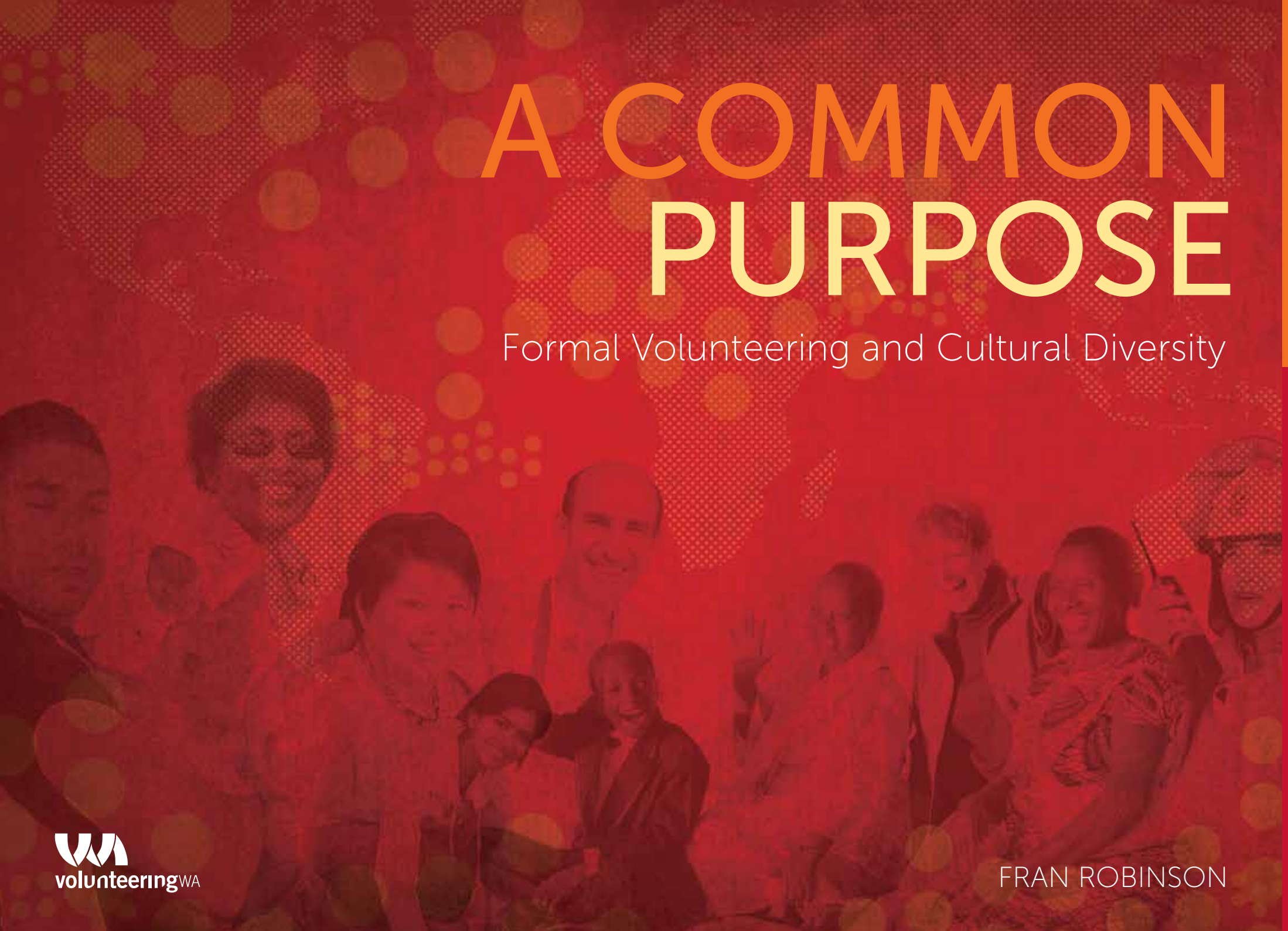
A COMMON PURPOSE

Formal Volunteering and Cultural Diversity



volunteeringWA

FRAN ROBINSON

Volunteering WA
2 Delhi Street
WEST PERTH WA 6005
T: (08) 9482 4333
E: info@volunteeringwa.org.au
www.volunteeringwa.org.au

A COMMON PURPOSE

Formal Volunteering and Cultural Diversity

volunteeringWA

FRAN ROBINSON

ACKNOWLEDGEMENTS

This resource book has been made possible through the collective contribution and generosity of many individuals and organisations.
We sincerely thank and acknowledge the following organisations and individuals who generously shared information, the benefit of their knowledge and helped to connect us with CaLD community groups and members.

Afghan Australia Cultural Council Inc Editor of AZADI Newsletter: Mohammad Youssof Qawwam
ASeTTS Association for Services to Torture and Trauma Survivors
Association for the Blind of Western Australia
Australian Asian Association
Broome CIRCLE Inc
Cancer Council Western Australia
Cat Haven
Centre for Volunteering NSW
Centrecare Employment and Training
Chung Wah Association Inc
City of Gosnells e-Volunteer Hub
City of Joondalup
ConnectGroups - Support Groups Association WA
Conservation Volunteers
Curtin Volunteers!
Department for Communities – Government of Western Australia
Department of Immigration and Citizenship
Office for the Not-For-Profit Sector – Department of the Prime Minister and Cabinet
DNA Kingston Training
Fremantle Multicultural Centre
Fremantle Multicultural Day Centre
goodcompany
HandsOn Shanghai (Volunteer Centre in China)
hati.org.my (Volunteer Organisation in Malaysia)
Inclusion WA
Ishar Multicultural Women's Health Centre
Joondalup Volunteer Resource Centre
Kenyan Community in Western Australia
Kidney Health Australia
Kids' Camps Inc
Najwa Mouline (French Volunteer)
OECD Development Centre
Office of Multicultural Interests Western Australia
OSMIJEH (Volunteer Organisation in Bosnia and Herzegovina)
Peel Volunteer Resource Centre
People's Institute for Development and Training (Volunteer Organisation in India)
Persian Women WA
Perth Multicultural Organisation
Polytechnic West AMEP
Progressive Volunteers PV Kenya (Volunteer Organisation in Kenya)
PVS Workfind
Sally Carlton (Volunteer researcher in Nepal)
Save the Children Australia
Scitech
Silverchain WA
The Centre for Volunteering NSW
The Western Australian Council of State School Organisations
Uniting Care West
Uniting Church Homes
University of Western Australia Guild
University of Western Australia Student Guild Volunteer Hub
Villa Dalmacia Aged Care Facility
Volunteer Ireland
Volunteer South West Inc
Volunteering ACT
Volunteering Australia
Volunteering Queensland
Volunteer Resource Centre Network of Western Australia
Volunteering South Australia & Northern Territory
Volunteering Tasmania
Volunteering Victoria
Volunteering WA Board, Staff and Volunteers
WA Police Information Release Centre
Western Australia Volunteers Managers Network
YMCA Big Brothers Big Sisters

Special heartfelt thanks to the Volunteers and Volunteer Managers who kindly shared their unique stories for use as the case studies that appear in this handbook:
Afira Tahmali - Volunteer at Cat Haven
Helen Oke - Volunteer Manager at Scitech
Ikram Abdul Imam - Volunteer at Association for the Blind Western Australia
Jill Ebell - Volunteer at Save the Children Australia
Martin Mitterhauser - Volunteer at Scitech
Patrick Johnson – Volunteer for CHOGM Perth 2011
Susie Sim - Confident Living Program Manager, Association for the Blind Western Australia

Lastly, we sincerely thank and acknowledge the many additional CaLD community members both in Australia and from overseas who opened their hearts and shared their knowledge of, experiences in and perspectives on volunteering.

This booklet has been produced by

volunteeringWA

In partnership with:

Government of Western Australia Department for Communities
Building Strong, Vibrant Communities

Australian Government
Department of the Prime Minister and Cabinet

lotterywest supported

cald consulting

bare creative
design • art direction

The Volunteer Centre of Western Australia Inc
trading as **Volunteering WA**
2 Delhi Street
WEST PERTH WA 6005
www.volunteeringwa.org.au
Printed October 2012

CONTENTS

4 Acknowledgements

6 About this book

7 A Definition of Volunteering

7 A Snapshot of Volunteering in WA

7 About Volunteering WA

7 About the Author

7 Acronyms

8 **Case Study** *Patrick Johnson*

9 **Case Study** *Afira Tahmali*

10 **Case Study** *Jill Ebell*

11 Frequently Asked Questions

25 Country Profiles

66 **Case Study** *Helen Oke & Martin Mitterhauser*

67 **Case Study** *Ikram Abdul Imam & Susie Sim*

70 Further Information

ABOUT THIS BOOK

WESTERN AUSTRALIA CONTINUES TO thrive as the most culturally, linguistically and religiously diverse state in Australia. Alongside this growth, volunteer involving organisations in Western Australia are increasingly eager to embrace, reflect and capture the rich potential of this diversity amongst their own volunteers.

A COMMON PURPOSE – Formal Volunteering and Cultural Diversity is a practical handbook designed to assist Volunteer Managers and volunteer involving organisations and groups. It aims to strengthen knowledge, provide information and support and to answer frequently asked questions from organisations in relation to cultural diversity and volunteering.

Research conducted for this handbook has been approached by drawing information from the personal stories and experiences of Volunteer Managers and Culturally and Linguistically Diverse (CaLD) community members.

In all, over 60 Volunteer Managers shared their ideas, knowledge, perceptions and questions about cultural diversity and volunteering. More than 55 hours of interviews were recorded with CaLD community members who generously contributed their unique experiences and personal stories to this publication. Collectively these perspectives form the backbone of this handbook and provide an invaluable insight into the different forms and meanings of volunteering experienced by volunteers from 20 new, emerging and established communities in contemporary Australia.

It is important to acknowledge that where a person comes from and their experience of volunteerism in their own country may strongly influence how they recognise, understand, access and participate in volunteering in Australia. A COMMON PURPOSE – Formal Volunteering and Cultural Diversity has evolved in response to the growing interest and enthusiasm towards cultural diversity in volunteer involving organisations. This handbook aims to raise awareness and encourage the mutual sharing of information, skills, resources and knowledge amongst individuals, organisations and communities in Western Australia with the common purpose of volunteering.

A DEFINITION OF VOLUNTEERING

For the purposes of this book,
Formal Volunteering is defined as – 'unpaid help in the form of time, service or skills willingly given by an individual through an organisation or group.'
Informal Volunteering is defined as – 'unpaid help or care that is provided in personal networks of family, friends, neighbours and acquaintances.'
Government of Western Australia; Department for Communities; Ironmonger Report (2009)

A SNAPSHOT OF VOLUNTEERING IN WESTERN AUSTRALIA

Volunteering in Western Australia and indeed across the world comes about as a result of the goodwill, generosity, creativity and compassion of individuals who volunteer. Volunteering can be formal or informal and is undertaken through free-will. It is of mutual benefit to both the volunteer and the community or recipient of the volunteer service. Volunteers receive no personal financial gain apart from reimbursement of expenses incurred, if this is appropriate. The contemporary parameters of what now constitutes volunteering are broad and growing broader each year.

In Western Australia:

- The main reason people say they volunteer is to, "Make a difference."
- Volunteers contribute to almost every facet of life in Western Australia with sport and recreation being the largest single area engaging formal volunteers. This is followed by organisations focussed on education and training. Organisations with a faith-based mission or that deliver community welfare and health services also involve significant numbers of formal and informal volunteers.
- Almost 38 per cent of Western Australian adults formally volunteered in 2006.
- The average annual number of hours spent volunteering has grown from 157 hours per person in 2006 to a projected 164 hours in 2011.
- Total annual number of hours spent volunteering has grown from 245 hours per person in 2006 to a projected 288 hours in 2011.
- Volunteering hours equated to 146,000 full time jobs or 13.6 per cent of the paid workforce in 2006.
- Total economic value of volunteering was estimated at $6.6 billion in 2006 and a projected $9.4 billion in 2011.
- Trends indicate that more people are volunteering but they are giving fewer hours.
- Volunteer involving organisations are learning to accommodate increasing interest in short-term and project-specific volunteering commitments.
- Parents with dependent children formed the largest volunteer group with 49 per cent of people aged 35-44 years volunteering in 2006, along with 33 per cent of young people aged 18-24 and 29 per cent of people aged 65 and over.
- Urban-based younger people are volunteering in new ways, often creating their own opportunities based on strong social connections.
- Volunteering rates are highest among rural communities and women in Western Australia volunteer at a marginally higher rate than men.

Government of Western Australia; Department for Communities; Vital Volunteering 2011-2016 (2011). Government of Western Australia; Department for Communities; Ironmonger Report (2009)

ABOUT VOLUNTEERING WA

Matthew Rutter
Chairman

Mara Basanovic
Chief Executive Officer

Volunteering WA is the Peak Body for Volunteering in Western Australia. Established in 1988, Volunteering WA is a not for profit, membership-based organisation that works closely with public, private and community sector partners and the network of Australian National and State and Territory Peak Bodies for Volunteering to plan and deliver state-wide initiatives to strengthen, inspire, connect, support and promote Western Australia's diverse volunteering community.

In addition to offering a broad range of sector development and capacity building programs, resources, research and services on all aspects of volunteering, Volunteering WA provides a strong, positive representative voice to advocate for, unite and promote the value of volunteering to government, the corporate sector, community groups and the wider community.

The organisation is committed and passionate about all it does and achieves in being an accessible conduit of quality services for our sector and partners. Together with all stakeholders and partners, Volunteering WA works to lead the journey that defines current and future pathways for inclusive, sustainable volunteering across Western Australia.

Fran Robinson
cald consulting

ABOUT THE AUTHOR

Fran Robinson began her career in the CaLD sector in 1996 as an English as a Second Language (ESL) Teacher in Thailand where she lived and worked for over two years. Soon after her return to Australia, Fran graduated as a social worker with a First Class Honours thesis entitled - An Auto/Ethnographical Study on the Effect of Context on the Experience of being a Volunteer with Refugees.

Over the next five years Fran worked in the areas of refugee and migrant case work, accommodation assistance for newly arrived families and Volunteer Coordination assisting volunteers to support newly-arrived refugee families.

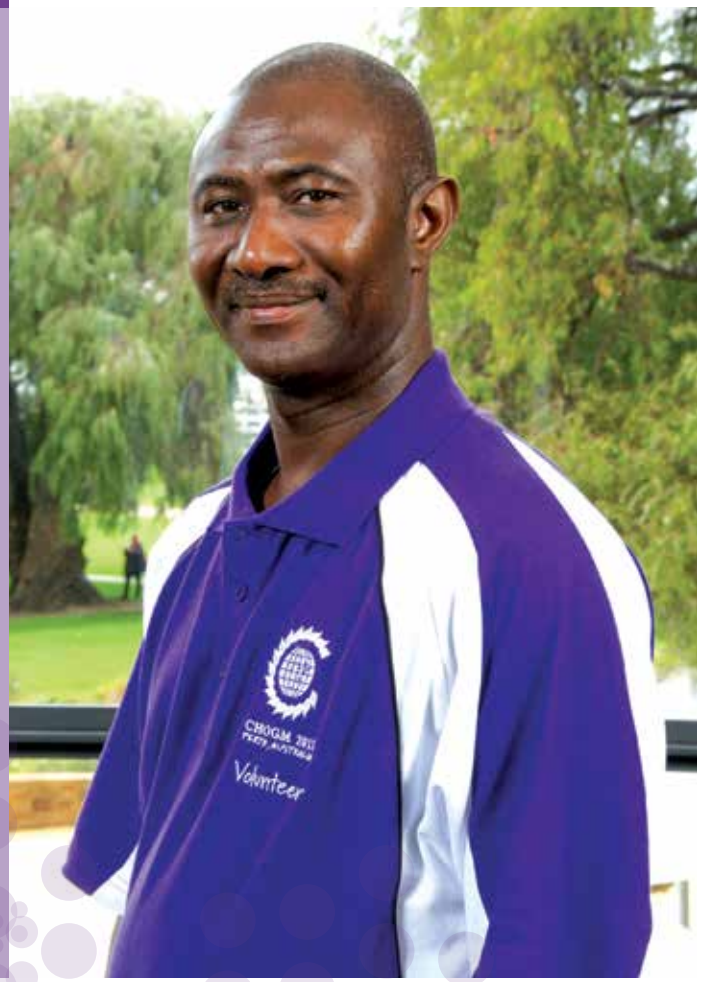
Fran established her business, cald consulting, in 2007. Her extensive portfolio of work includes the design of projects to engage CaLD communities in volunteer activities, peer education training packages, cultural awareness training for not for profit and government agencies, and handbooks and training for volunteers in the CaLD sector.

Fran was a former staff member of Volunteering WA and now regularly consults to the organisation in the area of strengthening cultural diversity in volunteering.

ACRONYMS

CaLD: Culturally and Linguistically Diverse
CSO: Community Service Organisation
DIAC: Department of Immigration and Citizenship
GONGO: Government Organised Non-Governmental Organisation
INGO: International Non-Government Organisation
NGO: Non-Government Organisation
OMI: Office of Multicultural Interests

CASE STUDY Patrick Johnson



Patrick is from Liberia. He lives in Perth with his wife and six children. He works part time at Perth Domestic Airport. This is Patrick's story of volunteering that spans two continents beginning in Liberia and culminating in volunteering for CHOGM Perth 2011.

LIBERIA IS A SMALL country on the west coast of Africa. Liberia is a beautiful country, the land is fertile, it's a beautiful climate there, humid but not too hot. There's not much pollution because there's not many industrial plants. We have natural water, people fish and you can take water from the well and drink it straight away, there's no need to purify it.

We had a civil war that lasted many years which caused a lot of destruction in the country. Right now Liberia is going through a development stage, trying to get people coming in from all walks of life from different countries to help with the reconstruction process to get people back to where they were before.

Liberians are very friendly people and respect cultural values. They are always willing to give help to people who are in need. We have community groups where individuals might have a difficult time so we come together as a group or community and go to their home to help. Some people bring wood to use for cooking, some bring rice, others they bring different things and give it to those in need.

Everyone volunteers in Liberia. Most of the time we have a system where the older people sit back and let the younger people do most of the jobs because the older people have taken time to bring the younger generation up. Now it is time for the younger people to help the older people. We don't have aged care facilities and so young people volunteer to look after the old and frail. It is the young people's contribution for what has been done for them. That's the kind of volunteering that we do. We are always willing to help people in need and we do it from the bottom of our hearts without asking for anything in return. The only social security system we have is what we call a retirement saving scheme.

The Liberian government also asks people to volunteer. For example in times of road construction they ask people to work on a volunteer basis, so people will volunteer to cut grass, to brush the road, to pave the road nicely. They get nothing in return but they feel happy because development along the road leading to their village means that they will be able to sell their product in the bigger cities.

I arrived in Australia in 2002. The first few years were tough because I didn't have people really directing me in the right path. I came into this country through the help of the United Nations and the Australian Government. When I was in the refugee camp I worked for the United Nations as a volunteer, my role was in the administration section on the data base for the World Food Program. I also volunteered in the Shelter Program. We helped vulnerable women with children whose husbands had been killed – we helped build houses for them in the camps. Coming to Australia through the same program I feel that I still have to pay back something to the United Nations and to Australia who accepted me.

I have always wanted to one day help Australia. When the Premier first announced about CHOGM, I was sitting by the TV and I said, "Oh great. I think that my record shows that I'm perfect for this. I'm going to go for it. I've got a good driving history. I will apply."

At CHOGM I volunteered as a Transport and Venue Officer, we helped direct the traffic, the drivers and the delegates at the venue. It was our role to direct delegates to the areas they wanted to go. We wanted people to feel at home, that Australia was like their home even though they had flown from miles and miles away and we wanted them to feel that they were part of this community.

During CHOGM I got phone calls every day from friends from overseas. They said to me, "We saw your city on the TV. It is beautiful." A friend in Sierra Leone even saw me on TV. I happened to encounter one of the delegates and the camera picked me up and one of my friends in Sierra Leone saw me and rang me.

> IN CASE THERE'S ANY VOLUNTEER PROGRAM IN THE FUTURE MY DOORS ARE ALWAYS OPEN AND I'M WILLING TO HELP IN WHATEVER WAY POSSIBLE TO MAKE MYSELF FEEL THAT I AM PART OF THIS SOCIETY

When I took my CHOGM Training Certificate back to show my community and told them I was going to volunteer for CHOGM they asked me how I did it. I told them that I listened to the radio and TV asking for volunteers, applied and went through police screening and here I am. I feel very proud of what I did.

CHOGM was a very unique and historic event in my life. The experience I gained from CHOGM has given me more and more momentum. In case there's any volunteer program in the future my doors are always open and I'm willing to help in whatever way possible to make myself feel that I am part of this society. CHOGM gave me new energy and the speed at which I'm running at now is high. I want to make sure that I reach to where I want to reach and the only way I can do it is by helping and contributing to society so that's what I want to do. I would love to do more volunteering even though I have a busy schedule I will always try to adjust my time.

Initially life in Australia was very tough for me as I didn't have anyone to guide me along and so this is why it has taken me a long time to find volunteering. Over the years I have come to the realisation that I have a part to play in this society so CHOGM came at the right time – I feel that my dream of helping people is now coming to reality.

CASE STUDY Afira Zulkifli

Afira is from Malaysia. She lives in Perth with her parents and three sisters. Afira is a Year 12 student at Perth Modern School. Her dream is to study a combination of medicine and environmental science at university. This is Afira's story which shows the contrast between her experiences as a young student in Malaysia where she had limited exposure to volunteering and her life in Perth where a love of cats has led her to volunteer at the Cat Haven and simultaneously opened up a new world of volunteering opportunities to her.

I CAME TO AUSTRALIA in December 2008. We moved from Kuala Lumpur in Malaysia to Perth so that my sisters and I could get a better education. My family used to visit Perth often for holidays and we liked it so we decided to move here to go to school. Malay is my first language, but I prefer to speak English. From a young age I guess I was more inclined to speak English, I listened to English music and I watched English TV shows.

In Malaysia it is so humid and hot. Perth is so cold, comparatively – I love it. Of course Perth is a bit less green than I am used to… it is a dull green here. In Malaysia we are a relatively tiny country so when we build we build things pretty cramped and high. Over here everybody tries to not build too high because there's so much land. I thought Perth was a very interesting change in scenery.

About two years ago my sister had to do 20 hours compulsory community service at school.

> [VOLUNTEERING] MAKES ME FEEL REALLY GOOD. LIKE I'M ACTUALLY DOING SOMETHING TO HELP... AS OPPOSED TO SITTING AT HOME SURFING THE INTERNET...

I used to go with her to the public library where she sorted books so that's when I first heard about volunteering. I'd seen volunteering before in Malaysia as I watched television shows where people volunteered and things like that, but I never really thought of myself being able to do such a thing and it just never seemed like an option to me. By the time I got to Year Twelve, the 20 hours of community service was not compulsory but I thought it was still an interesting thing to do and I really wanted to try it.

In Malaysia I would have to say volunteering is less visible. I'm sure it's available but nobody really pushes us to do it. In Perth however, we are encouraged at school to volunteer. The teachers tell us that if we volunteer it can help us to gain a place in university, especially where applicants have the same grades the universities will look at the amount of community service and activities a person does. So that's the school's way of encouraging students to volunteer. In Malaysian high schools there are extra-curricular activities one day a week after school where you have to do three activities such as Red Cross or Fire Department. That's probably the closest to volunteering I know, but it's not really volunteering since you have to do it to graduate. It's not specified as volunteering, or at least it isn't called volunteering outright, it's more like just another thing you do for school.

Volunteering at Cat Haven was my first official volunteer job. Early last year my family had a sudden urge for a pet. My mum told me about Cat Haven and I went on the web site and it showed videos of people volunteering and fostering cats. My family fostered a cat, so that's how I first connected with Cat Haven – I really wanted to help. I came to Cat Haven often and it seemed like a nice environment to work in … I really like cats, so from then on it just kind of grew.

On a typical day at Cat Haven I start early at eight o'clock sharp. I head over to the boarding section where they keep the cats that are staying there while their owners are away, or I might go to pens where they keep the cats and I start to clean. When I first see the cats in the morning it's really messy, there's no food and the water's empty, so I clean and tidy everything… some of the cats can be really, really messy. I top up their food bowls and top up their drinks. Once everything is clean I have to go through lots of disinfectant measures, for example I have to wear gum boots and after each pen I have to soak them in bleach so that bacteria won't be transferred between pens, especially when it's cat flu season. That is the busiest part of the day because we only have a window of about 2 hours to clean before people start to come in and look at the cats for adoption. Once I have finished with all of the cleaning I can go home if I like or if I stay I find other work to do like laundry, cleaning litter trays and washing food bowls. I actually go out of my way to travel here to volunteer because I live on the other side of the city. It's about an hour or so each way on public transport, but because I really want to volunteer at Cat Haven I don't mind the travel.

The role of Jodie, my Volunteer Manager, was explained to us when we came to Induction Day. The staff at Cat Haven very clearly explained their roles to us. This helps to make me feel more part of the family – knowing who is who and who does what. It's really easy to integrate yourself into the system and they adore their volunteers here. It makes me feel really good, like I'm actually doing something to help as opposed to sitting at home surfing the internet.

I didn't need as much support as I thought I would when I first started volunteering at Cat Haven. They covered everything pretty thoroughly in induction and the only thing I needed help with was just the basics like the general procedures, plus I didn't come here to volunteer by myself, I came with a family friend who volunteered with me.

My mum doesn't mind me volunteering, but sometimes she says to me, "Oh no. You're going out to volunteer again when there's lots of chores to do at home." I do quite a lot of volunteering for my school as well. At Perth Modern School we have a lot of different activities like donations, the blood drive and the RAC Bike Hike where 40 students from our school helped. Also once a year we have an event called Mufti Day where we fundraise for a charity of our choice. I hope that my younger sisters look at the volunteering I have done and want to follow in my footsteps. I'm hoping when they're old enough that they will start volunteering as well.

I try to convince my friends to volunteer by telling them that it would be good for their CVs. I tell them if you are really interested in something and you want to help then definitely volunteer because volunteering is really fulfilling especially if you are doing something that you really like. The feeling you get is just really brilliant and that's not something you feel every day. Of course you can just help people once off but when it comes to volunteering it is on a much, much larger scale and you get to actually feel the impact of what you are doing and I think that trumps any actual payment.

CASE STUDY Jill Ebell

Jill originates from Sri Lanka. In Sri Lanka Jill was a dancer. Her dance career took her overseas and also included being a back-up dancer for Sri Lanka's first pop music band. When she was 24 Jill married, left Sri Lanka and began a journey through England, Africa, Malaysia, Singapore and Australia. This is the story of how Jill became involved in formal volunteering as she transitioned through these countries. It is also the story of how these experiences have led to Jill's 12th year as a valued volunteer for Save the Children in Perth.

I WAS BORN IN Sri Lanka. I am Dutch Burgher which means that I am descended from the intermarriages of Sri Lankan, Dutch, German and Portuguese people many hundreds of years ago.

In Sri Lanka I didn't really volunteer formally, it was more like helping aunties and neighbours with their shopping that kind of thing. As a personal thing we would volunteer and if I can say that I did any volunteering in Sri Lanka it was helping out the elderly. I suppose I had an affinity with the elderly. My grandmother, who really didn't have much but gave so much to the church, that's where volunteering all started for me. She would do a lot of needlework for charity and she would organise all of the children to help out for the annual harvest fair. When I think back now I think my love for volunteer work probably started with my Gran. My mother did the same even though she worked until she was 75 she was always helping elderly people.

I left Sri Lanka when I was 24 and moved to England with my husband who worked as a chemical engineer. After six years in England we moved to Africa for four years where my son was born. After that our family moved to Malaysia.

We had 12 years in Malaysia. It was at that time I became interested in doing volunteer work. There was this organisation called the AWA, the American Women's Association, and anyone with a foreign passport could join. It was the best thing that I could ever have done because we would visit the elderly at Christmas time, we'd sing carols and take gifts to them. Around the corner from where I lived we had the St Nicholas School for the Blind. I also volunteered there with a friend of mine recording cassette tapes for the children. We read books and our voices were recorded. For me this was very rewarding … giving back.

> SITTING WITH THE RESIDENTS AND JUST TALKING WITH THEM ABOUT THEIR EXPERIENCES, FOR ME IT WAS A REAL JOY AND THEY LOOKED FORWARD TO OUR VISITS.

After Malaysia we moved to Singapore where I volunteered for an organisation called The Good as New Boutique Charity Shop. I also volunteered for the Little Sisters, an aged care facility run by the nuns. I visited twice a week to help with meals for the elderly. I used to go with a friend who did the same. We would serve the food on trolleys and then after that we would be allocated either a gentleman or a lady to sit and help, most of them had had strokes. Sitting with the residents and just talking with them about their experiences, for me it was a real joy and they looked forward to our visits. I remember someone asking me one day, "Why don't you get a job? You can easily work in Singapore as you can get yourself a work permit." I said I wanted to be at home with my son and be a hands-on mum, so for me being a volunteer was fabulous.

In Malaysia I found that no one came up to me and asked if I wanted to volunteer, no one enquired, "Are you working?" or "Do you want to volunteer?" I had to go out and look for volunteer work or ask friends about volunteering, whereas, in Singapore people talked more about volunteering very openly. In Malaysia I think it was due to the lifestyle, it was very different. The two countries are completely different although they're neighbours. In Singapore volunteering came to me. It was more visible, they advertise on television, you will see it in the papers, you will hear about it by word of mouth and through school networks. I found looking for volunteering work in Perth to be similar to my experience in Singapore.

Our family immigrated to Perth in 2000. Soon after we arrived I took a walk along the road near my house and thought, "I need to volunteer." I had really enjoyed working at the Charity Shop and with the Little Sisters in Singapore. The Save the Children Op Shop in Scarborough was the first shop I came to so I walked in and I remember there were two or three ladies working there. I asked, "Do you need anyone to help out?" and they said, "Yes, that would be great." They gave me the details of a lady to contact who said, "When can you start?" I said, "Tomorrow if you like" and the rest is history… this is now my twelfth year here.

I work once a week as a supervisor, I look after the money, serve the customers and things like that. It's easy for me to do because I've done it before in Singapore and when I worked as a cashier in Sri Lanka at the Mount Lavinia Hotel. Working in an Op Shop like ours you get to know the men and women who come here on a very personal level. You get your regulars who come in, they tell you their stories and they get to know you. One of the ladies brings us apple strudel, it's like a big family. I will continue to volunteer until I am old and grey because I enjoy doing this kind of work and I enjoy connecting with people. The opportunities in Australia are huge for volunteering… it's there if you want to do it.

FAQ

IN THE SCOPE OF RESEARCH undertaken for this project, a workshop was conducted involving 45 Volunteer Managers from Volunteer Resource Centres and a wide range of volunteer involving organisations. The managers were invited to visualise a scenario where they were required to increase the cultural diversity of their volunteer pool to include at least 25% of volunteers from culturally diverse backgrounds. The managers were then asked to write down any questions or concerns they had in regards to this scenario and to further developing cultural diversity in their organisation. Their contributions have formed the framework for the Frequently Asked Questions section in this handbook. We thank them for their honesty and for speaking from the heart.

WHO CAN VOLUNTEER? 12
- Overseas Visitors, Visas And Volunteering 12

BACKGROUND CHECKS 12
- Overseas Police Clearances 12
- Overseas Work References 13
- Personal References From Relatives And Friends In Australia 13

CULTURAL AWARENESS 13
- Documentation 13
- Everyday Practice 13
- Training 14
- Support To Maintain The Vibe 14

COMMUNICATION STYLES 15
- The Concept Of Face 15
- Asking For Help 16
- Asking For More Challenging Tasks 16
- Indicating That There Is A Problem Or Conflict 16
- Introductions And Greeting Protocol 16

GENDER 17
- Greetings And Gestures 17
- Matching Of Volunteer To Client 17
- Working Closely Alongside 17
- Male Volunteers Receiving Instructions From Females 17

RELIGION 18
- Building Up A Religious And Cultural Knowledge Bank 18
- Diet 18
- Fasting 18
- Prayer 18

SUPPORT 19
- Support Through Effective Communication Skills 19
- Support Through Contact 19
- Support Through Skill Utilisation And Development 19

STRUCTURES OF FORMAL VOLUNTEERING 20
- Knowledge Of The Role Of Volunteer Managers 20
- Knowledge Of Terminology And Policies 20
- Presenting Training To Culturally Diverse Participants 20

CONNECTING WITH CALD COMMUNITIES 21
- Contacting Community Leaders 21
- Presenting Information To CaLD Community Groups 21
- Looking For 'One-Off' Volunteering Opportunities 21
- Tapping Into International Colleges 21
- Connecting With Specific Cultural Groups 21
- Preparation 21
- Targeting 21
- Meetings 22
- Acknowledging 22

ENGLISH PROFICIENCY 23
- First Point Of Contact 23
- Awareness Of Literacy Levels Required For Tasks 23
- Developing Easy To Understand Documents, Forms And Training Materials 23
- Use Of Interpreters And Translated Resources 23
- Skills For Communicating With Someone With Lower Levels Of Spoken English 23

WHO CAN VOLUNTEER?

What type of visa have they arrived on and does this impact on whether they can volunteer or not?

OVERSEAS VISITORS, VISAS AND VOLUNTEERING

Lack of clarity can exist around visa type and whether a person is permitted to volunteer in Australia. The Australian immigration system has many classes of visas, each of which can have different subclasses. In addition, conditions can be applied to visas. A visa condition is a requirement, imposed by the Migration Regulations, with which the visa-holder must comply.

A condition may be:

- **Mandatory** ie the Migration Regulations provide that the condition MUST be imposed or,
- **Discretionary** ie the Migration Regulations provide that it MAY be imposed, and a decision maker decides in a particular case to impose it.

Breach of a visa condition means that the visa may be cancelled under section 116(1)(b) of the Migration Act. The most common conditions imposed on visas are a prohibition or restriction on work or study. SOURCE: *http://www.facs.gov.au/guides_acts/ssg/ssguide-9/ssguide-9.3.html*

Persons entering Australia on Visitor visas have a mandatory no work condition (8101) on their visas. Other visa holders (such as overseas students) may also have this condition on their visa. Condition 8101 states that "the holder must not engage in work in Australia". Work is defined in migration regulations as "an activity that, in Australia, normally attracts remuneration".

Volunteer work is not considered to be a breach of condition 8101. Voluntary work however, must be within the following guidelines provided by the Department of Immigration:

- Work that is of benefit to the community.
- For a not for profit organisation.
- For no financial payment (the provision of board and lodging to volunteer is acceptable).
- The tasks undertaken should be activities that should not otherwise be undertaken for return for wages by an Australian resident.
- Be in a designated volunteer position.
- Be short term - ie three months or less.

Generally speaking if a person's visa allows them to do paid work then they would automatically be able to volunteer. The only visas that need checking are those visas where paid work is not allowed. A 457 visa allows working but not necessarily volunteering. Organisations should check with The Department of Immigration and Citizenship (DIAC) to determine whether volunteering is allowed in each case. DIAC's general enquiries phone number is 131 881.

RESOURCES AND ADDITIONAL INFORMATION

Tourist Visas | **DIAC**
www.immi.gov.au/visitors/tourist/676/how-the-visa-works.htm#d

ETA Visitor Visas (Subclass 976) | **DIAC**
www.immi.gov.au/visitors/tourist/976/obligations.htm

Working Holiday Visas | **DIAC**
www.immi.gov.au/legislation/amendments/2005/051101/lc01112005-08.htm

Student Guardian Visas | **DIAC**
www.immi.gov.au/students/student_guardians/580/how-the-visa-works.htm

Student Visas | **DIAC**
www.immi.gov.au/media/letters/letters06/le06014.htm

Visas for Volunteers from Overseas | Volunteering Australia
www.volunteeringaustralia.org/Skills-and-Training/-Training-skills-resources/Visas-for-Volunteers-from-Overseas.asp

BACKGROUND CHECKS

How recently might someone have arrived in Australia?... How soon after arrival can working with children's checks and police clearances be undertaken?...We need more clarification for organisations on screenings and background checks for immigrants… How do we do effective background checks if new to Australia?

The process of undertaking effective background checks for recently arrived volunteers can include many areas of uncertainty for organisations.

Volunteer Police Checks in Western Australia

In Western Australia there are no official guidelines on the minimum time a person needs to be in Australia before a Volunteer Police Check can be undertaken. The length of time a person has been in Australia is also not shown on Police Checks. Volunteer Police Checks only include information about offences committed in Australia. The check does not include a search for offences committed overseas.

Working with Children Checks in Western Australia

There are no guidelines regarding the minimum time a person needs to be in Australia before a Working with Children Check is undertaken. However, if a person has recently arrived and will be volunteering for 14 days or less (in the first two weeks after their arrival), the Working with Children Checks (WWCC) guidelines state that a WWCC is not required.

Given that Volunteer Police Checks and WWCC only screen for time in Australia, organisations can face the dilemma of recruiting newly arrived volunteers without being able to undertake adequate background checks through the usual processes. There are a number of options that organisations may be able to utilise in this situation.

OVERSEAS POLICE CLEARANCES

It may be an option for organisations to ask volunteer applicants who have only recently arrived in Australia if they have on hand any Police Clearances from their country of residence. When a person undertakes police checks as part of the visa application process they will obtain police clearance advice themselves and provide these to the Department of Immigration. These are generally returned to the visa applicant.

- People applying for a Permanent Residency Visa to Australia are required to provide police checks from each country they have lived in for 12 months or more in the past 10 years as part of the visa application process.

- People on Visitor Visas are usually not required to provide Police Checks.

NOTE: Police Clearances from overseas countries are not uniform and will screen people differently to how people are screened in Australia.

OVERSEAS WORK REFERENCES

Visa holders with permission to work conditions on their visa will often bring written work references with them to Australia. One option for organisations is to contact former overseas employers for character references.

PERSONAL REFERENCES FROM RELATIVES AND FRIENDS IN AUSTRALIA

Some people who have recently arrived in Australia may not be able to provide any references. Given that Volunteer Police Checks and WWCC only screen for time in Australia, an option may be to ask for referees who know the volunteer.

RESOURCES AND ADDITIONAL INFORMATION

Quick Guide: Background Checks and Volunteers
| Volunteering Australia
www.volunteeringaustralia.org/Skills-and-Training/-Training-skills-resources/Quick-Guide-Background-checks-and-volunteers.asp

Screening and Recruitment Process 100 Point Identification Check
| Volunteering Australia
www.volunteeringaustralia.org/Publications/Best-practice/Background-checks-police-checks-working-with-children-checks-and-Volunteers.asp

CULTURAL AWARENESS

"How do you educate people new to Australia about our workplace culture?"... "How do we educate ourselves about their culture?"... "How can we educate my organisation to be culturally aware (now and ongoing)?"... "I would be concerned about cultural awareness"… "I would be concerned that clients might fear CaLD volunteers as a result of media hype and prejudice."

To be effective and long standing, the development of cultural awareness in an organisation will usually require more than putting staff through one-off cultural awareness training sessions. Cultural awareness building need not only be about training. This is only one approach. There are many areas an organisation can develop that will facilitate cultural awareness in staff and volunteers.

DOCUMENTATION

There are many ways recognition of cultural and religious diversity can be built into an organisation's documentation. Some examples include:

- Inclusion of cultural and religious information in staff and volunteer induction notes.
- Inclusion of dietary and religious requirements options in application forms.
- Diarising in organisational calendars significant religious and cultural days that may impact on volunteer's dietary requirements, fasting and availability.
- Inclusion of dietary options in leaflets and correspondence advertising training and volunteer recognition events.
- Incorporation of criteria for cultural awareness into staff and volunteer job descriptions.
- Utilising volunteer factsheets designed for people with English as a second language and ensure these are readily available when CaLD volunteers enquire about volunteer opportunities in your organisation or when meeting with groups in the community.

EVERYDAY PRACTICE

Recognition of cultural and religious diversity can also be built into an organisation's everyday practice through:

- Provision of dietary options when catering for events.
- Taking into account significant religious and cultural days when scheduling events and training.
- Provision of a suitable area for prayer.
- Provision of information at Induction Training to all staff and

volunteers outlining the ways the organisation is inclusive of cultural diversity such as the provision of dietary options for catered events, prayer areas, scheduling of volunteer rosters, events and training.

- Facilitation of opportunities for staff and volunteers to join with groups from cultures other than their own. This could include one-off social events or shared volunteering activities. Keep in mind that the simple action of chatting and connecting with a person from a culture different from one's own will often be the greatest source of learning for staff and volunteers.

TRAINING

Cultural awareness training can be a useful tool in building cultural awareness in staff and volunteers. Training workshops are the most effective if they are tailored to an organisation's or group's needs.

Locating a Cultural Awareness Trainer

It can be a challenge for organisations to locate a cultural awareness trainer, especially outside city areas. As a starting point, try:

- State training websites.
- Organisations in your area or state working with people from diverse cultures such as Migrant Resource Centres.
- Searching the internet for private organisations that provide cultural awareness training.

Access to trainers may be very limited for rural and regional organisations. Try to prepare for this by including provision for sourcing trainers from other areas in funding applications and organisational budgets.

Consulting with staff and volunteers

Consult staff and volunteers about the areas they would like included in training. This could take the format of a group discussion or survey. There may be staff and volunteers who are not open to the process of building cultural awareness and picking up on this prior to training is important. They may require additional one on one support from managers and the opportunity to privately discuss their opinions and perceptions with their managers.

Targeting training to your needs

To ensure that training will be relevant to an organisation's needs it is a good idea for organisations to:

- Provide the trainer with an outline of your organisation's core business, the role of volunteers, services provided to clients, integral concepts such as mentoring and privacy.
- Meet with the trainer to discuss your training needs including:
  - The areas of knowledge the organisation or group would like to develop.
  - Potential issues of conflict or misunderstanding that may be common to the organisation's business/work.
  - What the organisation would like to achieve from the training.
- Ask the trainer to provide you with a workshop outline detailing the areas that will be covered.

Allowing enough time

Provide adequate time and space for training. One or two hours will not be sufficient time. Try to schedule for a half day at the least. A considerable amount of learning in cultural awareness can come from hearing the points of view and experiences of others. This is because it provides people with a gauge from which to consider and evaluate their personal points of view.

SUPPORT TO MAINTAIN THE VIBE

Until cultural awareness becomes embedded in an organisation's culture, it will usually require support to be maintained. Ideally, this support should extend from Board level and integrate into all levels and areas of the organisation. This requires:

- Management to support staff so that they can put policies and procedures in place to make documentation and everyday practice more culturally inclusive.
- Colleagues to support each other to enact and regularly review these policies and procedures.
- Volunteers to support their Volunteer Manager and each other in the maintenance of a culturally inclusive workplace.

"The support that I need to manage so many diverse volunteers is that my colleagues take the time to learn their names and be friendly and speak with them. I cannot be the sole spokesperson for the organisation and others can help enormously in simple tasks that help these volunteers get their work done. They then feel more welcomed and valued by the organisation."

Volunteer Manager Health Organisation with a volunteer base of over 30% CaLD Background

> "THE SUPPORT THAT I NEED TO MANAGE SO MANY DIVERSE VOLUNTEERS IS THAT MY COLLEAGUES TAKE THE TIME TO LEARN THEIR NAMES..."

RESOURCES AND ADDITIONAL INFORMATION

Community Information Summaries | DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/

Country Profiles | DIAC
www.immi.gov.au/media/statistics/country-profiles/

Involving Volunteers from Culturally and Linguistically Diverse Backgrounds Online Resource | Volunteering Australia
www.volunteeringaustralia.org/Skills-and-Training/-Training-skills-resources/Subject-Guide-Involving-Volunteers-from-Culturally-and-Linguistically-Diverse-Backgrounds-Online-Resource.asp

Western Australian Community Profiles | OMI
www.omi.wa.gov.au/omi_diversity_statistics.cfm?initab=2

Western Australia Diversity and Economic Snapshots | OMI
www.omi.wa.gov.au/omi_diversity_statistics.cfm

Definitions and Principles of Volunteering
Volunteer Rights and Volunteer Checklist
Translated into 16 languages | Volunteering Australia
www.volunteeringaustralia.org/Skills-and-Training/-Training-skills-resources/Foundation-documents-translated.asp

The Cultural Dictionary of People from CaLD Backgrounds | Migrant Resource Centre Canberra
www.dhcs.act.gov.au/__data/assets/pdf_file/0017/5282/Cultural_Dictionary.pdf

COMMUNICATION STYLES

"What about cultural differences?"… "I would be concerned about managing relationships between volunteers from diverse backgrounds."… "How do you manage cultural or religious conflicts?"... "Discrimination?"… "I would be concerned about cultural differences"… "I would be concerned about racism."… "Don't want a 'them and us' attitude between volunteers. How do you manage this?"... "How would people's different religious beliefs contradict or support our ethos and the services we provide?"

Our personal communication style will influence many aspects of how we interact with all staff, volunteers and management. It will determine how we problem solve, resolve conflict and let others know our needs and points of view. In a cross-cultural situation it is important to be aware of both your own communication style and the range of ways other people might communicate.

Generally, individual communication styles will range between direct and indirect. The table below is designed to be a reference guide providing a basic comparison of these styles. Many cultures and individuals will not wholly fall under one category and will have communication styles that are a combination of both.

COMMUNICATION STYLES

Direct Communication	*Indirect Communication*
People usually say what they mean.	Meaning is commonly implied or suggested.
Spoken words are the primary means of communication.	The spoken word is not the primary means of communication.
Nonverbal cues are not the key to understanding.	Nonverbal cues and the context are the key to understanding (What is not said may be the message).
Reading between the lines is less important.	Reading between the lines is important.
The truth can be seen as more important than sparing someone's feelings.	The truth, if it hurts, should be presented in a way that does not cause someone to lose face.
"Yes" usually means yes.	"Yes" can mean I hear you.
"No" usually means no. It's okay to say no.	People can be reluctant to say no.
Business first, then small talk.	People usually engage in small talk and catching up before getting down to business.
The message is in general what counts, not who the messenger is.	The rank/status of the messenger can be as important as the message.
Face has moderate importance (the facts and expediency are usually more important than being careful about what you say).	The concepts of saving face and losing face are very important. (Saving face/not losing face can take precedence over the "truth").
Getting/ giving information is the overriding goal of the communication exchange.	Maintaining harmony is the overriding goal of the communication exchange.
In general it is okay to confront people.	Confrontation is generally avoided.
In general, criticism is straightforward.	Criticism is usually handled very delicately.

SOURCE Culture Matters: The Peace Corps Cross-Cultural Workbook

THE CONCEPT OF FACE

The concept of giving, losing and saving face exists in many cultures. Many languages have words for 'face' that mean prestige, honour or reputation. More obvious examples of actions which can cause loss of face include losing your temper, confronting someone, putting someone on the spot, arrogant behaviour, or failing to show proper respect. In volunteering, the need to save face or not lose face can affect how some volunteers might respond to situations such as:

- Asking for help.
- Indicating that they have not understood instructions.
- Asking for clarification about something about which they do not have a clear understanding.
- Indicating to managers that they would like more challenging tasks.
- Approaching and resolving conflict.

ASKING FOR HELP

In some cultures people may be reluctant to ask questions when they don't understand. Volunteers may stay silent because they do not want to disappoint their manager or other organisational staff and volunteers. Volunteers may view it as impolite to question one's supervisor.

"As a manager I spend a little more time explaining the work and ensuring they understand. I'm also culturally sensitive to their body language as many will not ask for help or indicate they are struggling. I do spend more time speaking more slowly with clear expression and sometimes assisting them in their English pronunciation and grammar."
Volunteer Manager

"The relationship I have with the volunteers is respectful and trusting, they know that they can ask for help. They know that if there are areas where they need extra support they can ask because I just say to them, "I'm here to make your stay as easy as possible. If I see that there are areas where they're not comfortable, I just gently show them without them feeling that they're doing something wrong or that there's a weakness in what they're doing."
Volunteer Manager

"In the past when I have volunteered and not understood what I am meant to do I have gone to other staff and asked for help, but sometimes I feel nervous and I don't have enough confidence to ask. I feel much more comfortable asking staff for help rather than the manager. It would be helpful if we are assigned someone like another volunteer or staff member to go to if we do not understand things rather than having to ask the manager for help."
Burmese Volunteer

"I definitely feel comfortable approaching the manager and asking for help. I actually knew the Volunteer Manager before I began volunteering as I had met her before when she ran an advocacy training program and I attended her training. Having a connection to the Volunteer Manager has definitely made it easier for me."
Malaysian Volunteer

"People in Australia are straightforward but it is different in India. What I would say is some people in India don't like to ask basic questions. They are scared to ask because the other person might think lesser of them so what they will do is to somehow do what they know or ask a friend who they are close to. What I would say to managers is to try to make them comfortable and to establish a good relationship so that they will come out with questions. That might not be a big deal for others but it is something important to them. Also if they have a language problem they will be shy to speak and to communicate their needs.
Indian Volunteer

ASKING FOR MORE CHALLENGING TASKS

Some volunteers may wait for their manager to notice that they are ready to be delegated more complex or challenging tasks as opposed to the more direct approach of bringing it to the manager's attention.

"Sometimes when we do the same work we feel bored because we know how to do it. The same work every day is really boring. It would be hard for us to tell a manager that we were bored with our volunteer work. We would wait for them to offer us more challenging work as we would not be comfortable approaching the manager to ask for different tasks."
Burmese Volunteer

"When we first came here I volunteered but I was not very active because there were not many opportunities for tasks. Maybe it was just me because I didn't ask what else I could do. After a few weeks I felt that there was nothing for me to do so I just stopped volunteering as it wasn't challenging for me."
Indonesian Volunteer

INDICATING THAT THERE IS A PROBLEM OR CONFLICT

Some volunteers may be reluctant to indicate to their Volunteer Manager that they have experienced conflict whilst volunteering or have other areas of concern. Volunteers may stay silent because they want to avoid direct confrontation or criticism that may cause themselves or another person to lose face.

INTRODUCTIONS AND GREETING PROTOCOL

For many CaLD volunteers initial introductions and everyday greeting protocols are highly important to their experience of volunteering and being part of an organisation or group.

"The type of support that we needed when we started to volunteer was for the manager to explain the rules and the policies of the organisation, to explain to us our role and to introduce us to the other workers. The introduction is the most important thing. It is number one for the manager to walk with us and introduce us to the other workers and volunteers."
Burmese Volunteer

"She (the Volunteer Manager) introduced me to the people. This was a very important thing because you need someone to assist you to be introduced to people. This is very important, it made me feel confident in myself."
Iraqi Volunteer

"I say hello to the staff at reception, say hello to anyone I know then I say hello to the other staff, I then go and say hello to the clients."
Iraqi Volunteer

"When I first started volunteering in Australia it was very difficult because I was only helping out for a few hours I didn't really feel like I was being included. I was given a task to do and when I had finished the task then I go home, then I come again the following week. I think that in terms of volunteering one would need to feel that they are included in the organisation or in the activities of the organisation rather than being given a specific task and doing that task alone. It would have been better if I had known more about the organisation."
Filipino Volunteer

GENDER

"Are there gender issues for different religious groups?"… "I would be concerned about the mis-matching of genders to clients, ie in some countries is it appropriate for men and women to be together?"… "How will male volunteers from some cultures cope with receiving instructions from a female manager?"

It is useful for all staff and volunteers to be aware of the range of cultural and religious practices about appropriate contact between men and women. There are a number of areas in the context of volunteering that this could affect.

GREETINGS AND GESTURES

In some cultures and religions it may not be appropriate or the norm for men and women outside familial relationships to have physical contact. This includes actions like men and women shaking hands, or a male touching a female's elbow or the small of their back to guide them. Observance of this practice can vary widely. Generally if a hand is offered to you then shake. If not, then a verbal greeting is preferable. If you are unsure about which action to take do not hesitate to ask first.

> *"There are cultural things that I've learnt which I've been able to pass on. We've actually used their knowledge to help train our staff as well as our volunteers. You make sure that you ask, never be frightened to ask. "Am I doing this right or is this appropriate?" If you don't ask you could be offending, so ask and then you will know. I'm learning, we're all learning and we are all learning to be very tolerant."*
> ***Volunteer Manager***

Sometimes volunteers or staff members may be unaware that their greeting style or certain gestures they use may be offensive to some CaLD volunteers. In addition, some CaLD volunteers may not feel confident discussing the issue with anyone. This can be minimised by:

- Ensuring all staff and volunteers are aware of cultural and religious practices.
- Volunteer Managers frequently communicating and 'checking in' with volunteers to ensure that they are comfortable in their working environment.

MATCHING OF VOLUNTEER TO CLIENT

Matching a female volunteer to a male client may conflict with some volunteers' cultural practices or religious beliefs. It should not be assumed that this will be the case for all volunteers from a particular culture or religion. Practices within a single religion or culture are very diverse.

Where volunteer roles involve matching volunteers to clients it is recommended to include a section on the initial volunteer application form to allow volunteers to state their matching preference. Volunteer training can be another opportunity to inform all volunteers that they can nominate a preference.

WORKING CLOSELY ALONGSIDE

In some instances it may go against the cultural and religious practice of female volunteers to work exclusively and closely alongside male staff, volunteers or clients. Examples where this might be a problem include if a female volunteer is required to share an enclosed office with a male, travel by car alone with a male or visit a male client at his home. Again this risk can be minimised by Volunteer Managers frequently communicating and 'checking in' with volunteers to ensure that they are comfortable in their working environment.

MALE VOLUNTEERS RECEIVING INSTRUCTIONS FROM FEMALES

The likelihood that some male volunteers will have difficulty taking directions from female staff and volunteers is small but it can occur. There is the possibility that some male volunteers may not have had any previous experience working in a mixed gender environment and the idea of women in management may be foreign to them.

If this issue is present then it may be necessary to meet with individual volunteers to discuss the situation. It is important to take into account the communication styles at play here and look for the most appropriate way to approach the volunteer and discuss the issue with them.

It may be useful for organisations to include discussion on this topic in training. Inviting training participants to share what happens in their countries and cultures is a good opportunity for all participants to gain insight into how workplaces and work culture may be different from or similar to Australia.

> "THERE ARE CULTURAL THINGS THAT I'VE LEARNT WHICH I'VE BEEN ABLE TO PASS ON. WE'VE ACTUALLY USED THEIR KNOWLEDGE TO HELP TRAIN OUR STAFF AS WELL AS OUR VOLUNTEERS..."

RELIGION

"Would they need prayer time?"... "Religious Holidays - would there be any needs around these?"... "Would they have any religious requirements?"... "Would they have any special food requirements?"

For some volunteers, religious needs such as prayer time, food requirements and fasting can impact on their availability for volunteering and participation in some activities from time to time. This may include the sharing of food or attending events. Whilst some volunteers may discuss their needs with their Volunteer Manager, others may not discuss this at all. It is good practice for organisations and Volunteer Managers to be aware of the potential religious needs of their volunteers.

BUILDING UP A RELIGIOUS AND CULTURAL KNOWLEDGE BANK

There are a range of fact sheets available that are excellent sources of information on religious practices. It is a worthwhile practice to compile a folder (electronic or hard copy) that provides cultural and religious information for staff and volunteers. Additionally, it may be useful to:

- Encourage staff and volunteers to add to this file when they come across new resources.
- Send out memos to staff and volunteers when new information is added.
- Ensure Volunteer Managers, staff and volunteers are familiar with these fact sheets.
- Include fact sheets in staff and volunteer induction notes and organisation resources.

Do not be afraid to ask volunteers if you are unsure of something. This will also assist in building your own and the organisation's cultural and religious knowledge bank. Be mindful of providing staff and volunteers information on specific religions when a new volunteer of that religion joins the organisation. This can have the unintended consequence of putting this volunteer in the spotlight. It is better to take a broader approach where information from a range of religions is incorporated into the knowledge of the organisation.

DIET

It is a good idea to include an option on volunteer application forms asking volunteers to list any specific dietary requirements. This will make it easier to keep track of dietary requirements and plan for vegetarian, Halal or Kosher food options at future events. It is also useful to include on event invitations or flyers that a range of foods including vegetarian, Kosher and Halal will be provided.

Kosher and Halal food guides have been developed for Australian foods. These guides list the common brands available at supermarkets that are suitable for Halal or Kosher diets. Using these guides when catering for events will save a lot of time as many foods in Australian supermarkets do not state whether products are Halal or Kosher. There are also a number of websites listing restaurants and cafes that provide different food options in Australian cities. These may be useful to refer to when catering for training and events.

FASTING

DIAC provides an online calendar which shows important fasting days such as Ramadan and Lent. It is worthwhile making a note of these auspicious days in your organisation's calendar. This will help to ensure that the scheduling of volunteer recognition events or training do not conflict with important fasting days.

There are also a number of online fact sheets on fasting in the workplace. These provide excellent insight into the effects of fasting on a person, how workplaces can accommodate fasting staff and volunteers and a few suggestions on what to do and what not to do during these religious observances.

PRAYER

Some volunteers will pray at set times during the day. Most organisations will be able to locate a suitable area for volunteers to pray. This could be a private room or somewhere suitable outside.

> *"We had some Muslim guys who wanted time for prayer so I arranged for them to have some quiet time in a room so that they could pray. I could see that they were often leaving at certain times and I just said to them, "Are you going off to pray as if you need to we can find somewhere for you to pray?" I think that by showing that we are happy to accommodate this, it's been appreciated. We're not making a big song and dance about it as it's just that we respect that there is a need to pray."*
> ***Volunteer Manager***

Try not to assume that all volunteers from certain religions will need to pray. Across all religions people will differ in their approach to religious practices such as prayer and fasting. It may be an idea to research if there are prayer rooms close-by in shopping precincts or in larger office buildings that volunteers may prefer to access. This information could then be included in volunteer information packs.

RESOURCES AND ADDITIONAL INFORMATION

Halal Guide | Halal Helpline
www.mfcd.net/depot/downloads/HalalFoodGuide.pdf

Kosher Products Directory | Kashrut Authority
www.ka.org.au/index.php/component/option,com_kosherdb/Itemid,61/

Calendar of Cultural and Religious Dates | DIAC
www.immi.gov.au/living-in-australia/a-multicultural-australia/calendar-australia/

Culture and Religion Information Sheets | OMI
www.omi.wa.gov.au/omi_guidelines.cfm

The Working Muslim in Ramadan | Working Muslim
www.ryerson.ca/content/dam/equity/publication/Employer_Guide_Ramadan.pdf

Muslim Guide to Western Australia | Department of State Development
www.dsd.wa.gov.au/documents/000759.shemarna.jones.pdf

SUPPORT

"What support is required from managers?"… "I want to know more about the time required to get CaLD volunteers skilled up especially if there is a language barrier and also how to develop trusting relationships."… "How do managers get time to support CaLD volunteers?"… "I am concerned that the provision of training, support and induction for CaLD volunteers will require additional resources."… "I would be concerned about staffing resources and funding restrictions." … "I would be concerned about the work required to increase the cultural diversity in my volunteer pool." … "What suitable volunteer activities will my organisation have that will match the skills of the CaLD volunteer?"

Organisations may have concerns about the additional time and resources required to support a culturally diverse pool of volunteers. However, there are many ways to support culturally diverse volunteers without having to source additional funding. The simple act of being aware of how to provide support to people with diverse communication styles can play a key role in the retention of CaLD volunteers in an organisation.

SUPPORT THROUGH EFFECTIVE COMMUNICATION SKILLS

Knowledge of both direct and indirect styles of communication is a good starting point for building cross cultural communication skills. Examples of effective communication skills for a culturally diverse volunteer pool include reading body language, using clear expression and recognising that some volunteers may be hesitant to ask for help.

"As a manager I spend a little more time explaining the work and ensuring they understand. I'm also culturally sensitive to their body language as many will not ask for help or indicate they are struggling. I do spend more time speaking more slowly with clear expression and sometimes assisting them in their English pronunciation and grammar."
Volunteer Manager Health Organisation

"I suppose I'm very sensitive to each person so I will adjust every time they come in. I know where they're at and what areas they like and don't like. Some of the volunteers prefer a more structured environment while some just like freelancing, so I'm conscious of what their needs are. Some of the volunteers are polishing their CVs so I try to give them as many different experiences as possible so that they can put it on their CV. It's very personalised."
Volunteer Manager

SUPPORT THROUGH CONTACT

Support structures suited to a culturally diverse volunteer pool include:

- Regular contact. Check in with volunteers to ensure they are comfortable with the role they are assigned and the workplace environment.
- Recognition. This could be as simple as managers taking a moment to talk with volunteers, asking for their input, mentioning their contribution in newsletters or asking them if they would like to share their cultural knowledge.

"It's bringing different perspectives. It's their ideas, their perspectives on life, their views, these are invaluable. To get the pool of volunteers that we've got, with the knowledge and the expertise that they've got would be hard to bring in if you actually had to be selecting for it."
Volunteer Manager

- Linking. When required try to match new volunteers to experienced volunteers.
- Tracking. Put in place strategies to track the progress of volunteers to ensure that they feel their role is worthwhile and that they are contributing to the organisation.
  - Take time to sit down with volunteers and work out a time line for the development of their skills. Set clear goals that utilise skills. This is especially useful for CaLD volunteers with lower levels of English proficiency as it can help them to view their progress.
  - Diarising tasks learnt after each volunteer shift is another useful strategy that can provide a sense of achievement and accomplishment for CaLD volunteers.

SUPPORT THROUGH SKILL UTILISATION AND DEVELOPMENT

Ensure that new CaLD volunteers have the opportunity to inform you about both the skills they have and the skills they would like to develop. Try to be adaptable in employing available options for acquiring this information and the timeline for this as:

- Some volunteers may be overwhelmed by the process of induction and their new volunteer role and it may take time for them to feel comfortable sharing this information. It is important to regularly check in with volunteers to ensure that they are gaining worthwhile skills and to expose the organisation to their existing skills.
- Some volunteers may have strong writing skills and be weaker in spoken English. They may prefer to provide this information in written form.
- Some volunteers may prefer not to utilise the existing skills they have. Try not to assume that volunteers with specific skills or from specific professional backgrounds will want to volunteer in this area. They may want to try something different. It is important to ask.

"I think that for the volunteers it is really important that they know their expertise is being used. One of the things I say is, "Do you have any skills or talents that you want to share with us?" because sometimes we can put them on to doing jobs in these areas. However sometimes they don't want to and say, "I want to do something completely different than what I do for a living." I always ask, "Is there something you would like to share with us or are there areas that you feel you can contribute to?" That's how we work here and that's why I think it has been a successful program." ***Volunteer Manager***

STRUCTURES OF FORMAL VOLUNTEERING

"What are the differences in cultural understandings and definitions of volunteering and expectations of volunteers?"... "What are some of the potential issues in regard to interpreting and understanding training?"... "Will my organisation require additional resources for training?"

For some volunteers the idea of formally volunteering in an organisation may be new to them. Many countries do not have a formal volunteer sector such as that in Australia. People may not have been exposed to volunteering structures such as formal application processes, volunteer documentation, background checks, organisational policies and procedures, volunteer training or formal induction sessions.

"In other countries where I have volunteered there were no rules and regulations, no forms to fill in, no police clearances, nothing – absolutely zero. Obviously I was asked questions by the managers of the charities but we didn't have forms to fill in and we didn't have to provide a history of ourselves, so in that sense by comparison in Australia there is a lot of red tape."
Sri Lankan Volunteer

"Volunteering in Iraq is about just helping people. When I was in Iraq I volunteered with my religious community to assist the families who needed help. We provided money and we shopped for food for them."
Iraqi Volunteer

"Most of the people I know from my country do not volunteer but they usually do not move far from where they grew up, so they will look after family, friends and neighbours. You could count that as a form of informal volunteering as they would cook, shop or clean for people they know who would need their help."
Austrian Volunteer

"I think going up the chain to NGOs who receive funding, they might have formalised volunteer procedures, handbooks, training and the like, but I think in general these things are not well known. Communities are not used to having this type of structure, it's a foreign concept and not the norm, so for many communities formalised volunteering structures probably would not be part of their experience."
Kenyan Volunteer

> "VOLUNTEERING IN IRAQ IS JUST ABOUT HELPING PEOPLE...WE PROVIDED MONEY AND WE SHOPPED FOR FOOD FOR THEM"

KNOWLEDGE OF THE ROLE OF VOLUNTEER MANAGERS

Some volunteers will have limited or no knowledge of the role of a Volunteer Manager as they have not come across this position before in their own country. This can impact on a volunteer's initial awareness of the support available to them. It can also result in confusion as to who does what in an organisation and ultimately reduce the feeling of being part of an organisation. Strategies to minimise this include:

- Explanation of the role of the Volunteer Manager and the support they can provide at volunteer induction.
- Provision of an organisational staff and volunteer chart at volunteer induction.

"We didn't really have any knowledge about what a Volunteer Manager's job was when we first started volunteering. We had no idea about their role or if they were a volunteer or a paid worker. When the Volunteer Manager started to delegate tasks to us we soon worked out their role but we didn't know what else they did. It would have been helpful to us if the role of the Volunteer Manager was explained to us when we first started."
Burmese Volunteers

"The role of Jodie, my Volunteer Manager, was explained to us when we came to Induction Day. The staff here make their positions very clear. It helps to make me feel more part of the family knowing who is who and who does what. It's really easy to integrate yourself into the system."
Malaysian Volunteer

KNOWLEDGE OF TERMINOLOGY AND POLICIES

Some CaLD volunteers may not be familiar with or may interpret differently some of the terminology used in training such as Work Health and Safety (WHS) policy, Codes of Conduct, boundary setting or confidentiality. This means that training may need to include information and instruction on the purpose and meaning of the over-arching general policy in addition to explaining specific policies that come under the general policy, ie what the WHS policy is and why it is important as well as what the policy is on hand sanitisation procedures.

"The volunteer system in Australia is different than in Iraq. In Australia they provide training for things like how to treat the client, about different health issues and how to assist clients. In Iraq right now there is no training."
Iraqi Volunteer

One way the risk of misinterpretation can be minimised in training is for trainers to:

- Introduce the general policy ie ask participants *"What in general does WHS policy, Code of Conduct, Boundary setting, Confidentiality mean to them?"* A discussion around this may for example reveal that participants have different understandings on the meaning of a boundary.
- Introduce the specific policy.
- Back this up by using a range of examples of the policy to check for and reinforce understanding.

PRESENTING TRAINING TO CULTURALLY DIVERSE PARTICIPANTS

Some volunteers may not indicate to trainers if they have any questions or do not understand what is being asked of them. Trainers may directly ask individuals if they understand and they may nod in agreement or perhaps say, "Yes", which could mean 'I have heard you' rather than 'I understand'. This is related to the concept of face whereby a person will remain silent to avoid losing face, ie to preserve face.

"To be honest I can't ask for help in training in front of a group because of my English. I always feel my English is bad so I don't feel confident to ask but I don't forget my questions. After training has finished I ask my questions."
Iranian Volunteer

Strategies to provide training to participants with a broad range of communication styles include:

- Provide adequate opportunities in training for small group work, where participants are less exposed to asking and answering questions in front of the larger group.
- Use examples wherever possible to back up what is being said. The more hands on and visual examples are the better it is, ie see if written material can be replaced by practical demonstrations, pictures or other visual prompts.
- Ensure presentation material and PowerPoint presentations are worded simply. Assessing all presentation material against Plain English guidelines is a useful exercise to undertake when presenting training to culturally diverse participants.

CONNECTING WITH CALD COMMUNITIES

"How do we target our recruitment to CaLD volunteers?"... "How do we engage CaLD families in order to reach CaLD youth?"... "What recruitment differences would there be between regional and metropolitan areas?"

The simple action of chatting and connecting with a person from a culture different from one's own will often be the greatest source of learning. There are a number of ways organisations can create these opportunities.

CONTACTING COMMUNITY LEADERS

Most community groups will have a nominated community leader. This person is usually the first point of contact in the process of engaging with a community group. State Multicultural Offices will have a list of community groups and leaders' contact details. This information is often available on their websites. Multicultural Liaison Officers working in these departments usually have regular contact with community leaders. These officers can be invaluable in advising and connecting your organisation to community leaders. Being connected to a group through someone the group already knows can often be more successful than effectively 'cold calling' or 'cold emailing' groups.

PRESENTING INFORMATION TO CALD COMMUNITY GROUPS

Sometimes organisations may have the opportunity to present information about volunteering to CaLD community groups. One useful technique in engaging and connecting with CaLD groups is to take a more informal approach to presentations and information sessions. This may include:

- Starting the session with an informal chat.
- Chatting with the group about how they understand volunteering and their experiences of volunteering. Religion, culture, history and the politics of a country will influence the form and meaning of volunteering for different people. Find out what they know and how they understand volunteering before presenting how volunteering is structured in Australia.
- Pictures paint a thousand words. Where possible try to include photos. This will usually generate a great deal more questions and conversation than a heavily worded PowerPoint presentation.

LOOKING FOR 'ONE OFF' VOLUNTEERING OPPORTUNITIES

Look for opportunities where CaLD groups can participate in one-off volunteering activities in your organisation. Episodic volunteering is often much more appealing and accessible to CaLD groups. Episodic volunteering can create invaluable opportunities for the staff and volunteers in organisations to work alongside people from different cultures of their own. In effect, opportunities to do this can be viewed as another form of cultural awareness training where not only is information being shared but this knowledge is also being put into action and practised. This can be extremely effective in building confidence in cultural awareness. It can also have ongoing effects where individual CaLD volunteers may want to join an organisation or tell their community about the organisation. Personal connections are very important in engaging CaLD groups and volunteers. Knowing a 'face' in an organisation is often a deciding factor in whether a person will become involved in an organisation's activities or not.

> *"I have some friends who have free time to volunteer but they do not know how to start or where to start. They want to do something outside of their own community but they don't know where to go. This is a problem for them. If they know a person or an organisation they could connect with them. They need a personal connection, a personal link. It is important, then there is trust and there is not problem."*
> ***Vietnamese Volunteer***

Feedback from some CaLD community groups in the scope of this project revealed that they were very open to participating in one-off volunteering activities. Groups were eager to know how they could assist in this way. Some groups also mentioned that although they had been operating in some instances for decades, they had never been approached by another organisation outside of their own community network to ask for 'one-off help'.

TAPPING INTO INTERNATIONAL COLLEGES

International colleges and International Student Offices at universities can be an excellent source of potential CaLD volunteers. Generally the school's or university's Student and International Student Liaison or Student and International Student Support Officers are a good first point of call. They can be helpful in suggesting the best way to advertise through the college or university. There may be an opportunity for flyers to be included in student induction packs and posted in college or university international student newsletters and on college or university noticeboards and Facebook sites. Recent feedback from a number of colleges and universities in Perth suggests that students are enquiring about and eager to participate in volunteering opportunities but are unsure about how and where to access these opportunities.

CONNECTING WITH SPECIFIC CULTURAL GROUPS

Some organisations may want to target their recruitment to focus on volunteers from specific communities or ethnic backgrounds. This process can be assisted by taking into account the following areas:

Preparation

When designing programs to target specific groups it is a good idea to be aware that expectations and understandings can differ on important concepts and processes such as:

- **Support Styles.** This is particularly relevant in the development of CaLD self-help groups, mentoring programs or support groups. For roles requiring support, the cultural point of view of volunteers may differ widely from the mainstream understanding. There may be different values and meanings placed on:
  - Empathy
  - Mentoring
  - Privacy and confidentiality
  - Time
- **The sharing and dispersal of information.** How and if information is disclosed and who it is appropriate to disclose to are all important factors to consider. There may also be specific beliefs around who is the most appropriate person to disperse information.
- **Differing perceptions of health and disease.** For health conditions such as:
  - Suicide
  - Death
  - Cancer
  - Health and disease
  - Substance abuse
  - Disability

  It is important to be aware of the potential for diverse understandings of these concepts. In some instances generic groups may not be feasible. It is advisable to consult with community leaders about these aspects before setting up programs as information gained from this may well influence program design.

Targeting

As previously mentioned, an effective way to connect with specific communities is to do so through the leader or elder of that community. Generally, groups who operate in a hierarchical structure view their community's leader as a natural starting point or gateway for building relationships. In addition to contacting State Multicultural Offices, community leaders can also be located by making enquiries

through local ethnic or religious organisations or informal groups such as women's, cultural or dance groups.

The community leader will most likely be able to connect organisations to the appropriate people in the community who can assist them. This method will often generate a greater response rate and level of interest in projects than if organisations had approached community members directly. Sometimes poor participation in CaLD projects can be due to the fact that in the initial stages of the project, relevant community leaders may have not been included or consulted. Another reason for low response rates can be that the aim of the project is not viewed as culturally relevant or a priority by CaLD communities. Here community leaders can play an important role in explaining the benefits of projects to communities in more culturally relevant and collective terms.

It is useful for organisations to keep in mind that different cultures will have different understandings of the role of a leader and of how they should go about their role.

Meetings

How meetings are run and the processes followed can be very important in connecting with CaLD communities. There are a number of factors that it may be useful to consider.

Welcoming

The welcoming gestures shown to community leaders, especially in the initial meeting, can be integral to both ensuring that they feel welcome in your organisation and securing the foundation of ongoing partnerships. When inviting community leaders into your organisation it is a good idea to ensure that meetings begin with the welcoming gesture of placing a drink and a snack tray on the meeting table and pouring them a drink of water. This is a small act but is quite pivotal to meeting processes in many cultures

> *"This morning when I arrived here I was greeted and just after a few minutes water was offered to me. That is a symbol. It gives me a feeling of warmness in my heart that I have been welcomed so that I know that I'm already home. When someone new arrives here from Liberia in our culture we firstly offer them a place to sit, and then cold water to drink, after that all other discussions follow."*
>
> ***Liberian Community Leader***

Meeting processes

It is generally a good rule of thumb to allow adequate time for small talk at the beginning of meetings. This can help establish a base for the relationship, after which discussion of business matters can begin. It may be also useful to take into account the possibility that:

- The most senior person in the room could be seen as the person to start and guide conversations.
- Initial meetings may revolve around discussion rather than decision making.
- If they are hosting the meeting it may be best to wait for the host to introduce the formal topic.
- It may be important to remain for the period of social conversation at the end of the meeting.
- The "get to the point" mentality may be considered impolite.
- For cultures where hierarchy is very important, decision making is commonly a top-down process. Decisions tend not to be made unless the decision maker is present. Key decision makers may or may not be present at initial meetings.

Acknowledging

Where community leaders and groups have provided advice and guidance it is important that organisations acknowledge their participation in accordance with the group's values and expectations around acknowledgement. It is good practice to liaise with the leaders and groups as to the correct wording and content of written acknowledgment. An incorrectly phrased or worded acknowledgment or an omission can potentially limit involvement of the leader or community in future consultative processes.

RESOURCES AND ADDITIONAL INFORMATION

A Practical Guide. Involving volunteers from diverse cultural and language backgrounds in your organisation; Strategies and tips for not-for-profits and managers of volunteers about recruiting and involving volunteers from culturally diverse backgrounds | Volunteering Australia
www.volunteeringaustralia.org/files/YLZD36C2ZZ/VA_CALD%20Practical%20Guide_FA.pdf

Training Manual: Recruiting and Supporting Volunteers from Diverse Cultural and Language Backgrounds | Volunteering Australia
www.volunteeringaustralia.org/files/362D8AEPOW/VA_CALD%20Training%20Manual_final.pdf

Engaging Queenslanders: an introduction to working with culturally and linguistically diverse (CALD) communities | State of Queensland (Department of Communities)
www.qld.gov.au/web/community-engagement/guides-factsheets/cald-communities/introduction/

Engaging CaLD Communities: A guide for the Western Australian Public Sector | OMI
www.omi.wa.gov.au/resources/publications/consultations/Engaging_Communities.pdf

Engaging CaLD Communities in Volunteering in Victoria: A guide for Volunteer Organisations | Volunteering Victoria
www.volunteeringvictoria.org.au/engaging-cald-communities-in-volunteering-in-victoria-a-guide-for-volunteer-organisations/

ENGLISH PROFICIENCY

Can they speak English?"... "Can they read English?"... "Would an interpreter be required when filling out an application?"... "I am concerned about language barriers."... "I would be concerned about English language skills."... "Will our clients be able to understand them?"... "How will they communicate the message we want them to communicate?"... "What about the language barriers in recruiting volunteers?"

Communication difficulties can be a significant barrier that may on one hand prevent people from participating in volunteering and on the other make organisations cautious in taking on CaLD volunteers with lower levels of English. A key reason many CaLD volunteers want to participate in volunteering is the opportunity it will provide them to improve their English skills. There are many low cost or cost neutral strategies that organisations can put in place to provide volunteering opportunities to people with a range of English level proficiencies.

> *"The first time I volunteered I felt a bit shy. It wasn't easy to communicate with the other people there because I felt that my English was not good enough. When people spoke to me I didn't understand, I had to ask them to slow down and to repeat what they had said. When I first started my manager gave me instructions but I didn't understand. I had no clue about what to do because sometimes there are gaps (in communication) and it is not easy to understand instructions. Later that all changed, we got used to everything. If you do things regularly you get used to it and you can pick up what people are saying easily. You become familiar with the process and with the people you work with and it becomes easier."* ***Liberian Volunteer***

FIRST POINT OF CONTACT

In the process of researching this booklet a regular comment from CaLD individuals was that when they did respond to volunteer advertisements via email it was easier for them if the agency responded to their enquiry via email or text rather than verbally by telephone. This allowed them more time to 'take in' the information as they could read it as many times as needed. This will not be the experience of all CaLD volunteers however it may be useful for organisations to include options for a preferred method of reply on internet volunteer enquiry forms.

When it comes time to present in person, it can be quite daunting for people with lower proficiency in spoken English. It is a good idea to build awareness in staff and volunteers that for some, the first step into volunteering may be a giant step. Discuss with staff and volunteers the ways in which they can support people through the application and introduction to the volunteering process. Strategies may include:

> IF YOU DO THINGS REGULARLY YOU GET USED TO IT AND YOU CAN PICK UP WHAT PEOPLE ARE SAYING EASILY."

- Directing the volunteers to a quiet area if reception areas are usually busy and noisy. If this is not possible then an appointment at another time when a meeting room is available can be made. This is more preferable than simply asking the potential volunteer to come back at another non-specified time. Write the appointment date, time and place on a card.
- An offer to assist with completing application forms. If a person is more proficient in speaking than writing offer to help them in filling in the application form.

AWARENESS OF LITERACY LEVELS REQUIRED FOR TASKS

Different tasks will typically require different levels of literacy. A useful exercise to undertake is to review current volunteer role descriptions and note the level of reading, writing and speaking proficiency required for each task. This will assist in adapting and tailoring volunteer roles to the skills and needs of both the volunteer and organisation. It will also help to increase literacy awareness levels in staff.

Where high levels of written and/or spoken English proficiency are required for volunteer roles, ie Volunteer English Tutors, it may be an idea to build language proficiency assessment into volunteer selection processes and volunteer job descriptions. Some organisations are currently doing this is by vetting prospective volunteers over the telephone and by providing volunteers with a self-evaluation checklist as part of the application process.

Many people may have a much higher written proficiency than spoken proficiency and vice versa. Initially, it may be easier for them to understand written instructions than spoken instructions.

DEVELOPING EASY TO UNDERSTAND DOCUMENTS, FORMS AND TRAINING MATERIALS

Another useful exercise to undertake is to review the wording of written information provided to volunteers, eg application forms, standard letters, training materials or Power Point presentations. The use of Plain English will help to minimise language barriers. In general, documents written in Plain English are easier to translate into community languages.

When a document is written in Plain English it means that the wording is simple and focuses on the message. Plain English uses only those words that are necessary to convey meaning and avoids jargon, unnecessary technical expressions and complex language. An example of how Plain English can be used is the substitution of the phrase, 'If you need more help' in place of, 'Should you require further assistance'. It is also useful to regularly review training materials and Power Point presentations to ensure they are worded simply and backed up by adequate visual and verbal examples.

USE OF INTERPRETERS AND TRANSLATED RESOURCES

The use of interpreters and translating services may not be a realistic option for most organisations due to lack of resources. Some organisations have multilingual staff and volunteers who they can call on to assist with interpreting and translating. Most organisations however will not be in this position.

There are limited generic, translated resources available about volunteering in Australia. Volunteering Australia has had two documents translated into 16 languages: The Definitions and Principles of Volunteering and Volunteer Rights & Checklist. To date there is no generic translated resource that introduces volunteering in Australia to CaLD individuals and groups.

It may be an option for organisations to apply for funding to cover the cost of translation of documents in relation to projects or events. State Multicultural Offices may run community grants programs and/or provide information on other sources of funding. In instances where information is often changing, translation may not be a cost effective option.

SKILLS FOR COMMUNICATING WITH SOMEONE WITH LOWER LEVELS OF SPOKEN ENGLISH

Some points to be aware of when communicating with someone with lower levels of spoken English include:

- Slowing speech down slightly.
- Simplifying words and sentences where needed but trying not to drop grammar and joining words as this will not help the person to improve their English in the long term.
- Try not to use slang, jargon, sayings or abbreviations.
- Not using jokes, or at least not using them until there is some degree of understanding as humour is almost always culture specific.
- Taking turns can be very effective in cross-cultural communication. Make a point and then pause and wait for a response.
- Appreciating that sometimes people can have a much higher written than spoken proficiency. Writing things down can be effective in checking for understanding. This is a good strategy when details such as names, times, dates and addresses need to be communicated.

RESOURCES AND ADDITIONAL INFORMATION

Examples of translated information for volunteers | Volunteering Illawarra
www.volunteeringillawarra.org.au/v_is_it_me.html

Example of Volunteering Brochure translated into eight community languages | Migrant Information Centre E Melbourne
www.miceastmelb.com.au/volunteer.htm#TIV

Example of Volunteering Brochure with seven community languages | Gateway Social Support Options
www.miceastmelb.com.au/documents/volunteer/Gateway_social_support_volunteer_flier_translated.pdf

Plain English at Work | DEST / DEEWR
http://pandora.nla.gov.au/pan/26080/20050807-0000/www.dest.gov.au/sectors/training_skills/publications_resources/plain_english_at_work/index.html#

The Western Australian Language Services Policy 2008 | OMI
www.omi.wa.gov.au/omi_language.cfm

vt factsheet: Multicultural Volunteering (An example of an information brochure on "Why Volunteer?" and Tips for Volunteering for CaLD Volunteers) | Volunteering Tasmania
www.volunteeringtas.org.au/for-volunteers/

Community Grants Program and other funding sources (Western Australia) | OMI
www.omi.wa.gov.au/omi_grants.cfm

10 Tips for Cross Cultural Communication | Kwintessential
www.kwintessential.co.uk/cultural-services/articles/ten-tips-cross-cultural-communication.html

10 Strategies for Overcoming Language Barriers | Culturosity.com
www.culturosity.com/pdfs/10%20Strategies%20for%20Overcoming%20Language%20Barriers.pdf

"THE FIRST TIME I VOLUNTEERED I FELT A BIT SHY. IT WASN'T EASY TO COMMUNICATE WITH THE OTHER PEOPLE THERE BECAUSE I FELT THAT MY ENGLISH WAS NOT GOOD ENOUGH."

COUNTRY PROFILES

INTRODUCTION

THE FOLLOWING PROFILES provide a snapshot of volunteering in twenty countries. The countries featured were selected by taking into account Australian Bureau of Statistics and the Government of Western Australia's Office of Multicultural Interest information on Australia's highest ranking Non-English Speaking Background source countries for migrants, humanitarian entrants and international students.

CaLD community members from each featured country were invited to participate in the project. Individuals were asked to share the benefit of their knowledge, experience and perspectives on volunteering both in Australia and in their country of origin. The result of this is a rich and honest personal account of how volunteering 'looks', 'works' and 'feels' to them.

In providing specific information on each country it is important to acknowledge that within each country there may be a diversity of cultural groups and also substantial variations in volunteering from one region to another as well as between the rural and urban areas. In addition individual cultural, educational, religious and social backgrounds may influence communication styles and perceptions of volunteering.

The following twenty country profiles do not aim to present a full cultural picture of volunteering in each chosen country. The purpose of this resource is to capture general backgrounds, practices, experiences, communication styles and perspectives that will assist Volunteer Managers and volunteer involving organisations to better engage with and understand CaLD volunteers from new, emerging and established communities. Ultimately this has the potential to encourage more inclusive volunteering practices that support sustainable volunteering and strengthen our Australian community.

Afghanistan 26
Bosnia & Herzegovina 28
Burma 30
Chile 32
China 34
Croatia 36
France 38
India 40
Indonesia 42
Iran 44
Iraq 46
Kenya 48
Malaysia 50
Nepal 52
Philippines 54
Serbia 56
South Korea 58
Sri Lanka 60
Sudan 62
Vietnam 64

AFGHANISTAN

POPULATION 30.4 million (July 2012 est.)

CAPITAL Kabul

NATIONALITY Afghan

GOVERNMENT	Islamic Republic
OFFICIAL LANGUAGE	Afghan Persian or Dari 50%, Pashto 35% Turkic languages (primarily Uzbek and Turkmen) 11%, 30 minor languages (primarily Balochi and Pashai) 4%, much bilingualism.
RELIGION	Sunni Muslim 80%, Shia Muslim 19%
ETHNIC GROUPS	Pashtun 42%, Tajik 27% Hazara 9%, Uzbek 9%, Aimak 4%, Turkmen 3%, Baloch 2%, other 4%.
NATIONAL HOLIDAYS	Independence Day, 19 August (1919)
AFGHAN RESIDENTS IN AUSTRALIA	16,750 Afghanistan-born people in Australia (2006 Census) Increase of 48.5% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 7,540 followed by Victoria (5,250), Western Australia (1,460) and South Australia (1,390).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Dari 66.1%, Persian (Excluding Dari)16.2%, Pashto 7.6% Of the 16,180 Afghanistan-born who spoke a language other than English at home, 68.3% spoke English very well or well and 29.7% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN AFGHANISTAN

Volunteerism in Afghanistan is deeply embedded in religion where helping others is a central principle of the Islamic belief system. The practice of hashar is a traditional form of volunteering in Afghanistan whereby people join together to volunteer for activities such as road building, tree planting, harvesting or cleaning canals. Bigaar is another common type of community work which is predominantly managed by the government. The government will request that villages send specific numbers of volunteer workers to assist with community projects such as harvesting or street cleaning and repairing canals.

There is also a more formal system of volunteering that is distinct from traditional and collective volunteering efforts. Razakaars or registered volunteers help out in organisations such as Red Crescent (known as Sara Myasht), schools, hospitals and mosques.

Community and non-government organisations in Afghanistan are heavily reliant on volunteer staff. As such, a significant number of volunteer positions include roles that are traditionally considered paid work such as nursing and teaching.

Many of Afghanistan's voluntary staff positions are located in internationally funded projects in the areas of education, health, street beautification and tree planting. Volunteer staff in these projects may have access to training, reimbursement for travel expenses and reimbursement for participation in workshops. Afghanistan does not have a national body to coordinate or promote volunteering.

The current security situation in Afghanistan is still fragile in many areas. The ongoing insurgency has greatly affected service delivery, accessibility, development initiatives, employment opportunities and volunteer activity in Afghanistan. Whilst there is a great need for volunteers and volunteer positions are available, people are reportedly reluctant to take on volunteer roles that require any travel due to personal safety reasons.

The word for volunteer in Afghanistan is razakaar, pronounced RA-ZAR-KAAR. A group of volunteers is referred to as razakaraan, pronounced RA-ZAR-KAR-RUN. These words translate as a person/people who come/s to work for no pay. The word used for volunteering in Afghanistan is razakaari, pronounced RA-ZAR-KAAR-RII which literally translates as 'the act of a razakaar'.

AFGHAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN AFGHANISTAN

"Everybody wants to help if there is an emergency, everybody wants to try. In an emergency situation if people cannot do volunteer work they are asked for donations. They place donation boxes in the community and some people bring money, some bring blankets, some bring rice, anything that they can bring to help. They package it up and send it to volunteer groups in the affected areas."

"If the government in Afghanistan asks people to volunteer people are happy to do that, but people are worried about their security because the projects which belong to the government are threatened by armed groups who are against the government. These conditions cause people to be less interested in doing volunteer work with the government."

"When it comes to volunteering for religious events it's very big over here and over there. In a sense the biggest volunteering network in Afghanistan is through religion."

"Religion based volunteering in Afghanistan is very common too. Sometimes religious leaders ask people to volunteer to help build a bridge, to build roadways, to build a mosque. It's common and people like to do it because in accordance with religion they believe they will get rewarded from God if they do this charity work, that's their belief."

IN AUSTRALIA

"Here in Australia possibly a person might think there is no need for volunteers because the government is wealthy and the people are rich, so they might think, "Why should I go and help?" I think that if you asked for a donation it would be more effective than asking people to volunteer their time."

(In the context of recruiting volunteers) "I think it is not as easy as calling people and they will come. Maybe people are too busy or they are from different tribal or cultural groups or religious backgrounds that cannot be gathered by one call and need to be contacted through different ways. The best way (to recruit people) is to find the most influential person who has influence on the community. This person will know how to tell the community in their own language and feelings. The people will listen to them and when they are called they will come because they respond easier and more positively to that person."

"Our parents when they first came here they were focused on building themselves up. Some are still doing that so they're still sort of focused on settling in and building themselves up and embracing Australia as their home, but we've pretty much grown

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Men greeting men and women greeting women: handshakes are common. Men greeting women: only if the woman extends her hand first. In Afghanistan it is generally not acceptable for women to touch men in public. **Note:** In Afghan culture greetings are very important. Asking someone a direct question without enquiring about their health and family first, is usually considered impolite.
NAMES	Afghan names are made up of a first name and a surname. The first name, which is chosen by the parents, is used until a child reaches 16 or 17 years of age after which they are usually called by their family name, surname or a second name. Women do not commonly change their name after marriage, but they may add their husband's surname or second name after their own last name.
COMMUNICATION STYLE	A mix of indirect and direct communication styles is used. Traditionally, communication is indirect when conversing with elders and members of the opposite sex.
PERSONAL SPACE AND TOUCHING	At least an arm's length of space between speakers.
EYE CONTACT	Direct eye contact is usually the norm. When speaking to elders keeping direct eye contact is usual and polite.
VIEWS ON TIME	Time is viewed as flexible. More emphasis is placed on people and relationships than deadlines and schedules.
GENDER	Afghanistan is a patriarchal society. Men's and women's roles are much more defined along traditional lines.
GESTURES	Pointing is done by using the index finger. The right hand is used to give and receive objects and shake hands.
TABOOS	Using feet to point at something or to move an object is considered impolite. When visiting the home of an Afghan family it is polite to accept an offer of tea. Saying no will offend the person offering.
MEETINGS	In Afghan culture people commonly engage in small talk before discussing more formal topics. The 'get to the point' mentality is considered impolite.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Afghani Community Members**

up here. We are the up and coming generation of Afghan Australians in Australia. We've already embraced Australia as our home so we are going to have a completely different mindset to our parents. We are more into volunteering whilst they are still focused on building themselves and just settling in."

"In Afghanistan if you were to volunteer you would just go into the office and say, "Here I am," and off you would go. There's no paper work. Over here I wasn't aware that you had to do all of the paperwork side of things. I thought it would be similar to Afghanistan, but I wasn't actually aware of that."

"Inside Afghanistan there are huge divisions between ethnic groups; that issue ties with volunteering definitely. Both over there and over here these are the types of things that cause people to keep separate and not volunteer for other groups. When people arrive here they can come with the same mindset. They've grown up with that but we've grown up here, we have a different mindset."

HISTORICAL BACKGROUND OF AFGHANIS IN AUSTRALIA

The first Afghans to arrive in Australia were camel drivers hired in 1859 to participate in the ill-fated Burke and Wills expedition. More Afghans arrived over the next 40 years and worked in the carting business. The number of Afghanistan-born at the time of the 1901 Census had increased to 394 from only 20 recorded at the 1871 Census. Afghans married local women as they were not allowed to bring Afghan women to Australia. The development of modern transport and the cessation of Afghan migration at the time of the Immigration Restriction Act 1901 led to the gradual decline in the size of Australia's Afghanistan-born population.

Renewed Afghan migration occurred in the early 1980s. Many of the Afghan arrivals sought refugee status as a result of the civil war in Afghanistan, including educated professionals who settled in Sydney and Melbourne. Also in the late 1990s a number of Afghans came to Australia fleeing the Taliban regime.

Arrivals decreased as a result of enhanced border systems in Australia and the fall of the Taliban regime.

Today, Afghanistan is in transition. After more than 30 years of conflict the country is rebuilding with the aid of international agencies. Unrest and violence continues; and large parts of the country remain under Taliban control. This volatile security situation has led to substantial movements of people. The United Nations High Commissioner for Refugees estimates there are around half a million internally displaced persons living in Afghanistan and more than four million Afghan refugees, asylum seekers and people in refugee-like situations globally. A consequence of this is that most of Australia's Afghan caseload is from clients living in Iran and Pakistan.

BOSNIA & HERZEGOVINA

POPULATION 3.9 million (July 2012 est.)

CAPITAL Sarajevo

NATIONALITY Bosnian, Herzegovinian

GOVERNMENT	Emerging federal Democratic Republic
OFFICIAL LANGUAGE	Bosnian (official), Croatian (official). Serbian spoken but not official.
RELIGION	Muslim 40%, Orthodox 31%, Roman Catholic 15%, other 14%
ETHNIC GROUPS	Bosniak 48%, Serb 37.1%, Croat 14.3%
NATIONAL HOLIDAYS	National Day, 25 November (1943)
INFLUENCES	European with some Mediterranean cultural influence
BOSNIAN & HERZEGOVINIAN RESIDENTS IN AUSTRALIA	24, 630 Bosnia and Herzegovina-born people in Australia (2006) Increase of 3.0% from the 2001 Census. The 2006 distribution by State and Territory showed Victoria had the largest number with 8,900 followed by New South Wales (7,170), Queensland (3,280) and Western Australia (2,550)
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Bosnian 46.6%, Serbian 24.4%, Croatian 17.5% Of the 23,370 Bosnia and Herzegovina-born who spoke a language other than English at home, 72.5% spoke English very well or well and 26.6% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN BOSNIA AND HERZEGOVINA

Despite its long tradition in Bosnia and Herzegovina, the image of volunteering has been negatively influenced by the socialist period. The passage below briefly outlines the connection between past experiences and present day perceptions.

"In Bosnia and Herzegovina, as well as in other Western Balkan countries, the bad memories of voluntary 'working actions' in the socialist period have made the acceptance of the connection between democratic participation and volunteering difficult. However, there has been a significant effort over the last few years by various CSOs (Youth Communication Centre Banja Luka, Osmijeh, SEEYN, etc) to enhance active participation and to promote volunteering. This has led to a better image of volunteering, mostly among young people and an increased number of young volunteers in the country. However, there is no data available in that regard." *

In present day Bosnia and Herzegovina, local people volunteer both informally and formally. Volunteering infrastructure is developing slowly, mainly as a result of the efforts of community service organisations rather than through government initiatives. The public however, still remain relatively uninformed about formal volunteering.

In Bosnia and Herzegovina an organisation called OSMIJEH promotes and develops volunteering in the country. OSMIJEH provides training, support and resources to organisations with volunteers. Where present, volunteering is most popular with youth, women and older people in the community. It is common for volunteer involving organisations in Bosnia and Herzegovina to provide volunteers with reimbursement for out of pocket expenses, training, written volunteer role descriptions and volunteer handbooks. The most popular types of volunteering are in the areas of children and youth, human rights, education, health, disability and seniors.

The word for volunteer in Bosnian language is Volontiranje (VOL-UN-TIR-UN-YEH).

BOSNIAN AND HERZEGOVINIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN BOSNIA AND HERZEGOVINA

"It is most common to help people in your family. I came from a village and we look after each other so you help your neighbour get some bread, take her to hospital, volunteer like that. To volunteer in an organisation, I think it doesn't exist in Bosnia. So to be honest we go to work to get paid or we don't go at all."

IN AUSTRALIA

"It is amazing to us that in Australia so many people volunteer and come to volunteer with no pay."

"I had never heard about volunteering in my country. When I came here and I had to do it to find work, then I saw how many people do it over here. I saw how it was common-sense in Australia. After that I heard of a lady who had spent all of her life volunteering. Oh my goodness."

"When I talk my family and friends back home they can't even imagine that people here are volunteering on a regular basis, that at my work if the volunteers can't come they ring to tell us."

> IT IS AMAZING TO US THAT IN AUSTRALIA SO MANY PEOPLE VOLUNTEER... COME TO VOLUNTEER WITH NO PAY..."

* **SOURCE** Volunteering in the Western Balkans, European Volunteer Centre, 2008

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake between same and different genders is common. It is best to wait for the woman to offer her hand first. Traditionally, younger people would greet older people first.
NAMES	First names are commonly used. When writing a name down traditionally the surname will be written before the first name. Almost all Bosnian family names end in 'ich'. Family names are often an indication of ethnicity. Family names are passed down the male line.
COMMUNICATION STYLE	Communication style tends to be direct and expressive.
PERSONAL SPACE AND TOUCHING	Hugs and touching of the shoulder during conversations is usually accepted with family or people well known to them. Personal space is less important.
EYE CONTACT	Eye contact may not be considered to have such a strong message attached with it in comparison with other cultures which may place importance on direct or indirect eye contact.
VIEWS ON TIME	It is important to be punctual in professional situations.
GENDER	Low numbers of women are active in formal politics in Bosnia and Herzegovina. However there is an active women's movement. Organisations promoting women's rights have campaigned for women to play a more active role in political and public life, and encouraged more women to do so. * In Bosnia and Herzegovina it is common for both parents to work outside the home and share in the decision making.
GESTURES	Beckoning is best done by raising the palm of your hand toward the person, and folding the fingers down in a scratching motion. It can be considered impolite to beckon someone with an upwardly turned hand.
TABOOS	Pointing at someone with an index finger is considered impolite. When visiting a Bosnian or Herzegovinian home it is polite to accept an offer of a drink or a meal. Refusal may offend. Raising the first three fingers is a sign of victory within Serbian areas. This gesture may offend people from Bosnia and Herzegovina.
MEETINGS	It is polite to accept food or drinks offered.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Bosnian community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF AFGHANIS IN AUSTRALIA

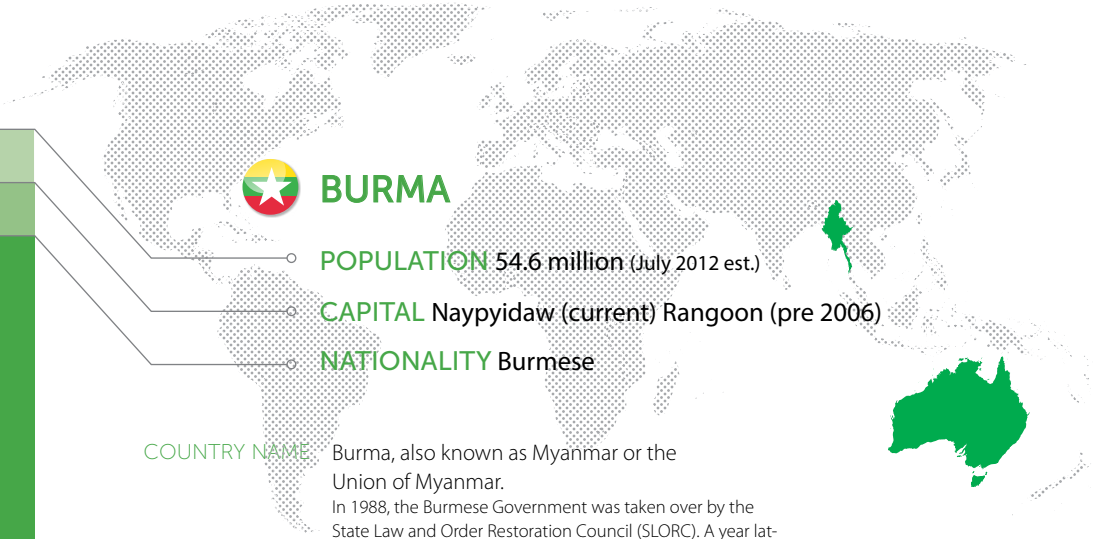
After World War I Bosnia became part of the Kingdom of Serbs, Croats and Slovenes (later called Yugoslavia).

Prior to the mid-1960s very few Bosnian Muslims migrated to Australia, preferring to emigrate to Turkey (as many Bosnian Muslims have Turkish ancestors) and, in more recent years, to Germany. Immigration to Australia increased significantly in the 1960s.

Significant numbers of Bosnia and Herzegovina-born have arrived in Australia since 1991 due to conflicts in the former Yugoslavia. Before the outbreak of civil war in the former Socialist Federal Republic of Yugoslavia in 1992, the constituent Republic of Bosnia and Herzegovina was populated by three major ethnic groups: Muslims about 40%, Serbians 32% and Croatians 18%.

The social organisation of the Bosnia and Herzegovina-born in Australia depends mainly on their ethnic/religious background.

> WHEN I TALK TO MY FAMILY AND FRIENDS BACK HOME THEY CAN'T EVEN IMAGINE THAT PEOPLE HERE ARE VOLUNTEERING ON A REGULAR BASIS... THAT AT MY WORK IF THE VOLUNTEERS CAN'T COME THEY RING TO TELL US...



BURMA

POPULATION 54.6 million (July 2012 est.)

CAPITAL Naypyidaw (current) Rangoon (pre 2006)

NATIONALITY Burmese

COUNTRY NAME Burma, also known as Myanmar or the Union of Myanmar.
In 1988, the Burmese Government was taken over by the State Law and Order Restoration Council (SLORC). A year later, SLORC changed the name of Burma to Myanmar and the capital, Rangoon, to Yangon. Burmese in Australia, in general, do not accept the changes and continue to use the former names and identify themselves as Burmese Australians.

GOVERNMENT Nominal Civilian Parliamentary Government took power in March 2011

OFFICIAL LANGUAGE Burmese.
Although the constitution officially recognises the English name of the language as the Myanmar language, most English speakers continue to refer to the language as Burmese.

RELIGION Buddhist 89% Christian 4% (Baptist 3%, Roman Catholic 1%), Muslim 4%, animist 1%, other 2%

ETHNIC GROUPS Burman 68% Shan 9%, Karen 7%, Rakhine 4%, Chinese 3%, Indian 2%, Mon 2%, other 5%

NATIONAL HOLIDAYS Independence Day, 4 January (1948)
Union Day, 12 February (1947)

INFLUENCES British colonized

BURMESE RESIDENTS IN AUSTRALIA 12,380 Burma (Myanmar)-born people in Australia
(2006 Census) Increase of 11.8% from the 2001 Census. The 2006 distribution by State and Territory showed Western Australia had the largest number with 5,560 followed by New South Wales (3,740), Victoria (1,790) and Queensland (730).

MAIN LANGUAGES SPOKEN IN AUSTRALIA Burmese 51.9%, English 33.5%, Karen 3.5%
Of the 8,190 Burma (Myanmar)-born who spoke a language other than English at home, 78.2% spoke English very well or well and 20.8% spoke English not well or not at all

SOURCES CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN BURMA

Prior to the military coup in 1962 in Burma there were many community and professional organisations. After the coup, a substantial part of Burmese civil society shut down. Almost all Civil Society Organisations and NGOs were prohibited or came under state control. To get a glimpse of the structure of formal volunteering in Burma right now it is important to look at the past effects of military control over Burmese civil society.

Under military rule in Burma, community organisations and groups had little space in which to emerge and develop. In Burma all Civil Society Organisations and NGOs had to register with the Ministry of Home Affairs. Small community groups, such as funeral associations which help poor people cover burial expenses, women's groups, cultural groups, sports groups and religious associations did not need to register as long as their activities were local and not political.

The focus of both local and international NGOs in Burma has been on poverty alleviation, health care provision, health education and welfare. GONGOs, or government-organised non-governmental organisations, are common in Burma. These organisations are often run by military officers or their wives.

Generally, the majority of Burmese people have not had the opportunity to volunteer formally in an organisation. Whilst formal volunteering infrastructure in Burma would exist in international NGOs, most Burmese would not have had the opportunity to come into contact with formalised volunteer policies and procedures.

In 2008, Cyclone Nargis created an opportunity for many Community Service Organisations (CSOs) and NGOs in Burma to mobilize, as the government did not allow international NGOs to enter the country. At this time, the population of Burma came together on a large scale. After this point there has been an increase in the number and activity of CSOs and NGOs. Currently, the move towards a more democratic society will hopefully increase participation in formal volunteering.

There is no direct translation of the words volunteer or volunteering in Burmese. However a similar word for volunteer in Burmese language is SAY-DA-NA-WON-DAN which literally means working free with good will.

BURMESE PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN BURMA

"Working in an Australian organisation, you cannot compare with a Burmese organisation because they have different processes. Every task here is a step by step process, it is a good process, good detail."

"We never had any experience or knowledge of how things work in the cities in our country. We lived in a refugee camp and did not go outside to visit other places. We didn't have a chance to learn about organisations in Burma."

IN AUSTRALIA

"We volunteer informally helping our friends all the time, it's like advocacy work. Some of our friends are from a non-English speaking background, they come to us and ask for our help. To help them with paperwork, settlement paperwork, job interview paperwork and sometimes we go to the hospital with them. We are really busy doing informal volunteering with our community because most of the people we help cannot understand English and we help even though we are still learning English."

"The way people volunteer in Australia was a new idea for us. We found it strange but felt very comfortable because the organisations had volunteer roles and responsibilities and everyone was treated equally."

"Our past experience is totally different to here that is why it takes time to get used to socialising with other people. We don't really feel comfortable taking morning tea breaks with the other workers and volunteers because it is our first experience of this and we are scared of the people. We don't feel comfortable being sociable, we don't really want to go for a break. If the people were friendlier with their faces and actions, that would make it more comfortable for us."

"We meet different volunteers, we all come together and share stories. If we don't understand we ask each other, it's the best way. The most important skill we want to get is to build our confidence. We volunteer for confidence."

"We heard about volunteering from our friends. We all travel by train and meet each other on the train. We share information with each other, this is when we learnt about volunteering. We learnt that Australia likes volunteering, that before we look for work we should try volunteering to get more experience and we were really interested."

> "WE MEET DIFFERENT VOLUNTEERS, WE ALL COME TOGETHER AND SHARE STORIES."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake between the same and mixed genders.
NAMES	Burmese names are traditionally made up of between one and four words. Traditionally Burmese people do not use surnames. However, this is now changing with some people using part of their father's name for a surname. Women usually keep their own family's name after marriage.
COMMUNICATION STYLE	Communication style is mostly indirect. Generally, Burmese people tend to have a more direct communication style among close friends and family members.
PERSONAL SPACE AND TOUCHING	An arm's length distance between people when conversing is the norm.
EYE CONTACT	Eye contact is considered not as important in comparison with some other cultures.
VIEWS ON TIME	Punctuality is valued in professional and educational environments. It is acceptable to be late in social situations.
GENDER	Civil liberties are quite restricted in Burma (Myanmar), but this is true for all citizens. Women's movements and organisations are severely restricted and their political participation is restricted. However, women are gaining more independence with more and more women working outside the home. *
GESTURES	Traditionally in Burma, young people are taught to bow down while crossing in front of old people. Pointing is done by using the whole hand. Using a finger to point is considered rude.
TABOOS	Using feet to point at something or to move an object is considered impolite. The head is regarded as sacred. It is considered rude to touch someone's head or to pass objects over the head. Pointing with one's feet or putting feet on the table is considered impolite. Traditionally it is polite to pass and receive items with both hands. When sitting, displaying the soles of the feet is considered offensive.
MEETINGS	Informal conversations before or after a meeting are considered important and a part of relationship building. Hierarchy is important in Burmese culture.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Burmese community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF BURMESE IN AUSTRALIA

Following Burmese independence in 1948 and the rise of nationalism, employment became difficult for the Anglo-Burmese, many of whom chose to leave Burma (Myanmar). Between 1947 and 1959, about 3,500 Anglo-Burmese settled in Australia. Following the military takeover of the Burmese Government in 1962, a further 2,500 Anglo-Burmese settled in Australia between 1965 and 1972. Numbers grew significantly due to the intake of Burmese under the Migration Refugee Special Humanitarian program. By 1991, the Census recorded 8,223 Burma (Myanmar)-born people in Australia.

It is estimated that about 75% of the Burma (Myanmar)-born in Australia are Anglo-Burmese, most of whom have settled in Western Australia. Because of their proficiency in English, they settled quickly. Many had clerical skills with work experience in the Burmese Public Service and they easily found employment in Australia. More recent arrivals are often less proficient in English.

In more recent years, the number of migrants from Burma has increased markedly due to the large intake of humanitarian entrants from the Karen ethnic minority. In 2010–11, 9.7% of the total visas delivered through the Humanitarian program were to Burmese nationals. By comparison Burmese nationals accounted for 0.2% of Skilled Stream visas and 0.3% of Family Stream visas.

> "THE WAY PEOPLE VOLUNTEER IN AUSTRALIA WAS A NEW IDEA FOR US. WE FOUND IT STRANGE BUT FELT VERY COMFORTABLE BECAUSE THE ORGANISATIONS HAD VOLUNTEER ROLES AND RESPONSIBILITIES AND EVERYONE WAS TREATED EQUALLY ."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/burma.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/burma.pdf

CHILE

POPULATION 17 million (July 2012 est.)

CAPITAL Santiago

NATIONALITY Chilean

GOVERNMENT	Republic
OFFICIAL LANGUAGE	Spanish Mapudungun, German, English.
RELIGION	Roman Catholic 70%, Evangelical 15.1% Jehovah's Witnesses 1.1%, other Christian 1%, other 4.6%, none 8.3% (2002 census).
ETHNIC GROUPS	White and White-Amerindian 95.4% Mapuche 4%, other indigenous groups 0.6% (2002 census).
NATIONAL HOLIDAYS	Independence Day, 18 September (1810).
ANCESTRY	Spain, France, Germany, Switzerland, Croatia, Italy, Russia, Syria, Lebanon.
CHILEAN RESIDENTS IN AUSTRALIA	23,300 Chile-born people in Australia (2006 Census) Decrease of 0.3% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 12,250 followed by Victoria (6,680), Queensland (1,550) and Western Australia (1,270).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Spanish 83.0%, English 13.8%, Italian 0.7% Of the 20,000 Chile-born who spoke a language other than English at home, 82.6% spoke English very well or well and 16.5% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN CHILE

Solidarity is a core value in Latin American and Chilean culture. Helping each other and solidarity are very much part of volunteerism in Chile. Religious-based institutions have had a distinct and historical role in development and volunteerism in Chile. Since colonial times, the Catholic Church have sponsored many volunteer organisations in welfare services in relation to health, education, day-care, and support for the poor, older people, and other vulnerable groups.

The 1973 military coup and the ensuing 17 years of military government had a dramatic impact on civil society in Chile. There were restrictions on individual freedoms, such as freedom of association, and bans on political activity. Civil Society Organisations lost most of their autonomy. This resulted in low levels of social confidence and trust and people refrained from active participation in public life. At the end of the dictatorship civil society slowly began to re-emerge.

In recent years the formal volunteer sector in Chile has experienced significant growth. Recent statistics have recorded that volunteers in Chile contribute an average of 11.6 hours per month. There has also been rapid growth in media exposure of volunteering. Chile has begun to introduce youth volunteerism and civic service in their national education policies for primary and secondary school. Chilean youth are increasingly responding to social issues and developing and driving volunteer programs in the areas of poverty and literacy. Government agencies are also running youth volunteer programs. Chilean people are also volunteering strongly in the areas of education, sports and recreational clubs, culture, community development and the environment.

Despite the growth of formal volunteering in Chile, volunteering structures and processes within organisations tend to remain relatively informal and unstructured. Consequently, Chilean people may have differing levels of knowledge and experience with formal volunteering structures.

The word for volunteer in Spanish is voluntario, pronounced VOL-LUN-TAIR-RIO. The phrase for volunteer work is trabajo voluntario, pronounced TRA-BARK-KO VOL-LUN-TAIR-RIO.

CHILEAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN CHILE

"I think Chilean people volunteer a lot in the hospitals. We are short of help in our hospitals to help with meals that kind of thing. Red Cross also have large numbers of people volunteering for them."

"When I was in school in Chile I never knew of any teaching around volunteering. It was not part of our curriculum at the time but if anything happened the principal would be the first person to get everyone together, to tell us what was happening and they would organise us to help."

"In my case there was a lack of material to read on volunteering when I was growing up in Chile. I learnt about volunteering from the community, from the people I lived with and liaised with. People would come to you and say, 'This is what's happening." I think it might be different in Chile now. I think there are programs in schools now where kids are taught about volunteering."

IN AUSTRALIA

"When I arrived in Australia I volunteered with the Chilean and then the Latin American community. I guess this was how I was brought up, if there are people in need from your community you do whatever you can, provide knowledge or another service. So I have volunteered for a long time but mostly within my community."

"The structure of volunteering in Australia is totally different to what I remember back in Chile. Maybe it was my lack of knowledge about volunteering in Chile back then. I knew that there were volunteer organisations but I didn't have a clue how they used to function. I think Australian volunteering is much more structured so it's easier for people to get involved. There's a lot more information about volunteering, there's regular training programs for volunteers and I never saw that in Chile and I've been back many, many times."

"I don't know why I haven't got into any formal volunteering in Australia. If someone invites me to help I will go to help occasionally. I think I've tried to do formal volunteering a couple of times but I wouldn't know why I didn't follow through with it. I have got as far as making enquiries a couple of times."

"For my community I think it is so hard to get them involved in things that are not particular to the community. We tend to work so hard for our own community when help is needed but if you ask people to get involved in regular volunteer work at set times and dates I think they find it a bit scary. Chilean people like to do things on the spot. I don't know many people in my community who volunteer outside."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake and direct eye contact between the same and mixed genders. Greetings are very important in Chilean culture.
NAMES	First names are commonly used. It is common to have two or three given names. For form filling out, a preferred name option is useful. Chileans use both their mother's and father's surnames. The father's surname is listed first and is the one used in conversation. As is common in Latin-American countries, married women retain their father's surname rather than adopting their husband's surname.
COMMUNICATION STYLE	Communication style tends to be indirect. Confrontation and open criticism are generally avoided. Maybe can mean 'yes' or 'no' as, generally, most Chileans want to avoid offending.
PERSONAL SPACE AND TOUCHING	In Chilean society, people tend to stand close to one another when talking. In this context, it can be considered impolite to back away from someone in conversation. There is also a fair amount of touching between same genders and mixed genders when in conversation (such as hands on shoulders, arms or hands).
EYE CONTACT	Chilean people favour direct eye contact over indirect. Sustained eye contact is common (rather than intermittent). Maintaining sustained eye contact shows interest in the speaker. Eye contact is important in greeting.
VIEWS ON TIME	Time is viewed as flexible. More emphasis is placed on people and relationships than on deadlines and schedules. In social situations, it is not considered rude to be late.
GENDER	Chile is a patriarchal society. A recent shift in attitudes about women in the home and in the work place has led to many women holding high profile positions in politics and business.
GESTURES	A common gesture is to shake a pointer finger back and forth to indicate 'No'. It is polite to cover the mouth when yawning. All forms of beckoning with the hand are considered impolite (the beckoning gesture of an upturned palm is the gesture to pick a fight in Chile).
TABOOS	When engaging in small talk, it is best to avoid talking and asking about politics and human rights. Holding a fist upright and at head level is considered a communist sign and one to avoid.
MEETINGS	People commonly engage in small talk before discussing more formal topics. At meetings it can be considered acceptable to interrupt someone who is speaking because it shows strong interest in the topic.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Chilean community members**

HISTORICAL BACKGROUND OF CHILEANS IN AUSTRALIA

The first known Chilean to arrive in Australia was a political exile, the former President of Chile, General Ramon Freire, who arrived in 1838. The number of Chilean migrants to Australia remained small in number for some time. In the 1901 Census there were 90 Chile-born people in Australia and by 1947 there were 105 people.

There was no appreciable intake of Chilean migrants to Australia until the late 1960s. By 1971, the number of Chile-born people in Australia had reached 3,760. Economic and political uncertainty in Chile in the early 1970s led to an influx of 2,000 Chilean migrants to Australia. Most of the new arrivals were educated and wealthy.

The military coup in Chile by the Pinochet regime in 1973 prompted a large number of Chileans to flee to Australia and by 1981, the number of Chile-born people reached 18,740. Following the restoration of democracy in Chile in 1990, Chileans have come to Australia under the Family Reunion Migration program.

Most Chileans have settled in highly concentrated communities in urban areas. They mainly reside in New South Wales, Victoria, Queensland and Western Australia. Their official language is Spanish and most Chileans speak Spanish at home and at social gatherings. They have a strong community focus and participate in social, cultural and sporting activities. The majority of Chileans are Christian, mainly Roman Catholic.

> "IN MY CASE THERE WAS A LACK OF MATERIAL TO READ ON VOLUNTEERING WHEN I WAS GROWING UP IN CHILE. I LEARNT ABOUT VOLUNTEERING FROM THE COMMUNITY, FROM THE PEOPLE I LIVED WITH AND LIAISED WITH."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/chile.htm

CHINA

POPULATION 1,343 Million (July 2012 est.)

CAPITAL Beijing

NATIONALITY Chinese

GOVERNMENT Communist State

OFFICIAL LANGUAGE Mandarin Chinese
Cantonese and a host of other distinct dialects are spoken in different regions throughout the country.

RELIGION Combination of Buddhism, Confucianism and Taoism 93%
Christian 3%-4%, Muslim 1% - 2%.

ETHNIC GROUPS Han Chinese 91.5%
Zhuang, Manchu, Hui, Miao, Uighur, Tujia, Yi, Mongol, Tibetan, Buyi, Dong, Yao, Korean, and other nationalities 8.5% (2000 Census)

NATIONAL HOLIDAYS Anniversary of the founding of the People's Republic of China, 1st October (1949).

CHINESE RESIDENTS IN AUSTRALIA 206,590 China-born people in Australia (2006 Census)
Increase of 44.8% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 114,040 followed by Victoria (56,560), Queensland (15,060) and South Australia (8,080).
NOTE It should be noted that a significant proportion of people from some other countries, for example, Singapore and Malaysia, are also of Chinese ancestry.

MAIN LANGUAGES SPOKEN IN AUSTRALIA Mandarin 59.4%, Cantonese 29.3%, English 3.8%
Of the 198,030 China-born who spoke a language other than English at home, 64.7% spoke English very well or well and 34.6% spoke English not well or not at all.

SOURCES CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN CHINA

There have been many recent influences and events that have combined to shape and develop the structure of formal volunteering in China. The influence of returning Chinese, an influx of multinational companies, the growth of NGOs, recent natural disasters and international events like the 2008 Beijing Olympic Games and 2010 Shanghai Expo have all played a role in increasing the profile of volunteering in China.

Knowledge of volunteerism in China varies widely around the country.

"I think when you are researching volunteering in China it is important to be aware of the geographic factors of China. It is a huge country and in different cities there will be different understandings of volunteering. The coastal cities that are close to Hong Kong, Taiwan or Bangkok, they are closer to international trends so volunteering is becoming more and more acceptable and popular. For the middle or western areas of China it's still the beginning of how to educate and how to raise awareness of volunteering in the community."

Recently, China has seen a rapid growth in senior and youth volunteers and volunteer organisations run by college students. This has greatly facilitated the development of volunteer services and the popularity of volunteerism amongst the Chinese public.

"In 1997 when I first started to volunteer I was one of the few people in my community who had awareness and the motivation to volunteer, but in 2007 when I left Beijing there were many people volunteering. It had become harder to be accepted as a volunteer because there was too much competition, a lot of people wanted to register as a volunteer. Before, anyone was accepted as a volunteer but now the volunteer organisations will see what skills you have, your education background, how much time you have, so it has become competitive in the cities."

China has two National Volunteer Associations; The Chinese Young Volunteers Association, and The China Volunteer Association, recently established in 2011 to help regulate volunteer's rights and obligations. It is becoming more common for organisations to provide training and reimbursement of expenses to volunteers. Written volunteer role descriptions and volunteer handbooks are sometimes available to volunteers. Volunteer insurance is not generally provided to volunteers. Popular types of volunteering include the environment and conservation, children and youth, education, health, disability and seniors.

In China people are required to register to volunteer and pay a small amount of money to obtain a volunteer Identification card.

"You register with a Volunteer Association. This is an organisation run under the Bureau of Civil Affairs. In each city there is such an association. It's not like a volunteer association here in Australia, it is more like an organisation under the management of the government."

There are two Mandarin phrases used to describe volunteering in China. The first, YI-GONG means a worker (gong) who receives no money (yi). The second phrase is ZHI-YUAN-ZHE which translates as people (zhe) who choose to do something without being forced (zhi-yuan).

CHINESE PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN CHINA

"In the cities in China volunteering is more visible, in the countryside it is different because people are worried about their living. They cannot volunteer in the same way, as some people just have to work and work."

"I grew up in a North West Province of China. Before I moved to Beijing I had never heard of volunteering. I did not have any idea of volunteering, any concept of it. When I moved to Beijing I started to hear that many people were doing volunteering jobs. About 50% of people around me were volunteering, so I started to volunteer also."

"In Australia many people volunteer, anywhere any time, everyone looks happy and equal. In China because it is a very huge country in different cities and different areas people will have different understandings about volunteering. In rural areas some people might see volunteering as showing off, some might see volunteering as strange because you will get no material benefit but there are people who will appreciate and support volunteering, people who support their family members to volunteer."

"I think if you have more friends and family who volunteer in China then it looks more normal and acceptable for the whole family to volunteer, to pass on the tradition. If you are the only one in your network or in your community who is volunteering then it looks abnormal and there are more barriers and obstacles for you."

"It is my understanding that in China there is no such thing as a police check if you want to volunteer or get paid work. Maybe it is changing now for some certain professions. A police check is only required if you want to migrate or if you want to apply for a passport."

"When I volunteered in Beijing there was no formal volunteer training or induction, just the first day I was shown what to do by a nurse."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake and direct eye contact between the same and mixed genders.
NAMES	When writing names, the family name is always written first followed by the first name. There are no middle names. It may be useful for forms to have separate sections for family names, first names and preferred names.
COMMUNICATION STYLE	Most Chinese speak in an indirect manner. In conversation, meaning may be implied or suggested as opposed to using direct words.
PERSONAL SPACE AND TOUCHING	Touching is not common during conversations. In the context of thanking or congratulating someone a smile is often preferred over a touching gesture.
EYE CONTACT	Chinese tend to favour direct eye contact over indirect. Eye contact is considered polite.
VIEWS ON TIME	Punctuality is valued; however people and relationships (networking) are also extremely important in Chinese culture and may take precedence over deadlines.
GENDER	China is a patriarchal society. Today in China, women are becoming more equal to men with many women holding managerial positions in the government and private sectors. Women generally are still responsible for the majority of housekeeping and child rearing duties.
GESTURES	Beckoning or pointing with the index finger is considered impolite. It is more polite to use a flat palm when pointing at an object or person. Beckoning is best done by raising the palm of your hand toward the person, and folding the fingers down in a scratching motion.
TABOOS	Using feet to point at something or to move an object is considered impolite. When sharing food it is impolite to place chopsticks upright in a bowl of rice as this is reserved for funerals. In China whistling and snapping your fingers at someone is considered rude.
MEETINGS	Being punctual and early for meetings is highly valued. In the context of meeting with people from the Chinese community in Australia it may be more effective to: • Try to defer to the most senior person in the room for starting and guiding conversations. • Begin with small talk to help establish a base for the relationship, after which business talk can begin. • Silence is accepted as a part of conversation.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Chinese community members**

IN AUSTRALIA

"I lived in Beijing. I have volunteered in Beijing. So when I came to Perth I wanted to volunteer as well. I volunteer within the Chinese community in Perth but I want to volunteer in any community not just the Chinese community. I understand about volunteering, what volunteers do but I don't understand how to enrol in volunteering in WA outside of my community."

"People in Australia pay a lot of respect to volunteers. This is quite different to what I have experienced in China. In WA people around me, not only the ones receiving help, but everyone around me pays me respect as a volunteer but in China not everyone can understand. People ask me, "Why do you volunteer? They don't pay you anything you don't get any benefit so why do you still want to do it?" I tell them I am happy to do it because my husband and I both work and I am happy and the people we help are happy. People appreciate what I do here but they may not yet understand in China."

"When we first came to Australia I volunteered. My husband did not agree but he did not stop me from volunteering but after I had volunteered for a while he understood more. Yesterday my husband asked if he could join me to volunteer."

"The first year I arrived in Perth I wanted to register as a volunteer but I did not have enough identification to obtain 100 points for a Volunteer Police Check so I waited for a year. After that I became a volunteer, I think that the system is fair for everyone."

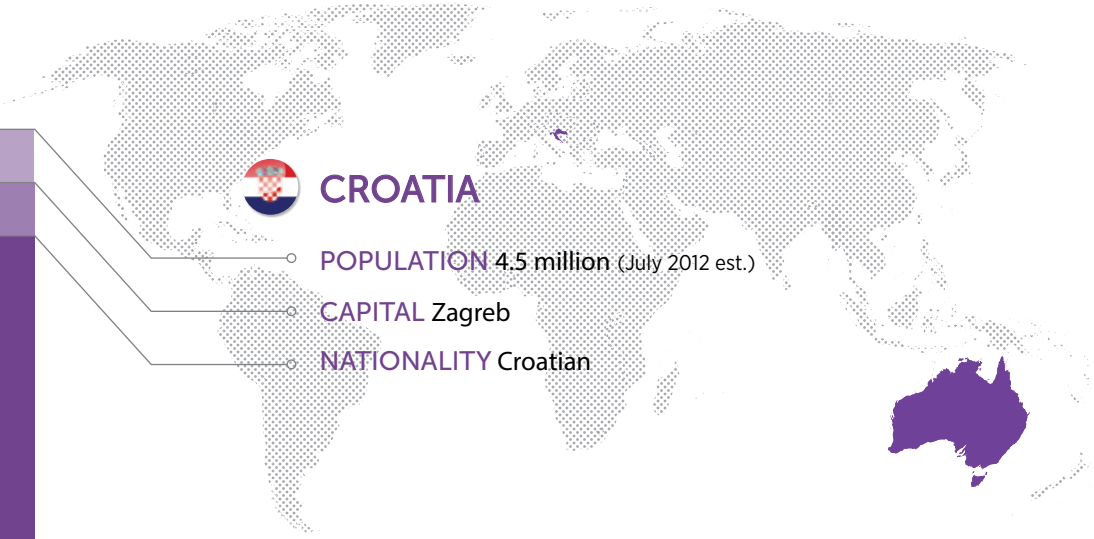
HISTORICAL BACKGROUND OF CHINESE IN AUSTRALIA

In the latter half of the 19th Century an increasing number of Chinese came to Australia, fleeing civil disorder, famine and floods in southern China, and attracted to gold in Australia. At the time of the 1861 Colonial Census, the China-born comprised 38,258 or 3.4% of Australia's population and was the second largest immigrant group.

Public animosity towards the Chinese influenced colonial and early Federal Governments to restrict their immigration, and by 1947 the China-born numbered 6,404. Dismantling of the White Australia Policy in the 1960s and 1970s led to an increase in Asian immigration and, at the 1976 Census, the China-born numbered 19,971.

The active marketing of educational services in Asia by the Australian Government in the mid-1980s contributed to a rapid increase in the number of China-born private overseas students coming to Australia. In 1983 there were 38 China-born overseas students and by 1990 this number had increased to 16,642. They now comprise a large share of Australia's international student market, and make up 20% of all international enrolments.

While prosperity varies widely across the country, China has a growing middle-class, which has contributed to the increase in Chinese visitors in recent years.



CROATIA

POPULATION 4.5 million (July 2012 est.)

CAPITAL Zagreb

NATIONALITY Croatian

GOVERNMENT	Presidential/Parliamentary Democracy
OFFICIAL LANGUAGE	Croatian 96.1% Serbian 1%, other and undesignated (including Italian, Hungarian, Czech, Slovak, and German) 2.9% (2001 Census)
RELIGION	Roman Catholic 87.8% Orthodox 4.4%, other Christian 0.4%, Muslim 1.3%, other and unspecified 0.9%, none 5.2% (2001 Census)
ETHNIC GROUPS	Croat 89.6% Serb 4.5%, other 5.9% (including Bosniak, Hungarian, Slovene, Czech, and Roma) (2001 Census)
NATIONAL HOLIDAYS	Independence Day, 8 October (1991)
CROATIAN RESIDENTS IN AUSTRALIA	51,000 Croatia-born people in Australia Decrease of 1.7% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 18,460 followed by Victoria (18,190), Western Australia (5,170) and Queensland (3,860).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Croatian 64.7%, English 16.7%, Serbian 11.8% Of the 42,340 Croatia-born who spoke a language other than English at home, 75.9% spoke English very well or well and 23.1% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN CROATIA

In Croatia, the image of volunteering has been negatively influenced by the socialist period. The passage below briefly outlines the connection between past experiences and present day perceptions.

*"As in Bosnia and Herzegovina, the previous socialist regime created obstacles to the acceptance of volunteering in Croatia. The wider public relates volunteering very much to the previously mentioned working actions, in which everyone was invited to participate and although these actions were not obligatory, most of the population would take part in them with lots of motivation and pride. However, with the political changes, the image of the work actions became negative, influencing views of volunteering as well. The economic situation and the social context are also reasons for the negative attitude towards volunteering, people prefer to look for a job rather than to volunteer. However, the region is in a period of transition in terms of socio–economic development and the image of volunteering, as well as the development of volunteering activities, are constantly improving."**

Solidarity and help are core values in Slavic culture. Volunteering in Croatia is traditionally related to solidarity. In recent years the Croatian government has worked towards the development of formal volunteering policies and infrastructure. Government initiatives include a Law on Volunteering (which outlines volunteer rights, responsibilities and conditions), a National Strategy for Civil Society Development and a Volunteer Ethics Code.

In Croatia there is no national centre for the promotion and development of volunteering but there are a number of Volunteer Centres in Croatia aimed at promoting volunteering, increasing visibility of volunteer actions and the development of volunteer infrastructure. Centres also work with the wider public to change their attitudes towards volunteering by running information campaigns and educative workshops.

Volunteering in Croatia is defined under the Law on Volunteering as an investment of personal time, effort, knowledge and skills out of free will with which services and activities are executed for the well-being of another person or wider public, and are executed by persons in a way anticipated by this Law, without existence of any conditions of providing a financial reward or seeking any other material benefit for volunteering accomplished.

The word for volunteer in Croatian language is volonter. However outside of formal volunteering organisations, other terminology may be used.

"Volonter is a foreign word in our language... it is a borrowed word… Dobrovoljac would be the real Croatian word for volunteer. Dobrovoljac means a person who is doing a job without pay and wants to do it. Dobro means good. Voljac means will."

CROATIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN CROATIA

"All of the volunteering in the village where my father came from would have been through family and neighbours but not organisations."

"In Croatia and Serbia people are poor they need to work for the money. If you don't work in an organisation you have to go in a garden or somewhere to work so you have not got time to volunteer. They work all day just to get food to eat, it's different to Australia."

"We do go and help each other. When we garden we help each other, in our suburbs we help because that's ours. We all work together to build or help because the government won't pay but to go in one big organisation to help them, no. I don't think the organisation would even let you come because everyone is employed there, people would be suspicious of you."

IN AUSTRALIA

"I never volunteered in my country, maybe I did when I went to school but I can't remember. When I finished school I just go to work and work, but in Australia before I started working I volunteered for four weeks. I volunteered to get a job, to get some training and learn how to do things. I had a target when I came to Australia and that was to get a job."

"All the paper work involved to become a volunteer in Australia was new to me, I never did this before."

> "ALL OF THE VOLUNTEERING IN THE VILLAGE WHERE MY FATHER CAME FROM WOULD HAVE BEEN THROUGH FAMILY AND NEIGHBOURS BUT NOT ORGANISATIONS."

* **SOURCE** Volunteering in the Western Balkans, European Volunteer Centre, 2008

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake and direct eye contact between the same and mixed genders.
NAMES	First names are used. First names are followed by surnames. For older Croatian people it is traditional to use titles (Mr and Mrs).
COMMUNICATION STYLE	Croatians tend be straight-forward communicators. Communication can be animated and expressive. Hand movements are common.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is the norm. In general people don't touch each other when communicating, especially if meeting for the first time.
EYE CONTACT	Direct eye contact is generally the norm. Direct eye contact is appreciated.
VIEWS ON TIME	Being late is not usually considered rude. In business situations, people tend to be a bit more time conscious.
GENDER	Croatia is a patriarchal society. Today in Croatia women generally have equal rights and workplace opportunities. Women in paid work are also expected to look after the household and child rearing. Both husband and wife work and share in decision-making. Day care is commonly used.
GESTURES	Pointing at someone with an index finger is considered impolite. Instead, it's best to use the whole hand or nod in the direction of the person. Raising the first three fingers is a sign of victory within Serbian areas. This gesture may offend people from Croatia.
TABOOS	Avoid making comparisons between Serbian, Bosnian and Croatian people. Avoid discussing conflict and war.
MEETINGS	The importance of small talk at the beginning of meetings increases as relationships develop. Getting down to business first thing may be considered rude. It is polite to accept food or drinks offered.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Croatian community members**

HISTORICAL BACKGROUND OF CROATIANS IN AUSTRALIA

Croatia was formerly part of Yugoslavia, so separate data on Croatia-born was not captured by the census prior to 1996.

Croatian settlement in Australia began in the 19th Century, prompted by strong hostility to Austro-Hungarian rule. By 1854 at least two Croatians were working in the Victorian gold fields. Another cause for emigration from Croatia was the phylloxera disease, which ravaged the wine industry in Dalmatia. By 1900, a substantial number of Croatian migrants had arrived in Australia, mainly from Dalmatia. Chain migration significantly contributed to early Croatian migration. The 1933 Census listed 2,830 Yugoslavia-born in Australia.

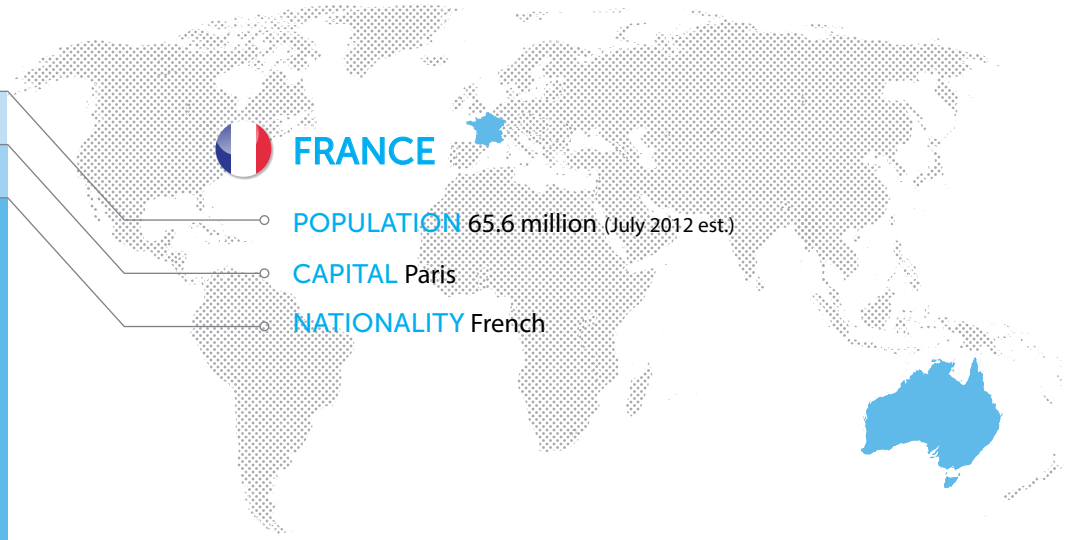
Immediately after the Second World War, the Australian Yugoslavia-born population quadrupled from 5,870 in 1947 to 22,860 in 1954. Many migrated under the Displaced Persons Scheme and a significant number of those were Croatian speakers. The migration of displaced persons peaked in 1958. However, unlike other displaced persons groups, the Yugoslavia-born (including Croatians) continued to increase in numbers through the next two decades.

In the 1960s, the Government of Yugoslavia opened its borders to allow citizens to seek employment abroad. Between 1961 and 1976 almost 100,000 Yugoslavia-born people took advantage of this opportunity and migrated to Australia. Many of these settlers were Croatians. The Yugoslavia-born population reached 129,620 by the 1971 Census and 160,480 by the 1991 Census.

Almost 30,000 settlers from the republics of the former Socialist Federal Republic of Yugoslavia have migrated to Australia since 1991 due to the conflicts there. Most of these new arrivals came under Australia's Humanitarian program. Many were Croatians.

> "...IN AUSTRALIA BEFORE I STARTED WORKING I VOLUNTEERED FOR FOUR WEEKS. I VOLUNTEERED TO GET A JOB, TO GET SOME TRAINING AND LEARN HOW TO DO THINGS. I HAD A TARGET WHEN I CAME TO AUSTRALIA AND THAT WAS TO GET A JOB."

HISTORICAL BACKGROUND SOURCE DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/croatia.htm



FRANCE

POPULATION 65.6 million (July 2012 est.)

CAPITAL Paris

NATIONALITY French

GOVERNMENT	Republic
OFFICIAL LANGUAGE	French 100%. Rapidly declining regional dialects and languages (Provencal, Breton, Alsatian, Corsican, Catalan, Basque, Flemish)
RELIGION	Roman Catholic 83%-88% Protestant 2%, Jewish 1%, Muslim 5%-10%, unaffiliated 4%
ETHNIC GROUPS	Celtic and Latin Teutonnic, Slavic, North African, Indochinese, Basque minorities
NATIONAL HOLIDAYS	Fete de la Federation, 14 July (1790)
FRENCH RESIDENTS IN AUSTRALIA	19,180 France-born people in Australia Increase of 11.1% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 7,020 followed by Victoria (4,370), Queensland (3,890) and Western Australia (1,920).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	French 55.2%, English 35.0% & Italian 2.7% Of the 12,390 France-born who spoke a language other than English at home, 93.8% spoke English very well or well and 5.3% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN FRANCE

In France it is common for local people to volunteer informally by helping out friends and neighbours. Recent statistics show that 23% of the French population volunteer in an organisation or group. Most volunteers are aged between 35 and 55 years and tend to be tertiary educated and/or practising a religion. Most volunteering occurs within not for profit organisations.

In France there are two types of formal volunteering identified by the government; bènèvolat and volontariat. Both types require individuals to involve themselves without being paid. In bènèvolat volunteering programs there is no stipulation on the number of hours per year a person can volunteer. However in volontariat volunteering programs, volunteers are required to volunteer full-time over a long term period for which they receive social security and compensation.

Volunteer infrastructure in France is well developed. Volunteers can claim their out of pocket expenses as tax deductions. This is viewed as an incentive for people to invest time in volunteering. It is common for organisations to provide training and insurance to their volunteers. Written volunteer role descriptions and volunteer handbooks are provided to volunteers in some organisations.

French people volunteer in a wide range of areas including the environment, sports, animal shelters, welfare and community service, culture and the arts, emergency services, health, education, disability and seniors.

France has a National Volunteer Centre. The France Bènèvolat in Paris is the volunteer umbrella organisation for not for profits in France. It provides resources and support to organisations and operates a database to connect volunteers with volunteer positions throughout the country.

The word for volunteer in French language is bènèvolat which means to do an activity without being paid. Bènèvolat is a more general term than the English meaning of the word volunteering.

FRENCH PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN FRANCE

"In France, I guess it depends on the region you come from. In the north and east, religion and traditional values are more developed in society. To my feeling, you get more people volunteering there. For me, living in the south, there is less volunteering for charity. People volunteer more for things they have an interest in like sport coaching and the environment."

"It is only in France where you can really deduct a lot from your tax bill. I feel like in France there is a need to give an incentive to people to invest time for others. Moreover it is only in France where I have been asked how much I was paid to be a scout leader. As if being a volunteer and not getting any profit from it was not as normal as in other societies."

"In France I feel that volunteering is more of an individualistic choice to be well judged by others."

"I have had the chance to live and volunteer in Belgium, UK and France. So I would say that in all three countries volunteering is part of the culture. But to my feeling, in Belgium and the UK volunteering is more positively received by society. People talk more about their volunteering activities and the media talks more about volunteering. In France this does not happen as much."

IN AUSTRALIA

"Volunteering positions are not advertised as much in France as they are in Australia. When I came to Australia I was looking for work and wanted something else to do until I found employment. I saw a notice about an information session on volunteering opportunities in the local library. I went along and found out about a volunteer position at Save the Children."

> IN FRANCE, I GUESS IT DEPENDS ON THE REGION YOU COME FROM. IN THE NORTH AND EAST, RELIGION AND TRADITIONAL VALUES ARE MORE DEVELOPED IN SOCIETY."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake between the same and mixed genders. Light kisses on the cheeks (bises), is the most common form of greeting between friends and family. Sometimes this involves a light touching of cheeks rather than actual kisses. The number of kisses can vary between regions in France from two to four kisses.
NAMES	Use of first names is the norm.
COMMUNICATION STYLE	French people tend to be diplomatic communicators. Truths will be told but in a polite way.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is the norm. People generally don't touch each other when speaking, especially at first meetings. Once a relationship has been established light touching is common.
EYE CONTACT	Direct eye contact is expected. It is considered impolite to not look someone in the eyes when speaking, especially when shaking hands.
VIEWS ON TIME	Being late for social occasions is accepted.
GENDER	Nowadays, while still not earning as much as men, women are just as likely to work outside the home as be stay-at-home mums.
GESTURES	French people tend to use a range of gestures in general communication.
TABOOS	Avoid putting your feet up on chairs and tables. It is considered impolite to wear caps indoors.
MEETINGS	Arriving on time for a meeting is important. Punctuality is valued. Initial meetings tend to revolve around discussion rather than decision making.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **French community members**

HISTORICAL BACKGROUND OF FRENCH IN AUSTRALIA

The French were among the first non-British settlers in New South Wales. Many arrived as officials, convicts and refugees after the French Revolution. Many soon made a mark as landowners, businessmen, merchants and wine growers.

More French immigrants arrived from the 1820s onwards. By 1871, there were almost 2,500 France-born settlers in Australia, many attracted by the gold rush. Within 20 years, the community had increased to 4,500 following the arrival of tradesmen, farmers, winegrowers and even escaped convicts from a French penal settlement in New Caledonia.

Commercial, diplomatic and other contact between the two countries led to the establishment of a French Consulate in Sydney (the first foreign consulate in Australia) in 1839.

A French bank followed in 1881 and a French Chamber of Commerce and Industry in 1889. In 1892, the establishment of Le Courier Australien (the oldest surviving foreign-language newspaper in Australia) added to these milestones.

The France-born population fell to 2,220 in 1947. The French usually migrated as individuals with a particular interest in Australia rather than as part of a mass movement. Consequently, they did little as a community to influence others to follow them.

After World War II, this situation changed due to a combination of factors including assisted passage schemes for French settlers, an exodus from former French colonies as they gained independence in the late 1950s and early 1960s, and social upheaval in France in the late 1960s. As a result, the France-born population grew to 5,410 in 1961, and 11,850 by 1971.

> WHEN I CAME TO AUSTRALIA I WAS LOOKING FOR WORK AND WANTED SOMETHING ELSE TO DO UNTIL I FOUND EMPLOYMENT."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/france.htm

INDIA

POPULATION 1.2 billion (July 2012 est.)

CAPITAL New Delhi

NATIONALITY Indian

GOVERNMENT	Federal Republic
OFFICIAL LANGUAGE	Hindi 41% Bengali 8.1%, Telugu 7.2%, Marathi 7%, Tamil 5.9%, Urdu 5%, Gujarati 4.5%, Kannada 3.7%, Malayalam 3.2%, Oriya 3.2%, Punjabi 2.8%, Assamese 1.3%, Maithili 1.2%, other 5.9% **Note** English enjoys the status of subsidiary official language but is the most important language for national, political, and commercial communication.
RELIGION	Hindu 80.5% Muslim 13.4%, Christian 2.3%, Sikh 1.9%, other 1.8%, unspecified 0.1% (2001 Census)
ETHNIC GROUPS	Indo-Aryan 72%, Dravidian 25% Mongoloid and other 3% (2000)
NATIONAL HOLIDAYS	Republic Day, 26 January (1950)
INFLUENCES	British colonized
INDIAN RESIDENTS IN AUSTRALIA	147,110 India-born people in Australia Increase of 54.1% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 57,160 followed by Victoria (52,850), Western Australia (15,160) and Queensland (10,980).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	English 34.4%, Hindi 19.9%, Punjabi 10.3% Of the 96,010 India-born who spoke a language other than English at home, 94.0% spoke English very well or well and 5.0% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN INDIA

In India, local people mostly volunteer informally by helping out friends and neighbours. People also volunteer formally in a group or organisation, however the majority of volunteering undertaken in India is of an informal nature. In general, the act of volunteering is perceived as being part of everyday life and participated in by all of the population.

The internet has played a key role in increasing the profile of the formal volunteering sector in India. There has been a growth in organisations such as iVolunteer which provide a gateway to link potential volunteers to find meaningful volunteer roles in hundreds of not-for-profit organisations across India. Corporate, skilled professional, youth and overseas volunteering are becoming increasingly popular and visible in India.

Volunteer involving organisations in India may provide volunteers with reimbursement for out of pocket expenses and training. Volunteer insurance, written volunteer role descriptions and volunteer handbooks are generally not provided to people volunteering formally.

The most popular types of volunteering are in the areas of environment conservation and health. Other areas where people volunteer include helping out at schools, animal shelters, children and youth, culture and the arts, human rights, emergency services, education, disability, seniors and recreation activities such as Scouts and Girl Guides.

In the Hindu language there is no particular word for the western concept of volunteering. People volunteer out of the sense of conducting 'right action' and following one's 'dharma' (conscious duty).

INDIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN INDIA

"Indian people will help in times of crisis like when there is a disaster. People come together to volunteer, that happens once in a while."

"I would say that it is not that common for people to volunteer formally in an organisation in India. We are so caught up with making our own way for ourselves. There's such a huge population and we just have to make our own way before we help others. It's kind of been drilled into us but in our community we are very helpful on a neighbourly basis. There aren't any volunteering programs, it's just the norm to help yourself and to help each other."

> "THERE AREN'T ANY VOLUNTEERING PROGRAMS, IT'S JUST THE NORM TO HELP YOURSELF AND TO HELP EACH OTHER."

"To be frank I haven't come across volunteering institutions in India. I know that they exist there but I think it is not practical in India. I don't think people are passionate about that, very few do it, very few. Volunteering comes more when it comes to religion. In that aspect people give importance to that. It's more religious, that's how it works."

"In India there are a lot of orphanages. Some people volunteer in an orphanage. They volunteer to give gifts and money to the children. Usually in the orphanages people volunteer by donating money. They have enough people to work in the orphanages, the help they need is money."

"The idea of volunteering is to help people become independent. In India I think people are less interested and place less importance on that style of helping."

"In India the pay is not much, people are worried about themselves. That's their priority so I think that is one of the reasons why people don't volunteer formally. People need to support their relatives who are poor, that's how it works."

"In India I haven't seen volunteering advertisements or even talk of volunteering outside of my family circle."

IN AUSTRALIA

"I think Indian people in Australia would like to do something formal instead of going to someone's house and volunteering because they will get exposure to the Australian culture."

"It's different in Australia, volunteering covers many aspects. I don't think it is like that in India. When I came to Australia I could see that people give a lot of importance to volunteering."

"In India the culture is very different to Australia. The mindset is different and the concept of volunteering is different. It's not that we don't help, we will help but not like how volunteering is in Australia. I haven't come across volunteering in India like it is in Australia."

"There's not as much positive vibe and promotion of volunteering in India as you see in Australia. Here you've got organisations that actively promote it. They are being very articulate about it. I guess the difference is that we don't formally reach out in India, we're just there in case help is needed."

"In Australia my dad knows I want to volunteer. He understands but my mum simply says, "No you can't volunteer, you must focus on your studies." So I can't talk about it at all with her."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Light handshakes are common between the same genders. Men greeting women: shake hands only if the woman extends her hand first. In India, men do not usually shake hands with or touch women in public.
NAMES	First names are commonly used. Indian names are derived from religion, social class or the region a person is from. In the northern parts of India people generally have a first name and surname. In the south of India surnames are less common. Sikhs will use Singh as a surname or place it in front of their surname.
COMMUNICATION STYLE	In general, Indians communicate indirectly and in conversation it may be common for people to tell you what you want to hear in order to be polite. However it is important to recognise that India is a diverse country with many people from different educational, social and cultural backgrounds. This will influence how directly or indirectly people will communicate.
PERSONAL SPACE AND TOUCHING	Slightly further than an arm's length of personal space is the norm. People generally don't touch each other when speaking.
EYE CONTACT	This will depend on circumstances and the individual. Generally, sustained eye contact is not the norm, especially between men and women.
VIEWS ON TIME	Indian people usually have a relaxed attitude towards time. It is not usually considered rude to be late in social situations however punctuality is expected at work and for meetings.
GENDER	India is a patriarchal society. An increasing number of women in India are accessing higher education and working outside of the home. This trend is more apparent in city areas. Now it is becoming common for couples to share household chores.
GESTURES	The most polite way to beckon someone is by extending an arm and making a scratching motion with the fingers, palm facing down. The head wobble is a commonly used gesture that can mean 'yes' and not 'no'.
TABOOS	It is impolite to move or pass objects using feet. Avoid topics such as politics, religions, the caste system, the Kashmir region.
MEETINGS	Arriving on time for a meeting is important. It is common to engage in small talk before discussing more formal topics at meetings. Hierarchal relationships are very important in India.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Indian community members**

HISTORICAL BACKGROUND OF INDIANS IN AUSTRALIA

Indians were brought to Australia between 1800 and 1860, mainly to work as labourers and domestic workers. Between 1860 and 1901 many arrived to work as agricultural labourers and hawkers in country towns. A number of Indians also worked in the gold fields.

They were mainly Sikhs and Muslims from the Punjab region in northwest India and the majority settled in Woolgoolga in New South Wales. Today, the Sikh settlement in Woolgoolga is one of the largest Indian rural communities in Australia.

Migration from India was curtailed after the Australian Government introduced the Immigration Restriction Act 1901. Following India's Independence from Britain in 1947, the number of Anglo-Indians and India-born British citizens immigrating to Australia increased.

In 1966, the Australian Government changed its policies to permit non-European Indians to immigrate to Australia. By 1981, the India-born population numbered 41,657 and the new arrivals included many professionals, such as doctors, teachers, computer programmers and engineers. Unlike the earlier settlers, those arriving after the 1950s came from many parts of India and belonged to various religious, linguistic and cultural groups.

In recent years, Indian students have become an important part of Australia's international student sector, making up 15% in 2010–11. Internationally Australia ranks third (behind the United Kingdom and United States of America) as a destination for Indians studying abroad, accounting for 13% of all its international students in 2009.

> "THERE'S NOT AS MUCH POSITIVE VIBE AND PROMOTION OF VOLUNTEERING IN INDIA AS YOU SEE IN AUSTRALIA. HERE YOU'VE GOT ORGANISATIONS THAT ACTIVELY PROMOTE IT."

HISTORICAL BACKGROUND SOURCE: DIAC

www.immi.gov.au/media/publications/statistics/comm-summ/textversion/india.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/india.pdf

INDONESIA

POPULATION 248.6 million (July 2012 est.)

CAPITAL Jakarta

NATIONALITY Indonesian

GOVERNMENT	Republic
OFFICIAL LANGUAGE	Bahasa Indonesia English, Dutch, local dialects (of which the most widely spoken is Javanese)
RELIGION	Muslim 86.1% Protestant 5.7%, Roman Catholic 3%, Hindu 1.8%, other or unspecified 3.4% (2000 Census)
ETHNIC GROUPS	Javanese 40.6%, Sundanese 15% Madurese 3.3%, Minangkabau 2.7%, Betawi 2.4%, Bugis 2.4%, Banten 2%, Banjar 1.7%, other or unspecified 29.9% (2000 Census)
NATIONAL HOLIDAYS	Independence Day, 17 August (1945)
INFLUENCES	Dutch colonized
INDONESIAN RESIDENTS IN AUSTRALIA	50,970 Indonesia-born people in Australia Increase of 8.1% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 21,890 followed by Victoria (12,600), Western Australia (7,880) and Queensland (5,310).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Indonesian 66.6%, English 17.3% & Mandarin 6.4% Of the 41,850 Indonesia-born who spoke a language other than English at home, 89.8% spoke English very well or well and 9.3% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN INDONESIA

The practice of providing mutual assistance is a long entrenched tradition in Indonesian people's daily lives. The custom of gotong royong or 'mutual assistance' where members of the community provide volunteer assistance to their neighbours occurs across a range of activities such as wedding ceremonies, funerals and house construction. People also come together to help out in the construction of social facilities such as roads, bridges and places of worship.

Outside of mutual assistance activities, the vast majority of volunteering in Indonesia is undertaken informally within religious institutions and communities. Formal volunteering in an organisation outside of one's own faith is reportedly not commonly practised. As such, most people are not familiar with formal volunteering structures and processes. Indonesia does not have a national volunteer organisation however there are a number of groups and organisations which actively promote volunteerism and particularly youth volunteerism in the community.

In the past decade there has been a rapid increase in the number of Community Service Organisations (CSO) in Indonesia. Most however, are faced with limited financial, human, technical and infrastructure resources with many dependent on foreign aid. In general, Indonesian people have little experience of CSOs and public trust in them tends to be low. In comparison, public trust in the government, faith based and community neighbourhood organisations is quite high.

In Bahasa Indonesia the word used to describe the act of volunteering is sukarel, pronounced SU-KAR-REL. Sukarelawan is used to describe a person who volunteers of their own free will.

INDONESIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN INDONESIA

"Volunteering formally is not a common thing in Indonesia. When we moved here we can see the opportunity to participate everywhere. In the community paper we saw there was a volunteering week and at school they ask parents to volunteer. Volunteering is not encouraged like this at all in my country. I think the main reason for this is that in Indonesia they are still struggling to get food for their families, it's a 24 hour struggle so they don't have time."

"In my country I think that volunteering mostly relates to denomination. You do it with your religious community. People never go far from there, it always goes through the religion."

"I think that even if it was explained to the public in Indonesia that people from any religion could volunteer in one organisation, they would be suspicious. They might think that someone wanted to convert them to another religion."

"Volunteering in Indonesia is like you spend some time in the organisation but there are no rules, no official regulations. You just come and do something when you can."

"In my family volunteering is quite familiar because my mum is quite active. She volunteers at immunisation centres, small things like that but the big thing that she has done is that she joined a Mother Teresa organisation. My mum is like a role model for me. She has shown me that you can still do something even if you are just a modest housewife."

IN AUSTRALIA

"I think for Indonesians to participate in a volunteering job there is still a feeling of, "Oh, what if they celebrate Christmas, will I have to get involved?" For some Indonesians it holds them back."

"When we first came here I volunteered but I was not very active. There were not many opportunities for tasks, maybe it was just me because I didn't ask what else I could do. After a few weeks I felt that there was nothing for me to do so I just stopped, it wasn't challenging for me."

"I think that if it was explained that people from all religions are welcome to volunteer in an organisation it would make a difference, that this is the system in Australia. If it was written in pamphlets it would help."

"The training I have done to volunteer in Australia it's almost like it gives me something new. To learn about regulations, that is new for me."

> IN MY COUNTRY I THINK THAT VOLUNTEERING MOSTLY RELATES TO DENOMINATION. YOU DO IT WITH YOUR RELIGIOUS COMMUNITY."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshakes are the most common form of greeting, always using the right hand to shake. For greetings between men and women it is best to wait for the woman to initiate a handshake.
NAMES	Many people in Indonesia, especially Javanese, may not have a surname. As a result, when completing forms many will repeat the same name for their first name and surname.
COMMUNICATION STYLE	Indonesian people tend to be indirect communicators and they may not always say what they mean. The concept of saving face is important in Indonesian culture. Criticism of someone in front of others, especially in formal situations should be avoided. It is preferable to address any issues informally to the person and never in front of others. Use of the smile or nod should not always be understood as an indication that people agree or understand. A smile may be used even when people don't like something or they don't agree, and people may nod even though they don't understand because they may be reluctant to ask for instructions to be repeated or to publicly admit they do not understand.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space when communicating is the norm. People generally don't touch each other when speaking. Touching between men and women is rare except to exchange handshakes.
EYE CONTACT	Indirect eye contact tends to be favoured over direct. Intermittent eye contact is common.
VIEWS ON TIME	Indonesian people usually have a relaxed attitude towards time. More emphasis is placed on people and relationships, rather than set schedules and deadlines. The term 'rubber time' is very famous in Indonesia meaning a more laidback and flexible approach to time. This is reflected in the Indonesian language whereby verbs have no tense.
GENDER	Women living in urban regions have greater access to education and employment opportunities. Many women hold government positions. It is less common for women to hold high positions in business.
GESTURES	The most polite way to beckon someone is by extending an arm and making a scratching motion with the fingers, palm facing down. Beckoning or pointing with a finger is considered impolite. Using an open palm to point at something or someone is preferable.
TABOOS	In Indonesian culture it is considered impolite to move or pass objects using feet, touch a person's head, pass objects over the top of anyone's head, and point the soles of your feet towards another person whilst seated. This relates to the belief that the head is the most sacred body part whilst the feet are the lowest part of the body.
MEETINGS	Arriving on time for a meeting is important. It is common to engage in small talk before discussing more formal topics at meetings. It is common to end meetings with small talk as well. Hierarchy is very important in Indonesian culture. It is better to defer to the most senior person in the room in regards to beginning and guiding conversations.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Indonesian community members**

HISTORICAL BACKGROUND OF INDONESIANS IN AUSTRALIA

Links between Indonesia and Australia existed before European settlement. From 1750 to around 1900, expeditions of seamen from Macassar (a region in south-west Sulawesi) regularly spent four months each year collecting trepang (edible sea-slugs) along the northern coasts of Australia.

Indonesian divers, mainly from Kupang were also recruited into the pearling industry in Western Australia between the 1870s and 1940s. Javanese were recruited as workers in the North Queensland sugar cane fields from 1885 to 1905. Of an estimated 1,000 Indonesians living in Australia at the beginning of the Twentieth Century, 90% lived in Western Australia and Queensland.

The Immigration Restriction Act of 1901 led to the introduction of policies excluding non-Europeans from entry to Australia (known as the White Australia Policy). This resulted in the majority of Javanese who worked in the Queensland cane fields returning home. However, the pearlers in Western Australia remained.

The Indonesian community in Australia is made up of several diverse groups. Some are of European (mainly Dutch) origin, born to parents posted to the Dutch East Indies during colonial times. The more recent arrivals are of mixed ancestries, reflecting the myriad of groups that make up the modern Indonesian nation.

During World War II, the Dutch East Indies Government-in-exile settled in Australia. It brought with it around 4,500 Indonesian refugees, most of whom were repatriated after the surrender of the Japanese. Australia also accepted Indonesian students under the Australian Government sponsored Colombo Plan.

From the late 1940s to the mid-1960s, over 100 Indonesians arrived each year. Many were children of Dutch residents posted to the Dutch East Indies in colonial times. As restrictions on the entry of non-Europeans eased in the late 1960s, more Indonesians settled here.

Australia is now the number one destination for Indonesians studying abroad, making it a major provider of overseas students to Australia. Indonesia consistently ranks among the top 10 source countries of international students and was the ninth largest provider of overseas students to Australia in 2010–11.

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/indonesia.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/indonesia.pdf

IRAN

POPULATION 78.9 million (July 2012 est.)

CAPITAL Tehran

NATIONALITY Iranian

GOVERNMENT	Theocratic Republic (A government ruled by or subject to religious authority)
OFFICIAL LANGUAGE	Persian (official) 53% Azeri Turkic and Turkic dialects 18%, Kurdish 10%, Gilaki and Mazandarani 7%, Luri 6%, Balochi 2%, Arabic 2%, other 2% (2008 est.)
RELIGION	Muslim 98% (Shia 89%, Sunni 9%) other (includes Zoroastrian, Jewish, Christian, and Baha'i) 2%
ETHNIC GROUPS	Persian 61%, Azeri 16%, Kurd 10% Lur 6%, Baloch 2%, Arab 2%, Turkmen and Turkic tribes 2%, other 1% (2008 est.)
NATIONAL HOLIDAYS	Republic Day, 1 April (1979)
IRANIAN RESIDENTS IN AUSTRALIA	22,550 Iran-born people in Australia Increase of 19.7% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 11,940 followed by Victoria (4,430), Western Australia (2,190) and South Australia (1,760).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Persian (excl. Dari) 66.7%, English 8.7% & Assyrian 7.4% Of the 20,510 Iran-born who spoke a language other than English at home, 80.8% spoke English very well or well and 18.1% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN IRAN

Volunteerism in Iran draws its strengths from national values, traditions and religious beliefs. The tradition of serving people is viewed as a sacred religious duty. Iran has a long history of people coming together to form co-operatives and networks of participation. Vareh is one example of a popular form of the collective system, whereby milk was collected every day and processed into dairy products. Today, vareh co-operatives still operate in some villages and small cities. In rural and urban areas many forms of partnership, self-help, cooperation, and traditional co-ops exist.

Iranian people view the act of donating to charities as a type of volunteer work. Charities are common in Iran. They are well organized and operate all over the country. Vaghf, or donating funds to a charity or a cause is an ancient tradition aimed at increasing the standard of living for people. Vaghf donations go towards many areas including building schools, educational centres, books, library, health, treatment, religious affairs, water irrigation, taking care of animals and the needy.

Another tradition in Iran is the setting up of voluntary funds by groups to help people in times of hardship.

In recent years, Iran's civil society has been increasingly suppressed and controlled by the current ruling regime. One effect this has had is to create distrust and fear among groups and hinder the formation of networks and volunteer cooperatives. The Iranian parliament is also considering legislation that would see a special committee set up to make key decisions for all civil society or non-governmental organisations. Poverty has also become a major social problem with more than 10 million Iranians under the poverty line. These factors have greatly affected the participation of Iranian people in volunteerism. Voluntary work has become less important as many groups put all their efforts into meeting their basic needs.

The word for volunteer in Farsi is davtalab, pronounced DARV-TA-LUB, which translates as a person who is ready to help without any expectations. Davtalabi pronounced DARV-TA-LUB-BI is used to describe volunteer activities.

IRANIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN IRAN

"I volunteered in Iran with a group working with street children. The children were on the streets and couldn't go to school. We taught them Farsi writing and reading. We taught them in a house owned by one of the group in a slum area, sometimes the police would come. They would ask us who we were and why we were there, they didn't trust us. Sometimes they were violent with us."

"I would say that in Australia people volunteer for work experience or to help their community, which is quite different from a society where people need to get paid for any job they do or they have nothing to eat."

"In my country you can't work as a volunteer. We have no organisations for this, just one or two."

"When I was in my country I didn't trust the government organisations enough to volunteer for them, I did it by myself. I went to aged care centres, I played cards with the people there and I cooked for them."

"I think that in Iran educated people and students don't know about volunteering. Maybe if they knew about it they would do it but they don't know about this way of life."

"When I was single I lived with my parents and I worked as well. At that time I couldn't tell them that I volunteered. Some days I took leave from my job to volunteer, I didn't tell my parents that I was volunteering because they will worry because there is no one to protect you from the dangers of volunteering in Iran, no one. It is up to you if you want to do it, it can be dangerous. There are dangers from people connected to the groups we are helping who do not like us helping them because they are afraid that by educating people they will get to know their rights. It was dangerous for the people we were helping and the volunteers."

"I found out about volunteering opportunities in Iran through friends and some good teachers at university. We had two teachers at our university who were fantastic and they taught us how to help people, how to think about poor people. The teachers who have been overseas have more ideas to organise people to volunteer."

"It's like working on the edge of a cliff. It's very hard to continue to do your volunteer work and not bring your group down with you. You should be very clever if you want to do some volunteer work in Iran. Police in Iran think that you are from a political party and not an NGO, they are suspicious of you."

"In Iran there is always a fear between the people and the government, so people don't want to get help from the government organisations that are set up to help with social problems. People are also fearful of volunteering in those government organisations. They think that others will be suspicious of them."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	For same gender greetings a handshake is common. Greeting styles between men and women will depend on whether a person is religiously observant or not. It is always best to wait and see what action the person you are greeting takes.
NAMES	Usually Iranian people have one surname. Iranian women usually keep their family name after marriage. It is common for Iranian people to use a different name on social media sites such as Facebook. Many will use the surname Irani.
COMMUNICATION STYLE	Communication style tends to be indirect. People may not directly communicate when they disagree, are upset or annoyed. This is considered polite conduct. They may instead communicate their displeasure indirectly through polite and subtle wording and body language.
PERSONAL SPACE AND TOUCHING	In Iran in public places, there is high awareness about the appropriate distances that should be maintained between men and women. Touching members of the opposite sex is generally considered taboo.
EYE CONTACT	Communication between men and women does not usually involve direct eye contact. This shows respect. For communication between same genders however, direct eye contact tends to be the norm.
VIEWS ON TIME	People tend to be more relaxed about time. Being late is not usually considered rude. In business situations, people tend to be a bit more time conscious.
GENDER	In Iran the father is the undisputed head of the household. Under Iran's civil code, all women are considered to be under the guardianship of their father, husband, or another designated male relative. Women remain under-represented in positions of leadership in Iran.
GESTURES	The most polite way to beckon someone is by extending an arm and making a scratching motion with the fingers, palm facing down. Beckoning or pointing with a finger is considered impolite. In formal settings it is polite to pass objects with the right hand. In informal settings either hand is used. Tilting the head up quickly can mean 'no' and tilting it down can mean 'yes.'
TABOOS	The 'thumbs up' sign is considered rude. It is taboo for religiously observant men to touch women and religiously observant women to touch men in communication.
MEETINGS	Arriving on time for a meeting is important. It is common to engage in small talk before discussing more formal topics at meetings.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Iranian community members**

"Volunteering in Iran is more about emergency situations like earthquakes, floods, war but in peacetime volunteering is not common because if you volunteered when there wasn't an emergency people would think you were strange. They are not used to this kind of thing. They think you are from a political party. People don't believe that you are only volunteering."

IN AUSTRALIA

"I used to work as a volunteer on Fridays. I learnt many things from that organisation. I had 16 hours training about how to help people. I felt very confident there because I knew that if I had any problems there was someone to go to and ask for help to show me what to do. It was very good for me."

"To be honest I can't ask for help in front of a group because of my English. I always feel my English is bad. I don't feel confident to ask but I don't forget my questions. After training has finished I ask my questions."

"I cannot really compare volunteering in Iran to volunteering in Australia. The main reason for this is that I did not call myself, or nobody called me, a volunteer in Iran but in Australia we are part of the institution and labelled as volunteers. There are jobs specifically for volunteers with different reasons for doing a job rather than the money."

HISTORICAL BACKGROUND OF IRANIANS IN AUSTRALIA

Before the 1979 revolution and the establishment of the Islamic Republic of Iran, most of the migration from Iran to Australia was by service workers, particularly in the oil industry.

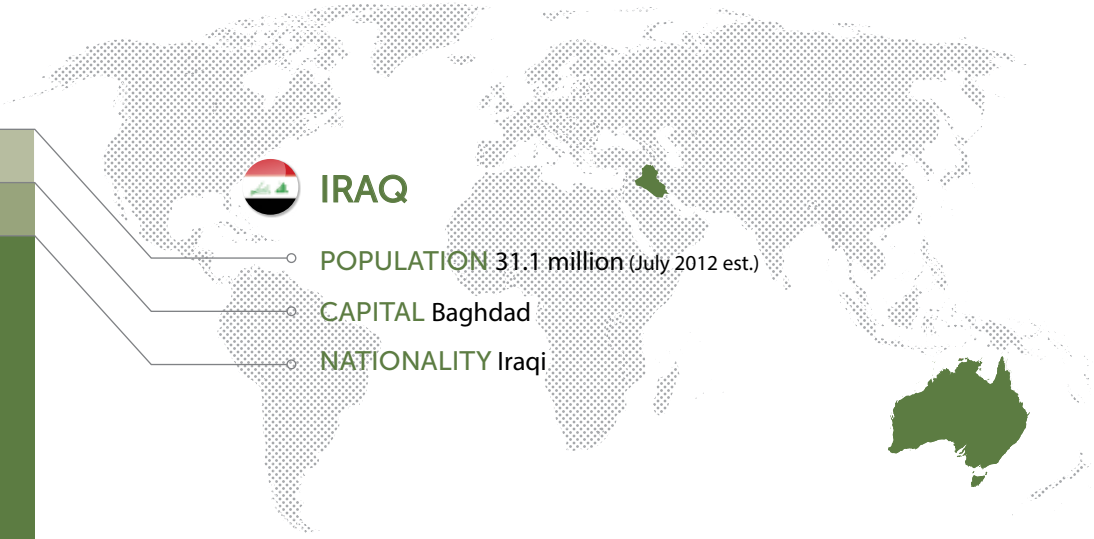
In 1981, Australia began a special humanitarian assistance program for Baha'is seeking to escape religious persecution in Iran. By the end of the decade, around 2,500 people had arrived under this and other refugee programs. The Iran-born are primarily Shi'a Muslims, while others are of the Baha'i, Catholic and Armenian Apostolic faiths.

Over one-third of all Baha'is in Australia were born in Iran.

During the 1980s there was a major war between Iran and Iraq. This resulted in an increase in migration to Australia. During the late 1980s and 1990s many professionals started to leave Iran for Australia due to economic and political hardship.

In the latter half of the 1990s, while political and religious persecution remained important reasons for migration, many Iranians also came under the Skilled and Family Streams of the Migration program.

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/iran.htm



IRAQ

POPULATION 31.1 million (July 2012 est.)

CAPITAL Baghdad

NATIONALITY Iraqi

GOVERNMENT	Parliamentary Democracy
OFFICIAL LANGUAGE	Arabic (official), Kurdish (official in Kurdish regions) Turkoman (a Turkish dialect), Assyrian (Neo-Aramaic), Armenian
RELIGION	Muslim (official) 97% (Shia 60%-65%, Sunni 32%-37%) Christian or other 3% Note: while there has been voluntary relocation of many Christian families to northern Iraq, recent reporting indicates that the overall Christian population may have dropped by as much as 50% since the fall of the Saddam Hussein regime in 2003, with many fleeing to Syria, Jordan, and Lebanon.
ETHNIC GROUPS	Arab 75%-80%, Kurdish 15%-20% Turkoman, Assyrian, or other 5%
NATIONAL HOLIDAYS	Republic Day, July 14 (1958) **Note** the Government of Iraq has yet to declare an official national holiday but still observes Republic Day
IRAQI RESIDENTS IN AUSTRALIA	32,520 Iraq-born people in Australia (2006 Census) Increase of 31.3% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 20,530 followed by Victoria (8,610), Western Australia (1,680) and South Australia (770).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Arabic 48.6%, Assyrian 38.9% & English 3.9% Of the 31,130 Iraq-born who spoke a language other than English at home, 70.6% spoke English very well or well and 27.7% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

* Rahman Aljebouri: National Endowment for Democracy (NED)

SNAPSHOT OF VOLUNTEERING IN IRAQ

Traditional volunteerism in Iraq has an ancient history whereby membership in a particular faith or tribe included the obligation to assist others within your group. This system of mutual support ensured cooperation between members of specific groups and has endured through many decades of conflict and dictatorship which have effectively shut down many civil society organisations in Iraq. Another traditional form of helping that is widely practised across all religions and ethnic groups in Iraq is the practice of sadaqa or voluntary alms-giving.

After three decades of war and economic hardship from United Nations imposed sanctions, much of the social infrastructure in Iraq has collapsed. Iraq has high unemployment at 40% and nearly a quarter of the Iraqi population live below the poverty line. In rural areas, one in ten children between the ages of five and fourteen must work. Forty-five percent of the population cannot read and write. These circumstances have severely limited participation in volunteer activities for many Iraqi people.

After the USA-led invasion and occupation of Iraq, thousands of civil society organisations were established to assist with the ensuing humanitarian crises and nation building. However, after decades of reliance on the State, the majority of Iraqi people have been very slow to join and play a role in these organisations. Volunteerism and activism are slowly emerging in Iraqi society. Formal volunteerism is not a familiar concept in Iraqi society. Consequently, Iraqi people may not be familiar with the structures and processes of formal volunteering.

*"It's not going to happen right away. It has to be gradual. It will be ten years, maybe fifteen years from now. It will require helping Iraqis mobilize their people and encourage volunteerism. That is the only way we can cut our (international community) funding for Iraqi NGOs, when we feel people can take it on their own. We have to help them find that culture, because honestly, that culture does not exist there. We have to do it little bit by little bit." **

The Arabic word used for a male volunteer is mototoway (pronounced MOTO-TO-WEI) and a female volunteer is mototowayat (MOTO-TO-WEI-AT). Mototowayin (MOTO-TO-WEI-IN) is used for volunteer groups. Mototoway means to provide help, support and assistance without getting any monetary benefit.

IRAQI PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN IRAQ

"Volunteering in Iraq is about just helping people. When I was in Iraq I volunteered with my religious community to assist the families who needed help. We provided money, we shopped for food for them. If sometimes they had a disaster like their home was burnt or they lost a member of their family, we helped them to prepare for the funeral, to bring a car to bring the coffin to the cemetery."

"The volunteer system in Australia is different than in Iraq. In Australia they provide training for things like how to treat the client, about different health issues and how to assist clients. In Iraq right now there is no training."

IN AUSTRALIA

"I think that a lot of people from my country would like to volunteer in Australia. They ask me, "How did you get this volunteer job?"

"Volunteering in Australia? The first thing is that you get a good experience. The second thing is that you learn how to treat people, how to be polite, it gives you experience for work. The third thing is you make friendships with people, that is very important and the last is to improve language."

> "I THINK THAT A LOT OF PEOPLE FROM MY COUNTRY WOULD LIKE TO VOLUNTEER IN AUSTRALIA."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	For same gender greetings a handshake is common. Greeting styles between men and women will depend on whether a person is religiously observant or not. It is always best to wait and see what action the person you are greeting takes. **Note:** It is taboo for religiously observant men to touch women and religiously observant women to touch men in communication.
NAMES	In general, the first name is followed by the father's first name, and then the family name. The family name often shows a person's tribe or birthplace. Women do not change their names after marriage.
COMMUNICATION STYLE	Communication style tends to be indirect. People are more inclined to be complimentary. Speech that is direct and critical can be considered rude.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is the norm in most situations. This can be further for conversations between opposite genders. Touching during a conversation between same genders is common, but not among people of the opposite sex.
EYE CONTACT	A little eye contact is acceptable. Sustained eye contact can be considered rude. Traditionally avoidance of eye contact during conversation is considered a sign of respect however Western influence has reduced the observance of this tradition.
VIEWS ON TIME	Iraqi people take a flexible approach to time. Interpersonal relations commonly take precedence over other commitments.
GENDER	Recently, women's freedom of movement has been limited by the ongoing conflict. This has inevitably placed restrictions on their ability to work outside the home, and access education. Women and men have the same rights to vote and to political participation in Iraq, a 25% quota for women is in place. However, women remain under-represented in local and National Government, and the ongoing violence and insecurity acts as a significant obstacle to women's political participation and representation.
GESTURES	The most polite way to beckon someone is by extending an arm and making a scratching motion with the fingers, palm facing down. Beckoning or pointing with a finger is considered impolite. It is better to point using the whole hand.
TABOOS	Pointing the soles of your feet toward someone's head when sitting is considered rude.
MEETINGS	It is preferable to arrive early for meetings to leave time for greetings and small talk. In the context of meeting with the Iraqi community the visiting party would normally bring a close to the meeting. Traditionally, it is considered impolite for the host to end meetings as it is viewed as a type of eviction.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Iraqi community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF IRAQIS IN AUSTRALIA

Australia's Iraq-born population includes Kurds, Assyrians, Armenians, Turks, Turkmens and Jews. The first year in which the Australian Census of Population and Housing recorded the Iraq-born separately was 1976, when the population was 2,273. By 1986, the population had risen to 4,516. By the end of the Gulf War in 1991, it numbered 5,186, mainly in NSW and Victoria.

Many recent arrivals have entered Australia under the Humanitarian program. The Gulf War and the quelling of uprisings of the Shi'a and the Kurds in Iraq resulted in a large increase in the number of Iraqis coming to Australia after 1991.

Extra places in the Refugee and Special Humanitarian programs were allocated to Middle East refugees and, during 1991 and 1992, Australia accepted about 2,000 Iraqi refugees. The numbers of Iraq-born settler arrivals in Australia in 1996 rose to 2,617. An increasing proportion of the later arrivals have arrived under the Family migration and Skilled migration categories.

The majority of recent Iraqi migrants (more than 80%) to Australia are humanitarian entrants. More than 2,000 humanitarian migrants entered in 2010–11, the largest cohort of humanitarian entrants for that year.

> VOLUNTEERING IN IRAQ IS ABOUT JUST HELPING PEOPLE. WHEN I WAS IN IRAQ I VOLUNTEERED WITH MY RELIGIOUS COMMUNITY TO ASSIST THE FAMILIES WHO NEEDED HELP."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/iraq.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/iraq.pdf

KENYA

POPULATION 43 million (July 2012 est.)

CAPITAL Nairobi

NATIONALITY Kenyan

GOVERNMENT	Republic
OFFICIAL LANGUAGE	English (official), Kiswahili (official) Numerous indigenous languages
RELIGION	Protestant 45%, Roman Catholic 33%, Muslim 10%, indigenous beliefs 10%, other 2%
ETHNIC GROUPS	Kikuyu 22%, Luhya 14%, Luo 13%, Kalenjin 12%, Kamba 11%, Kisii 6%, Meru 6%, other African 15%, non-African (Asian, European, and Arab) 1%
NATIONAL HOLIDAYS	Independence Day, 12 December (1963) Madaraka Day, 1 June; Mashujaa Day, 20 October
INFLUENCES	British colonized
KENYAN RESIDENTS IN AUSTRALIA	9,930 Kenya-born people in Australia (2006 Census) Increase of 43.5% from the 2001 Census. The 2006 distribution by State and Territory showed Western Australia had the largest number with 3,000 followed by New South Wales (2,290), Victoria (1,940) and Queensland (1,460).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	English 49.2%, Swahili 14.5% & Gujarati 12.4% Of the 5,000 Kenya-born who spoke a language other than English at home, 88.4% spoke English very well or well and 9.9% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN KENYA

Kenya has a rich tradition of philanthropy and volunteerism which stems from the communal relationships structure within African society. The concept of harambee (the pooling together of resources to provide basic services) is considered a way of life and traditional custom of Kenyans. It is seen as an important way to build and maintain communities. Harambee events can be informal activities lasting a few hours, whereby invitations are spread by word of mouth; to formal, multi-day events advertised in newspapers.

Kenya has a large not for profit sector which has expanded rapidly in the past two decades. Most community service organisations in Kenya receive the majority of their income through membership fees, volunteer donations and international funding. Government funding is minimal. Volunteerism is an important component of the sector with the majority of volunteers working in the areas of health and HIV/AIDS, business development, education, disability, IT, governance, gender advocacy, youth and environment. Volunteers are mainly skill based and include youth, professionals and retirees.

Recent predictions of high youth unemployment in Kenya have prompted government and community leaders to promote youth volunteerism as a key intervention to addressing the issue (2.4 million Kenyan youths are projected to be jobless by the year 2030).

Kenya has a National Volunteer Network Trust (NAVNET) which runs a volunteer centre. It is common for reimbursement of out of pocket expenses to be offered to volunteers. Volunteer insurance and training may be available to some volunteers depending on the organisation. Volunteer handbooks and written volunteer role descriptions are not commonly offered or well known. International volunteering is very important to Kenya.

In Swahili language there is no equivalent word for volunteer or volunteering. A word that can be used in the context of volunteering is kujitolea (KOO-GII-TOR-LEIGH-A) which means to give of yourself or to sacrifice. This word can also mean a person is going to give something up for something else or to forgo something.

KENYAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN KENYA

"The most visible types of formal volunteering I have seen in Kenya are through organisations like St John's Ambulance, Scouts, Girl Guides that kind of thing. I think probably they are the only places I have actually seen people volunteering."

"People probably don't view what they do as volunteering, it's just part of life. You do things for your elders and it's almost like a duty, that's what you do."

"That word volunteering doesn't really get used a lot. I can't say I've known that word to really be used at all. Probably some of the bigger organisations might use that word."

"In Kenya it is common for students to be out of school for a year or two while they wait for entry into university as places at university are very competitive. It's sort of drilled into us as children that university will be the way we will succeed in life so everybody who can wants to go to uni but there is not enough spaces at uni each year. So many students will volunteer and use the experience on their resumes while they wait for a uni position."

"In Kenya if you know someone in your community who doesn't have anyone to help her cook and she can't do it on her own, whether she's your grandmother or not, everyone is obligated to do something for her. It's not volunteering in the sense of, 'I am doing something for someone else and I don't really have to and it's just out of the goodness of my heart.' Just like you wouldn't call yourself a volunteer for changing your baby's nappies for example, it's something similar to that."

"For people who need help, people with a disability for example, it's not other people who come in to help. It's usually people within that person's community who would support them whether it's family or friends or neighbours. It's local and they don't really refer to it as volunteering."

"I think going up the chain to NGOs who receive funding, I think they might have formalised volunteer procedures, handbooks, training etc but I think in general these things are not well known. Communities are not used to having this type of structure, it's a foreign concept, it's not the norm so for many communities formalised volunteering structures probably would not be part of their experience."

"I think it's the poverty. There's so much poverty that not many really can do work for free, there needs to be something in it for them."

IN AUSTRALIA

"I might have volunteered in Australia and not realised I was actually volunteering."

"Volunteering outside of the Kenyan community in WA in a mainstream

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake is the most common form of greeting. When greeting groups of people it is best to shake hands with everyone.
NAMES	Kenyan people traditionally have an English first name followed by a Kenyan first name and then a surname. The Kenyan first name is often used as a middle name. It may be useful for forms to have separate sections for family names, first names and preferred names.
COMMUNICATION STYLE	Communication style tends to be indirect. Kenyan people prefer non-confrontation conversation styles. Keeping face is important.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is common in most situations. Touching during a conversation usually only occurs between people who are very familiar with each other.
EYE CONTACT	Direct eye contact is common. Intermittent eye contact is also commonly used in conversation.
VIEWS ON TIME	In Kenya it is common for services to run late and this is in the main accepted as part of life. Many Kenyans therefore will have a flexible view on time. However in the work place punctuality is valued.
GENDER	Kenya is a patriarchal society with many women in rural areas expected to do the majority of work in the household. However, in major cities, for many women, gender roles and values are very much in line with Western cultures.
GESTURES	Pointing is done by using the index finger. The right hand is used to give and receive objects and shake hands.
TABOOS	Kenyan people consider losing one's temper and shouting impolite. Swearing is also impolite.
MEETINGS	Turning up on time for meetings is expected, as is a phone call if someone is running late. In the context of meeting with a group from the Kenyan community the meeting process would be assisted by: • Greeting the most senior person first and then greeting the other group members with a handshake. • Allowing adequate time for small talk before discussing formal topics. • The most senior person acting as chair or spokesperson and ending the meeting.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Kenyan community members**

organisation is always something we discuss, it's always something we agree we should do. Getting people to take the next step is another problem. I'm not sure why people hesitate. My personal opinion is that the people in my group want to know the benefits of volunteering for them, what they can gain from it. I think they may not be clear on this."

"Contacting an organisation in Australia and asking to volunteer is almost too much for some of my friends to contemplate. My husband essentially got his first job here by volunteering in an organisation's finance section for one day a week. He contacted them and asked if he could volunteer and they said, "Yes." This eventually led to employment for him. We tell others in our community what he did and I can't say for sure but I get the sense that they feel, "Well how can I just go there and ask to volunteer? This is Australia, we can't just do that." It's like a lack of confidence, it's almost like they seem intimidated by the whole system."

"In general Kenyans are very driven and very ambitious people so if I was to encourage someone in my community to volunteer here in Australia I would take time to explain the benefits to them. To explain to them that they can gain experience, that there are so many different volunteering options. I would ask them what they like, "Do you enjoy kids, animals, do you want to get involved in your church?" That's what I would say."

"Volunteering in an organisation in Australia is always something that I have wanted to do but I've never actually done it."

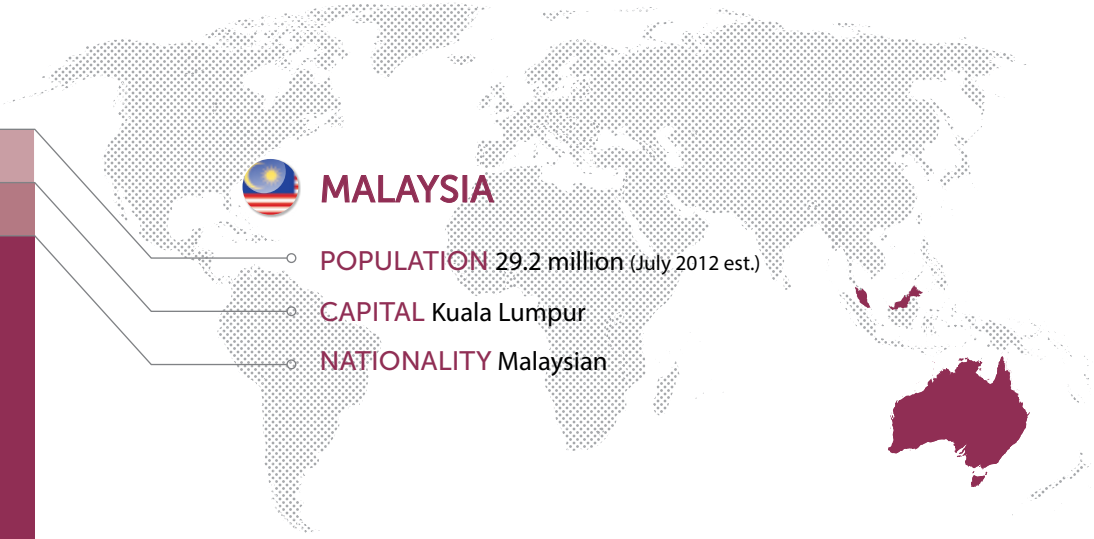
"I think it boils down to poverty. You are so driven to make money, that's what is drilled into you. You need to work and you need to make something of yourself. You need to earn, you need money, that if you're going to do something that essentially other people get paid for doing but you're going to do it for free, you should really use that time to make money. This is quite often the mindset, the focus. It can take time for some to see past this when they come to Australia."

"When I talked to a friend and encouraged him to apply for a volunteer position, if he was to do it, he would essentially like everything to be organised via text and email rather than having a phone conversation. He will be much more open to email and text and I find myself in that situation as well. Rather than to pick up the phone or walk into a place and deal with it."

HISTORICAL BACKGROUND OF KENYANS IN AUSTRALIA

The history of Kenyans in Australia is relatively recent. Since 1990, the majority of Kenyans settling in Australia have migrated through the Skilled migration stream. A significant number have also migrated through Australia's Humanitarian program due to conflict and internal displacement.

HISTORICAL BACKGROUND SOURCE: DIAC http://www.immi.gov.au/media/publications/statistics/comm-summ/textversion/kenya.htm



MALAYSIA

POPULATION 29.2 million (July 2012 est.)

CAPITAL Kuala Lumpur

NATIONALITY Malaysian

GOVERNMENT Constitutional Monarchy

OFFICIAL LANGUAGE Bahasa Malaysia
English, Chinese (Cantonese, Mandarin, Hokkien, Hakka, Hainan, Foochow), Tamil, Telugu, Malayalam, Panjabi, Thai
Note in East Malaysia there are several indigenous languages; most widely spoken are Iban and Kadazan.

RELIGION Muslim (official) 60.4%, Buddhist 19.2%
Christian 9.1%, Hindu 6.3%, Confucianism, Taoism, other traditional Chinese religions 2.6%, other or unknown 1.5%, none 0.8% (2000 census)

ETHNIC GROUPS Malay 50.4%, Chinese 23.7%,
Indigenous 11%, Indian 7.1%, others 7.8% (2004 est.)
Note: Malay people often identify first with their ethnic group, island, or region.

NATIONAL HOLIDAYS Independence Day 31 August (1957) (Independence of Malaya); Malaysia Day 16 September (1963) (formation of Malaysia)

MALAYSIAN RESIDENTS IN AUSTRALIA 92,330 Malaysia-born people in Australia
(2006 Census) Increase of 17.1% from the 2001 Census. The 2006 distribution by State and Territory showed Victoria had the largest number with 30,470 followed by New South Wales (23,400), Western Australia (19,720) and Queensland (9,610).

MAIN LANGUAGES SPOKEN IN AUSTRALIA English 35.0%, Cantonese 26.4% & Mandarin 20.2%
Of the 59,780 Malaysia-born who spoke a language other than English at home, 92.1% spoke English very well or well and 7.2% spoke English not well or not at all.

SOURCES CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN MALAYSIA

Traditional mutual support systems are a long established form of volunteering in Malaysia. Cooperative help or gotong royong was a way of life in villages and communities. The practice of mitabang involved people working together to plough fields and plant and harvest rice. The practice of mitanu involved villagers coming together to help build houses for people in their community.

Today, the volunteer sector in Malaysia has a relatively low profile amongst the Malay public. Voluntary and welfare based organisations in Malaysia tend not to promote the idea of volunteerism. Past surveys have shown that over half of these organisations reported that they did not have volunteers, with many relying solely on paid staff. Past research has also documented a general lack of recognition of the utility of volunteers in organisations. The passage below, taken from a recently established national volunteer portal reflects some of the issues facing volunteerism in Malaysia.

"In spite of the wonderful efforts of many great organisations, many Malaysians are still unaware of how to volunteer, who to approach for volunteering services and sources of further information on volunteering. Many fail to realise that by just contributing a small amount of time, they can have a huge impact on the needy. Few actually think volunteering is exciting, many people, in particular young Malaysians, find formal volunteering boring, complicated, and burdening." *

In February 2012, in order to increase youth volunteerism, the Malaysian Government launched 1Malaysia Corps an umbrella body for youth volunteer organisations across the country. The Government also allocated substantial funding to assist voluntary organisations to set up volunteer programs.

Some Malaysian organisations with formal volunteer programs may provide their volunteers with reimbursement and written volunteer role descriptions. Volunteer insurance, training and handbooks are not well known. Children and youth, culture and the arts and recreation are the most popular areas for volunteering.

The Malaysian word for volunteer is sukarelawan (SU-KAR-REL-AR-WUN), which means a person who is willing to do something out of their own interest. The word used for volunteering is sukarela (SU-KAR-REL-AR). The same terms are used in Bahasa Indonesia.

MALAYSIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN MALAYSIA

"I'd seen volunteering before in Malaysia. I watched television shows where people volunteered and things like that but I never really thought of myself being able to do such a thing. It just never seemed like an option to me."

"In Malaysia I would have to say volunteering is less visible. I'm sure it's available but nobody really pushes us to do it. In Perth however we are encouraged at school to volunteer."

"In Malaysian high schools there are extra-curricular activities one day a week after school where you have to do three activities such as Red Cross and Fire Department. That's probably the closest to volunteering I know but it's not really volunteering since you have to do it. You have to do it to graduate. It's not specified as volunteering, it's more like just another thing you do for school."

"I don't know a Malay word for the direct translation of volunteer but there is a word gotung royung which is used to describe when a group of people get together to clean something, to clean up a school or an area. That's the closest Malay word that I can think of to the Australian word volunteer."

"Malaysians are generous people and many want to help the under-served communities but they need a lot of guidance and hand-holding especially for the first timers. First timers sometimes experience a lack of confidence or are uncertain with volunteering culture but once they get past the first hurdle they usually take up volunteering like a 'duck to water'."

"Back in school, there were no charitable or volunteer societies but I still wanted to contribute to society someway, somehow. The problem was I didn't know where to start and couldn't find any opportunities. I was an individual who wanted to help others but many NGOs I rang up turned me down. It was also really difficult to reach out to the small and fragmented pockets of volunteers out there." **

IN AUSTRALIA

"Because of the environment that Australians have grown up in they always know that it is an option to do volunteer work as opposed to Malaysians who don't really think of it as an option so they aren't as willing to do it. So I guess that's the reason why it's easier and much more fun to volunteer here because you are not the only one doing it. There's lots of people doing it here and there's even a manager for volunteers."

*** Source** ivolunteer Malaysia Website
****** DSG volunteer Yap Hui Min: www.entrepreneurs.my Website

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshakes are a common form of greeting between same and mixed genders. It is preferable for men to wait until a woman offers her hand to shake.
NAMES	The way names are used can vary between ethnic groups in Malaysia. Chinese: When writing names, the family name is always written first followed by the first name. There are no middle names. It may be useful for forms to have separate sections for family names, first names and preferred names. Malays: Many Malays do not have surnames. Instead, men add their father's name to their own name with the term bin (meaning 'son of'). Women use the word binti to mean 'daughter of'. Indian: Many Indians do not use surnames. First names are commonly used.
COMMUNICATION STYLE	Communication style can vary between and within ethnic groups in Malaysia. In general, Malay communication style tends to be subtle and indirect with reliance on non-verbal communication. Rather than telling you 'no', a response might be, 'I will try', or 'I'll see what I can do'. Silence tends to play a role in conversations.
PERSONAL SPACE AND TOUCHING	An arm's length is the norm. Touching occurs sometimes during conversation amongst friends and close acquaintances of the same gender.
EYE CONTACT	Direct eye contact is favoured over indirect. Females tend to prefer more indirect eye contact when conversing with men.
VIEWS ON TIME	Malaysian people usually have a relaxed attitude towards time, and tend to put more emphasis on people, and relationships. It is not usually considered rude to be late in social situations but punctuality is expected at work and for meetings.
GENDER	Women's status in Malaysia has gradually improved, particularly since the early 1990s. Notably, Malaysia has made strides in educational attainment of women, their increased labour force participation in higher paying occupations, their greater involvement in business activities, and their improved health status. With respect to women's participation in political life, women in Malaysia have the same rights as men to vote in all elections, to be elected and to participate in the political and public life. However, this has not translated into equal political representation. The World Economic Forum reports that women make up only 10% of Malaysia's parliamentarians and 7% of ministerial positions. *
GESTURES	Beckoning is best done by extending an arm and making a scratching motion with the fingers. Beckoning or pointing with a finger is considered impolite.
TABOOS	Touching someone's head or passing an object over the top of anyone's head is considered impolite, as the head is viewed as the most sacred body part. It is considered impolite to not cover the mouth when yawning or using a toothpick.
MEETINGS	Arriving on time for a meeting is valued. Periods of silence are considered acceptable and are to be expected, especially after a question is asked. Interrupting and talking over people is considered impolite. It is common for first meetings to involve considerable amounts of small talk. First meetings may only be aimed at getting to know one another.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Malaysian community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF MALAYSIANS IN AUSTRALIA

There is a long history of contact between Australia and Malaysia. Throughout the 19th Century, Malays were involved in the pearling industry and the collection of trepang (sea slugs) off Australia's northern coast. The 1911 Census recorded 782 'Malaya-born' in Australia. Both the 1911 and 1947 Censuses of the Malaya-born included persons born in Singapore, Cocos Keeling Islands and Christmas Island.

The first significant intake of Malaysians to Australia occurred after the introduction of the Colombo Plan in 1950, which brought nearly 17,000 overseas students to Australia, the majority of which were Malaysians. Many of the students married locally, later sponsoring their parents or siblings. Malaysians have one of the highest rates of intermarriage with Australians.

In the late 1960s, the Malaysian Government introduced affirmative action policies favouring Indigenous Malays. These policies combined with other factors, such as race riots and unfavourable socio-political conditions, had a negative impact on Chinese and other minorities in Malaysia.

Many Malaysians left the country during this period and migrated to Australia and other countries. The population of the Malaysia-born in Australia almost doubled between the 1986 and 1991 Censuses (from 33,710 to 71,740 people).

Many Malaysians in Australia are employed in skilled and professional fields, such as finance, property, business, community services, education and medicine. The majority live in urban areas; 80% in Sydney, Melbourne and Perth.

Australia is also a major provider of education services to Malaysia. In June 2011, more than 15,000 Malaysian international students were living in Australia. This represented the fifth largest international student group in Australia, with the vast majority enrolled in the higher education sector.

> "BACK IN SCHOOL, THERE WERE NO CHARITABLE OR VOLUNTEER SOCIETIES BUT I STILL WANTED TO CONTRIBUTE TO SOCIETY SOMEWAY, SOMEHOW."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/malaysia.htm www.immi.gov.au/media/statistics/country-profiles/_pdf/malaysia.pdf

NEPAL

POPULATION 29.9 million (July 2012 est.)

CAPITAL Kathmandu

NATIONALITY Nepali

GOVERNMENT	Federal Democratic Republic
OFFICIAL LANGUAGE	Nepali (official) 47.8% Maithali 12.1%, Bhojpuri 7.4%, Tharu (Dagaura/Rana) 5.8%, Tamang 5.1%, Newar 3.6%, Magar 3.3%, Awadhi 2.4%, other 10%, unspecified 2.5% (2001 census)
RELIGION	Hindu 80.6% Buddhist 10.7%, Muslim 4.2%, Kirant 3.6%, other 0.9% (2001 census)
ETHNIC GROUPS	Chhettri 15.5%, Brahman-Hill 12.5%, Magar 7%, Tharu 6.6%, Tamang 5.5%, Newar 5.4%, Muslim 4.2%, Kami 3.9%, Yadav 3.9%, other 32.7%, unspecified 2.8% (2001 census)
NATIONAL HOLIDAYS	Republic Day, 29 May
NEPALI RESIDENTS IN AUSTRALIA	4,570 Nepal-born people in Australia Increase of 73.9% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 3,100 followed by Victoria (830), Queensland (300) and Western Australia (120).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Nepali 86.2%, English 8.3% & Hindi 1.5% Of the 4,160 Nepal-born who spoke a language other than English at home, 94.3% spoke English very well or well and 4.5% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN NEPAL

Nepal has strong traditions of informal volunteering that are deeply rooted in the cultural-historical concepts of service (sewa) and duty (dharma). Doing 'good things' and helping others are qualities that are highly valued in Nepalese culture.

*"Digging a spring or well (kuwa, inaar), constructing a fountain or waterspout (paani dhaaro), building and maintaining a shady trailside resting place (chautaaro) or an overnight rest-house (paati, pauwa) for passing travellers, and contributing free labor (shramadan) to public works, are all traditional acts of volunteerism, good neighbourliness, public service, and charity, which many Nepalis aspire to perform or achieve before they die." **

In Nepal 70% to 80% of the population live in villages in rural areas where public and private infrastructure is minimal. Therefore when something needs to get done in the villages, cooperation is needed from relatives and any groups or clubs in the community. Usually there is not a designated person in the village who is responsible for directing people to help. When people hear of an event or of someone needing help the message will spread by word of mouth and people will spontaneously offer to help.

Formal volunteering is slowly expanding in Nepal. Some government, non-government and international organisations in Nepal have schemes aimed at mobilising Nepali volunteers. The National Development Volunteer Service (NDVS) is a government secretariat which is currently working on developing a volunteering policy and volunteer resource centre for Nepal. The NDVS also offer limited formal training and are working towards mobilising retired professionals to volunteer. International volunteering plays a significant role in Nepal.

Youth are reportedly the main participants of volunteering in Nepal.

"Youth have many clubs. The youth are more active so they can help at any time, any place, any situation. Older people may be engaged in other things but youth only study so they have more time."

As the majority of volunteering undertaken in Nepal still remains predominantly tradition based and informal, volunteer infrastructure such as insurance, reimbursement, training or handbooks is not widely known amongst the general public.

Swayamsewak is the Nepali word for volunteering however its actual meaning translates as 'self- service'. This is connected to a more traditional form of volunteering where an individual would help themselves by helping their community. Sahayogi is another Nepali word for volunteering. Sahayogi karta means 'a person who does co-operative work'.

NEPALI PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN NEPAL

"*Comparing Nepal to Australia I don't see the same structure of volunteering in Nepal. The structure in Nepal looks less formal. In Australia it looks more of a long process and a lot of structure. You have to do the paperwork, the training, the experience, police checks."*

"In my country because of the political instability the situation has made the environment not good. People are not supported by the government. A consequence of this is that people have to earn money to support the next generation. They can't rely on support like aged pension, disability pension or unemployment benefits from the government. They have to think about how they can support the next generation and because of this situation people are participating less in volunteering. When they need to they help others. They do but they are less likely to participate in volunteering through an organisation."

"I was a very active member of a social club in Nepal. Through the social club we used to do the environment cleaning."

"As far as I know volunteering in Nepal is not heard of much. A general typecasting is that people think that only someone with a lot of time and money and not seeking much in life would volunteer. Volunteering for upliftment of society and gaining experience in the social field is rare in Nepal. I don't think it translates the same as English. Most people in this country would volunteer only if there was something in it for them such as the offer of jobs."

IN AUSTRALIA

"Some people may not have an idea how to go for the volunteer work in Australia. We are from quite different cultures. In Nepal when we want to do volunteer work we can help each other directly but in Australia we have to go the system way. You have to apply through a volunteer organisation and then you get the interview and then you do the paperwork and you have to sign the paper. It's a long process. These differences might mean less people from Nepalese society volunteer in Australia but I think the main barrier to volunteering for many Nepalese youth in Australia is the financial differences. The financial stress students are under where they need to work to pay for their university expenses."

*** Source** Gautam N. Yadama; Don Messerschmidt (2002) Rise and Fall of National Service in Nepal

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake is the most common form of greeting between the same genders. Handshakes styles consist of a gentle grip rather than a firm grasp. For greetings between men and women, it's usually best for men to allow the woman to offer her hand first.
NAMES	First names are used. The Nepali naming system is based on caste. Surnames are derived from social class or the region a person is from.
COMMUNICATION STYLE	Traditionally, communication style tends to be indirect. Nepalese people may be hesitant to say 'no' to a question or a request, even when they mean 'no', in order to be polite. Approaches to conflict tend to be indirect. Younger generations of Nepali people may be more direct in communication style.
PERSONAL SPACE AND TOUCHING	Slightly more than an arm's length of personal space or further is appropriate. Touching during a conversation is not common.
EYE CONTACT	Direct eye contact is the norm with members of the same gender. For conversations between opposite genders indirect eye contact is preferred.
VIEWS ON TIME	In Nepal it is common for services to run late and this is generally accepted as part of life. In the main, Nepalese will have a flexible view on time.
GENDER	Nepal is a patriarchal society. Women in rural areas tend to work in the home as caregivers. In urban areas the participation of women in the paid workforce is growing yet opportunities are still limited in comparison to men.
GESTURES	Using a finger to point is considered rude. It is better to use an upturned hand. In Nepal it is considered impolite to touch a person's head or shoulders.
TABOOS	Blowing your nose in front of people is considered impolite. It is best to make sure you are alone and then blow your nose. Avoid pointing your feet or the soles of your shoes at people when sitting. It is considered rude to touch another person with your foot.
MEETINGS	Allow adequate time at meetings for small talk before discussing formal topics. Small talk can be understood as warming up talk.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Nepalese community members**

HISTORICAL BACKGROUND OF NEPALI IN AUSTRALIA

Nepalese started to settle in Australia from the 1970s. The number of Nepalese students seeking admission to universities in Australia has grown dramatically in recent years. The instability caused by the Maoist insurgency in Nepal has caused many Nepalese students to look to Australia for their tertiary education needs. As at 31 December 2011, Nepalese students were the equal fifth highest number of overseas student visa holders in Australia.

Nepal hosts a large number of refugees and asylum-seekers, mainly from Bhutan, although their numbers have steadily decreased in recent years as a result of the resettlement program. About 2,500 Bhutanese refugees who are living in various refugee camps of Nepal have resettled in Australia. They share common language and culture with the mainstream Nepali.

> IN NEPAL WHEN WE WANT TO DO VOLUNTEER WORK WE CAN HELP EACH OTHER DIRECTLY BUT IN AUSTRALIA WE HAVE TO GO THE SYSTEM WAY."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/_pdf/nepal.pdf

PHILIPPINES

POPULATION 103.8 million (July 2012 est.)

CAPITAL Manila

NATIONALITY Filipino

GOVERNMENT	Republic
OFFICIAL LANGUAGE	Filipino and English Eight major dialects - Tagalog, Cebuano, Ilocano, Hiligaynon or Ilonggo, Bicol, Waray, Pampango, and Pangasinan
RELIGION	Catholic 82.9% Muslim 5%, Evangelical 2.8%, Iglesia ni Kristo 2.3%, other Christian 4.5%, other 1.8%, unspecified 0.6%, none 0.1% (2000 Census)
ETHNIC GROUPS	Tagalog 28.1% Cebuano 13.1%, Ilocano 9%, Bisaya/Binisaya 7.6%, Hiligaynon Ilonggo 7.5%, Bikol 6%, Waray 3.4%, other 25.3% (2000 Census)
NATIONAL HOLIDAYS	Independence Day 12 June Note - 12 June 1898 was date of declaration of independence from Spain; 4 July 1946 was date of independence from US
INFLUENCES	American, Spanish
PHILIPPINE RESIDENTS IN AUSTRALIA	120,540 Philippines-born people in Australia (2006 Census) Increase of 15.9% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 57,720 followed by Victoria (27,340), Queensland (18,710) and Western Australia (6,830).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Tagalog 38.8%, Filipino 28.7% and English 27% Of the 87,520 Philippines-born who spoke a language other than English at home, 95.5% spoke English very well or well and 3.2% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN THE PHILIPPINES

Volunteerism has had a long history in the Philippines and has evolved from historical and cultural traditions of sharing. The concept of bayanihan is particularly prevalent in the farming villages. Bayanihan means that people in the community come together to assist each other.

"In a farming community the farmers take turns in planting or in harvesting because everything is manual. They invite their neighbours or their relatives to come along and help out in planting rice. When harvest time comes along the same thing happens again so it's like mutual help."

Boluntarismo (volunteerism) has grown and evolved considerably in the past three decades In the Philippines. This has been due to an increase in the number of non-government organisations and government recognition of the contribution of volunteerism to social and economic development.

Many foreign volunteer organisations operate in the country, and corporate volunteering is growing. Structured volunteering activities for students in colleges and universities are prevalent.

In the Philippines people can also volunteer for government programs. This is referred to as Government Organised Volunteering. The Philippine National Volunteer Service Coordinating Agency (PNVSCA) is a government agency mandated to advocate, promote and coordinate volunteer programs and recognise the contributions of volunteers to nation-building. The PNVSCA effectively train, organise, mobilise, support and monitor a pool of volunteers to volunteer in government run programs.

In 2007, volunteering gained statutory status in the Philippines with the introduction of The Volunteer Act. The Act defines volunteerism as "an act involving a wide range of civilities including traditional forms of mutual aid and development interventions that provides an enabling and empowering environment both on the part of the beneficiary receiving, and the volunteer rendering the act, undertaken for reasons arising from socio-developmental business or corporate orientation, commitment or conviction for the attainment of the public good and where monetary and other incentives or reward are not the primary motivating factor."

Despite the opportunities for formal volunteering available in the Philippines, for many people in the poorer regions, earning a living will generally take priority over volunteering.

In Filipino language there are many different words for volunteering. Bahaginan means to share either your time or your skills. Magtulungan is a more traditional word which means to help each other. Damayan is a Tagalog term which means assistance to others in times of grief or crisis.

PHILIPPINE PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN THE PHILIPPINES

"One of the biggest differences in volunteering in an organisation in Australia would be the structures because there are formal structures when you volunteer in Australia whereas in the Philippines from what I remember in the past it's just like going and helping out. Perhaps they have structures there now."

"I think volunteering in the Philippines is very strong in relation to church organisations. The Philippines is a very strong Catholic country and there are a lot of activities that revolve around the church so there are a lot of women and men also who volunteer their time in activities that support religious festivities for example, or fundraisers, or special festivals for specific patron saints."

"There are a lot of foreign volunteer organisations in the Philippines so the people are familiar with British volunteers coming to the Philippines or Peace Corp volunteers from the United States. So that's a familiar experience for people both in the city and in the rural areas. There's also an NGO called Bahaginan which organises Filipinos to volunteer overseas. So that's happening now, there are a lot of skilled workers also going out and experiencing volunteering overseas."

"When organisations in the Philippines need volunteers they use different ways to let people know. It could be word of mouth, in newsletters, in flyers or on networks. It is similar to Perth.

IN AUSTRALIA

"If I were to encourage a Filipino person new to Australia to volunteer I'd probably talk about a community organisation and what they have been doing. Another way I'd approach it would be to say that there is a family who needs help and ask them if they would be able to put some time to it. I wouldn't use the word 'volunteering' really, it's just asking, just asking someone to provide their time. Rather than using the word 'volunteer' I would talk about what was needed to be done

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	For volunteer situations, a verbal greeting is adequate. A handshake is also a common form of greeting between same and opposite genders. It is best to wait until the women offers her hand first.
NAMES	Philippine first names can include both Spanish and American names. For form filling out including a section for preferred name is useful..
COMMUNICATION STYLE	Communication style tends to be indirect. Saving face is very important in Philippine culture, where conflict is indirectly managed and confrontation avoided. It can be common to use a third party to relay bad news. 'Maybe' can mean 'no.' 'Yes' can mean 'maybe.'
PERSONAL SPACE AND TOUCHING	An arm's length of personal space or further is appropriate. Touching during a conversation is limited between men and women.
EYE CONTACT	Philippine people usually prefer direct eye contact over indirect.
VIEWS ON TIME	Philippine people tend to have a flexible view of time with more emphasis placed on people and interaction than schedules. Punctuality is expected in formal situations.
GENDER	The Philippines is a matriarchal society where women are regarded highly in politics, business and the home.
GESTURES	Traditionally, pointing is usually done by puckering lips in the direction of the person. Pointing using a finger is considered rude. People beckon one another by placing hands palm down and making a scratching motion with their fingers.
TABOOS	Putting feet on furniture is considered impolite.
MEETINGS	Allow adequate time at meetings for small talk before discussing formal topics. In the context of meeting a group of people from the Philippine community, if they are hosting the meeting it is best to wait for the host to introduce the formal topic. If offered food and drink it is polite to accept. It is important to remain for the period of social conversation at the end of the meeting. Culture
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Filipino community members**

and who needed the help."

"When I first started volunteering in Australia it was very difficult because I was only helping out for a few hours I didn't really feel like I was being included. I was given a task to do and when I had finished the task then I go home, then I come again the following week. I think that in terms of volunteering one would need to feel that they are included in the organisation or in the activities of the organisation rather than being given a specific task and doing that task alone. It would have been better if I had known more about the organisation."

> "IF I WERE TO ENCOURAGE A FILIPINO PERSON NEW TO AUSTRALIA TO VOLUNTEER I'D PROBABLY TALK ABOUT A COMMUNITY ORGANISATION AND WHAT THEY HAVE BEEN DOING."

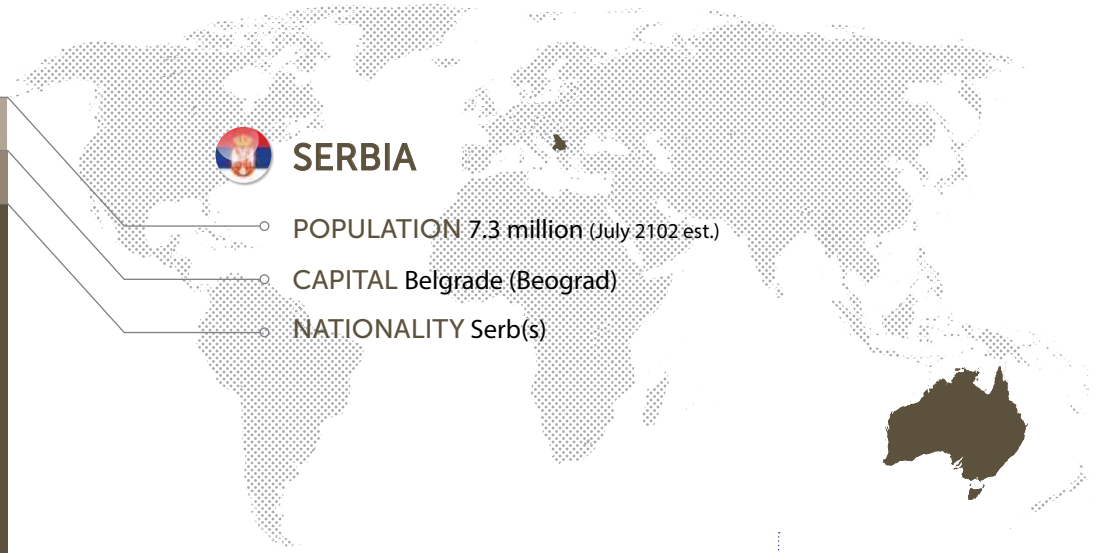
HISTORICAL BACKGROUND OF PHILIPPINE PEOPLE IN AUSTRALIA

While most Philippines-born settlement in Australia is comparatively recent, there were approximately 700 Philippines-born people in Australia at the turn of the 20th Century, mainly in Western Australia and Queensland.

The final dismantling of the White Australia Policy and the declaration of martial law in the Philippines in 1972 led to rapid growth in the Philippines-born population in Australia over the next two decades. During the 1970s, many Filipino women migrated as spouses of Australian residents. Since then most of the Philippines-born settlers have been sponsored by a family member. Most Filipino migration occurred during the 1980s, peaking in 1987-1988.

Since 2004, the majority of Filipino migrants have come to Australia through the Skilled Stream. Skilled visas now account for nearly three-quarters of all permanent visas granted to Filipinos and in absolute terms the number of Skilled visas issued is more than double 2007–08 levels. Philippines-born migrants are currently the seventh largest migrant community in Australia.

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/statistics/country-profiles/_pdf/philippines.pdf
www.immi.gov.au/media/publications/statistics/comm-summ/_pdf/philippines.pdf



SERBIA

POPULATION 7.3 million (July 2102 est.)

CAPITAL Belgrade (Beograd)

NATIONALITY Serb(s)

GOVERNMENT	Republic
OFFICIAL LANGUAGE	Serbian 88.3% Hungarian 3.8%, Bosniak 1.8%, Romany (Gypsy) 1.1%, other 4.1%, unknown 0.9% (2002 Census)
RELIGION	Serbian Orthodox 85% Catholic 5.5%, Protestant 1.1%, Muslim 3.2%, unspecified 2.6%, other, unknown, or atheist 2.6% (2002 Census)
ETHNIC GROUPS	Serb 82.9% Hungarian 3.9%, Romany (Gypsy) 1.4%, Yugoslavs 1.1%, Bosniaks 1.8%, Montenegrin 0.9%, other 8% (2002 Census)
NATIONAL HOLIDAYS	National Day, 15 February
SERBIAN RESIDENTS IN AUSTRALIA	17,330 Serbia-born people in Australia (2006 Census) The 2006 distribution by State and Territory showed Victoria had the largest number with 6,660 followed by New South Wales (6,100), Queensland (1,440) and South Australia (1,360).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Serbian 75.3%, English 8.9% & Albanian 4.6% Of the 15,730 Serbia-born who spoke a language other than English at home, 80.0% spoke English very well or well and 19.0% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN SERBIA

Solidarity and help are core values in Serbian culture. Volunteering in Serbia is traditionally related to solidarity. A traditional and early form of volunteering in Serbian rural communities was called a moba. The moba is a folk custom in which neighbours, mostly young people, voluntarily help other neighbours with tasks like harvesting and house building.

After the Second World War, youth volunteer camps or 'youth public works actions' were established to help with rebuilding infrastructure. As with other Western Balkan countries, the image of volunteering has been negatively influenced by the past. Today, public advocacy campaigns have been utilised to promote volunteering to the people.

Volunteering infrastructure is developing slowly in Serbia, mainly as a result of the efforts of community service organisations. There are a number of Volunteer Centres in Serbia focused on renewing and developing the idea and practice of volunteer work. The popularity of formal volunteering is growing but it is still not widespread in the community.

In 2010, the Serbian Government introduced the Law on Volunteering which outlines reimbursement, insurance for volunteers and safety guidelines. One amendment of this policy allows for remuneration to be paid to long term volunteers of no more than 30% of the minimum monthly Serbian wage. The legislation defines a long term volunteer as a person who has undertaken volunteer work continuously for at least 10 hours a week for a minimum of three months.

Volunteering is defined legislatively as being 'volunteer work' as organised voluntary services or activities of general interest for the common good.

The word for volunteer in Serbian language is dobrovoljac, pronounced DOB-BRO-VOL-YAC. This is the same word that is used in Croatian language. Dobrovoljac means a person who is doing a job without pay and wants to do it. Dobro means good. Voljac means will.

SERBIAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN SERBIA

"I come from Serbia and I volunteered a lot through the youth organisations. I was involved in the youth organisations when I was young, we were planting trees and having big work actions. For example there was a big lake that they dried out, we cleaned out the soil and everything, it was a big job. It was a youth work action and I was involved through my school and through my suburb. All the suburbs had their management, like governors, they managed the youth organisations as well. I found out about the youth work action through a friend who was involved. We had regular meetings, we had entertainment as well, we had sport activities and we travelled around the country playing matches. I played volleyball so it was nice. It was a little bit political as well because we were getting instructions from the main committee. Not everybody was involved in youth work action."

IN AUSTRALIA

"We came here after the war as displaced persons. We had nothing no family, no country, no papers and no money, but we were young, free and able to work. It was important to us to help one another through this difficult time, to learn English to get a job or a good promotion and to learn about Australia and the Australian way of life. We did this by volunteering. A lot was just informal volunteering, helping each other with English and translating documents. We helped to build each other's homes, fences, planting gardens, looking after children, cooking and sewing for one another. We also helped our Australian neighbours especially when they were old, sick or poor. We liked to volunteer at the schools of our children, for sport clubs, social activities, dances, shows and fetes. It brought happiness and made us feel that this was our home. Today our children and grandchildren volunteer and it is a proud feeling. Australia has been good to us and it is good to return something back, to say thank you."

"A lot of volunteering is done for the Orthodox Church, on committees and helping the old and lonely particularly when their husband or wife passes away or if they have no family support. There is also teaching the young ones and helping new arrivals to Australia to settle in."

> "I WAS INVOLVED IN THE YOUTH ORGANISATIONS WHEN I WAS YOUNG, WE WERE PLANTING TREES AND HAVING BIG WORK ACTIONS."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake is the most common form of greeting between same and opposite genders. The hand shake is important in the Serbian culture. Eye contact when greeting is also important.
NAMES	People are commonly referred to by their first names. Most Serbian surnames end in 'ic' or 'ich' which is derived from the father's lineage.
COMMUNICATION STYLE	Communication style tends to be direct.
PERSONAL SPACE AND TOUCHING	At least an arm's length of space between speakers.
EYE CONTACT	Direct eye contact is the norm. Eye contact is highly valued.
VIEWS ON TIME	Punctuality is valued.
GENDER	Serbian culture is traditionally male-dominated. However today, this is changing with most husbands and wives both working and young married couples sharing household chores. The number of women in business and politics is growing however women are still heavily under-represented in these areas in comparison to men.
GESTURES	In general Serbian people use limited hand gestures in conversation.
TABOOS	Pointing using a finger is considered rude. It is impolite to stretch or yawn in public.
MEETINGS	When visiting someone at their home it is polite to take off your shoes before entering. Offering guests refreshments is important in Serbian culture. If offered coffee it is polite to accept the first time. It is considered rude to decline a second offer.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Serbian Community Members**

HISTORICAL BACKGROUND OF SERBIAN PEOPLE IN AUSTRALIA

The Republic of Serbia was in a State Union with Montenegro until 3 June 2006, when Montenegro declared its independence following a referendum. Prior to the existence of Serbia and Montenegro, it was part of the former Yugoslavia until it dissolved in 2003. The former Yugoslavia was overall the third-largest source of migration from Continental Europe, behind Italy and Greece.

There were four principal periods of migration: the period up to 1948, 1948-1960, 1960-1990 and after 1990. During the first period over 3,000 people arrived in Australia up to 1914 and more than 8,000 between the world wars. The majority were Croatians (80%), with significant numbers of Macedonians (8%) and Serbians (8%). Many eventually returned to their homeland.

In the second period between 1948 and 1952 about 25,000 Yugoslav nationals arrived in Australia as Displaced Persons. Between 1953 and 1960 there was a steady stream of several thousand refugees annually leaving Yugoslavia or permitted to join families living overseas. Others were sponsored by relatives in Australia.

During this period the majority were still Croatians, however, there were greater numbers of Serbians and Slovenes. There were also a number of Bosnians and members of national minority groups in Yugoslavia, including Hungarians, Germans and Italians.

In the third period from the 1960s the migration increased for mainly economic reasons. It reached a peak of more than 50,000 over the two years from July 1969 to June 1971. The majority were Macedonians with significant numbers of Croatians, Bosnians and Albanians. The fourth period followed the 1991 civil war which saw the independence of a number of republics including Slovenia, Croatia, Bosnia and Macedonia from the remaining nations of the Federal Republic of Yugoslavia.

> IT WAS IMPORTANT TO US TO HELP ONE ANOTHER THROUGH THIS DIFFICULT TIME, TO LEARN ENGLISH TO GET A JOB OR A GOOD PROMOTION AND TO LEARN ABOUT AUSTRALIA ... WE DID THIS THROUGH VOLUNTEERING."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/serbia.htm

SOUTH KOREA

POPULATION 48.9 million (July 2012 est.)

CAPITAL Seoul

NATIONALITY Korean

GOVERNMENT	Republic
OFFICIAL LANGUAGE	Korean English (widely taught in junior high and high school)
RELIGION	Christian 26.3% (Protestant 19.7%, Roman Catholic 6.6%), Buddhist 23.2% other or unknown 1.3%, none 49.3% (1995 Census)
ETHNIC GROUPS	Homogenous (except for about 20,000 Chinese)
NATIONAL HOLIDAYS	Liberation Day, 15 August (1945)
INFLUENCES	Japanese colonized
KOREAN RESIDENTS IN AUSTRALIA	52,760 South Korea-born people in Australia (2006 Census) Increase of 35.8% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 33,220 followed by Queensland (7,640), Victoria (6,320) and Western Australia (2,200).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Korean 87.1%, English 10.4% & Not Stated 0.7% Of the 47,130 South Korea-born who spoke a language other than English at home, 61.8% spoke English very well or well and 36.6% spoke English not well or not at all.

SOURCES CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN SOUTH KOREA

Traditionally, helping systems in South Korea consisted of many self-governing, autonomous, voluntary groups such as community compacts (hyangyak), community bureaus and neighbourhood associations (kye). Their role was to maintain social order, build public works and regulate welfare. They served to promote community spirit and a sense of shared responsibility for community welfare.

Whilst informal helping systems thrived, successive authoritarian regimes inhibited the development of voluntary organisations in South Korea. Organisations operating at this time often had strong intervention from the State. After political democratisation in the 1980s, there was a substantial growth in the number of NGOs, many of which embodied new values and sought to increase volunteerism in South Korean society. New ways to volunteer (aside from traditional activities like visiting orphanages or donating food and clothing to the poor) began to emerge such as building houses for the poor, assisting the elderly and disabled and cleaning the environment. A recent mass volunteer effort of particular note was the extensive involvement of the South Korean public in cleaning up oil spills on the west coast of South Korea in 2007.

Today, South Korea is developing a volunteer organisation network that includes Volunteer Centres of which there are over 250 throughout the country and smaller autonomous volunteer organisations called V-Camps of which there are over 500. V-camps operate from community centres, welfare facilities, volunteer organisations, schools, apartments, public offices, religious organisations and companies. Their role is to organise and manage volunteers. Organisations or groups who wish to establish a V-Camp must apply and become certified. V-Camps need to have a Volunteering Advisor whose role is to liaise with Volunteer Centres, promote the voluntary program and recruit and supervise volunteers. Volunteering Advisors are required to undertake training and certification.

In 2006 the South Korean government introduced a national law on volunteering, called the Basic Law on Promoting Volunteer Services (2006). This law mandates that local and National Governments ensure that voluntary service is performed in a safe environment, and that the government provides insurance to volunteers.

Despite the growing levels of volunteer infrastructure in South Korea, volunteer structures and processes within organisations are still developing. The designated legal Peak Body for Volunteering in Korea is The Korea Council of Volunteering (KCV) which is a coalition of 130 mostly national volunteer organisations. The KCV promotes and facilitates volunteering and recognises volunteers and volunteer organisations for their contribution.

KOREAN PERSPECTIVES ON VOLUNTEERING

We invite community members from South Korea who volunteer to share their stories and perspectives on volunteering with us.

IN 2011, VOLUNTEERING KOREA HOSTED THE 13TH ASIA-PACIFIC REGION CONFERENCE FOR VOLUNTEERING, PROMOTING AND DISCUSSING REGIONAL ADVANCES AND CHALLENGES IN VOLUNTEERISM.

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake is the most common form of greeting between the same and opposite genders.
NAMES	Most Korean names consist of two names: a single syllable surname and a one or two syllable given name. It is acceptable to ask a person how they would like to be addressed. Most Korean women retain their maiden names when they marry.
COMMUNICATION STYLE	Communication style tends to be fairly indirect. In general, Koreans do not like to say 'no' directly and try to maintain harmony at all times. They may also be hesitant to criticise or disagree with someone if it might cause them to lose face.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space or further is appropriate..
EYE CONTACT	Traditionally, indirect eye contact is more common than direct. However this will depend on age, education and social factors. Younger generations of Koreans are comfortable with both.
VIEWS ON TIME	Punctuality is valued and expected. Adherence to schedules and deadlines is important. This includes both business and social commitments.
GENDER	South Korea is a patriarchal society. Traditionally, the father is the head of the family and is afforded the greatest respect. Today in South Korea women generally are expected to work outside of the home. Women are increasingly becoming represented in politics, managerial positions and in professions that were traditionally considered to be male dominated.
GESTURES	People beckon one another by extending an arm and making a scratching motion with their fingers, palm facing down (palm facing up is used for calling animals). Beckoning or pointing with a finger is considered impolite. It is better to use the whole hand to point to an object. It shows more respect if two hands are used to give or receive something. When laughing, yawning, or using a toothpick, it is considered polite to cover one's mouth.
TABOOS	Avoid red ink when signing documents as it is reserved for the deceased. It is considered impolite to place feet on furniture.
MEETINGS	Arriving on time for a meeting is important as punctuality is highly valued. It is common to engage in small talk before discussing more formal topics at meetings. Hierarchy is very important in Korean culture. In the context of meeting with a Korean community group, it is better to defer to the most senior person in the room in regards to beginning and guiding conversations. .
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html

HISTORICAL BACKGROUND OF KOREANS IN AUSTRALIA

There is some evidence of the presence in Australia of a small number of Koreans as early as 1920. While it is unclear what prompted their arrival, it is conjectured that they were the children of Australian Protestant missionaries who began work in Korea around 1885. A few also came to Australia between 1921 and 1941 for study purposes.

After the Korean War (1950-53), some Koreans came to Australia as war brides and as orphans adopted by Australian families. The relaxation of restrictions on the entry of non-Europeans into Australia in the late 1960s provided the first opportunity for Koreans to enter Australia in any numbers. In 1969, the first Korean immigrants arrived in Sydney under the Skilled migration program. However, there were only 468 Korea-born recorded as living in Australia at the 1971 Australian Census.

In the early 1970s, some 1,000 Koreans, mostly students, arrived for short-term stays and around 100 arrived for permanent residence each year.

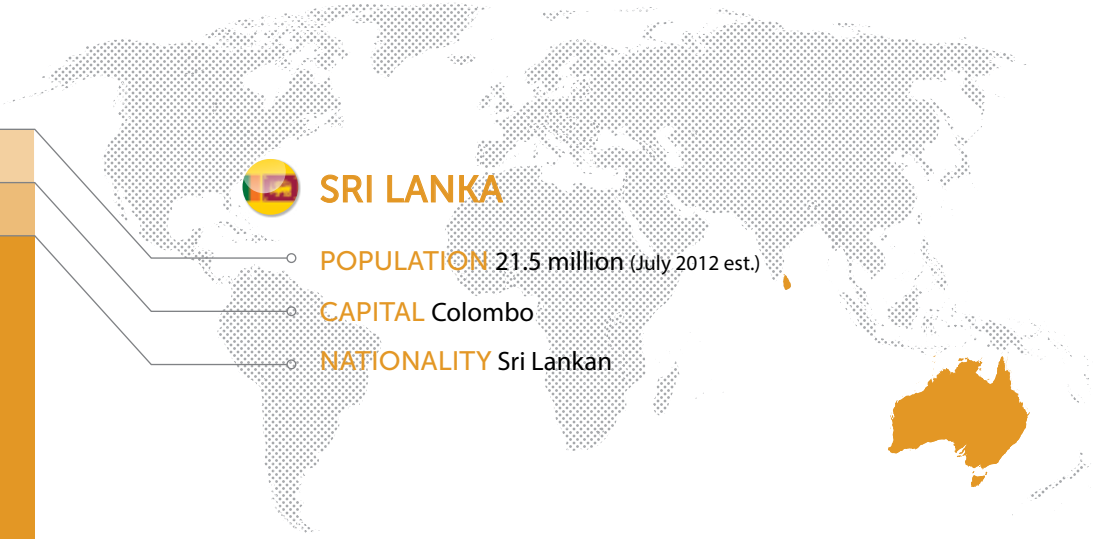
Some subsequently sponsored other family members for migration. Between 1976 and 1985, around 500 Korea-born immigrants arrived each year. As a consequence, the number of Korea-born living in Australia increased by more than sixfold, from 1,460 at the 1976 Census to 9,290 in 1986.

From 1986 to 1991, there was a substantial increase in settler arrivals, with an average of about 1,400 each year, many coming under the Skilled and Business migration categories. In addition, in the late 1980s 1,000 entered Australia each year as long-term arrivals, indicating an intention of remaining in Australia for twelve months or longer. Many in this group came as students.

By the 2001 Census, the number of South Korea-born had risen to 38,840, nearly doubling the number recorded at the 1991 Census. In 2001 South Korea-born made up 0.9% of the overseas-born population.

More recently, significant numbers of Korean nationals have chosen to live in Australia. The main route for these migrants is the Skilled Stream, which accounted for 76% of permanent visas granted to South Korean nationals in 2010–11.

HISTORICAL BACKGROUND SOURCE:
DIAC www.immi.gov.au/media/publications/statistics/comm-summ/textversion/korea.htm
DIAC www.immi.gov.au/media/statistics/country-profiles/_pdf/south-korea.pdf



SRI LANKA

POPULATION 21.5 million (July 2012 est.)

CAPITAL Colombo

NATIONALITY Sri Lankan

GOVERNMENT	Emerging Federal Democratic Republic
OFFICIAL LANGUAGE	Sinhala (official and national language) 74% Tamil (national language) 18%, other 8% Note: English is commonly used in government and is spoken competently by about 10% of the population.
RELIGION	Buddhist 69.1%, Muslim 7.6%, Hindu 7.1%, Christian 6.2%, unspecified 10% (2001 Census provisional data)
ETHNIC GROUPS	Sinhalese 73.8% Sri Lankan Moors 7.2%, Indian Tamil 4.6%, Sri Lankan Tamil 3.9%, other 0.5%, unspecified 10% (2001 Census provisional data)
NATIONAL HOLIDAYS	Independence Day, 4 February (1948)
INFLUENCES	Sri Lanka was colonised by the Portuguese, Dutch and British.
SRI LANKAN RESIDENTS IN AUSTRALIA	92,240 Sri Lanka-born people in Australia (2010) Increase of 48% more than was reported in the August 2006. The 2006 distribution by State and Territory showed Victoria had the largest number with 31,480 followed by New South Wales (19,090), Queensland (4,810) and Western Australia (3,290).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Sinhalese 38.8%, English 35% & Tamil 23.3% Of the 40,310 Sri Lanka-born who spoke a language other than English at home, 93.6% spoke English very well or well and 5.4% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN SRI LANKA

The culture of volunteerism in Sri Lanka is strongly connected to and influenced by religious ideas and practices. Dana or 'the practice of sharing and giving' underpins the concept of volunteering and is the key motivator for volunteerism in the country.

While formal volunteer organisations do exist in Sri Lanka, most voluntary work is done at a non-organisational level. For example, project committees will be formed for specific projects such as cleaning up or painting an elder's home, repairing equipment in hospitals or providing for the needs of a school.

Formal or organised volunteering however has grown in the past decade. In the past five years, the United Nations Volunteers' program has worked with the Sri Lankan Ministry of Social Services and Social Welfare to build the profile of formal volunteering. A project called VOICE was developed to promote the idea of formal volunteering to the community and to corporate organisations.

As yet, Sri Lanka does not have a national volunteer centre. The general public's knowledge and awareness about volunteer infrastructure and formal volunteer opportunities is growing but in general, remains relatively low. Internet sites are taking an increasing role in the promotion of formal volunteering to Sri Lankan youth. Professionals and students are volunteering in the areas of aged care, family counselling, drug rehabilitation, gay/lesbian support networks, orphanages and the environment.

The word for volunteer services in Sinhalese language is suwecha seyaya pronounced SOO-WECH-CHA SAY-VA-YA. The word for volunteer worker is sewecha sevikkavaya pronounced SOO-WECH-CHA SEVIK-KA-KAV-VA-YA.

SRI LANKAN PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN SRI LANKA

"Actually in Sri Lanka the concept of volunteering is not well understood. This is because the concept of being helpful to one another happens all the time."

"In Sri Lanka all social service organisations, be they Buddhist, Christian or Muslim, have members who give their time and money with no gratification. So there is no volunteer scheme or special pension or insurance for volunteers."

"In Sri Lanka I didn't really volunteer formally, it was more like helping aunties and neighbours with their shopping that kind of thing, as a personal thing we would volunteer. If I can say that I did any volunteering in Sri Lanka it was helping out the elderly. I suppose I had an affinity with the elderly."

"I attended primary school in Sri Lanka and got the opportunity to volunteer through the Girl Scouts organisation. We volunteered to provide tea at an orphanage and to sell postcards for a fundraiser. These were small projects that primary school children could be involved in."

IN AUSTRALIA

"In other countries where I'd volunteered there were no rules and regulations, no forms to fill in, no police clearances, nothing, absolutely zero. Obviously I was asked questions by the managers of the charities but we didn't have forms to fill in and we didn't have to provide a history of ourselves. So in that sense by comparison in Australia there is a lot of red tape."

"There are a lot more opportunities for people to volunteer in Australia. In Australia, volunteering is done through much larger organisations and is organised much more through social media whereas in Sri Lanka there are fewer established organisations and most volunteers are recruited through word of mouth. Volunteer groups in Sri Lanka also tend to be more religiously affiliated."

"In Sri Lanka the emphasis tends to be more on collecting donations which pay for things to be done. In Australia, I think volunteering has a larger emphasis on giving up time and effort rather than money to help other people."

> "I ATTENDED PRIMARY SCHOOL IN SRI LANKA AND GOT THE OPPORTUNITY TO VOLUNTEER THROUGH THE GIRL SCOUTS ORGANISATION."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A light handshake is the most common form of greeting between same and opposite genders. It is best to wait until the woman offers her hand first. In Sri Lanka, many women will avoid physical contact with men who they are not related to when in public.
NAMES	Most people in Sri Lanka follow the western naming style and have only one surname which is their father's family name. Traditionally a person's first name is often their family name and may include the original town the family is from. However this traditional naming system is not very common anymore. Women usually take their husband's surname after marriage.
COMMUNICATION STYLE	Communication style tends to be fairly indirect and non-confrontational. Saving and keeping face is important in Sri-Lankan culture. In conversation it may be common for people to tell you what you want to hear in order to be polite.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is appropriate. For interaction between opposite genders distance is slightly more. In formal situations it is not common for people to touch when conversing. However, younger generations tend to take a more westernised approach. For Buddhists, the head is considered the most sacred part of the body and the bottoms of the feet the least sacred.
EYE CONTACT	Direct eye contact is common with the exception of interactions between religiously observant Muslim Sri Lankans of the opposite gender.
VIEWS ON TIME	Time is viewed in a relaxed way. Personal relationships and interaction can take precedence over schedules. However importance is also placed on punctuality in the workplace.
GENDER	According to the World Economic Forum, women remain unequal on measures of economic empowerment including labour force participation, wage equality, income and representation in senior positions. Women also remain severely under-represented in political life. *
GESTURES	People beckon one another by extending an arm and making a scratching motion with their fingers, palm facing down. The head wobble is a commonly used gesture that can mean 'yes' and not 'no'.
TABOOS	It is considered impolite to move or pass objects using the foot.
MEETINGS	In the context of meeting a group of people from the Sri Lanka community: • It is common to engage in small talk before discussing more formal topics. • Hierarchy is very important in Sri Lankan culture. Decision making is commonly a top-down process. Decisions tend not to be made unless the decision maker is present. Key decision makers may or may not be present at initial meetings.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Sri Lankan community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF SRI LANKANS IN AUSTRALIA

In the late 19th century, the first Sri Lankan immigrants to Australia were recruited to work on the cane plantations of northern Queensland. There are reports of Sri Lankans working in the gold-mining fields in New South Wales and as pearlers in Broome, Western Australia. By 1901, there were 609 Sri Lanka-born people in Australia.

Following Sri Lanka's independence in 1948 and the political ascendancy of the dominant ethnic group, the Sinhalese, many members of minority groups such as the Tamils and the Burghers (people of Sri Lankan and European descent) felt threatened and increasing numbers migrated to other countries. During the 1960s, Burghers comprised the largest proportion of Sri Lankan migrants to Australia.

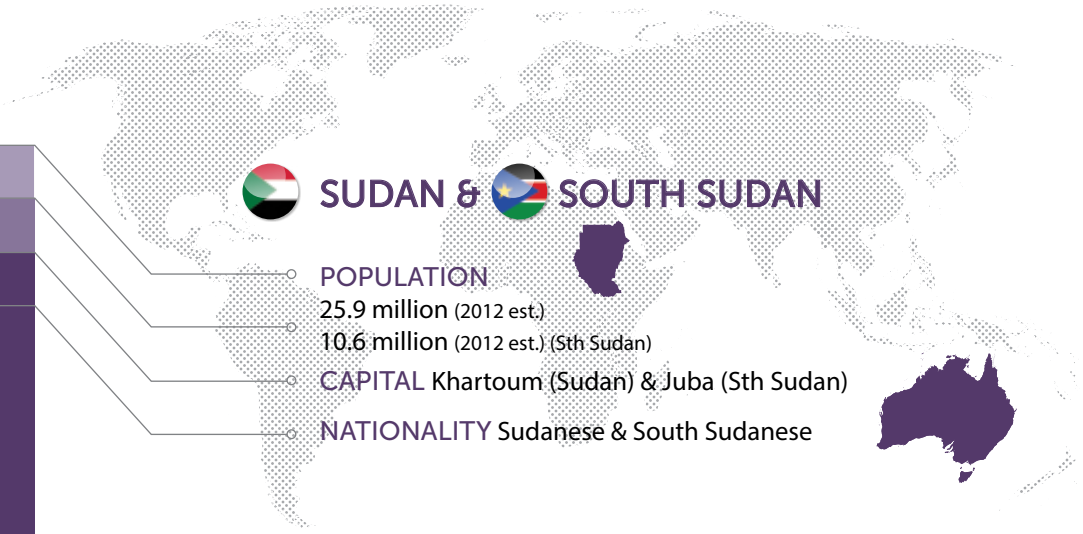
Following changes to the Australian Government policies in the late 1960s and early 1970s, Asian migrants were admitted to Australia. Sri Lankan migrants at this time included Tamils, Sinhalese as well as Burghers.

In the 1980s the number of Sri Lankans entering Australia increased. Many were fleeing the conflict in Sri Lanka between Tamil separatists and Sinhalese. Most Sri Lankans arrived as Humanitarian entrants. By 2001, there were 53,610 Sri Lanka-born people in Australia, making up 1.3% of the overseas-born population.

Even though hostilities have now formally ceased, the number of Sri Lankans choosing to live in Australia has continued to grow with more than 4,500 new migrants in 2010–11 compared to 1,600 migrants a decade ago. The Sri Lankan community is the thirteenth largest migrant community in Australia, equivalent to 1.5% of Australia's overseas-born population and 0.4% of Australia's total population.

> "...IN SRI LANKA THERE ARE FEWER ESTABLISHED ORGANISATIONS AND MOST VOLUNTEERS ARE RECRUITED THROUGH WORD OF MOUTH. VOLUNTEER GROUPS IN SRI LANKA ALSO TEND TO BE MORE RELIGIOUSLY AFFILIATED."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/srilanka.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/sri-lanka.pdf



SUDAN & SOUTH SUDAN

POPULATION
25.9 million (2012 est.)
10.6 million (2012 est.) (Sth Sudan)

CAPITAL Khartoum (Sudan) & Juba (Sth Sudan)

NATIONALITY Sudanese & South Sudanese

GOVERNMENT	Civil war between the north and south has dominated the history of Sudan since its independence in 1956. In 2005, a peace agreement was signed granting autonomy to the south of the country and stipulating a Unity Government, national elections and a referendum to determine the future of the south. In January 2011, this referendum took place, with the result indicating strong support for independence for the south, and on 9 July 2011 the Republic of South Sudan was established.
OFFICIAL LANGUAGE	**Sudan:** Arabic (official), English (official), Nubian, Ta Bedawie, Fur Note: program of 'Arabization' in process **South Sudan:** English (official), Arabic (official), regional languages include Dinka, Nuer, Bari, Zande, Shilluk
RELIGION	**Sudan:** Sunni Muslim, small Christian minority **South Sudan:** Animist, Christian
ETHNIC GROUPS	**Sudan:** Sudanese Arab (approximately 70%), Fur, Beja, Nuba, Fallata **South Sudan:** Dinka, Kakwa, Bari, Azande, Shilluk, Kuku, Murle, Mandari, Didinga, Ndogo, Bviri, Lndi, Anuak, Bongo, Lango, Dungotona, Acholi
NATIONAL HOLIDAYS	**Sudan:** Independence Day, 1 January (1956); **South Sudan:** Independence Day, 9 (July 2011)
INFLUENCES	British and Egypt colonised.
SUDANESE RESIDENTS IN AUSTRALIA	19,050 Sudan-born people in Australia Increase of 287.7% from the 2001 Census. The 2006 distribution by State and Territory showed Victoria had the largest number with 6,210 followed by New South Wales (5,980), Queensland (2,400) and Western Australia (2,020).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Arabic 51.2%, Dinka 23.6% & African Languages 5.5% Of the 18,040 Sudan-born who spoke a language other than English at home, 67.0% spoke English very well or well and 30.3% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN SUDAN

Traditional mutual support systems are strongly embedded in Sudanese society. The practice of naffir involves neighbourhood or community groups coming together to help build houses or harvest crops. The group disbands when the work is completed.

"In villages there are two ways of volunteering. There are the people who live in the same area who come together to volunteer and there are the organisations from the main cities who come to the village to volunteer, to stand behind those people who are struggling in any area. If they need any help or if they need help with education they will provide a volunteer teacher, that system is running everywhere in Sudan."

People in Sudan find out about volunteering through their religious organisations, educational institutions and through word of mouth in their communities. Most volunteer activity occurs in faith-based and community groups where formal volunteering structures and processes are not commonly practised.

"We don't really have Volunteer Manager positions in Sudan. We would call this person a leader. This person might be a community leader, it is not an official position, it is a voluntary position. People can take turns at being leaders also, like a rotation. Some leaders are elected. Each group or organisation will have their own method for leadership selection."

In general, participation in volunteering is more episodic and informal in nature where people come together when a need arises.

"When it is needed all groups are very active in volunteering; women, families, men, youth, professionals, all of them."

Sudan is the largest country in Africa and the Arab world and tenth largest in the world by area. It is one of the most ethnically and linguistically diverse countries in the world. Due to its natural resources, Sudan's economy is currently amongst the fastest growing in the world. However, past internal conflict in Sudan has deeply affected many facets of life for Sudanese people including extreme poverty, high levels of internally displaced people and widespread lack of access to health, education, and housing.

War and government control have greatly influenced how community service organisations operate in Sudan. The Organisation of Humanitarian and Voluntary Work Act (2006) which is still in effect, places stringent legal restrictions on voluntary organisations. Organisations and the work they undertake must be approved by The Ministry of Humanitarian Affairs. The Ministry can also ban any person from voluntary work.

The word used for a male volunteer in Sudan is mototoway (pronounced MOTO-TO-WEI) and a female volunteer is mototowayat (MOTO-TO-WEI-AT). Mototowayin (MOTO-TO-WEI-IN) is used for volunteer groups. Mototoway means to provide help, support and assistance without getting any monetary benefit.

SUDANESE PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN SUDAN

"In Sudan it is part of our principles to support and assist others, to stand behind them and to help them. It comes from our religious beliefs as Muslims and Christians and from the culture. In Sudan it is a very close society, extended families are very close and united and it is part of our principles to support each other voluntarily."

"For those who volunteer in Sudan, for the majority the first priority is their family, it is number one. For those who are satisfied and have no family problems, their life is safe they can volunteer. For students it is different, most of them are single. They just volunteer any time they feel they need to, they have no obstacles for them but for those with a family the main obstacle to volunteering will be the family. They need to ensure that their family's needs are met before they support others. If you are the head of the house and responsible for your

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	Handshake between same genders. It is best to wait for the woman to offer her hand first. In general men and women do not touch when greeting in formal situations.
NAMES	There is often confusion about Sudanese surnames in Australia. Sudanese come from extended families and have very long names. Full names consist of about 10 names from the main source of a person's tribe. In Australia Sudanese people try to reduce their names to include about four names. They will combine the first three names to use as a first name and make the fourth name their surname. Most Sudanese women will not take their husband's name.
COMMUNICATION STYLE	Sudan is a multicultural country. The majority of people tend to communicate directly. However, many people come from different educational, cultural and religious backgrounds. In general if people have a higher level of education they will communicate more directly. People with less educational influence may be influenced more by culture and they will communicate indirectly.
PERSONAL SPACE AND TOUCHING	It is best to keep at least one metre personal space, especially when conversing with the opposite gender. Muslim men generally will not touch women in public.
EYE CONTACT	Generally, eye contact is the norm.
VIEWS ON TIME	In Sudan there are many reasons that can delay appointments and in general Sudanese accept that delay will be part of life. Sudanese people have a relaxed and flexible view of time.
GENDER	The role of women in Sudan has been heavily influenced by the civil war. Women in Sudan have had to shoulder the burden of displacement and poverty connected to the conflict. In rural areas, less than a third of women have had access to any form of education. Women hold positions in politics with 25% of seats in the lower house of parliament reserved for women. *
GESTURES	Traditionally, when in the presence of their elders, Sudanese people expect correct and polite body posture as a measure of respect. Nodding the head down can mean 'yes', while nodding up can mean 'no'.
TABOOS	Pointing with the finger is considered rude. It is offensive to allow the bottom of one's feet (or shoes) to point toward another person.
MEETINGS	Lengthy small talk and ritualized greetings are important at the beginning of meetings.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html Sudanese community members

* **SOURCE** SIGI Social Institutions and Gender Index

parents, for relatives from another home, for close relatives, you have to make sure that those who are close to you in your area, your village are satisfied. You can't volunteer your services outside of your community if there are people in need from your community."

"Some Sudanese are very happy to go into an organisation, a religious or social organisation, to support and help others. Most of the organised volunteering in Sudan comes from religious organisations. The other volunteering, the informal one, it is part of the society. Different communities and tribes will create their own organisations, their own groups to support and help, to volunteer."

IN AUSTRALIA

"Volunteering looks totally different in Australia because in Sudan people come to volunteering by themselves, they just go and join to volunteer there is no restriction. There is not much paper work, it is just a basic enrolment to be in an organisation, it is not a lot of paperwork."

> "FOR THOSE WHO VOLUNTEER IN SUDAN, FOR THE MAJORITY THE FIRST PRIORITY IS THEIR FAMILY, IT IS NUMBER ONE."

HISTORICAL BACKGROUND OF SUDANESE IN AUSTRALIA

The Sudan-born are currently one of the fastest growing groups in Australia. Before 2001 they included a number of Skilled migrants. However, since 2001 when the Census recorded 4,910 Sudan-born in Australia, more than 98% have arrived under the Humanitarian Program.

Drought, famine and war have caused large numbers of Sudanese refugees to flee to neighbouring countries. Australia has assisted in resettling some of the worst affected people from the region. The Australian Government has accepted large numbers of migrants from Sudan and other countries under the Humanitarian program in recent years. Many entrants have been living in refugee camps in the neighbouring countries of Kenya, Ethiopia and northern Uganda. A significant number of Australia's humanitarian intake from Sudan are originally from the north of the country and have arrived in Australia via Cairo.

In the last 10 years around 20,000 Sudan-born people have made Australia their new home. Most live in Victoria and New South Wales and, to a lesser extent, Queensland.

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/sudan.htm

VIETNAM

POPULATION 91.5 million (July 2102 est.)

CAPITAL Hanoi

NATIONALITY Vietnamese

GOVERNMENT	Communist State
OFFICIAL LANGUAGE	Vietnamese English (increasingly favoured as a second language), some French, Chinese, and Khmer, mountain area languages (Mon-Khmer and Malayo-Polynesian)
RELIGION	Buddhist 9.3%, Catholic 6.7%, Hoa Hao 1.5%, Cao Dai 1.1%, Protestant 0.5%, Muslim 0.1%, none 80.8% (1999 Census)
ETHNIC GROUPS	Kinh (Viet) 85.7% Tay 1.9%, Thai 1.8%, Muong 1.5%, Khmer 1.5%, Mong 1.2%, Nung 1.1%, others 5.3%
NATIONAL HOLIDAYS	Independence Day, 2 September (1945)
INFLUENCES	French
VIETNAMESE RESIDENTS IN AUSTRALIA	159,850 Vietnam-born people in Australia (2006 Census) Increase of 3.2% from the 2001 Census. The 2006 distribution by State and Territory showed New South Wales had the largest number with 63,790 followed by Victoria (58,870), Queensland (13,080) and South Australia (10,550).
MAIN LANGUAGES SPOKEN IN AUSTRALIA	Vietnamese 78%, Cantonese 15.7% & English 3.0% Of the 154,010 Vietnam-born who spoke a language other than English at home, 56.1% spoke English very well or well and 43.3% spoke English not well or not at all.
SOURCES	CIA World Factbook: DIAC Community Information Summaries

SNAPSHOT OF VOLUNTEERING IN VIETNAM

Historically, volunteerism in Vietnam has its roots in both Confucianism and Communism. Popular Vietnamese proverbs such as 'love thy neighbour as thy self', 'one for all, all for one', and 'the intact help the torn' reflect the core values of community, charity and helpfulness underlying Vietnamese culture and lifestyle.

Traditional Vietnamese helping systems were known as 'labour exchange groups' or 'mutual aid groups'. Members were typically linked by kinship, neighbour or friend relationships. Mutual aid groups were organised to enable farmers to help each other carry out heavy farm work such as land preparation, transplanting, irrigation, and harvesting. In modern day Vietnamese society, these practices have dwindled with hire labour typically being used. Non-paid support is now only common among siblings and relatives.

Before 1975, the government restricted all forms of organised activities in Vietnam other than those prescribed by the State. However, since 1986 when the doi moi period of a market economy began, volunteering has rapidly developed in Vietnam. More people have become interested in participating in volunteering. The focus of volunteering has also expanded to include activities such as removing bombs and landmines, reclaiming land, reforestation, environment protection, poverty alleviation, literacy support, and helping disabled people and orphans. In the main, Vietnamese civil society is not involved in human rights advocacy as it is a sensitive issue.

Today, Vietnam has numerous NGOs, international NGOs and tens of thousands of informal, unregistered community based organisations. Youth participation in volunteering is high and continues to grow. Vietnam has a Volunteer Information Resource Centre (VVIRC) which facilitates volunteer organisation networks, provides volunteer training and works towards developing volunteerism in Vietnam. The VVIRC has also established a social networking website for youth volunteers and maintains a data base of volunteer organisations across Vietnam.

Most Vietnamese belong to one or two mass organisations or MOs. MOs are social groups initiated and directed by the government with large national memberships. The Vietnamese Women's Association, the Ho Chi Minh Youth Union, the Vietnam Farmers' Association and the Vietnamese Confederation of Labor are all examples of MOs. Historically, MOs served as vehicles for the Government to engage with the Vietnamese public. In many cases, membership of MOs is not considered voluntary and members are often not very active.

The word for volunteering in Vietnamese language is tình nguyện, pronounced DIN WII-YUN. The word for volunteer is tình nguyện viên, pronounced DIN WII-YUN VII-YUN. The concept of volunteering may be understood in terms of self-sacrificing thoughts or actions that help others in need for the purpose of the community, the nation, for the sake of the motherland and the people.

VIETNAMESE PERSPECTIVES ON VOLUNTEERING

Viewpoints reflect individual perspectives and were given voluntarily in good faith by community members.

IN VIETNAM

"In Vietnam, charity groups are regulated by the government. The government's authority includes deciding where the physical location or the focus area of the charity is to be so in many cases volunteers will have to travel to or from the city in order to get to the area where the charity is based."

"In Vietnam, it is common for people to volunteer formally in an organisation because it is approved by the government and usually politically controlled by the authorities so it is not possible to do volunteering informally."

"Vietnamese people find out about volunteering opportunities through religious groups or friends or relatives."

IN AUSTRALIA

"I have Vietnamese friends here that have free time but they don't know what organisation to contact to find out about volunteering. They tell me that they want to do something outside of their own community but they don't know when or where. If they know someone or some organisation they can help they want to do something for free, it doesn't matter what it is they are happy to do anything."

"Vietnamese people like to do things together in a group. If one person in the group knows someone from outside the group who they trust to do with volunteering, they can introduce the other group members to this person and the others will trust this person also. This personal link is important."

"In Vietnam most charities are run by religious groups and are politically controlled by some form of government authority while in Australia anyone, any group or organisation can offer volunteer activities to others and can run independently."

COMMUNICATION STYLES

Cultural, educational, religious and social background will influence how directly or indirectly people will communicate

GREETINGS	A handshake is the most common form of greeting between same and mixed genders. It is best to wait until the woman offers her hand first.
NAMES	Vietnamese names generally consist of three parts: a family name, a middle name, and a given name, used in that order.
COMMUNICATION STYLE	In general Vietnamese prefer to speak in a very indirect manner. Important questions or issues are raised indirectly where a circular route is preferred over a direct approach.
PERSONAL SPACE AND TOUCHING	An arm's length of personal space is appropriate.
EYE CONTACT	Vietnamese people will not necessarily maintain constant eye contact. They will however view positively a person who makes direct eye contact as this is seen as a sign that a person is honest.
VIEWS ON TIME	Time is viewed in a relaxed way. Personal relationships and interaction can take precedence over schedules. However importance is also placed on punctuality in the workplace.
GENDER	Freedom of speech, assembly and association are all restricted in Vietnam. NGOs, including those working on women's rights, operate under considerable restrictions, limiting their capacity to challenge government policy and speak out against rights abuses. As such, most women's rights NGOs in Vietnam focus on service delivery, women's capacity building, and providing support to victims of violence against women. *
GESTURES	People beckon one another by extending an arm and making a scratching motion with their fingers, palm facing down. Beckoning or pointing with a finger is considered rude. It is better to use the whole hand to point. Using two hands to pass or receive an object shows more respect.
TABOOS	It is considered impolite to move or pass objects using the foot. Crossing the index and middle fingers is considered rude. Touching someone's head or passing an object over the top of anyone's head is considered impolite, as the head is viewed as the most sacred body part.
MEETINGS	Arriving on time for a meeting is important. It is common to engage in small talk before discussing more formal topics at meetings. It is common to end meetings with small talk as well. Hierarchy is very important in Vietnamese culture. It is better to defer to the most senior person in the room in regards to beginning and guiding conversations.
COMMUNICATION STYLE SOURCES	**Culture Crossing:** www.culturecrossing.net **Kwintessential:** www.kwintessential.co.uk/resources/country-profiles.html **Vietnamese community members**

* **SOURCE** SIGI Social Institutions and Gender Index

HISTORICAL BACKGROUND OF VIETNAMESE IN AUSTRALIA

Vietnam was part of French Indo-China until the Japanese occupation during the Second World War. In September 1945 Ho Chi Minh declared its independence; however the French then reoccupied Vietnam leading to the French Indo-China War. After the French were defeated, a communist government was established in the north and an American-backed Government in the south.

Saigon fell to the communists on 30 April 1975 and the Socialist Republic of Vietnam was declared in 1976. Mass numbers of Vietnamese fled their country. In the ensuing decade, an estimated two million people fled Vietnam, initially by sea seeking refuge in neighbouring refugee camps in South East Asia and resettlement in the West, predominantly in Australia, the United States, France and Canada.

Prior to 1975, there were about 700 Vietnam-born people in Australia, mostly tertiary students, orphans, and wives of Australian military personnel who had served in Vietnam. Refugee resettlement occurred during 1975-1985, followed by family reunion. By 1981, 49,616 Vietnamese had been resettled in Australia.

The composition of the Vietnamese intake changed in the mid-1990s with the implementation of the Comprehensive Plan of Action and streamlining of the Vietnamese Family Migration Program. Thereafter, the number of refugees seeking asylum in Australia declined.

In more recent years the vast majority of Vietnamese migrants have come to Australia through the Family Stream although there are growing numbers of Skilled migrants. Today the Vietnam-born represent the sixth largest migrant community in Australia, and after the United States of America, Australia is the second most common destination for Vietnamese Migrants. Australia is also a leading study destination for Vietnamese students.

> IN VIETNAM MOST CHARITIES ARE RUN BY RELIGIOUS GROUPS AND ARE POLITICALLY CONTROLLED BY SOME FORM OF GOVERNMENT AUTHORITY."

HISTORICAL BACKGROUND SOURCE: DIAC
www.immi.gov.au/media/publications/statistics/comm-summ/textversion/vietnam.htm
www.immi.gov.au/media/statistics/country-profiles/_pdf/vietnam.pdf

CASE STUDY Helen Oke & Martin Mitterhauser

Martin is from Austria. He moved to Australia with his wife in 2007. After visiting Scitech as a tourist on previous trips to Australia Martin decided to put his hand up to be a Scitech volunteer. Helen ran the volunteer program at Scitech. This is the story of Martin's first experience of formally volunteering in an organisation. Martin is now one of Scitech's longer serving volunteers.

HELEN

WE ARE A CULTURALLY DIVERSE society and Scitech's volunteer program mirrors what's in the community. We have a lot of international visitors so our volunteers will speak to them in their own language and be able to explain the science… so that's a benefit we regularly use. It's bringing different perspectives - it's their ideas, their perspectives on life, their views on science… It's invaluable. To get the pool of volunteers that we've got, the knowledge that they've got, the expertise that they've got would be hard to bring in if you actually had to be selecting for it.

I love my job because I love the volunteers. I get to mix with some of the nicest people in the community, all from such varied backgrounds. Brian is an elderly gentleman who comes in once a week … he sat inside the model helicopter and said, "I used to fly these". It's lovely learning about our volunteers – they've all got amazing stories and their wealth of experience is incredible.

Martin was one of the very first volunteers that I welcomed to Scitech. He had applied with the previous volunteer coordinator so I invited Martin in and said, "Come in and have a chat about the program and let's talk about how we can get you started." He was passionate about science and was telling me about his love of science centres as he grew up and I just thought this is wonderful. He said, "I'm here and I'd love to be able to share my time", so I just welcomed him with open arms. For me it is important to be passionate about getting messages across and helping people and he certainly ticked all of those boxes.

I really warmed to Martin straight away… I mean he's just so open, so friendly and he's always got a smile. I see him with the visitors and he goes above and beyond helping them, walking with them and those sorts of things. He just really embodies what a good volunteer is. He came along to the training and he really enjoyed it. Martin was the first volunteer I recruited and trained and he's been with me all the time. He's obviously someone who loves learning and has a passion for science. When there's a new exhibition on he just makes a beeline for it. Martin's got a very strong science background so a lot of what we have on the floor he finds very easy to understand and to explain. So he's got the knowledge, the solid knowledge to be able to pitch explanations at different levels.

He's very approachable. There are some people that you look at and you know that they will help you and I think that Martin has that quality. He strongly believes that science and technology is a way of moving people forward. Having that passion myself is why I'm here at Scitech as well.

I wasn't aware that this was Martin's first formal volunteering job because he presented to me as someone who was so full of life and so willing to give – he just presented as someone who had been volunteering for all his life. I guess it was an assumption from me because I'd grown up in a family that always volunteered and everybody I know volunteers. I just thought he is coming to a different country and he's found Scitech and this is the place he's chosen and aren't we lucky. So no he didn't present as being new to volunteering. I suppose that a lot of our volunteers are first time volunteers in Australia so you just watch what they need. Martin is very forthright in asking for things, he's proactive, he knows what he wants, he knows what his rights are and he knows what he's entitled to, so there are no barriers that come to mind. He's seriously proactive.

I think that when you buddy someone up with someone like Martin it rubs off, you feel the warmth and maybe to a certain degree you see people relaxing when they're with a buddy like that. Some will actually take on their buddy's corny jokes and the way in which they approach others. Some people actually model themselves on their buddy. Volunteers who are buddied with Martin will sense his kindness and warmth and they'll be able to model that if that's what they want and also his approach, how he deals with the visitors and the way in which he explains the exhibits or just provides advice.

My advice to other organisations considering increasing the cultural diversity in their volunteer pools?

Do it. Don't even give it a second thought. The benefits far outweigh any perceived problems because those problems are just perceived. Be welcoming.. ask questions… ask how can we make this better for you and ask what sort of things do you like us to do. I think communication is probably the most important thing, but don't be frightened of it… definitely don't be frightened of it. Embrace cultural diversity because it works and it also mirrors our society and that's the most important thing. To have a culturally diverse volunteer pool - I wouldn't even give it a second thought.

MARTIN

I think that most people think that in Austria we are just wearing Lederhosen and Steirer hats, that we are going with skis to our office and we are living in the mountains, but this is not true. Vienna where I come from is a city like Perth. It's a little colder and has snow but there are not mountains everywhere.

In Austria there is not volunteering like in Australia. You normally volunteer helping family or other ways. For instance I was in a yacht club and each summer we had one week where we tried to teach children sailing. There were about 100 kids and 10 trainers and co-trainers. That's the only way I got in touch with volunteering in Austria. It's not that you go to an organisation and try to volunteer and there's no organisation for volunteering in Austria like in Australia. It's more like helping family and friends.

I think in Australia it's expected that you volunteer. It is good to have it in your CV that you do some kind of volunteering. When we moved from Austria to Australia I had no job, no house, nothing, we just started from scratch. We arrived in November so I didn't expect to start working until January and because I needed to get in touch with people I thought the best way to do this was to do volunteering… because you go there and there are people. I like to play with kids and to teach them stuff. I had a little experience with this in Austria so I thought it was a good opportunity.

I am quite interested in technology and I like to play. Even as a child I disassembled everything. Later on I would reassemble it. Even to this day if I buy something new I take it apart and see how it looks and works.

When I was in Australia previously I had visited Scitech so I knew about it. I jumped on their website and saw that they were looking for volunteers and I wrote an email to the Volunteer Coordinator. After one or two weeks I had an interview. Three weeks later the Volunteer Coordinator resigned so I had to have a second interview with the new Volunteer Coordinator, who was Helen. She phoned me and asked if I could pop in, and I had a second interview with Helen. After a few weeks I had my first training session.

I found the process similar to a job application but with no pressure and you don't have to discuss about salary and wages. We don't have Volunteer Coordinators in Austria so Helen's role was new to me. I had no expectations about Helen's role when I started volunteering at Scitech.

My first day volunteering at Scitech was quite easy because I knew most of the exhibits. I was buddied with an experienced volunteer. You just walk with your buddy and see what they are doing. If you get stuck you just grab another volunteer and ask them to assist so it is not a big deal. The main thing is that you try to be friendly to the customers and try to help them.

The support I needed at first was more like the organisational stuff, where to find the spare parts for exhibits, this kind of thing. Because I am quite confident with all this technical stuff and there are signs which explain what should happen if you do this or that, the only challenge I had when I first started was the names of children as they are very different in Australia. Sometimes you have to write the names on cups for the kids. The first time I struggled completely. If you write the names wrong the children know exactly how to spell it and they will tell you, "that's not correct!"

On a typical day volunteering at Scitech I normally walk around all exhibits and see what's new. Also some exhibits move around and people will ask where they are, and about the new exhibits being built. I give information to people about where they can find the restrooms or when is the next show or what's the opening time of Scitech, all this type of stuff. Also, "where can I find my kid?" is quite common. If you start playing with something, the kids are quickly queuing up behind you and saying they want a turn.

The thing that gives me the most satisfaction is that I'm doing something useful and getting in touch with people. I have learnt the skills of interacting with people that I have just met one time.

My advice for people who are new to Australia about volunteering?

Give it a try. Especially if you come from Europe and you're not familiar with volunteering. It is really fun.

Susie Sim and Ikram Abdul Imam

Ikram is from Iraq where he was a jeweller by trade. He lives in Perth with his wife and three daughters. He volunteers for the Association for the Blind of Western Australia. Susie is the Association's Confident Living Program Manager. This is the story of Ikram's first step into volunteering in Australia.

SUSIE

THE ASSOCIATION FOR THE BLIND of Western Australia has 240 volunteers and they help in a range of services. In the Confident Living program, our volunteers assist in pottery, mosaics, cooking, handicraft, woodwork, music, Italian, gym, pool, walking and driving. Our volunteers work with clients who are blind and vision impaired and are aged from 25 to 90 years old. We have a lot of committed people who love volunteering.

When Ikram first came to the Association for the Blind he was very enthusiastic and even from the

very first time I met him he was very keen to help. Ikram chose pottery from the beginning because I think he tends to be very precise and accurate and creative at the same time so he was quite happy to get into a creative program. He was someone who was very willing to learn and we soon found him to be very reliable and flexible. Ikram loves people and he loves communicating.

You can see he is always thinking ahead and he has lots of initiative, always preparing ahead and putting things away. Clients relate very well to him and he is very much a team player always willing to learn and willing to share. Once he has learnt something, Ikram can be relied upon to pass that on and help the client. He's got that ability of learning and sharing and is very good in that sense.

When Ikram began volunteering with us he also started to seek employment. So anytime he needed to go for an interview or in the early days when he was applying for jobs it was important for us to be flexible. We were pleased when he secured part time employment as a security officer and delighted when he decided to continue to volunteer with us. It was to our benefit and reflects how much he enjoys working with our clients – Ikram is a valued volunteer.

A lot of things that Ikram had to learn were to do with how to step by step walk clients through Confident Living skills and techniques and not to do it for the person. Our clients are very alert and intelligent people who take pride in their effort and get a lot out of the process of independently making something, being able to choose, making decisions, taking risks, following through and being prepared to make a mistake. The clients get a lot out of the process and our volunteers need to be mindful of that. Ikram could quite readily see that and I feel he has the ability to understand where people are and the learning process as well.

Last year we secured an Ethnic Disability Advisory Council grant to convert one of our brochures into the six main languages for new migrants. I asked Ikram to read for us in Arabic so that we could have an audio version of the written brochure and he did this really well. He was very enthusiastic and practised and was very pleased to help. We gave him a copy of the disk and he was ever so proud – it was lovely.

> "I FELT VERY HAPPY WHEN I WAS TOLD THAT I COULD START VOLUNTEERING. ON THE FIRST DAY I FELT VERY HAPPY BECAUSE THIS WAS THE FIRST TIME I STEPPED THROUGH THE DOOR. IT WAS LIKE A NEW LIFE."

My advice to other organisations considering increasing the diversity in their volunteer pool?

I think it is important to consider the individual person and their unique potential and capacity to share and contribute as a volunteer. I believe that it is important not to judge that a person isn't suitable straight away but to give them the opportunity to undergo a trial period. Even if a person is not fluent in English, they can continue to learn and practise speaking English as they volunteer.

IKRAM

My family have been Australia for just two years. We were in Iraq and then we went to Syria. We stayed about three years in Syria where we made an application to the Australian Embassy in Jordan. We waited for 18 months for our application and after that the Australian Government approved our application. In the past in Iraq I played the guitar and sang English songs. I like the English language but I think it is very hard to learn.

Volunteering in Iraq is about just helping people. When I was in Iraq I volunteered with my religious community to assist the families who needed help. We provided money, we shopped for food for them or if sometimes they had a disaster like their home was burnt or they lost a member of their family we helped them to prepare for the funeral – to bring a car to bring the coffin to the cemetery.

The volunteer system in Australia is different than in Iraq…In Australia they provide training for

things like how to treat the client, about different health issues and how to assist clients. In Iraq right now there is no training.

When I was at Perth TAFE studying English a lecturer told me that if I would like to improve my language I could work as a volunteer and I asked him, "How can I get this volunteer job?" I was given Volunteering WA's address in the city. They guided me to call the Association for the Blind. I felt very happy when I was told that I could start volunteering. On the first day I felt very happy because this was the first time I stepped through the door. It was like a new life.

When I first began volunteering at The Association for the Blind, Susie assisted me and she helped me. She familiarized me with the ceramics section of the Association and also she introduced me to the people. This was a very important thing because you need someone to assist you to be introduced to people. This is very important as it made me feel confident in myself because I initially thought, "This is very hard, how can I work with new people, new life, new language?" It was like a huge hill in front of me, but Susie assisted me. I appreciate that and she was very mindful to help me. Susie told me, "Anything you need help with I can assist you with." and she was very polite.

On a typical day at The Association for the Blind I say hello to the staff at reception, say hello to anyone I know, then I say hello to the other staff. I then go through to the ceramics room and say hello to the clients – some I hug, others I greet by touching hand to hand. I prepare the aprons, the bowls, the tools, prepare the carpet for Barbara because she has a dog and the water for the dog. I take the guide dog for a toilet break outside. Once when we had a tea break I told the clients, "We have ten minutes to go!" like on 'Master Chef'. We had a good laugh.

I have gained art skills. It has increased my imagination and it has renewed my imagination because I missed that for about three years when I was in Syria. When I was in Syria I used to work in a clothing workshop cleaning shirts and trousers, things like that. There was not a lot of variety like there is here working with ceramics.

My advice for people who are new to Australia about volunteering?

A lot of people from my country would like to volunteer in Australia. They ask me, "How did you get this volunteer job?" Recently I took my relative to Volunteering WA because she wanted to do voluntary work.

The biggest thing that motivates me is the respect shown to you by the people at the Association for the Blind. This makes me want to do a lot to help, I feel very happy when I help, when I see someone feel happy because I have helped them. When you see the smile on the face of the people you feel very happy – and I need that.

NOTES

FURTHER INFORMATION

For further information on programs, resources and support available on any aspect of engaging CaLD communities in volunteering, please contact the National Peak Body for Volunteering, your State or Territory Peak Body for Volunteering or a Volunteering Resource Centre in your local area. Contact details for Volunteer Resource Centres can generally be found on the website of their State or Territory Peak Body for Volunteering.

volunteering australia

www.volunteeringaustralia.org

volunteeringWA

www.volunteeringwa.org.au

volunteering tasmania
do what you love

www.volunteeringtas.org.au

the centre for volunteering
igniting community spirit

www.volunteering.com.au

Volunteering Victoria

www.volunteeringvictoria.org.au

Volunteering ACT

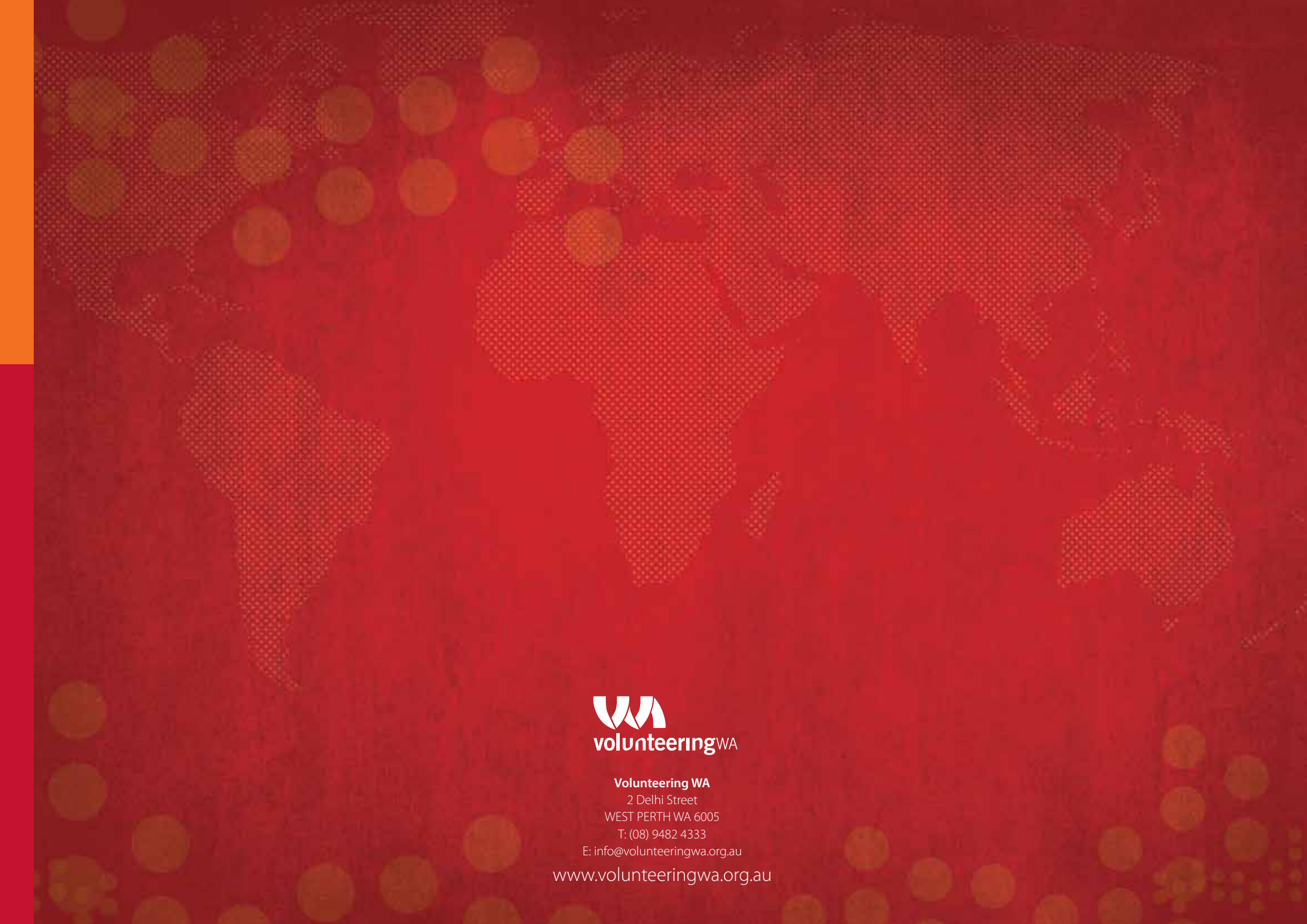
www.volunteeringact.org.au

volunteeringsa-nt
volunteers are vital

www.volunteeringsa.org.au

Volunteering Qld

www.volunteeringqld.org.au



volunteeringWA

Volunteering WA
2 Delhi Street
WEST PERTH WA 6005
T: (08) 9482 4333
E: info@volunteeringwa.org.au
www.volunteeringwa.org.au