## Western Australia

**Table 6.1** (continued) **Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<i>Northern Europe</i>											
Denmark	14	12	9	8	11	18	11	14	7	15	16
Faeroe Islands	-	-	-	-	-	-	1	-	-	-	1
Finland	3	3	1	2	4	5	4	3	5	3	3
Greenland	-	-	-	-	-	-	-	-	-	1	-
Iceland	-	-	-	-	-	-	-	-	1	-	-
Norway	6	2	4	4	4	1	10	11	3	7	4
Sweden	31	13	13	17	8	13	15	34	22	13	15
<i>Total</i>	<i>54</i>	<i>30</i>	<i>27</i>	<i>31</i>	<i>27</i>	<i>37</i>	<i>41</i>	<i>62</i>	<i>38</i>	<i>39</i>	<i>39</i>
<i>Southern Europe</i>											
Gibraltar	2	-	4	1	1	-	-	-	1	1	1
Italy	40	23	29	23	33	48	20	35	36	34	38
Malta	1	3	1	-	4	-	4	8	7	3	8
Portugal	21	2	4	13	4	10	9	14	16	9	12
Spain	5	3	6	6	7	5	8	10	21	14	20
<i>Total</i>	<i>69</i>	<i>31</i>	<i>44</i>	<i>43</i>	<i>49</i>	<i>63</i>	<i>41</i>	<i>67</i>	<i>81</i>	<i>61</i>	<i>79</i>
<i>South Eastern Europe</i>											
Albania	-	12	2	-	7	3	2	7	6	17	8
Bosnia & Herzegovina (b)	263	245	191	98	91	39	11	13	11	11	14
Bulgaria	12	11	11	7	15	19	8	12	7	8	6
Croatia (b)	59	153	208	166	191	76	62	27	10	5	12
Cyprus	4	5	3	3	1	1	3	4	6	8	7
Fmr Yugo Rep of Macedonia (b)	57	35	41	35	69	41	39	34	27	34	26
Greece	15	12	6	7	3	6	6	4	7	3	1
Moldava	3	-	-	-	-	-	2	-	-	-	-
Romania	36	21	28	48	29	19	32	40	32	22	41
Serbia (b)	-	-	-	-	-	-	-	-	-	-	2
Fmr Serbia & Montenegro (b)	-	-	338	289	233	197	204	91	59	67	70
Slovenia (b)	2	3	2	1	2	1	1	1	1	1	3
Former Yugoslavia nfd (b)	203	147	-	-	-	-	-	-	-	-	-
<i>Total</i>	<i>654</i>	<i>644</i>	<i>830</i>	<i>654</i>	<i>641</i>	<i>402</i>	<i>370</i>	<i>233</i>	<i>166</i>	<i>176</i>	<i>190</i>
<i>Eastern Europe</i>											
Belarus (c)	-	-	-	3	1	-	-	2	1	-	5
Czech Republic (d)	6	5	5	1	-	2	1	-	5	5	1
Estonia (c)	3	1	-	1	1	-	-	-	3	1	2
Former Czechoslovakia (d)	3	9	14	8	15	7	7	9	15	14	10
Hungary	7	6	3	5	5	5	6	9	6	10	12
Latvia (c)	-	-	-	-	-	-	2	1	3	1	-
Lithuania (c)	-	2	-	2	-	-	1	1	3	4	3
Poland	83	34	42	34	27	27	32	35	36	33	39
Russian Federation (c)	17	15	-	10	8	-	7	16	17	34	22
Slovakia (d)	2	1	1	2	-	-	1	2	-	3	4
Ukraine	10	17	7	2	9	6	9	3	13	15	6
<i>Total</i>	<i>131</i>	<i>90</i>	<i>72</i>	<i>68</i>	<i>66</i>	<i>47</i>	<i>66</i>	<i>78</i>	<i>102</i>	<i>120</i>	<i>104</i>
<b>Total Europe</b>	<b>3 986</b>	<b>3 479</b>	<b>3 554</b>	<b>3 451</b>	<b>3 307</b>	<b>2 974</b>	<b>4 200</b>	<b>6 014</b>	<b>5 982</b>	<b>7 645</b>	<b>8 333</b>

(b) As reliable data are not available for component countries prior to 1995-96, care should be taken when interpreting the data. Serbia and Montenegro was previously called the Federal Republic of Yugoslavia and since 1998-99 contains the Former Yugoslavia nfd.

(c) As reliable data are not available for component countries prior to 1995-96, care should be taken when interpreting the data.

(d) As reliable data are not available for component countries prior to 1995-96, care should be taken when interpreting the data.

## Western Australia

**Table 6.1** (continued) **Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>North Africa &amp; The Middle East</b>											
<i>North Africa</i>											
Algeria	1	5	3	2	7	5	2	2	-	2	-
Egypt	27	18	10	20	29	18	30	44	69	50	64
Libya	-	1	3	-	2	-	3	-	2	2	3
Morocco	3	-	-	6	3	-	3	5	3	2	4
Sudan	27	33	31	52	195	144	239	500	799	441	380
Tunisia	1	-	2	-	-	-	2	1	-	3	-
<b>Total</b>	<b>59</b>	<b>57</b>	<b>49</b>	<b>80</b>	<b>236</b>	<b>167</b>	<b>279</b>	<b>552</b>	<b>863</b>	<b>500</b>	<b>451</b>
<i>The Middle East</i>											
Bahrain	4	4	2	-	1	8	-	1	5	3	2
Gaza Strip & West Bank	-	1	-	-	-	-	-	-	1	-	-
Iran	116	71	46	70	108	31	103	124	120	91	88
Iraq	185	82	38	97	94	90	255	97	59	89	76
Israel	12	14	16	9	14	10	17	20	24	24	33
Jordan	17	9	15	18	16	3	10	7	6	11	20
Kuwait	12	10	2	30	10	4	43	14	14	18	2
Lebanon	20	11	12	18	10	18	27	24	30	20	15
Oman	5	-	3	3	1	7	3	1	1	5	4
Qatar	-	1	3	4	1	7	1	3	1	-	6
Saudi Arabia	16	13	2	5	8	1	3	5	7	9	11
Syria	5	3	4	4	10	1	10	13	6	4	8
Turkey	42	24	16	12	18	49	44	27	28	21	22
United Arab Emirates	11	8	12	11	6	12	18	25	17	30	33
Yemen	-	1	2	-	1	1	-	-	-	-	1
Middle East nfd	-	-	-	1	2	3	-	-	2	3	2
<b>Total</b>	<b>445</b>	<b>252</b>	<b>173</b>	<b>282</b>	<b>300</b>	<b>245</b>	<b>534</b>	<b>361</b>	<b>321</b>	<b>328</b>	<b>323</b>
<b>Total North Africa &amp; the Middle East</b>	<b>504</b>	<b>309</b>	<b>222</b>	<b>362</b>	<b>536</b>	<b>412</b>	<b>813</b>	<b>913</b>	<b>1 184</b>	<b>828</b>	<b>774</b>
<b>Southeast Asia</b>											
Brunei	29	7	15	18	28	27	28	28	27	19	24
Burma (Myanmar)	92	38	22	47	44	55	40	43	75	167	266
Cambodia	16	11	4	8	10	12	19	23	21	27	32
East Timor (e)	-	-	-	-	-	1	2	1	6	7	2
Indonesia (e)	646	731	828	890	1 095	1 132	705	534	384	300	307
Laos	7	5	2	1	1	-	2	-	8	6	6
Malaysia	252	219	316	487	473	473	825	903	756	751	702
Philippines	207	174	196	147	127	164	156	228	246	240	345
Singapore	357	264	242	355	419	553	605	697	1 076	936	582
Thailand	71	37	63	73	82	175	167	154	185	211	322
Viet Nam	168	137	112	113	105	136	174	166	147	173	228
<b>Total Southeast Asia</b>	<b>1 845</b>	<b>1 623</b>	<b>1 800</b>	<b>2 139</b>	<b>2 384</b>	<b>2 728</b>	<b>2 721</b>	<b>2 777</b>	<b>2 931</b>	<b>2 837</b>	<b>2 816</b>

(e) East Timor previously recorded under Indonesia, care should be taken when interpreting the data.

## Western Australia

**Table 6.1** (continued) **Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>Northeast Asia</b>											
China (f)	243	153	201	217	239	231	224	319	362	423	477
Hong Kong (g)	150	100	63	96	74	62	69	78	90	66	77
Japan	63	44	55	42	56	52	65	80	83	70	92
Korea	16	16	12	36	57	42	30	45	58	70	80
Macau (g)	8	2	5	1	3	2	4	3	2	1	2
Mongolia	-	-	-	-	1	-	-	1	-	4	4
Taiwan	49	35	29	32	52	48	35	26	25	29	14
<b>Total Northeast Asia</b>	<b>529</b>	<b>350</b>	<b>365</b>	<b>424</b>	<b>482</b>	<b>437</b>	<b>427</b>	<b>552</b>	<b>620</b>	<b>663</b>	<b>746</b>
<b>Southern Asia</b>											
Bangladesh	2	5	13	15	22	13	13	14	20	33	48
Bhutan	-	-	4	-	-	-	-	-	-	1	-
India	216	234	208	309	328	298	390	401	567	558	853
Maldives	-	-	4	-	-	-	-	6	4	3	-
Nepal	5	6	-	6	8	6	3	10	7	9	20
Pakistan	33	19	24	62	45	28	58	65	61	51	62
Sri Lanka	84	53	37	68	97	83	94	97	149	129	212
<b>Total Southern Asia</b>	<b>340</b>	<b>317</b>	<b>290</b>	<b>460</b>	<b>500</b>	<b>428</b>	<b>558</b>	<b>593</b>	<b>808</b>	<b>784</b>	<b>1 165</b>
<b>Central Asia</b>											
Afghanistan	15	52	70	51	34	62	136	140	130	205	226
Armenia (d)	-	-	-	-	-	-	8	-	-	-	-
Azerbaijan (d)	-	-	-	-	-	-	-	-	4	7	1
Georgia (d)	-	-	-	1	-	-	-	-	-	-	-
Kazakhstan (d)	1	5	-	3	7	2	2	7	4	1	4
Kyrgyz Republic (d)	1	-	-	-	1	-	1	8	12	1	5
Tajikistan (d)	-	1	-	-	-	-	-	-	1	-	-
Turkmenistan (d)	-	-	-	-	1	-	-	-	-	-	3
Uzbekistan (d)	-	-	-	-	-	2	-	1	2	-	6
<b>Total Central Asia</b>	<b>17</b>	<b>58</b>	<b>70</b>	<b>55</b>	<b>43</b>	<b>66</b>	<b>147</b>	<b>156</b>	<b>153</b>	<b>214</b>	<b>245</b>
<b>Northern America</b>											
Bermuda	3	1	-	4	-	-	-	-	-	-	-
Canada	121	115	67	84	97	97	73	74	101	109	91
USA	164	134	98	119	97	115	125	136	160	147	174
<b>Total Northern America</b>	<b>288</b>	<b>250</b>	<b>165</b>	<b>207</b>	<b>194</b>	<b>212</b>	<b>198</b>	<b>210</b>	<b>261</b>	<b>256</b>	<b>265</b>

(d) As reliable data are not available for component countries prior to 1995-96, care should be taken when interpreting the data.

(f) Excluding SARs and Taiwan.

(g) SAR of China.

## Western Australia

**Table 6.1** (continued) **Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>South America, Central America &amp; the Caribbean</b>											
<i>South America</i>											
Argentina	2	2	2	7	4	2	12	14	8	7	12
Bolivia	2	-	-	-	-	-	2	-	3	2	1
Brazil	7	6	5	15	7	17	9	12	27	24	31
Chile	7	10	6	16	5	6	11	11	7	6	20
Colombia	5	6	4	3	1	6	13	6	11	11	15
Ecuador	-	-	-	-	-	-	-	1	-	1	3
Falkland Islands	1	-	-	-	-	-	-	-	-	-	-
Guyana	2	-	2	3	6	-	3	-	-	5	2
Paraguay	-	-	2	1	-	-	-	1	1	-	-
Peru	3	2	2	1	4	3	3	6	9	13	23
Suriname	-	-	-	-	-	-	-	-	-	-	1
Uruguay	-	-	-	-	-	-	1	6	1	1	2
Venezuela	3	5	1	4	1	2	4	7	1	13	8
<b>Total</b>	<b>32</b>	<b>31</b>	<b>24</b>	<b>50</b>	<b>29</b>	<b>36</b>	<b>58</b>	<b>64</b>	<b>68</b>	<b>83</b>	<b>118</b>
<i>Central America</i>											
Costa Rica	-	-	-	-	-	1	2	-	-	-	-
El Salvador	17	4	-	2	7	3	4	-	1	3	3
Guatemala	1	-	-	-	-	-	-	-	-	-	-
Mexico	1	4	-	6	2	2	3	2	6	3	7
Nicaragua	-	-	-	-	-	-	-	-	-	-	3
Panama	-	1	-	-	-	-	-	1	-	-	-
<b>Total</b>	<b>19</b>	<b>9</b>	<b>-</b>	<b>8</b>	<b>9</b>	<b>6</b>	<b>9</b>	<b>3</b>	<b>7</b>	<b>6</b>	<b>13</b>
<i>The Caribbean</i>											
Bahamas	2	-	-	-	1	-	1	-	-	-	1
Barbados	-	1	-	-	-	-	2	-	1	-	2
Cayman Islands	-	-	-	-	-	1	-	-	1	-	2
Cuba	-	-	2	1	1	2	1	-	1	4	-
Dominican Republic	-	-	-	-	-	-	-	1	-	1	1
Grenada	-	-	-	1	-	-	-	-	-	1	-
Haiti	-	-	1	-	-	-	-	-	-	-	-
Jamaica	2	2	-	1	3	1	-	4	6	3	3
Netherlands Antilles	-	-	-	-	1	-	-	-	1	1	-
Puerto Rico	-	-	-	1	-	-	-	-	-	-	-
St Vincent & The Grenadines	1	-	-	-	-	-	-	-	-	-	-
Trinidad & Tobago	1	6	8	-	6	1	3	3	4	-	12
<b>Total</b>	<b>6</b>	<b>9</b>	<b>11</b>	<b>4</b>	<b>12</b>	<b>5</b>	<b>7</b>	<b>8</b>	<b>14</b>	<b>10</b>	<b>21</b>
<b>Total South America, Central America &amp; The Caribbean</b>	<b>57</b>	<b>49</b>	<b>35</b>	<b>62</b>	<b>49</b>	<b>47</b>	<b>74</b>	<b>75</b>	<b>89</b>	<b>99</b>	<b>152</b>

## Western Australia

**Table 6.1** (continued) **Settler arrivals by birthplace, 1996-97 to 2006-07**

Birthplace	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>Sub-Saharan Africa</b>											
<i>Central &amp; West Africa</i>											
Burkina Faso	-	-	-	-	-	-	-	1	-	-	1
Cameroon	-	-	-	-	-	1	1	-	-	-	3
Cape Verde	-	-	-	-	-	-	-	-	-	1	-
Central African Republic	-	-	-	-	-	-	-	-	-	-	1
Congo	-	-	1	3	11	3	5	68	85	17	19
Congo Democratic Republic	2	1	2	-	-	-	6	19	11	42	113
Cote D'Ivoire	-	1	-	-	-	-	-	-	27	6	12
Gabon	-	-	-	-	-	-	-	-	-	1	-
Ghana	7	3	7	2	4	6	8	11	8	24	30
Guinea	-	-	-	-	1	3	4	1	24	14	37
Liberia	-	-	-	-	12	48	25	28	137	98	124
Mauritania	-	-	-	-	-	-	-	-	-	1	-
Niger	1	5	-	-	-	-	1	-	-	-	-
Nigeria	5	1	3	4	4	20	14	17	15	16	30
Senegal	-	-	-	-	1	2	2	-	-	2	-
Sierra Leone	1	-	1	-	48	84	35	25	109	55	79
Togo	-	-	-	-	-	-	-	-	-	-	10
<b>Total</b>	<b>16</b>	<b>11</b>	<b>14</b>	<b>9</b>	<b>81</b>	<b>167</b>	<b>101</b>	<b>170</b>	<b>416</b>	<b>277</b>	<b>459</b>
<b>Southern &amp; East Africa</b>											
Angola	1	-	-	-	-	-	-	-	-	1	1
Botswana	15	20	8	-	3	4	6	13	7	4	4
Burundi	-	-	-	-	2	4	3	4	26	60	69
Djibouti	-	-	-	-	2	1	-	-	1	-	-
Eritrea (h)	32	9	31	24	39	20	15	24	15	33	31
Ethiopia (h)	25	39	53	48	74	49	63	110	82	36	85
Kenya	70	70	153	106	91	157	186	172	179	138	201
Lesotho	-	-	-	-	-	1	-	-	-	-	1
Madagascar	1	-	-	1	1	1	1	-	1	1	2
Malawi	1	1	6	3	4	4	1	12	10	4	10
Mauritius	10	6	18	17	21	35	46	42	50	68	60
Mozambique	2	5	1	2	5	4	6	7	2	1	4
Namibia	3	7	10	13	16	10	13	10	8	13	14
Reunion	-	-	1	-	-	1	-	-	1	2	-
Rwanda	-	-	-	1	-	-	1	8	14	22	20
Seychelles	6	6	8	9	-	10	3	14	7	19	14
Somalia	56	95	55	72	37	32	23	31	25	26	63
South Africa	954	1 220	1 581	1 840	1 584	1 471	1 144	1 550	1 178	1 088	1 101
Swaziland	1	3	4	4	1	1	2	5	1	3	-
Tanzania	6	3	8	5	3	8	5	16	25	88	69
Uganda	6	2	2	2	5	7	11	14	37	20	57
Zambia	23	31	19	32	17	39	25	38	29	31	51
Zimbabwe	97	103	121	261	274	367	526	688	432	354	264
Southern & East Africa nfd	-	1	-	-	-	-	-	-	-	-	-
<b>Total</b>	<b>1 309</b>	<b>1 621</b>	<b>2 079</b>	<b>2 440</b>	<b>2 179</b>	<b>2 226</b>	<b>2 080</b>	<b>2 758</b>	<b>2 130</b>	<b>2 010</b>	<b>2 121</b>
<b>Sub-Saharan Africa</b>	<b>1 325</b>	<b>1 632</b>	<b>2 093</b>	<b>2 449</b>	<b>2 260</b>	<b>2 393</b>	<b>2 181</b>	<b>2 928</b>	<b>2 546</b>	<b>2 287</b>	<b>2 580</b>
<b>Supplementary Codes (i)</b>											
Fmr USSR & Baltic States nfd	54	34	56	53	61	71	62	62	55	56	34
<b>Total</b>	<b>54</b>	<b>34</b>	<b>56</b>	<b>53</b>	<b>61</b>	<b>71</b>	<b>62</b>	<b>62</b>	<b>55</b>	<b>56</b>	<b>34</b>
<b>Supplementary Codes (i)</b>	<b>54</b>	<b>34</b>	<b>56</b>	<b>53</b>	<b>61</b>	<b>71</b>	<b>62</b>	<b>62</b>	<b>55</b>	<b>56</b>	<b>34</b>
<b>Not Stated</b>	<b>2</b>	<b>1</b>	<b>11</b>	<b>14</b>	<b>5</b>	<b>4</b>	<b>6</b>	<b>8</b>	<b>-</b>	<b>3</b>	<b>24</b>
<b>Total All Countries</b>	<b>10 518</b>	<b>9 741</b>	<b>10 672</b>	<b>11 512</b>	<b>11 565</b>	<b>10 954</b>	<b>12 279</b>	<b>15 411</b>	<b>16 318</b>	<b>17 638</b>	<b>19 783</b>

(h) As reliable data are not available for component countries prior to 1995-96, care should be taken when interpreting the data.

(i) Supplementary codes cannot be classified to any major region in the Standard Australian Classification of Countries (SACC). This may lead to under reporting of their component countries in the rest of the table, care should be taken when interpreting the data.

**Source** – DIAC (2007) *Settler Arrivals 1996-97 to 2006-07: Australia States and Territories*. Department of Immigration and Citizenship. Available - <http://www.immi.gov.au/media/publications/statistics/settler-arrivals/settler-arrivals-0607.pdf>

## Appendix 9 - Ten myths that prevent Collaboration across cultures

<b>1</b>	<b>That simply by virtue of membership in a cultural group, a person will be able to deal with others of that population in a culturally competent way. Not true.</b>
If such persons have assimilated the values and communication styles of the host culture as their own, they may be even less tolerant of traditional values or styles than others. Equally important, they may not be trusted by their own communities if they have internalized host values.	
<b>2</b>	<b>That a member of a minority community who works in a mainstream agency is able to represent his or her community. Not true.</b>
Unless they are respected leaders within their communities, they may not be considered by their communities to be appropriate representatives. Respected elders often provide leadership within ethnic communities. However, the elders often have no role of visibility or authority outside their communities, and must be "found." In order to have an effective relationship with the ethnic community, trust and respect from the elders must be gained first.	
<b>3</b>	<b>That a single member of "the" minority community can represent the whole. Not true.</b>
For example, there really is no "African community", rather, African <i>communities</i> . Individuals from the Sudan, Liberia, South Africa, and Somalia, for example, would not consider themselves to be from the "same" community. This holds for many 'communities' which we assume are homogenous, such as the 'Asian community' or the Indigenous community.	
<b>4</b>	<b>That an agency <u>should</u> choose a representative from a minority community to represent that community's interests to the agency. Not true.</b>
Agencies should not presume to select representatives for ethnic communities. Each community already has a leadership structure. Rather, the agency's task is to identify the structure and then find a common ground for communication, working with existing leadership in the particular community.	
<b>5</b>	<b>That, because there are so many ethnic communities, it is not feasible, or cost-effective to have working relationships with them. Not true.</b>
Selecting a minority representative will not work, but selecting a minority <i>liaison</i> can work. The role of the liaison is not to represent a community, but rather to understand the community's leadership structure, to win the trust and respect of that leadership, and to develop a working relationship between the community and the agency. In order to do this successfully, the liaison must be multi-culturally competent.	
<b>6</b>	<b>That the Anglo or dominant culture is <u>the</u> culture, not simply <u>a</u> culture. Not true.</b>
This is one of the most difficult myths, not from a logical point of view, but because of invisible assumptions and expectations. For most people reared as 'mainstream' Australians, their assumptions and expectations are presumed, unconsciously, to be "human" assumptions and expectations. If we see someone speaking with a certain pitch of voice and gestures, we assume that the person is agitated or angry; we rarely conceive the thought that we might be misinterpreting their behaviour because of our own cultural norms. If someone else seems indifferent to a suggestion, again, we think that we understand what we see. Our culturally based assumptions and interpretations are so completely ingrained that we experience them spontaneously and invisibly. Members of all cultures tend to internalize and become unaware of their own norms. For members of a dominant group this condition is exaggerated; they are usually surrounded by people and institutions based on their set of values. Thus that system is constantly reinforced, and they have less exposure to contrasting values and behaviours than do members of minority groups.	
<b>7</b>	<b>That the key differences in culture are lifestyle, language, foods, and similar visible evidence of diversity, often taught in "diversity appreciation" programs. Not true.</b>
The key differences, the "trust and respect breakers," are <i>not</i> generally the obvious differences. It is often the invisible differences in expectations, values, goals, and communication styles that cause cultural differences to be misinterpreted as personal violations of trust or respect.	
<b>8</b>	<b>That cultural competence is something we each pick up, with time, by working with persons who are different from ourselves. Not true.</b>
Cultural competence is a skill, and perhaps an ability that requires substantial effort to learn. Working with someone from a different ethnic tradition does not necessarily lead to uncovering differences in expectations, communication styles, and values.	
<b>9</b>	<b>That collecting information from and providing information to a community can be "task-based" rather than "relationship-based." Not True.</b>
The basis for collecting information in many cultures is personal. That is, the accuracy of the information provided, or the uptake of information given to a community, will be related to how well the person collecting, or providing the information is <i>known and trusted</i> , not how <i>important</i> the information seems to be. Thus it is	

important to work with the existing leadership structure of the community to develop a mutually acceptable method of collecting valid information, and disseminating important information.	
<b>10</b>	<b>That written information is more reliable, valid, and substantial than verbal information.</b>
This value is ethnocentric, and not shared by many cultures. If the person gathering the information is writing down what is said, this often reduces credibility with minority cultures. Likewise it may not be best to try to provide information in written form.	

**Source** (adapted) - Evaluation and Development Institute (2007) *Toolkit for Cross-Cultural Collaboration*. Available - <http://www.awesomelibrary.org/multiculturaltoolkit-myths.html>

## **Appendix 10 - Making Focus Groups Culturally and Linguistically Appropriate**

Focus groups are a useful research strategy to elicit knowledge, experiences and feedback from consumers and communities from culturally and linguistically diverse (CALD) backgrounds. Factoring relevant cultural and linguistic considerations into focus group planning and implementation is critical for success. This resource outlines an approach to focus groups which involves using bilingual facilitators with a group of participants with a common language and cultural background.

### **Before You Begin**

- National groupings are diverse. Use preferred language or dialect, ethnicity and cultural background to identify the participants you want to target. These characteristics will also need to be shared with the facilitator that you select.
- Identify what resources you can access to assist you. These might include bilingual workers in your organisation, demographic data on CALD communities, partnerships with ethno-specific and community organisations, community leaders, networks, existing research and funding opportunities.
- Plan for how you will incorporate diversity variables such as gender, age, English language proficiency, participants' literacy in their preferred language and English, education, migration history, refugee and settlement experiences and acculturation issues into the group composition. These may have an impact on group dynamics, participation levels and research outcomes.
- Be familiar with the levels of community infrastructure and existing networks in your selected target group. This could influence how you approach the community and how you recruit facilitators and participants.
- Establish how much funding is available to support the participation of both facilitators and participants. Reimbursement for the contribution of the community is important.
- Gain appropriate ethics approval.

### **Recruiting and Supporting Facilitators**

- Locate the most appropriate bilingual facilitator. They could be sourced from your organisation, from ethno-specific or community organisations or from the community. Be aware that some individuals with language skills may come from rival ethnic groups, and be inappropriate facilitators.
- Where no experienced facilitators are available, be prepared to provide professional development, mentoring and support. This could include facilitation training, briefings, relevant literature or resources. It is vital that facilitators understand project objectives.
- Facilitators need good interpersonal skills to support interaction between participants.

### **Recruiting Participants**

- Work with the facilitator to recruit participants for the focus group that meet the purposes of the research. It is important to establish rapport and trust in order to elicit participants' understanding of the purpose of the focus group and to gain their consent and full participation.
- Ensure participants receive oral and written information in their preferred language indicating the purpose, size of the group, how it will work, permission to record the discussions, potential outcomes, uses and ownership of information, a confidentiality clause, a consent form which includes their right to withdrawal of consent, the feedback process and how reimbursement will occur.

### **Interpreting and Translations**

- Interpreters can be utilised to interpret the proceedings of the group for workers who do not speak the language it is being conducted in. Bilingual facilitators should not undertake this role in addition to facilitation.
- Identify actual costs for professional interpreting and translations including total hours for the following:
  - Translation of forms, letters and transcripts
  - Interpreting for other workers

### **Focus Group Facilitation**

- Give facilitators the opportunity to test questions and rework them for cultural appropriateness prior to conducting focus groups.
- It is important for the facilitator to explain the group process to participants at the outset, including any information that has been communicated previously.

- Consider how cultural differences are expressed through different communication styles such as attitudes towards conflict, approaches to completing tasks, decision making styles, attitudes towards disclosure and confidentiality, gender and age issues, and issues of individual or group rights. These may affect the group process and outcomes.
- It may be culturally relevant to take time to establish a rapport or it could be more appropriate to get straight down to business.
- Ensure culturally appropriate refreshments are available.
- The facilitator also needs to:
  - Brief other workers on specific cultural protocols.
  - Exercise empathy for pre-migration and or refugee experiences.
  - Understand that participants may have little or no previous experience in social research processes.
  - Avoid acronyms and jargon.
  - Allow extra time for interpreting and scribing.

### **Verifying and Disseminating Information to Participants**

- Re-convene the focus group to verify the documented information and to check the areas of recommendation. This is particularly important to ensure the integrity of the participants' input.
- Communicate how recommendations will be actioned in the community.
- Make the recommendations, results or the executive summary available to the participants in the relevant community language(s) and in a timely manner to enhance relationship building with the community.
- Identify a range of ways of disseminating the focus group outcomes such as through ethnic media, ethno-specific or community organisations and community venues.
- If you are launching the findings ensure participants are invited and interpreters are available.

**Source** (adapted) - Centre for Culture, Ethnicity and Health (2005) *Consumer Participation and Culturally and Linguistically Diverse Communities*. Available -

<http://www.ceh.org.au/docs/Resources/Consumer%20Participation/Consumer%20Participation%20and%20CALD%20Communities.pdf>

## Appendix 11 - Focus Group Topic Guide

<p style="text-align: center;"><b>Focus Group Topic Guide</b> [Primarily for Sudanese groups but can be adapted for other CALD groups]</p>
<p><b>Introduction</b></p> <ul style="list-style-type: none"> <li>• Explain topic and why the project is being conducted – what are we hoping to achieve and why</li> <li>• Confidentiality</li> <li>• Seek permission to tape record</li> <li>• No right or wrong answers – here to listen.</li> </ul>
<p><b>Fire Use and Knowledge in Country of Origin</b>  <i>Objective: To understand how fire safety knowledge in Australia is influenced by cultural background and the degree of fire experiences before migration.</i>  We will be talking about your fire experiences and your knowledge of fire safety in some detail but first, I would like you to think back to before you migrated to Australia:</p> <ul style="list-style-type: none"> <li>• How did you use fire back in your homeland?</li> <li>• Possible follow on Q's: when you were cooking – was it an open fire? What type of house did you live in?</li> <li>• Does fire have any cultural significance?</li> <li>• If you experienced a fire in your home back in Sudan, what did you do? If nothing, why?</li> </ul> <p>Possible follow on Q's: What actions would you take? Who is involved? Would you seek help or fight the fire by yourself?</p>
<p><b>Perception of Fire Risk</b>  <i>Objective: To determine the Sudanese community's perception of fire risk.</i></p> <ul style="list-style-type: none"> <li>• What were your major safety concerns upon arriving to Australia? (determine from answers if fire is a concern and how it compares with other safety risks)</li> <li>• What are some of your concerns regarding safety at home?</li> <li>• Do you think your house is at risk of a fire? Why?</li> <li>• What would you be most concerned about if your house caught on fire?</li> </ul>
<p><b>Safety Awareness/Knowledge</b>  <i>Objective: To assess the awareness and knowledge of the Sudanese community towards fire safety.</i></p> <ul style="list-style-type: none"> <li>• How many of you have experienced a fire in your home here in Australia?</li> <li>• If so, what did you do? OR let's say there was a fire in your house, what would you do?</li> <li>• Possible flow on question: what fire protection measure do you have in your home?</li> <li>• Where did you get this knowledge about fire safety/procedures from?</li> </ul> <p>Follow on question if Emergency Services is not mentioned previously: Are you aware of Emergency Services? Would you call them? At what point would you call them? What concerns would you have in contacting ES?</p> <ul style="list-style-type: none"> <li>• If they did call them: Did you understand the Q's asked by EM staff? Did you know how to respond?</li> <li>• If not: why didn't you call them? What would you say are the main reasons why people do not seek help from the fire brigade if they were to experience a fire?</li> </ul>
<p><b>Communication of Fire Safety Measures</b>  <i>Objective: Assess the best way to communicate QFRS safety messages to newly arrived Sudanese Migrants.</i></p> <ul style="list-style-type: none"> <li>• What information did you receive on arrival in Australia? (general Q)</li> <li>• Was there any other safety info that you felt you should have received?</li> <li>• Was any of it fire related?</li> <li>• Could you understand this information? Why not? (Possible example e.g. pamphlet: ask if they have seen this, can they understand the message? Why/why not?)</li> <li>• What do you think is the best way of getting fire information across to people like you? How can we make it easier to learn and understand?</li> <li>• Possible questions to explore: <ul style="list-style-type: none"> <li>– Is/was it easier to understand English when written or spoken?</li> <li>– Do you think as DVD would be useful for the Sudanese Community?</li> </ul> </li> </ul>

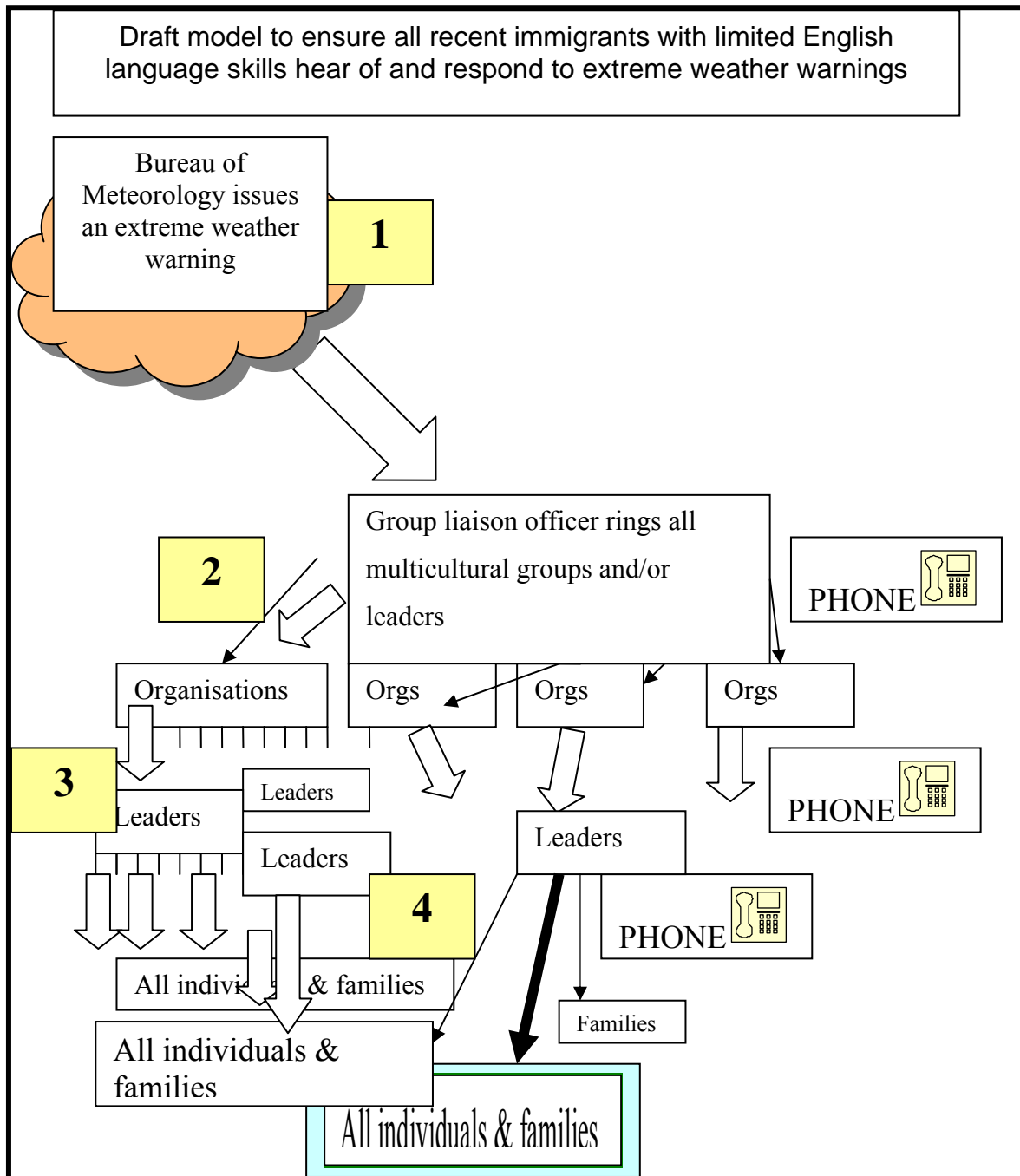
**Source** (adapted) - Queensland Fire and Rescue Service (2006) *Sudanese Refugees and Fire Hazard Study*. Available - [http://www.tesag.jcu.edu.au/CDS/Pages/Bushfirereports\\_CRC/QFR2390\\_SudanReportFIN.pdf](http://www.tesag.jcu.edu.au/CDS/Pages/Bushfirereports_CRC/QFR2390_SudanReportFIN.pdf)

## Appendix 12 - Communicating With Clients with Low English Proficiency

	What to think about	How to make it work
<b>Cultural Practices</b>	<ul style="list-style-type: none"> <li>Having some background information about your client's culture prior to meeting with them may be invaluable</li> </ul>	<ul style="list-style-type: none"> <li>Contact an ethno-specific organisation or Migrant Resource Centre to find out more about a particular culture</li> </ul>
<b>Literacy</b>	<ul style="list-style-type: none"> <li>Some clients may have had a disrupted education through unrest in their home country and/or migration experiences</li> </ul>	<ul style="list-style-type: none"> <li>Try to locate (translated) information that contains explanatory diagrams as well as text</li> </ul>
<b>Meanings</b>	<ul style="list-style-type: none"> <li>Meanings of words or phrases can differ across cultures</li> <li>A 'yes' or 'no' answer won't necessarily have the same meaning as you expect – sometimes yes is an acknowledgement rather than an agreement</li> </ul>	<ul style="list-style-type: none"> <li>If you cannot explain without using difficult terminology, consider using an interpreter</li> <li>Try explaining things in more than one way, using different words</li> <li>Determine a logical sequence for the explanation</li> </ul>
<b>Time</b>	<ul style="list-style-type: none"> <li>Communicating cross-culturally takes extra time and effort</li> <li>The client is likely to be mentally translating everything you say into their first language, formulating a response, then translating back into English before they answer your question</li> </ul>	<ul style="list-style-type: none"> <li>Take the time to talk to other family members as well as the client, but only where this is culturally appropriate and the client has given permission to do so</li> <li>Be clear about the importance of punctuality and advising of a cancellation</li> <li>Allow a longer than usual time for a reply when asking the client questions</li> </ul>
<b>Proficiency in English</b>	<ul style="list-style-type: none"> <li>Be careful about assuming what someone's level of proficiency is</li> <li>Proficiency in speaking is not always equal to a person's ability to understand</li> <li>Proficiency in everyday language may not indicate proficiency in health and medical terminology</li> </ul>	<ul style="list-style-type: none"> <li>Use plain English and avoid idioms or Pidgin English</li> <li>Decide on the main point to communicate</li> <li>Stick to one topic at a time</li> <li>Use words the patient is likely to know</li> </ul>
<b>Understanding</b>	<ul style="list-style-type: none"> <li>Making the assumption that someone doesn't understand may mean you come across as patronising</li> <li>Understanding of English may diminish in stressful situations such as illness or injury</li> <li>Understanding may diminish with age</li> </ul>	<ul style="list-style-type: none"> <li>Ask some open questions to elicit understanding</li> <li>Confirm what the client has said</li> <li>Simplify the form of sentences you use</li> <li>Ask the client to repeat what you have said in their own words</li> <li>Limit the use of questions which require a 'yes' or 'no' answer</li> </ul>
<b>Beliefs and Attitudes</b>	<ul style="list-style-type: none"> <li>Your client may have different health beliefs</li> <li>Your client may have different notions of causes of illness, prevention, self-management and treatment</li> </ul>	<ul style="list-style-type: none"> <li>Ask the client to tell you their preferences, rather than assuming what they might be</li> <li>Show that you value their perspective</li> </ul>
<b>Speech</b>	<ul style="list-style-type: none"> <li>Making adjustments to the way you speak may influence the success of the communication</li> </ul>	<ul style="list-style-type: none"> <li>Speak slowly and do not raise your voice</li> <li>Repeat important information</li> <li>Use visual diagrams as an aid</li> <li>Avoid rhetorical questions</li> </ul>
<b>Listening and Observation</b>	<ul style="list-style-type: none"> <li>Giving the client your full attention will enable you to pick up both verbal and non verbal cues</li> </ul>	<ul style="list-style-type: none"> <li>Be aware that body language can differ markedly between cultures</li> <li>Try not to finish client's sentences</li> <li>Be comfortable with silences and long pauses</li> </ul>

**Source** (adapted) - Centre for Culture, Ethnicity and Health (2005) *How To: Communicating with clients with Low English Proficiency*. Available - [http://www.ceh.org.au/docs/Resources/Language%20Services/comm\\_clients\\_low\\_english.pdf](http://www.ceh.org.au/docs/Resources/Language%20Services/comm_clients_low_english.pdf)

## Appendix 13 - Non-English Speaking Households disaster warning mobile phone tree model



**Source** Adapted from: Goudie, D. (2008) *Improving Delivery of Safety-oriented Weather Information for Non-English Speaking Households (NESH)*. Australian Centre for Disaster Studies, for the Bureau of Meteorology, multicultural and disaster management organisations, the media and communities, to maximise the effectiveness of safety weather warnings and responses. Available - <http://www.tesag.jcu.edu.au/CDS/Pages/reports/08%20W%20NESH%20Fin%201%20a.doc>

Note – This diagram is not included as a proposed model for EM services to use. It simply demonstrates the notion and value of incorporating CALD community networking and communication systems into EM service strategies.

## Appendix 14 - CALD Group Dietary Requirements

CALD Group	Dietary Requirements	When Applicable
African – Muslim	Halal food, no pork	Always
	No eating after sunrise and before sunset (daylight hours)	During festival of Ramadan
African	Milk is a very popular drink	Always
Indian – Sikh	No pork	Always
Indian – Hindu	No beef	Always
Vietnamese	Vegetarian food	Always but particularly during religious festivals
Bosnian - Muslim	No pork	Always

**Source** (adapted) - Maribyrnong City Council (2007) *Emergency Relief (Evacuation) Centre Management Guidelines: For CALD Groups – Version 1.3: Minus Contacts for Public Information*. Available -

[http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1\\_3.pdf](http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1_3.pdf)

Note- The above table represents a generalisation of dietary requirements and specifics may vary amongst CALD communities and persons. Consultation to ascertain the precise dietary requirements is advised.

## Appendix 15 - EM Requirements for CALD Group

CALD group (in alphabetical order)	Translator	Dietary Requirements	Segregation for Sleeping	Personal Support	Prayer Room	Special Washing Practices
African	●	◐	●	●	●	◐
Bosnian	●	●	○	◐	◐	○
Chinese	●	○	◐	○	○	○
Greek	●	◐*	○	○	○	○
Indian	◐	●	◐	○	◐	○
Italian	●	○	○	○	○	○
Macedonian	○	◐*	◐	○	○	○
Serbian / Croatian	○	○	○	◐	○	○
Vietnamese	●	◐	○	○	○	○

REQUIREMENT KEY: ● Essential \* Only applies during religious events.

◐ Preferred

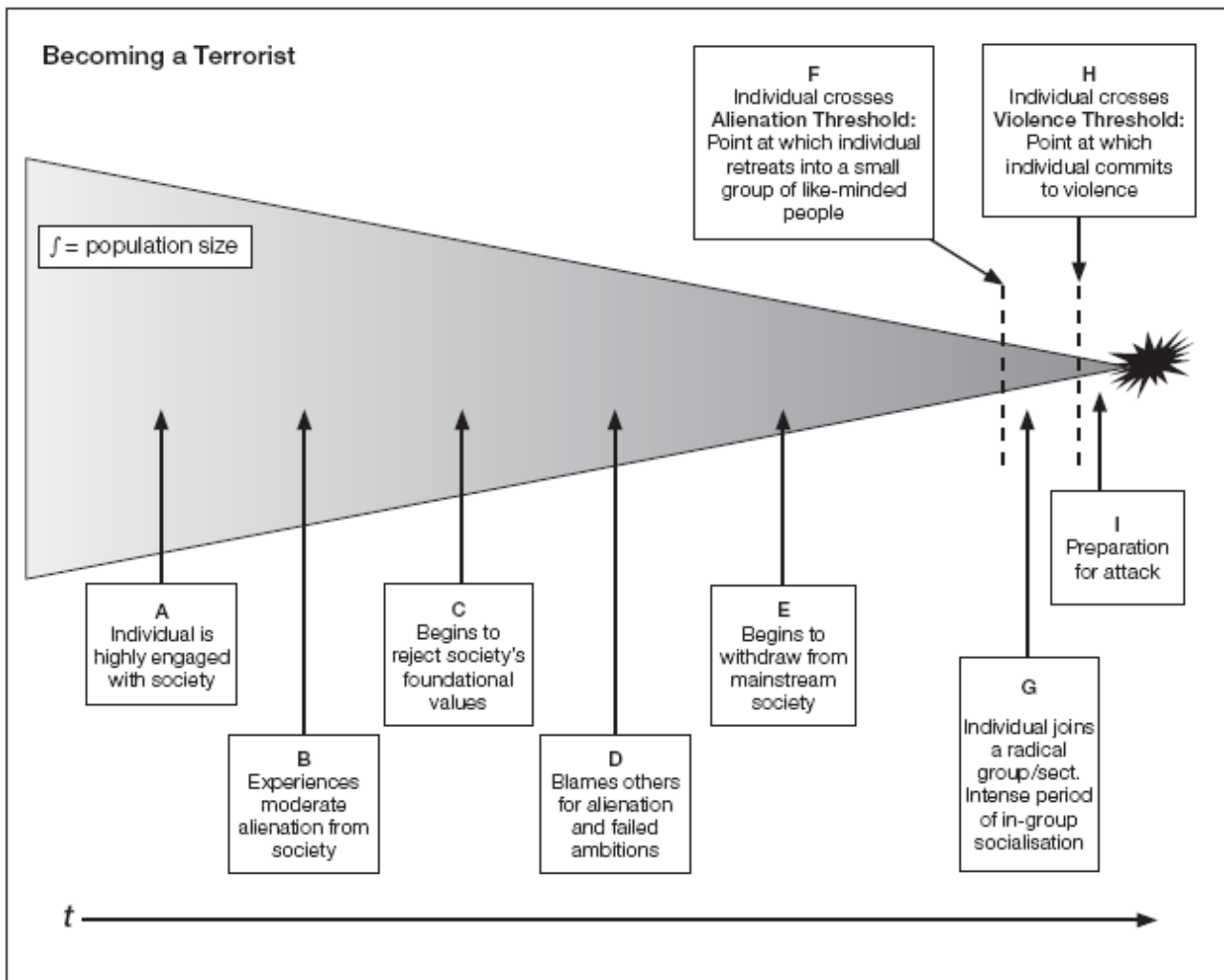
○ No requirement

Please note: The above is a general guideline only. CALD groups at the ERC should be consulted for details on specific needs.

**Source** - Maribyrnong City Council (2007) *Emergency Relief (Evacuation) Centre Management Guidelines: For CALD Groups – Version 1.3: Minus Contacts for Public Information*. Available -

[http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1\\_3.pdf](http://www.maribyrnong.vic.gov.au/Files/MCC-ERC-CALD-Guidelines-minus-contacts-v1_3.pdf)

## Appendix 16 - Becoming a Terrorist



**Source** - Pickering, S, Wright-Neville, D, McCulloch, J. & Lentini, P. (2007) *Counter-Terrorism Policing and Culturally Diverse Communities Final Report 2007*. Global Terrorism Research Centre. Monash University; Melbourne. Available - <http://www.arts.monash.edu/criminology/news-and-events/counterterrorreport-07.pdf>

## Appendix 17 - Post Disaster Information and Evaluation Guidelines

<b>Post Disaster Information and Evaluation Guidelines</b>	
<b>A. General Information</b>	
I. Site Characteristics	<ul style="list-style-type: none"> <li>• location and area affected</li> <li>• population</li> <li>• description of buildings and infrastructure</li> <li>• weather conditions at the time of disaster</li> </ul>
II. Description of Disaster	<ul style="list-style-type: none"> <li>• type</li> <li>• cause</li> <li>• date and time</li> <li>• number of victims</li> <li>• condition of victims</li> <li>• property damage</li> </ul>
III. Multi-Cultural Aspects	<ul style="list-style-type: none"> <li>• ethnicity of area residents</li> <li>• multi-cultural problems prior to disaster</li> <li>• policies or programs in place to overcome problems prior to disaster</li> <li>• problems either exacerbated or resolved due to disaster</li> </ul>
IV. Strategies to Improve Inter-Cultural Relations	<ul style="list-style-type: none"> <li>• status of policy development and implementation</li> <li>• issues previously not considered which arose during disaster</li> </ul>
<b>B. Support Received</b>	
I. Types of Support	<ul style="list-style-type: none"> <li>• internal or external</li> <li>• financial, material or human resources</li> <li>• volunteer medical support</li> <li>• when the support was received</li> <li>• when the support ended</li> </ul>
II. Emergent Volunteers and Groups	<ul style="list-style-type: none"> <li>• purpose for the formation of emergent groups</li> <li>• organization, coordination and supervision of the volunteers</li> <li>• assistance provided to the volunteers by responders</li> </ul>

<b>C. Communication</b>
I. Methods of Communication Used <ul style="list-style-type: none"> <li>• state of existing infrastructure</li> <li>• methods of reaching victims</li> <li>• use of symbols</li> </ul>
II. Response <ul style="list-style-type: none"> <li>• to warning messages</li> <li>• communication barriers</li> </ul>
<b>D. Management</b>
I. Administrative Procedures <ul style="list-style-type: none"> <li>• acceptability of existing procedures</li> <li>• identification of weaknesses</li> <li>• short-cuts used</li> </ul>
II. Coordination, Evaluation and Supervision Procedures <ul style="list-style-type: none"> <li>• confusion or order</li> <li>• efficient use of human resources and materials</li> </ul>
III. Policies <ul style="list-style-type: none"> <li>• adequacy of existing policies</li> <li>• need to create new policies in response to disaster experience</li> <li>• input from all affected parties</li> </ul>
IV. Contractors <ul style="list-style-type: none"> <li>• type and number of contractors hired</li> <li>• appropriate use of finances</li> <li>• coordination and supervision of work</li> </ul>
<b>E. Adverse and Positive Impacts</b>
I. Social
II. Political
III. Economic

**Source** - Solis, G., Hightower, H. & Kawaguchi, J. (1997) *Guidelines on Cultural Diversity and Disaster Management*. The Disaster Preparedness Resources Centre The University of British Columbia: Emergency Preparedness Canada. Available - <http://dsp-psd.pwgsc.gc.ca/Collection/D82-45-1997E.pdf>

## Appendix 18 - Suggestions for emergency services in working with CALD groups

Suggestions for overcoming cultural differences
<ul style="list-style-type: none"> <li>· Learn about cultural diversity in the community.</li> <li>· Support existing programs. Multi-cultural organizations may stage activities to promote cultural understanding.</li> </ul>
Suggestions for overcoming communication barriers
<ul style="list-style-type: none"> <li>· Identify members of ethnic groups to determine the number of different languages and dialects spoken among them. Obtain information on both written and verbal forms of expression.</li> <li>· Communication in times of disaster may be facilitated by: translating the most important phrases which may be used in times of disaster; organizing for translators to be on the scene of the emergency; changing worded signs to symbols, using universal symbols where possible; and preparing a brochure on emergency signs and symbols to deliver to residences.</li> <li>· During the emergency, speak more slowly than usual, and articulate each word. Although instructions must be given promptly, they should not be given too quickly for the recipient to understand. Avoid using interjections, jargon, technical words, and linking words together (evacuatethearea).</li> <li>· Do not mix affirmative statements with negative statements. For example: <i>“bring candles, a blanket; do not bring the dog; bring warm clothing...”</i> Finally, repeat information several times, without altering the order or changing the emphasis of the message.</li> <li>· Exercise patience. Persevere with the person until comprehension is made, or seek assistance from someone from the ethnic group. Avoid becoming frustrated.</li> </ul>
Suggestions for defining goals
<ul style="list-style-type: none"> <li>· Cooperate and work with the ethnic people to define the specific goals of disaster management efforts before further action is taken. Allow sufficient time and discussion so that all involved may express their views and expectations, especially if it is the first time that the individuals are working together.</li> <li>· If ethnic people are not directly involved in planning, confirm that the intended work and goals will be acceptable and useful to them.</li> </ul>
Suggestions for locating ethnic people
<ul style="list-style-type: none"> <li>· Common gathering centres of ethnic and lingual groups may be an important place to gather information or promote emergency programs. It is important to note, however, that such groups may not reach all ethnic members.</li> <li>· Seek methods to locate people who are members of an ethnic group, but live apart from the ethnic community.</li> </ul>
Suggestions for Delivering Information
<p>Designate an Emergency Program Promoter. Communication and cooperation between ethnic groups and emergency planners can be encouraged through a promoter. A successful promoter should be open to understanding cultural differences and able to accommodate these in the planning. The promoter should approach the ethnic group with the intent to work together and be respectful of the group’s methods of discussion and decision-making.</p> <ul style="list-style-type: none"> <li>· Natural leaders may be family doctors, teachers or religious leaders, and may be willing to assist in the promotion of emergency programs within their ethnic or lingual community. They may offer valuable opinions on the group’s needs, capabilities, and limitations, or provide suggestions on ways of reaching out.</li> <li>· Emergency education through schools is effective, as children tend to be attentive to discussions on disasters. Children learn quickly and can transmit the information, often by translation, to their family members. School boards and parents organizations may be willing to assist in emergency preparedness programs and be able to provide volunteers and resources.</li> <li>· Adults often enrol in educational courses to improve language skills or to receive job training. Emergency preparedness information could be delivered through these programs, and the students may volunteer as translators or serve as links to other members of their ethnic community.</li> <li>· Ethnic and multi-cultural clubs and organizations are often instrumental in assisting new migrants with adapting to a new political system and culture. They are usually staffed by people who understand the obstacles faced by immigrants and can provide them with understanding, recognition and support. For these reasons, strong relationships develop, and the organization may become a focal point of peoples’ social lives. They may have links to several different ethnic groups or families in the community.</li> <li>· The experience, structure, and network which already exist at multi-cultural organizations may be useful in relating emergency preparedness information. There is a high probability that in the case of an emergency,</li> </ul>

communities will rely on the organizations for assistance, underlining the importance of their inclusion in emergency planning.

- Identify local multi-cultural organizations and work with them to develop emergency preparedness and response programs for their members.
- Produce an information package for the organizations which includes information such as evacuation procedures, a description of the local emergency plan, and a directory of contacts.
- Assist the organization staff or volunteers in defining their participation in emergency preparedness and response. The centres may be useful for emergency shelter, distributing food and supplies, or providing services such as translations or legal advice.
- Community based service clubs and organizations, such as the Lions Club, Rotary Club, Girl Guides or Scouts, may have members of diverse cultural backgrounds. As part of their mandate is community service, they may be willing to assist in emergency planning or promotion of emergency programs.
- Foreign agencies, embassies, consulates, business or tourist representatives could provide aid and support to communities in times of disaster. It is important to inform these groups of emergency procedures, as immigrants or travellers may look to them for assistance. Foreign agencies may also be willing to supply services and resources to assist in emergency preparedness promotion.
- Ethnic media have existing audiences and distribution systems which may be extremely useful for the communication of emergency preparedness information. The media is able to convey information in the appropriate language and cultural context.
- Establish contact with local media representatives and solicit their support and participation in promoting emergency preparedness.
- Media involvement in emergency preparedness and response may require advance planning. Distribution of pre-recorded general emergency measures in local languages should be made to radio or television stations. Staff would require proper orientation on their role and responsibilities in emergency situations.
- Even the most meticulous disaster preparation can not guarantee that communication efforts in times of emergency will be effective. Serious disasters may disable infrastructure such as telephone lines or television and radio transmission. There may remain a small number of people who do not receive critical information, and it may be unsafe for the responders to enter the area to reach them.
- Be prepared to convey information by alternate means, such as distribution of flyers by helicopter, or the use of a microphone on cars or bicycles. Request the assistance of immigrants who have experienced disasters or war for suggestions on other ways of reaching out during a major disaster.

#### **Suggestions for encouraging participation**

- Organize neighbourhood meetings. Individuals who otherwise may be difficult to reach will likely feel comfortable attending a meeting in a familiar setting. An informal atmosphere encourages dialogue, and the planners may receive valuable feedback and new ideas. Emergency preparedness will become more of a personal issue for ethnic members if they have face to face contact with emergency planners.
- Identify contacts in ethnic neighbourhoods who can assist in arranging and publicizing meetings. If possible, have volunteer translators, and provide free child care. Prepare information to present to the group, but allow ample time for discussion, new ideas and feedback. Try to ensure that all participants are heard and that their suggestions are taken seriously. If appropriate, form committees, allocate tasks, and plan a follow-up meeting.
- Create Ethnic Advisory Committees. These would involve ethnic people in the creation and administration of emergency programs. Members offer ideas and feedback on how to develop effective strategies for reaching ethnic people, and they serve as a link to the ethnic communities.
- Identify ethnic people interested in participating in the advisory committees. Hold regular meetings and develop ways of achieving emergency preparedness goals that are meaningful to the ethnic communities.
- The greatest asset of an emergency response program can often be its team of volunteers, familiar with both the emergency office and ethnic groups. Volunteers can provide an important communication link in explaining and justifying emergency preparedness measures and response procedures to ethnic people.
- Develop or expand existing volunteer programs so that ethnic groups are represented and able to participate fully.
- Emergent groups are formed spontaneously during a crisis by people with a common concern or goal. They often represent a larger group of victims, and may serve an important intermediary role if given adequate information and resources. They may help to relieve the workload of the emergency responders.
- Recognize the benefits of emergent groups and identify their needs and abilities. Help them to help others where possible, and acknowledge their assistance after the disaster has passed.

### **Suggestions for ensuring long-term program strength**

- Response time is a critical factor in an emergency: knowing immediately who to contact can minimize response time. A directory of emergency contacts is a useful resource and should be made widely available.
- Collect information on contacts and prepare a directory in the language of the ethnic group. Distribute a copy to each household and business. Ensure that the information is correct, and renew the directory regularly to keep it current.
- Agreements should be formalized, which incorporate the needs and strategies identified by ethnic groups into emergency preparedness and response plans. Formal agreements and decisions tend to be less vulnerable to the passage of time than casual agreements. Formalizing a decision will help to ensure that all participants are clear on its meaning and implications.
- Emergency preparedness and response plans can be reinforced through videos, workshops, refresher courses, and talks or displays at community events. The emergency procedures can be effectively reinforced through simulation exercises such as evacuations.
- A systematic method of documenting contact and progress with ethnic groups will save time and duplication of effort. New arrivals can examine records to become familiar with past endeavours and accomplishments. Records are also useful in the evaluation of past performances and may assist in future decision-making.
- Develop a system to document progress and make it known and accessible to all participants. Appendix B is a list of suggested evaluation guidelines to be utilized after an emergency. The list may be customized to respond to the needs of individual communities or disasters.

**Source** (adapted) - Solis, G., Hightower, H. & Kawaguchi, J. (1997) *Guidelines on Cultural Diversity and Disaster Management*. The Disaster Preparedness Resources Centre The University of British Columbia: Emergency Preparedness Canada. Available - <http://dsp-psd.pwgsc.gc.ca/Collection/D82-45-1997E.pdf>

## Appendix 19 - Human Reaction to Disasters

Emergency planners and responders will be more effective if they can anticipate the public reaction to the disaster. The following table outlines some common misconceptions about human reaction to disaster.

Misconception	Believed Cause	Actual Experience
Abandonment of the disaster area	Fear, panic	People actually converge at the disaster site
Antisocial behaviour	Loss of social concern during a disaster	Victims assist one another
Confusion, disorientation, unpredictable behaviour	Incapacity to understand and control the situation	People tend to show more rationality under stress than normally
Hysteria	Uncontrollable and overwhelming emotion	Hysteria is an individual response and does not affect masses of people
Looting and price gouging	Selfishness and opportunity	Rarely occurs, and if it does, it is by the people who converge on the area, not the victims

**Source** - Solis, G., Hightower, H. & Kawaguchi, J. (1997) *Guidelines on Cultural Diversity and Disaster Management*. The Disaster Preparedness Resources Centre The University of British Columbia: Emergency Preparedness Canada. Available - <http://dsp-psd.pwgsc.gc.ca/Collection/D82-45-1997E.pdf>

## Appendix 20 - Post Traumatic Stress Disorder: General Information

The concept of trauma is the key to understanding PTSD. A traumatic event is defined as a catastrophic stressor, outside the range of usual human experience. Survivors of war often witness and/or experience traumas and torture. When faced with a traumatic event, individual's adaptive capacities are likely to be overwhelmed. The common denominator to psychological trauma is a feeling of intense fear, helplessness, loss of control and threat of annihilation. The level of harm created by trauma is dependent on whether there was physical injury, exposure to extreme violence, or witnessing grotesque death.

### Individual responses to trauma

Some individuals manage to cope with trauma, whilst others cannot cope well and develop PTSD. Different individuals have different trauma thresholds. However it is important to note that nearly everyone experiences events such as rape, torture, genocide, severe war stress, as traumatic events.

### PTSD symptoms include:

Anger	hypervigilance
Avoidance of distressing reminders associated with trauma	concentration and learning problems
Anxiety	dissociation
depression	memory problems
flashbacks/intrusive recollections	nightmares
irritability	loss of interest in significant activities
sense of a foreshortened future (not being able to see a future for themselves)	sleeping problems
confusion	limited range of emotions
startle response	physiological reactions (such as headaches, stomach problems, rashes)
relationship issues	Suicidal ideation

There are events or certain things that may trigger recollections of the original event. These triggers have the power to evoke mental images, emotional responses and psychological reactions associated with the trauma.

**Source** - ASeTTS (n.d.) *Post Traumatic Stress Disorder: General Information*. Association for Services to Torture and Trauma Survivors. Available - <http://www.asetts.org.au/Documents/Post%20Traumatic%20Stress%20Disorder.pdf>

## Appendix 21 - Online Western Australian Multicultural Communities

The following details for CALD community groups and community service organisations have been extracted from the Online Western Australian Multicultural Communities website (<http://www.multicultural.online.wa.gov.au/>). Further details regarding the committee members, history, language and cultural specifics of each group, plus links to and search tools for group-related resources, can be obtained by visiting the website.

Information concerning a further 183 such groups can be obtained by doing a subject search for 'ethnic groups' via the State Library of Western Australia's Infolink database (<http://henrietta.lis.wa.gov.au:81/search/d>).

Information about the Translating and Interpreting Service (TIS) is also included.

### COMMUNITY GROUPS

#### AFGHAN COMMUNITY

Afghan Islamic Association in Western Australia

Email: [afghanislamic@hotmail.com](mailto:afghanislamic@hotmail.com)

The Afghan Islamic Association in Western Australia Inc. is formed to:

- extend co-operation, create co-ordination, harmony and unity among Afghan Community in Western Australia based upon Islamic principles and Afghan National Traditions. and
- encourage Afghan Australians to actively participate in the development and advancement of Australia side by side with other communities residing in Australia.

#### AFRICAN COMMUNITY

**African Community in Western Australia Inc.**

33 Moore St

East Perth 6004

Phone: (08) 93251623

Fax: 92211762

email: [africancom@iprimus.com.au](mailto:africancom@iprimus.com.au)

ACWA was founded in 1989 and officially incorporated in 1991. It is a non-profit, non-racial and non-political organisation. Since then, ACWA has organised Africa Day Celebrations bringing together its members and the WA Community to celebrate our cultural diversity. ACWA has 134 financial members but provides services to all Africans in WA. Our main goals are to:

- To look for the interests of all people of African origin living in Western Australia;
- Foster friendship and unity of purpose among all Africans;
- Stand as a united group in representing all Africans living in Western Australia;
- Impart knowledge of cultures and heritage to the children;
- Assist Africa's refugees; and
- Welcome and assist overseas students in their process of settling in to Australia.

**Somali Community Association Inc. WA**

219 Railway Pde, Front Parlor (L), MAYLANDS

P.O.Box 131, MAYLANDS WA 6931

Telephone: (08) 9271 9504, Fax: (08) 9375 7166

Email: [somalicomunity1@iprimus.com.au](mailto:somalicomunity1@iprimus.com.au)

Objectives of the Association

- To cater for the welfare and interests of the Somali Community in Western Australia

- To assist in the successful resettlement of the newly arrived Somali Refugees and migrants in Western Australia
- To promote better understanding and harmonious relationship between Somali refugee/migrants and the wider Australian community within the context of Multiculturalism Australia
- To promote Somali community unity and fraternity in Western Australia

#### **Tanzanian Community of Western Australia**

South Street, Murdoch  
 Western Australia 6150  
 Telephone: (08) 9360 2639  
 After Hours: (08) 9315 3989  
[casta@central.murdoch.edu.au](mailto:casta@central.murdoch.edu.au)

#### **Ugandan Community of Western Australia**

P. O. BOX 1668,  
 East Victoria Park,  
 Western Australia 6981.  
 Tel: 61- 8- 93421284, Mob: 0412059266  
 Fax: 61- 8- 93421284  
 Email: [henryn@dsc.wa.gov.au](mailto:henryn@dsc.wa.gov.au)

### **ANGLO-BURMESE COMMUNITY**

#### **Australian Anglo-Burmese Society Inc.**

Community and Seniors Centre  
 Unit 41, 340 High Street,  
 Fremantle, W.A.

Anglo-Burmese are a people from Burma of dual ancestry and heritage; our western surnames are indicative of our British/European ancestry; our Asian ancestry mainly from the Burman, Karen, Shan and Mon races of Burma. Our first language is English, from this heritage we enjoy all the richness of English literature and history of our Western ancestors. Our ancestors from Burma have given us a diversity of language and cultural knowledge as these individual races have their own language and customs with a common language of Burmese. This fusion of western and eastern language, customs and philosophy, that is our proud heritage. Burma's independence from colonial rule, saw an exodus of Anglo-Burmese, initially to the U.K. and a few to other countries. Some later migrated from the U.K. to Australia, whilst other Anglo-Burmese migrated to Australia directly from Burma. The Society's Aims and Objects are:

- To foster and promote an awareness of the Anglo-Burmese community and its own unique culture.
- Assist members and their families in need of Social, Welfare, Cultural, Education and Immigration support both in Australia and in other countries.
- To establish and maintain relations with bodies having similar objects in Australia and in other countries.
- To be strictly non-political and non-sectarian.

### **ANGLO-INDIAN COMMUNITY**

#### **The Australian Anglo-Indian Association (Inc)**

32 Fernwood Square  
 Padbury 6025  
 Telephone: 9401 3482  
 Fax: 9402 1762  
 email address - [austangloind@bigpond.com](mailto:austangloind@bigpond.com)

## BANGLADESH COMMUNITY

### **The Bangladesh Australia Association of Western Australia**

No contact details provided

The Bangladesh Australia Association of Western Australia was founded in 1982 by residents and resident students from Bangladesh in Perth to foster and promote friendship, understanding and good fellowship between the people of Bangladesh and Australia. The Association was incorporated in 1999.

## BURMESE COMMUNITY

### **Burmese Association of Western Australia (Incorporated),**

275 Stirling Street,

Perth

9328 8988

Email: [bawa@upnaway.com.au](mailto:bawa@upnaway.com.au)

The Association is the oldest and largest Burmese community service organisation in Western Australia. It was formed in 1965 and incorporated in 1969 to assist new migrants and refugees that had arrived from Burma. The Association currently is very active in a wide range of services, including settlement services, and client help in the areas of education, Burmese Language Radio, Burmese Dance classes, housing, health, tax help, aged care and youth. Our social and culture activities include monthly food fetes (every second Saturday of the month), Thingyan Water Festival (April) and Tazaungdine Festival (November). We hold Dances in July, December, March and June. Our Seniors Group meet on the first Saturday of the month. Seniors Luncheons are held in May and also during the Seniors Week in October/November. Outings are also organised two or three times a year. A Christmas Party is held in December for the young and not so young.

## CHINESE COMMUNITY

### **Australia China Friendship Society (WA)**

Australia-Asia House,

Room 14, 275 Stirling Street,

Perth.

9317 1913

Email: [wa@acfs.com.au](mailto:wa@acfs.com.au)

Our Objectives are:

To promote friendship and understanding between the peoples of Australia and China. To support and assist visitors from the Peoples' Republic of China. To take part in social welfare and education projects in the Peoples' Republic of China.

### **Broome Chinese Community**

No contact details provided.

The main purpose of the Community is to maintain the Broome Chinese Cemetery which was established in 1907.

## DUTCH COMMUNITY

### **Associated Netherlands Societies in Western Australia Inc**

[neerlandia@iinet.net.au](mailto:neerlandia@iinet.net.au)

To be amongst the leaders in the coalition of our many and varied nationalities that make our country "Australia". We are the immigrants and descendants that came to Australia in the 50's and 60's bringing with us a variety of new cultures, foods and ideas for the development of this country. Our descendents are now part of the new Australia that has developed over the past 40-50 years.

**Dutch Aged Care (Western Australia) Inc**

230 Cambridge Street Wembley WA 6014

P.O. Box 1154 West Leederville WA 6901

Telephone:(08) 9382 4186

Fax:(08) 9382 1191

Email: [dutchagedcare@iinet.net.au](mailto:dutchagedcare@iinet.net.au)

D.A.C.W.A. is a Dutch speaking organisation providing Aged Care Services to assist our Dutch seniors in the Perth Metropolitan area.

## EURASIAN COMMUNITY

**The Australian Eurasian Association of Western Australia**

PO Box 875

Cloverdale 6105

9277 4551

The Australian Eurasian Association of Western Australia (AEAWA) was formed in 1989. It was originally known as the Eurasian Club of WA, with the objective of promoting social activities and goodwill among migrants from mixed Asian and European ancestry, many of whom originated from Singapore and Malaysia. Membership is now open to all members of the wider community, no matter what cultural background or country of origin. Today the Association has included in its objectives;

- the preservation of the unique heritage and traditions of the Eurasian Community;
- the promotion of social and recreational activities for its members and the wider community;
- the encouragement of interaction and cooperation with other community organizations with similar interests; and
- the commemoration of the memory of two notable past members by awarding a monetary prize to a young member for further study and achievement in the Arts and Sport.

## INDIAN COMMUNITY

**Hindi Samaj of Western Australia**

9386 9846

e-mail: [rashmsiloyalka@hotmail.com](mailto:rashmsiloyalka@hotmail.com)

The Hindi Samaj of Western Australia (formerly known as Hindi Academy of Western Australia) has been active in Perth, Western Australia since 1996. It is a non-profit organisation dedicated to sustaining and promoting Hindi language and culture. It organises regular cultural programs that provide an opportunity for both adults and children who are interested in the Hindi and cognate languages to interact, share their interests and nourish talents.

**Indian Society of WA**

Perth Business Centre

PO BOX 8377

WA 6849

Email: [info@iswa-perth.org](mailto:info@iswa-perth.org)

Indian Society of WA (ISWA) is a non-profit incorporated in 1972. ISWA membership is open to all interested in the objectives of the society. The Indian Society of WA's objectives are:

- To foster the participation of Indian ethnic communities in the development of a cohesive, culturally pluralistic society bearing in mind their historical evolution and contribution to the same.
- To stimulate and promote interest and appreciation of Indian culture in its widest sense.
- To assist, encourage, participate and initiate those activities, which promote the welfare, social, cultural and educational aspects of Australian Indians.
- To promote joint action and cooperation between Indian ethnic communities on issues of common concern.
- To cooperate and/or affiliate with any other association in Australia or elsewhere sharing the principals enshrined in theses objects.
- To undertake such other activities as are incidental or conducive to the attainment of the above objectives.

#### **Punjabi Cultural & Sports Club (WA) Inc.**

39 Burley Griffin Mews,

Joondalup

WA 6061

Email: [rsunner@dodo.com.au](mailto:rsunner@dodo.com.au)

Main Objective of the PCSC:

- PCSC has been registered to help our children to participate in Cultural and Sports activities.
- To have a formal and independent organisation to organise National Sikh Games and to participate in the National Sikh Games.
- To provide a venue for our youngster to participate in local competitions - Hockey, Soccer, Netball, etc- (In All Sports).
- To provide a venue for our youngster for their cultural needs - Bhangra Nights etc.
- To provide for inter community sports and cultural inter action.
- To organise a local tournament once a year...A Punjabi Mella. A one day event - separate from National Games.
- To organise 4-5 cultural events a year for FAMILIES - Rangla Punjab, Mehak Punjab De etc. - Fund raising to take the teams interstate to participate in the National Sikh Games. PCSC members will be given discount to these events.

#### **Saiva Maha Sabai of WA (Inc)**

12 Mandogalup Road ,

MANDOGALUP WA 6167

Postal Address: PO Box 5351,

CANNING VALE SOUTH

WA 6155

In 1996 Saiva Maha Sabai of WA (Inc) (SMS) was formed by section of Tamil Hindus from Sri Lanka, India, Malaysia and Singapore and residing in WA, whose objectives were to

- To provide a place of worship of Saivites of Western Australia who wish to practise religion in accordance with traditional Veda Saiva Akama methods;
- To arrange for and provide facilities for Saivism and its cultural education; and
- To organise, develop and promote Saivism and Indian culture throughout WA.

#### **Sikh Association of Western Australia**

280 Shreeve Road

Canning Vale

WA 6155

(08) 9256 1314 or (08) 9455 7220

Email: [pablaas@iinet.com.au](mailto:pablaas@iinet.com.au)

The Sikh Association of Western Australia caters for religious, educational, social and welfare needs of Sikhs living in Western Australia.

**Sikh Gurudwara Perth**

13 Murray Street,  
BAYSWATER  
WA 6053  
Phone: 9371 5850

Established in 1996 by the Sikh (Indian) community of Western Australia to be a centre for Sikh religious, social, cultural, sporting and educational activities.

**The Tamil Association of WA Inc**

P O Box 102  
Bullcreek  
WA 6149

The Tamil Association of WA Inc was founded in 1979 and celebrated its Silver Jubilee (25yrs) in 2004. The Association is the oldest Tamil Association in Western Australia. The Tamil Association of WA, also commonly known as TAWA, actively promotes the Tamil Language and Culture within the Tamil Community in Western Australia and to the larger Western Australian Community. TAWA promotes harmonious integration of Tamils in their new home, Western Australia.

**IRANIAN COMMUNITY****Iranians Muslim Society of WA Inc.**

PO Box 41178  
Canning Bridge  
WA 6153  
Email: [imawa@iinet.net.au](mailto:imawa@iinet.net.au)

IMAWA is a not-for-profit charitable NGO, aimed to extend co-operation, create coordination, unity and harmony among all Iranians and Muslims in Australia based upon holy Islamic principles and Iranian traditions and culture provide support and services to all Iranians and Muslims in Australia, and to actively participate in the development and advancement of Australia side by side with other communities residing in Australia.

**ISLAMIC COMMUNITY****Islamic Association of North West Australia**

Post Office Box 2131  
South Hedland WA 6722  
Phone/fax (08) 9172 2528

**SOUTH HEDLAND MOSQUE**

54 Trumpet Way  
South Hedland WA 6722  
Email: [pwi@westnet.com.au](mailto:pwi@westnet.com.au)

**JAPANESE COMMUNITY****Australia Japan Society of Western Australia**

GPO Box A46 Perth WA 6837  
Telephone: (08) 9365 7137

To promote mutual understanding between West Australians and Japanese. To help facilitate and deepen their relationships. Our goals:

- Encourage and stimulate interest in Japan economic, cultural and social among West Australians.
- Encourage interest in Australia and interaction with Australians among Japanese residents living in Western Australia.
- Provide opportunities and facilities for contact between Japanese and Australians in Western Australia.
- Co-operate with other organisations in Australia and Japan with allied interests, including Australia Japan Foundation, Australia Japan Societies in other states, the Hyogo Prefectural Cultural Centre in Perth, the Japanese Chamber of Commerce in Perth, the Japanese Association in Perth, the Friends of Japan, universities, schools and similar entities.

## JEWISH COMMUNITY

### Jewish Community Portal

[http://www.jewishperth.com.au/component/option,com\\_frontpage/Itemid,1/lang,8859-1/](http://www.jewishperth.com.au/component/option,com_frontpage/Itemid,1/lang,8859-1/)

Name	Phone	Fax
Holocaust Institute of WA	9276 8730	
WIZO WA	9276 7420	9276 8330
WA Zionist Assoc	9276 8730	
WA Maccabi	9375 1110	
WA Jewish ex service Men and Womans Assoc	9275 9662/9370 4157	
WA Friends of the Hebrew University	9325 5447	
Temple David Congregation	92711485	92722827
Phineas Seeligson Charitable Trust	9271 0839	
Perth Free Loan Society	9375 3874	
Perth Hebrew School inc	9371 0539	
Perth Jewish Aged Home Society	9375 4600	
Perth Hebrew Congregation	9271 0539	9271 9455
Perth Chevra Kadisha inc	9242 2298/9377 2896	
Perth Beth Din	9271 05369	9271 9455
Ora Cultural Group	9344 1784	
Northern Suburbs Hebrew Congregation	92753500	
National Council of Jewish Woman	9276 8040	
Leila Hoffman Perth Torah Education Centre Library	9276 5623	
United Israel Appeal (Keren Hayesod)	9275 1186	9375 3353
Kashrut Authority of WA	9271 0539	9271 9455
Jewish War Memorial	9371 5300	
Jewish National Fund	9275 2761	
Jewish Historical and geneological Society of WA	9375 3874	
Jewish Community Services / Jewish Care	9275 6743	9276 8330
Jewish Community Council		
Habonim Dror	9276 8252 / 0403313202	
Dianella Shule Beit Midrash of WA	9375 8985	
Chabad of Western Australia	9275 2106	
Carmel School	9276 1644	
Bnei Akiva	0422864846	
Bnei Akiva	0422864846	
Australian Union of Jewish Students	0433561406/0421646053	
Magen David Adom	9275 3313	
The Maccabean	9276-7868	9276 7868

State Zionist Council  
Jewish Community Centre

(08) 9276 8730  
(08) 9276 8572

9276 7868

#### **LATIN AMERICAN COMMUNITY**

##### **Latin American Cultural Association**

PO Box 823  
Hillarys  
WA 6923  
9447 3828

Established in 1993, LACA's primary objectives lie in the promotion of the cultural and artistic diversity of Latin America to both the Latin and non-Latin community in Western Australia. We have an active interest in all aspects of fostering, developing and promoting Latin American culture.

#### **MAORI COMMUNITY**

##### **Te Rangatahi Maori Club Inc.**

Mobile: 0431 088 998  
Email: [trmc\\_1@hotmail.com](mailto:trmc_1@hotmail.com)

We acknowledge the Aboriginals as being Indigenous to this land and we all greet those from other parts of the world.

#### **PAKISTANI COMMUNITY**

##### **Pakistan Association of Western Australia**

2 Panamuna Drive  
Willetton  
WA 6155  
9312 3882  
Email: [pakistanassociation@hotmail.com](mailto:pakistanassociation@hotmail.com)

The Pakistan Association of Western Australia is based on non-political agenda. It is an Association of members which caters for their cultural and social needs with respect to their ethnic origin while integrating with Australian way of life. The Association has virtually become a platform where the members can be contacted by all four corners of the world including the government officials from Pakistan, Australia or other private organizations.

#### **POLISH COMMUNITY**

##### **General Sikorski Polish Club WA Inc.**

(lot 11) 7 Bellevue Road  
Bellevue  
WA 6056  
9274 2858

The aim of the Club is to foster and cultivate social, educational and cultural activities.

##### **WA Association of Polish Women**

Address: 33 Eight Ave, MAYLANDS WA 6051  
Tel: (08) 9271 2036 Fax: (08) 9271 0917

The Association is non-political, social charitable and welfare organization loyal to the Australian government, founded on the basic democratic principles of freedom, justice and respect. The aims of the association are:

1. To unite the Polish Women in Western Australia.
2. To represent the Polish community externally by participation in intercultural social events, thus spreading knowledge about Poland and the Polish nation.
3. To provide mutual help and support to its members.
4. To co-ordinate the activities of all branches of the Polish Women's Association in W.A if such exists.
5. To keep in contact with other Polish Women's Associations in the whole of Australia.
6. To support a variety of initiatives undertaken by Polish community, which are consistent with the aims of the association, e.g.: Polish school ethnic aged etc.
7. To support other Polish organizations and as far as possible to participate in their activities.
8. To raise the spiritual and cultural values by organizing all kinds of lectures, films, exhibitions etc.in the fields of women interests.

## ROMANI COMMUNITY

### **Romani Community of WA Inc.**

9349 8276

Email: [estref@email.com](mailto:estref@email.com)

We, the people of the Romani Nation, members of the Romani Union, are determined to protect the future Romani generations from national malice and hatred that has many times in our lives brought to the Romani people unspeakable hardships, suffering, and war genocide, and to trust once more in fundamental human rights, honour and value of human life, in existence in variety, equal rights of men and women, children and nations great and small, as well as to take part in creation of circumstances and conditions favourable to preservation of justice and honour to human being, and to abide the obligations resulting from international law treaties, support and improve the fundamental democratic principles, freedom and life standards.

In order to achieve the goals we are determined to pursue tolerance among ourselves, life in peace and freedom and a large family, to unite our forces to sustain and develop the Romani Nation as well as other nations and to assist in advancement of the economic and social development of all nations.

## SERBIAN COMMUNITY

### **Serbo Australian Information & Welfare Centre Inc.**

102 Caledonian Avenue

(Corner of Foundry Street)

MAYLANDS WA 6051

Phone (08) 9371 7772

Fax (08) 9272 5268

Email: [info@serbo-australian.org](mailto:info@serbo-australian.org)

## SRI LANKAN COMMUNITY

### **Western Australia Sri Lanka (Ceylon) Association Inc.**

P.O. Box 18

Victoria Park

WA 6979

Email: [info@wasrilanka.asn.au](mailto:info@wasrilanka.asn.au)

## **TURKISH COMMUNITY**

### **Turkish Australian Culture House, Inc.**

PO Box 573

Cannington

WA 6987

Tel. 9356 3949

Email: [tachperth@aol.com](mailto:tachperth@aol.com)

Activities: social, cultural, broadcasting, workshops, seminars, exhibitions and conferences. Through its activities, TACH aims to promote a better knowledge, services and understanding of the processes which impact upon Turkish ethnic minorities.

## **VIETNAMESE COMMUNITY**

### **The Vietnamese Community in Western Australia Incorporated**

No contact details provided.

The Vietnamese Community In Western Australia (VNCWA) is a non-profit cultural, social and welfare organisation managed by a Management Committee of the VNCWA. Under the umbrella of the VNCWA are over 20 associated organisations including the following:

- Organisation Leader of Organisation
- Vietnamese Buddhist Association of WA Mr Le Tan Kiet
- Vietnamese Senior Association of WA Mr Tran Ngoc Anh
- Vietnamese Women Association Ms Huynh Bao Lien
- Vietnamese Veteran Association Mr Le Trung Hung
- Vietnamese Youth and Student Association Mr Tran Trung Hieu
- Vietnamese Cultural Association Mr Pham Dinh Ta
- Free Vietnam Alliance Mr Tran Cao Hoai
- Vietnamese Professional Society in WA Mr Pham Quoc Hiep
- Vietnamese Catholic Community of WA Mr Lam Dinh Lich
- The UN Front for the Liberation of Vietnam Mr Phan Vi Long
- Quan The Am Buddhist Association Su Co Thich Nu Nhon Dao
- The Vietnamese Buddhist Congregation Mr Thich Phuoc Nhon
- Cao Dai Association of WA Mr Huynh Duoc
- Hoa Hao Buddhist Association Mr Ho Huu Phoi
- Vietnamese Nationalist Party of WA Mr Le Sanh Thiet
- The Vietnam Alliance for National Restoration Mr Dang Vu Thuat
- Gia Dinh Phat Tu Chanh Tin
- Hoi Tin Huu Tin Lanh Mr Ly Van Quang
- Doan TN Nguyen Thai Hoc Anh Tran Duc Chinh

## **COMMUNITY SERVICE ORGANISATIONS**

### **Australian Asian Association**

275 Stirling Street  
Perth WA 6000  
Telephone: (08) 9328 1160, or (08) 9328 6202  
Fax: (08) 9227 8410

Incorporated in 1956 the Australian Asian Association had very small beginnings. Operating from rented premises, the Association catered to the orientation, social, cultural & accommodation needs of Asian students coming to Western Australia under the Colombo Plan Scheme, which trained over 300,000 students from 26 nations of South East Asia & the Pacific.

### **Catholic Migrant Services**

456 Hay Street  
Perth WA 6000  
(08) 9325 6644  
Email: [enquiries@centrecare.com.au](mailto:enquiries@centrecare.com.au)

Catholic Migrant Services has been operation for over 50 years and provided settlement services to tens of thousands of migrants and refugees during its long history with the support of the Management Board, staff, hundreds of volunteers, church groups, religious orders, and unequivocal/ongoing support provided by the Archbishop of Perth. The merger with Centrecare in 2005 is seen as a positive initiative to further enhance the service delivery to clients and strengthen its infrastructure base.

### **Ethnic Communities Council of WA**

Multicultural House  
20 View Street  
North Perth WA 6006  
Phone: 9227 5322  
Fax: 9227 5460  
Email: [eccwa@iinet.net.au](mailto:eccwa@iinet.net.au)

The Ethnic Communities Council of WA (ECCWA) is the State's peak ethnic umbrella organisation. ECCWA is a non-government, non-profit community based organisation, which takes an active interest in all aspects of multiculturalism and ethnic affairs and acts on behalf of all ethnic communities in Western Australia.

### **Ethnic Disability Advocacy Centre**

320 Rokeby Road  
Subiaco WA 6008  
Phone: (08) 9388 7455 Fax: (08) 9388 7433 Freecall: 1800 659 921  
Email: [admin@edac.org.au](mailto:admin@edac.org.au)

EDAC Cannington Office:-  
Unit 13, 64-66 Kent Street,  
Cannington WA 6107

The Ethnic Disability Advocacy Centre (EDAC) was established in 1995 to advocate for and empower people with a disability from non-English speaking backgrounds.

### **Ethnic Youth Advisory Group**

No contact details provided

The EthnicYouth Advisory Group (EYAG) Website. EYAG members are young people from various ethnic communities aged between 15 and 27 years. As representatives from various cultural groups, we are in the

privileged position of being able to provide advice to the WA Government on issues affecting CALD youth in the Perth Metropolitan Area.

**Fremantle Multicultural Centre**

241-243, High St  
Fremantle WA 6160  
Postal Address: PO BOX 592 Fremantle WA 6959  
ph: (08) 9336 8282 fax: (08) 9430 6352  
Email: [vlasta.mitchell@fmcwa.com.au](mailto:vlasta.mitchell@fmcwa.com.au)

The Centre aims to provide services to migrants and refugees from a diverse range of cultural and linguistic backgrounds. We have a policy of not turning anyone away, even if their need is outside the range of services offered. If there is no appropriate service within the Centre, we contact the most relevant community service organisation to arrange an appointment. Many clients do not speak English or have English as a second language. The staff speaks a variety of languages, but where necessary on-site or telephone interpreters are arranged.

**Ishar Multicultural Centre for Women's Health**

8 Sudbury Place  
Mirrabooka WA 6061  
Telephone (08) 9345 5335 Fax (08) 9349 9113  
Email : [info@ishar.org.au](mailto:info@ishar.org.au)

To provide quality, holistic healthcare services in a culturally sensitive and appropriate manner which will enable women to make informed decisions regarding their health and to enhance diversity of lifestyle.

**Metropolitan Migrant Resource Centre**

Address: 1/14 Chesterfield Road  
Mirrabooka WA 6061  
Postal Address: PO Box 642, Mirrabooka, 6941  
Telephone: (08) 9345 5755 Facsimile: (08) 9345 5036

To build greater capacity and promote the well being of migrants, refugees and humanitarian entrants and their communities in the Perth metropolitan region.

**Multicultural Radio and Television Association of WA - 6EBA 95.3 FM**

386 Fitzgerald Street, North Perth WA 6016  
102 Caledonian Avenue  
Maylands WA 6051  
Telephone: (08) 9227 5958 Fax: (08) 9227 7692  
Email: [manager@6eba.com.au](mailto:manager@6eba.com.au)

Our station, 6EBA is part of the Australia wide community broadcasting sector which is recognised internationally as one of the most successful examples of grassroots media. Community broadcasting provides news, information, cultural content and entertainment to communities defined by geographical location or common interest. The diversity of program content available through community broadcasting, particularly specialist Ethnic, Indigenous, Radio for the Print Handicapped (RPH) services, broadens the media choices available to all Australians.

**Multicultural Services Centre of WA Inc.**

PO Box 159  
North Perth WA 6906  
Phone: (08) 9328 2699 Fax: (08) 9227 7638  
Email: [mscwa@bigpond.net.au](mailto:mscwa@bigpond.net.au)

In order to assist our communities, the Multicultural Services Centre of WA Inc. undertakes the following programs:

- Multicultural Aged Care Program
- Accommodation Program
- Employment Direction
- Community Settlement Services Program
- The Personal Support Program
- Emergency Relief Program
- Accommodation Program
- MHA Program
- Employment and Training Directions
- Legal Service Program
- Multicultural Housing Advocacy

**Muslim Women's Support Centre of Western Australia Inc.**

P.O. Box 1398  
 East Victoria Park WA 6981  
 Phone: 08 9451 5696  
 Email: [info@mwsc.com.au](mailto:info@mwsc.com.au)

Founded in 1987 and incorporated in 1992, the Muslim Women's Support Centre of Western Australia Inc. is a specialised agency committed to the enhancement of the social well-being of Muslim women, contributing towards the development of a community of excellence in accordance with the Qur'an and the Sunnah.

**Translating and Interpreting Service (TIS) National.** Department of Immigration and Citizenship. Available - [http://www.immi.gov.au/living-in-australia/help-with-english/help\\_with\\_translating/index.htm](http://www.immi.gov.au/living-in-australia/help-with-english/help_with_translating/index.htm)

The Department of Immigration and Citizenship (DIAC) provides the TIS National interpreting service for people who do not speak English and for the English speakers who need to communicate with them. TIS National has more than 30 years of experience in the interpreting industry, and has access to over 1300 contracted interpreters across Australia, speaking more than 120 languages and dialects. TIS National is available 24 hours a day, seven days a week for any person or organisation in Australia requiring interpreting services.

**Umbrella (Inc.)**

263 Coode Street  
 Bedford WA 6052  
 Phone: (08) 9275 4411 Fax: (08) 9275 8993  
 Emergency Mobile: 0419 939 341  
 Email: [umbrella@westnet.net.au](mailto:umbrella@westnet.net.au)

UMBRELLA (Inc.) is a not-for-profit organisation, established to provide care and support to frail seniors and people with disabilities from Culturally and Linguistically Diverse backgrounds.

**United Nations Association of Australia, WA Division Inc.**

33 Moore Street  
 East Perth WA 6004  
 Phone: (61-8) 9221 9455 Fax: 9325 7061  
 Email: [unaawa@tpg.com.au](mailto:unaawa@tpg.com.au)

This website aims to provide the public with an insight into the workings of the UNAA (WA), and also to promote the work and values of the United Nations more generally. As an NGO, non-profit, community-based and volunteer-run organisation, UNAA's mission is *"To provide the community, public and private sector, and the State and Federal Government with quality services to assist and promote the United Nations to meet its various objectives."* The WA Division of UNAA maintains an office and library open to the public.

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