

Celebration of Cultures Concert

Friday November 11th at 7.30 pm

Wendouree Centre for the Performing Arts

Bookings 5338 0980

Verchovyna Ukrainian Dance Ensemble

The Verchovyna Ukrainian Dance Ensemble was established in the 1950's. It soon became the largest Ukrainian dance ensemble in Australia and began to enchant audiences within the Ukrainian community and beyond. Having toured extensively in Australia, Canada, Thailand and Ukraine, Verchovyna has continuously strived to illustrate the rich culture of Ukraine with the highest level of passion and spirit.



Laura Uhe and Vikingo de Jerez



Vikingo de Jerez AKA Rowland Schultz is a self taught prodigy of the flamenco guitar, having had no formal teacher he has reached the highest level of guitar-artistry in Australian Flamenco and creates original flamenco guitar compositions in the Gipsy style that are recognised internationally.

Laura Uhe is a highly sought after Flamenco Dancer in Australia and considered a Flamenco Rock by many, having learnt from Maestro Antonio Vargas and also starring as a featured dancer in his company.



Laura Uhe and Vikingo de Jerez have been working extensively together since 2009. Laura featured in the national "Buleriando" tour 2010/2011. Laura holds a B.A from the Australian National University and a Dip Ed English, ESL and Drama from La Trobe University. Her performance highlights include the Melbourne Festival of the Arts, Apollo Bay Festival, Port Fairy Music Festival, Arts Centre Latin Concert Series, the Brunswick Music Festival and the Australian Opera in Bizet's Carmen both in Melbourne and in Taiwan in 2009.

Jade Naidu and the Lost Castle

Jade recently appeared on the "X-Factor" and got through to the top 12 (Under 25 girls) in Australia. Born in Australia- Jade is of Fijian/Indian background.

Plus

Local cultural groups and artists.



Don't miss this special event!

**PLUS! There's More! A Special Film Night
November 24th. See Page 3 for details.**

Chairperson's Report



BRMC's most successful eleventh Annual General Meeting, was held in the 18th October 2011, at the GPLACE.

I am very pleased to report to members that all positions on the Executive Committee were filled. Congratulations to all the new members who were elected unopposed. We look forward to your invaluable contributions, plus your commitment to BRMC and its members to assist us to revitalise our organisation and best serve our migrant communities throughout the Central Highlands Region (CHR)

To the outgoing Committee, congratulations on a job well done and many thanks for all your hard work and efforts on behalf of BRMC. Also to our long-serving members in Ms. Sulaika Dhana-pala and Fr. Gerald Loos our very special thanks for all your untiring work and contributions to migrants and "New Arrivals" over an extended period.

At the AGM we were delighted to have as our guest speaker this year Mr. John Harris from the City of Melbourne, who spoke about the Multicultural Hub in Elizabeth Street, near Victoria market. In a most interesting address Mr. Harris highlighted what the Hub was hoping to achieve both now and in the future especially with Melbourne's inner city development. A most interesting model to think

about and reflect on as we further develop GPLACE as our community hub in Ballarat.

I also hope that all members have had a chance to read the excellent array of reports in the Annual Report, to gain a greater understanding and appreciation of the important role BRMC has in our community.

For anyone who would like any other information or advice do not hesitate to contact our EO and the hard working and delightful staff at BRMC at anytime.

Now that the AGM is over we all look forward to the challenges ahead for BRMC to best serve our increasing number of Cultural Associations/Groups as well as our increasingly diverse migrant communities throughout the Region. We all look forward to your ongoing support and assistance in sharing our diverse cultures and thereby enriching our mainstream community to the mutual benefit of all people who live in the City of Ballarat and throughout the CHR.

Frank Williams
Chairperson BRMC

Executive Officer's Report



The loss of two DIAC-funded programs at the end of the 2009/10 year has meant that BRMC has less funds for operational costs than previously. Our most significant programs are the HACC programs (funded through the State Government Department of Health) and the CPP program (funded through the Federal Department of Health and Ageing). Together, these programs provide less than needed to continue to operate at our current level. The Victorian Multicultural Commission provides \$5,000. In addition, we are very fortunate to receive funding from the Department of Health which wholly supports the cost of employing the Executive Officer. Nevertheless, it is very difficult to run an organisation which has significant fixed costs (e.g. rent \$13,000, ICT \$7,000, etc.) without substantial underpinning structural support.

Additionally, there were significant administrative issues involved in the first part of last financial year that led to large legal and workers compensation insurance costs. These issues are mostly behind us now but have left the financial position precarious.

As a membership-based organisation we have chosen to not generate funds from our members (most of which are small and in

need of their own funds). So it is important for the future of BRMC that we find a source of organisational support in the near future. The Committee will be looking to the Ballarat City Council, Victorian Multicultural Commission and the Minister, amongst others, for some direction on this key issue.

The key presentation at the AGM was about Melbourne City Council's Multicultural Hub. Such a Hub in Ballarat would be a great boon to the community in that it could function as a first point of call for anyone wanting information or access to services of a multicultural nature. If the various agencies involved in providing these services could cooperate on this issue such a hub could be a reality in Ballarat. BRMC's operating costs could be included in such a facility.

Jeff Langdon
Executive Officer

Who's Who

BRMC Executive Committee

Chairperson: Frank Williams
Deputy Chair: David Vendy
Secretary: Khushi Maharaj
Asst. Secretary: Carmel Kavanagh
Treasurer: Lisa Howlett
Assistant Treasurer: Lynda Andeobu
Interfaith Officer: Fr. Peter Kunen
Publicity Officer: Brigette Kerrutt
Women's Officer: Georgina Vagg
Youth Officer: Pam Anderson
Community Representatives:
Sherley Hart, Mona Hatwal, Mary Nyaw

Staff

Executive Officer: Dr Jeff Langdon
Admin Trainee.: Annie Hamerton
Finance Coordinator: Regina Bautista
Volunteer Coordinator.: Nenita Drough
HACC Team Leader: Jason Shorter
HACC Support: Gayle Roberts
MCT Food Coordinator: Gayle Roberts
CPP Coordinator: Kim Romeo
Telelink/SSG Coord: Virgie Hocking
Migrant English Program: Judy Brumby

Contact BRMC

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Phone: 03 5332 5941

Fax: 03 5332 5944

Email: admin@brmc.org.au

Postal Address:

PO Box 1418 Bakery Hill, 3354

Become a member of BRMC.

Membership is free and is open to organisations and individuals who support the aims and objectives of BRMC.

For details on how to become a member see our website www.brmc.org.au or call the office

BRMC Annual General Meeting

The AGM was held on Tuesday evening October 18th. Guest Speaker was John Harris, Coordinator of the Community Partnerships Program, Melbourne City Council. John gave a very interesting presentation on the Multicultural Hub in Melbourne.

The meeting saw the election of the new Executive Committee for BRMC as detailed below.



In addition, BRMC acknowledged its volunteers in the Multicultural Tucker program and the Thai Dance group performed a traditional dance. Copies of BRMC's Annual report are available from our website.



Executive Committee	Member	General Member Organisation
Chairperson	Frank Williams	FAABI
Deputy Chairperson	David Vendy	
Secretary	Khushi Maharaj	Ballarat Indian Association
Assistant Secretary	Carmel Kavanagh	
Treasurer	Lisa Howlett	
Assistant Treasurer	Lynda Andeobu	
Public Relations Officer	Brigette Kerrutt	German Austrian Association
Youth Affairs Officer	Pam Anderson	
Women's Affairs Officer	Georgina Vagg	
Interfaith Officer	Fr Peter Kunen	African Christian Kush Aid Program of Australia
Community Representatives (3)	Sherley Hart	FAABI
	Mona Hatwal	Ballarat Indian Association
	Mary Nyaw	African Christian Kush Aid Program of Australia

LOST BOYS OF SUDAN

Thursday 24th November 2011 6:30 pm

Regent Theatre, Lydiard St, Ballarat

**Tickets \$15 each available at BRMC
Ph. 03 5332 5941**

**Funds raised go to support ACKAPA
and BRMC programs**



In March this year BRMC made a submission to the Inquiry into Multiculturalism in Australia being conducted by the Joint Standing Committee on Migration.

In summary we recommended:

- Social inclusion policies should not be used as a “smoke screen” to inhibit diversity or multicultural policy development.
- The needs of newly arrived migrants in regional centres should be addressed as a priority.
- Government should provide assistance to cultural groups and their peak bodies in supporting migrants in regional cities and providing culturally-sensitive services
- A multicultural community needs to provide in some way for the different religious and spiritual devotional needs of migrants. This could be addressed in regional and rural communities, in part, through interfaith committees being given resources to provide for this need.
- The future growth of Australia should be through regional and development. Immigration policies should therefore actively encourage and support initiatives in favour of settling migrants into regional settings.
- More government departments should be relocated into regional and rural centres. This would create the primary employment drivers which in turn create a range of secondary employment in service industries that would help newly-arrived migrant groups to find employment plus rich and fulfilling lives.
- Refugees should not be incarcerated. There is enough capacity within the welfare and community sectors to accommodate refugees in the community
- Regionally-focused skilled migration programs should continue to be encouraged through more proactive programs. In doing so, funding agencies should recognise the need for support in non-employment related areas for these newly arrived migrants and their families
- The qualifications of newly arrived migrants should be more readily recognised by relevant accreditation bodies in Australia so that skilled migrants can contribute to the development of Australian society at levels more appropriate to their experience and training.

The full submission is reproduced below:

Introduction

BRMC welcomes this opportunity to make a submission to this very important enquiry. Given the likelihood that the Committee will receive significant numbers of submissions from a range of sources, this submission concentrates on issues specific to rural and regional centres.

Context

BRMC is the peak multicultural body representing associations and individuals in Ballarat on cultural diversity and multicultural issues. Established in 1999, the Council is member-based with 22 organisational and nearly 100 individual members.

The organisation's objectives, as detailed in its Constitution, are

- To provide opportunities for people of all cultural backgrounds to come together
- To provide advisory services, support and advocacy for the particular needs of people of various cultural backgrounds
- To advocate on relevant government policy and practice at the local, state and federal level to ensure appropriate service provision
- To provide government and other bodies or agencies in the Ballarat region with an open channel of communication with cultural groups and organisations
- To promote a greater awareness of multicultural values, the contributions and the specific needs of community groups within the region
- To advise relevant agencies in the region on the social, legal, cultural, educational, health and welfare needs of residents of culturally diverse backgrounds with an emphasis on equitable access to services
- To develop programs which will encourage ethnic people of all ages within the region to retain their heritage and thus optimise the benefits of cultural diversity for all Australians

Greater Ballarat has a population of approximately 120,000 people. Ballarat is a community in which over 8% of its citizens are born overseas. This contrasts with the State average of 21%. Thus, in some senses, the community of Ballarat could be seen as not as multicultural as some others. However, there are significant numbers of older migrant groups as well as significant numbers of newly-arrived migrants both humanitarian and skilled. Additionally, there is a strong international student population at the two Universities and the TAFE sector in Ballarat (over 600 students). The number of newly arrived migrants coming to Ballarat has slightly decreased in the past 12 months or so.

Ballarat City Council has a Global Skills program that aims to bring up to 20 families per year through the Skilled Migration program. There is also some secondary migration from other centres such as Colac, Warrnambool, Dandenong, Melton and Geelong.

The service sector for multicultural groups in Ballarat is diverse with many agencies in the health and welfare sector providing a range of services. Additionally, the religious community and many individuals are also active in supporting the needs of both established migrant communities and the newly-arrived migrant cohort.

The main funded services in Ballarat are a range of HACC services managed by BRMC, settlement services managed by Ballarat Community Health and Child and Family Services, housing through the church and welfare sectors and English language programs run through BRMC, SMB (University of Ballarat) and other community education providers. There are, however, significant other services, largely run by volunteers, including mentoring through NESBLinks, after school programs including Homework clubs (for instance the one run out of Delacombe community House for Sudanese and Togolese children from the local neighbourhood), etc. There is also an after school activities program with over 40 Sudanese children interacting with students for one of the private schools. There are other similar services such as the one run through the Central Church of Christ.

Settlement planning is coordinated through the Central Highlands Regional Settlement Planning Committee that is currently chaired through Ballarat Community Health. Previously, BRMC had established the Regional Settlement Support Network with similarly wide representation from across the service sector.

Ballarat City Council has a Cultural Diversity Office and an Intercultural Advisory Committee and appoints Multicultural Ambassadors who work in an honorary capacity in the community to promote cultural diversity and harmony.

As mentioned, Ballarat City Council also has an active global skills program soliciting skilled migration to the area. In addition, other industries are bringing migrants into the area through skilled migration. Ballarat Health Services, the pharmacy chain UFS, the University, IBM, etc., all have significant immigrant work forces.

There are many cultural organisations that support the needs of culturally specific groupings in Ballarat. Many of these are members of BRMC and are regularly involved in its diverse array of activities.

The main issues for the multicultural community in Ballarat are; Ageing for the older migrants and access to appropriate HACC services, English language proficiency, isolation, employment, transport, housing and accommodation

There are also emerging issues such as family violence, problems for International students, women in leadership roles, occasional racism, etc.

Issues

Multiculturalism, social inclusion and globalisation

A socially inclusive society is one in which all members of that society feel valued and have the opportunity to participate fully in the life of the society. As the Federal Government's multicultural policy “The People of Australia” states, Australia is committed to a just and socially cohesive society but one where government services are responsive to the needs of Australians from CALD backgrounds. BRMC endorses these comments articulated in Principle 2 of the Policy. It's important that social inclusion isn't used as a smoke screen to inhibit diversity and multicultural policy

(Continued on page 5)

development. The two can sit comfortably together as Australia's recent history demonstrates. In fact diversity can be seen as the glue for social cohesion in one way as it allows all Australians to see themselves as part of the whole whatever their background.

Two of the priorities from the Social Inclusion Agenda are concerned with helping jobless families and focussing on locations of greatest disadvantage. In this respect the needs of newly arrived migrants in regional centres should be addressed as a significant priority. The government wants to see refugees placed in regional and rural locations. BRMC supports this proposal but more support for transition programs and infrastructure is vital to the success of such initiatives. However, there are particular issues associated with this strategy as these newly-arrived people are more obvious as "the other" raising some issues. These were identified in a recent University study into perceived biases and racist attitudes in regional Australia. There is need, therefore, for a multicultural policy to pay greater attention to regional Australia in addressing these issues. This is partly foreshadowed in Principle 4 of the Government's Multicultural policy

One great advantage Australia has in interacting with the wider International community is the diverse heritage of its own community. Given that Australia's population now includes significant populations from most parts of the world, we are able to speak in the international forums with some authority. Additionally, at the individual and community level our migrant communities often retain strong links back to their original communities. This, too, provides Australia with an opportunity to speak at various levels on International issues and be more active in a globalised context

Government should provide assistance to cultural groups and their peak bodies in supporting themselves in regional cities thereby enriching life and culture.

Another aspect of multiculturalism that needs specific attention in the regional context is the spiritual needs of the migrant community. There is a wide spectrum of spiritual beliefs in the migrant communities of Australia. In larger centres the needs of these communities in regard to religious and spiritual needs can often be accommodated. However, in regional and rural centres there is often no synagogue, no mosque, etc. Therefore, a truly multicultural community needs to take this into account and provide in some way for the different religious and spiritual devotional needs of migrants. This could be addressed, in part, through interfaith committees in regional centres being given resources to provide for this need.

Settlement and participation

Australia is well placed to accept a significant number of new migrants including refugees. We have an advanced social infrastructure and quality of life. Regional Australia is particularly well situated to take new migrants. The major capital cities of Australia are already large by international standards. (E.g. Holland with a population about the same as Australia has no cities with a population greater than one million. Australia has four.)

The future growth of Australia should be through regional and regional development. Our immigration policies should therefore discriminate in favour of settling migrants into regional settings. To do this, employment opportunities in suitable industries should be created in regional cities. Federal and Local Governments have a role to play here as a large employer. More government departments should be relocated into regional and rural settings. This would create the primary employment drivers which in turn create a range of secondary employment in service industries, commerce and so on.

This affirmative action policy will help to ameliorate the issues discussed in the previous section around the tensions in regional cities with newly arrived migrant groups.

BRMC also advocates that it is in the interests of national cohesion and individual harmony if policies relating to addressing the needs of refugees are such that refugees should not be incarcerated in detention centres. There is enough capacity within the welfare and community sectors to accommodate refugees in the community until their case for asylum can be heard. Again, regional and rural Australia can provide this type of assistance.

One only has to look at the contribution made to Australia's prosperity and international reputation by previous generations of refugees (including "boat people") to see that a humanitarian approach at the beginning of this journey will reap rewards later on. The social and economic benefits to Australia created through different waves of immigration are self-evident.

National productive capacity

As mentioned, migration has underscored Australia's growth into an affluent society with high levels of productivity. There is no reason why this historical trend should not continue. Furthermore, as mentioned previously, regional Australia is well placed to accommodate this growth in the future. Australia's regional infrastructure is relatively well developed. There are at least 20 cities throughout the country that are of a scale that they can accommodate significant growth in new industries and attract and retain newly-arrived migrants.

The shortage of personnel in some skilled areas in regional Australia presents an opportunity, which is being pursued already, to use migration policies to help fill these gaps. This should continue to be encouraged through more proactive programs. In doing so, funding agencies should recognise the need for support in non-employment related areas for these newly arrived migrants and their families. There should be affirmative action policies in education, community interaction, recreation and sporting areas.

Additionally, the qualifications of newly arrived migrants should be more readily recognised by relevant accrediting bodies in Australia so that skilled migrants can contribute to the development of Australian society at levels more appropriate to their experience and training.

G Place Harvest Plot

No doubt, during your visits to G Place, you have noticed some construction taking place at the back of the building (if you haven't, come and take a look!). These developments are the makings of a significant vegetable garden by Mount Clear College's *Satellite VCAL*



(Victorian Certificate of Applied Learning) program. The garden has been largely supported by Ballarat Community Health's *School Focused Youth Service* funding. Our aim is to create a space to grow and harvest fruits and vegetables and to rear chooks for their eggs and companionship! Ultimately, the garden is based on a partnership between the SVCAL program, BRMC and U3A, with SVCAL driving the project. In time to come, there will be opportunities for collaborative working bees and ongoing gardening, planned ideas and skills sharing and informal get-togethers between these groups. We recognise and value the experience and insight BRMC and U3A members will have to contribute to the garden, and know that it will be a richer space as a result. If you have any questions, please contact: Taryn (0417 907 249) or Ryan (0428 635 434)



Barriers in using Aged Care Services within the Multicultural Community

Peta Strachan, University of Ballarat

A paper commissioned by the CPP Program at BRMC

Introduction

There is consistent evidence to support that in addition to an ageing society, Australia has the added challenge of a multicultural society, which is likely to have diverse health needs and require diverse responses accordingly. In 2006, the number of overseas-born Australians reached five million, representing almost a quarter (24%) of the total population. The proportion of persons 65 years and over is greater amongst the overseas born population (17.7%) than for the Australian-born population (10.9%), (Australian Bureau of Statistics, 2008). (Radermacher, Feldman, Browning, 2008)

Participation of Culturally and Linguistically Diverse (CALD) consumers, carers and communities in the Victorian health system is essential. They constitute a significant part of the Victorian population. A report was conducted by the Aged Care and Community Care Division of the Commonwealth Department of Health and Aged Care in 2001, based on current and projected statistics on older CALD immigrants from 1996-2026 who were born overseas and now live in Australia. From this report, there is a projection from 2011-2026 for CALD persons aged 80 and over to be 34.9% of the population in Victoria. It further indicates the most common languages spoken at home for the older population from 2011-2026 to be as follows: (the five cultural communities for this study were highlighted only); Greek (65-79 12.1%, 80+ 9.1%), German (65-79 3.3%, 80+ 7.0%), Croatian (65-70 3.3%, 80+ 1.7%).

These projections from 2011-2026 reflect for the state of Victoria, to have the most diverse population in relation to CALD backgrounds which equates to 30.8% (roughly one in three) of the older population being immigrants. (Gibson, Braun, Benham and Mason, 2011)

Further support can be found in the census from the Ethnic Communities Council of Victoria, 2008, which shows the main top 40 languages spoken at home (other than English) amongst those aged 60 and over in Victoria to be : Italian (39,425); Greek (25,321); , German (6,754); , Croatian (4585) and Dutch (3,690). This placed Italian (2nd), Greek (3rd), German (4th), Croatian (7th) and Dutch (9th) on the top 40 list.

The Ballarat Regional Multicultural Council's Community Partners Program (BRMC CPP) saw a need to evaluate the access and awareness of Aged Care Services within the Ballarat Region for five (5) main culturally and linguistically diverse (CALD) communities: Dutch, German/Austrian, Greek, Italian and Croatian.

The aim of this report was to:

- Identify barriers and issues of concern that affect these five main cultures within the Ballarat Region in accessing Aged Care Services.
- Provide possible recommendations from these communities on how to increase Aged Care service access and awareness for their aging communities.
- Gain insight from an Aged Care Service provider perspective of barriers and issues of concern working with these five cultures within the Ballarat Region.

Methodology

Individual culturally specific community focus groups were held with participants who utilise the BRMC centre. Over a period of six weeks, focus group sessions were held at the BRMC centre and lasted for approximately one hour per session. The focus groups allowed for open discussion on what each community knew and understood about the Aged Care Services. All participants acknowledged their participation and anonymity by signing an 'informed consent' form. No names or other personal information was used. A total of 41 participants assisted in the focus group sessions. Some focus group sessions consisted of as few as five (5) participants, others as many as fourteen (14) participants.

A session was also held with Aged Care Service providers to provide an insight into any issues or concerns aiding these five CALD communities within the Ballarat Region.

This report is to be considered as a positive starting point toward further education and awareness of Aged Care Services access within the Dutch, German/Austrian, Greek, Italian and Croatian communities within the Ballarat Regional area.

Findings

Using reviewed literature as a guide of projected Aged Care Service needs, it is reasonable to infer that there is an importance in educating CALD communities of service access and awareness. This study supports the inference, with three of the five CALD communities pointing out that there is a need for educating the older people and their families on Aged Care Services accessibility. This enforces the need to be culturally aware of the older population and sensitive to the cultural needs of our CALD ageing communities (Romios, McBride, & Mansourian, 2007).

Barriers

The barriers and issues of concern raised in this study are inter-related and reinforce each other.

Communication

Insensitivity to the needs of CALD consumers, carers and communities has been pointed out as a barrier for participation in Aged Care Services. Effective communication is critical for effective health care (Romios, McBride, & Mansourian, 2007). There are a number of aspects of communication that have been identified from this study that create problems with CALD consumers, carers and communities.

Communication and decision-making styles, interactions and information sharing, privacy and confidentiality, responsibility and accountability, perceived benefits and health care needs.

"I've been a translator in Ballarat for the Croatian community for many years, but I don't want to be responsible for any medical questions for decisions if needed as the translator. It's too personal and private."

At the individual level, inability to communicate with health care providers to access health care services.

"Service providers need to be able to speak our language if we are really going to get anywhere in accessing these services"

Further, understanding the English language and/or having an interpreter was also pointed out to be of concern for CALD consumers in receiving appropriate care.

"Most literature is in English and can be very frustrating to complete forms especially when you are elderly with not very good English. Most of our generation were only educated to a year 8 level and nothing more."

The inability of a health care provider to communicate with CALD consumers impacts on the quality of care received, and decreases the likelihood of follow-up.

"There are no Italian doctors who can speak our language here in Ballarat which is very troubling."

The absence of culturally and linguistically appropriate health education materials about health care options, services available and health issues means that CALD consumers, carers and communities are disadvantaged and lack access to the choices available to them.

“The information we have to read is always in code or has abbreviations. This needs to be in easy English and in laymen’s terms for us to have any chance of understanding what we are reading.”

The availability of culturally and linguistically appropriate health education materials about services and health issues are important to ensure differences in language and sensitivity to cultural beliefs and behaviours are addressed.

“Most of the paperwork required to be completed is in English and I find it difficult and very overwhelming to do on my own. Without my nephews help to explain what things meant, I would never have been able to fill anything out.”

Cultural misunderstandings, lack of reciprocal communication with service providers, and not understanding how the health system works are other factors impacting on CALD communities receiving appropriate care.

“I don’t understand how the process works if you are a couple and need some respite”.

“I wasn’t told that I could continue with using services after my recovery from hospital and so I started doing things again for myself. It’s getting difficult and I could still do with help but I wasn’t sure that I could still access them.”

Providers felt that there was too much talking ‘at’ CALD users rather than working with them, and that through cultural specific community consultations may help to education both service provider care workers and service users, along with next generation service users, on the awareness of aged care services and how to access them. This would be a proactive approach to the communication issue.

Knowledge about Aged Care System

All participants revealed that, especially the older people and even their carers and families, find it difficult to understand the aged care system. There are many different services available and an unsureness of when to access or how to access if needed. There was a distinct lack of knowledge regarding Aged Care services and accessibility. A general misunderstanding of hospice and aged home care service criteria was also revealed.

“We only use services when the need arises and when crisis is over, we rely on our family to take care of us (like in the home land).”

“I thought that I only need to access these services when I am not well enough or need to be hospitalise. I don’t need them when I can still do things for myself.”

With the average age of service users within the Ballarat region being 70 plus, the language barrier for CALD service users was identified as a concern. With this in mind, arranging professional translators in the regional/rural areas is timely and the availability is not always there. The deficiency of professional interpreters often falls back on to family to be called upon to translate. This sometimes is not the best option as there may be agendas which may not best suit the potential client with family not fully conveying the clients’ wishes during aged care assessments or management plans. This concern requires ongoing attention and training by service providers to ensure that there are trained care workers who are capable of interpreting when needed. Relying on out of region translators for this service cannot be the only avenue to assist CALD service users.

Beliefs around Ageing

There was a strong emphasis from all groups participating in this report, that the older people usually live with family and or older children and believe that their ageing needs are private, and not for unknown people. There was also a distinct belief from those participating that they were not old enough to access aged care services.

“Italians are very independent, private people and feel that if told they are going into a nursing home, then this is the end and they are no longer wanted and not ready to leave the family unit.”

“Aged Care services are for those over aged 65 who need more help than those of us under.”

There is need to change the mind sets of the elderly CALD communities to engage them in the values of using aged care services to enable them to remain more independent within their own home and their community. The need for aged care services does not mean a nursing home which is the general feel from the CALD elderly. Being independent for as long as they can is very important to them, educating to change the mind set and placing the need more toward aiding in retaining this independence would be another proactive approach to bridging this issue.

After discussing service user barriers and issues of concern with service providers from the City of Ballarat Community Care & Access, Linkages and Villa Marie of Ballarat, they offered a provider perspective. It was identified that **TRUST** as a very important factor in relating to the ethnic communities who already access or are thinking about accessing aged care services. Without the trust factor, they find it difficult to encourage further service usage. Along with communication and the understanding of aged care services available to the CALD communities, providers felt the building trust was an ongoing issue and that care workers needed ongoing training (including replacement staff) to ensure reasonable understanding of their clientele’s culture is incorporated in basic training. With care workers able to educate the next CALD generation, who may require aged care services and to pass this knowledge on to other family members and within their own cultural community would help to bridge the gap in the beliefs of aged care services.

Recommendations

- Volunteers and employees involved in the delivery of Aged Care service to undertake training in the provision of CALD appropriate services for members of CALD communities within the Ballarat region.
- To provide resources on HACC and other key home care services (CACP, EACH) in dual language – English and culture appropriate.
- To provide more culture specific information relevant to Health services and provider access with the assistance of the Ballarat Regional Multicultural Council. (A familiar and trusting environment for all cultures)
- Develop a local volunteer based, culture specific translator/interpreter contact service for those who require assistance outside normal working hours and feel more comfortable talking with familiar members of their own cultural community. (This suggestion was provided by the Croatian group who have commenced their own contact list with the assistance of BRMC)
- To provide more education to the younger generations within each culture to enable a clearer understanding of the services available and on how to access them on behalf of their parents of older family members who may benefit from aged care services.
- To explore more cultural social interaction to build trust and encourage social inclusion. This will allow for a safe environment for informal open discussion.
- The continuation of aged care programs such as: Community Partners Program (CPP), the Community Aged Care Package (CACP) and Home and Community Aged Care (HACC) allows service providers and care workers to be directly involved in guiding strategies to engage CALD groups in health promotion and access to the community care service system.

Acknowledgements

A thanks goes to all participants of this study and to the City of Ballarat Community Care and Access, and Linkages Ballarat for their time and valuable input.

A special thanks also goes to the Ballarat Regional Multicultural Council staff for supporting this study.

References

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- Romios, R, McBride, T, & Mansourian, J, (2007) Consumer Participation and Culturally and Linguistically Diverse Communities: A Discussion Paper www.healthissuescentre.org.au (retrieved 21/03/2011)

Profile: Teresa Skrypko

Many of our older migrants have fascinating stories to tell about their journey to Australia. Last month we featured Roman and Teresa Skrypko. This month Teresa continues the story.

Teresa were you in an internment camp as well?

Yes, we had been, but before we were taken to Italy we had to go through 3 or 4 camps going through the process of our papers. I came with my parents. I was 13 years of age. Then we travelled almost three days on the train. The train was locked up so we were not allowed to come out of the train which stopped at Napoli. We went again on the trucks; another camp and we stayed there I think at least 12 months. Then they put us on a ship called "General Helsi". We were up to almost 6 weeks at sea. It was an American ship. My father went to work straight away in the kitchen. My mother worked as well on the ship. When we arrived in Melbourne another ship had arrived before us and we had to stay out on the sea close to Tasmania before that ship was unloaded and we came the next day early in the morning. We were being unloaded by 10 am in the morning. We had to go through a lot of processes. We were checked with our baggage.

Did any of the people checking you speak Polish?

No, there was only occasionally an interpreter, because the papers we were travelling with they were with the ship and we were just processed as we were going. Then we got on the train and it was a long, long journey. We stopped half way; somewhere and I'm not sure where it was; it was on a farm. A lot of food was put on the tables and we were given lamb and mutton and we remember seeing jam on the table and we thought "Oh great we can have jam as we please", and it happened to be marmalade and we'd never tasted marmalade in our life and everybody was spitting the marmalade out. The poor people were so kind, trying to help us and there were we kids spitting out the marmalade! We arrived in Bonegilla on the train, then back on the buses and they took us into the camp. By that time it was already night. We then found out that the men (we were promised when we left Germany that the families would not be separated anymore), but when we got to Bonegilla they said the men and the boys from 12 years up had to go with their fathers and the girls had to go with their mothers. Well you can just imagine, there was crying, they were wanting to all go back. But that was destiny and we just had to take it. We were taken to the army barracks. On the one side was 12 beds and on the other side were 12 beds with mattresses with straw in it. We were given 2 blankets and a pillow and that was it. There was a lot of crying that night, a lot of crying, but we managed and we've come through it and the next day each one was trying to do their own and get blankets and when we got our own things from the ship each one partitioned off their beds so they had a bit of privacy when the husband came in to see the wife or the children, but we were never allowed to sleep in the same room. Then it was quite a lot of fun, the most fun I remember was getting up in the morning and the smell. "What's for dinner today" and it was mutton. We couldn't get away from mutton. We used to go over to the dams and there were always walks and that sort of thing. The only other thing I remember is ladies coming in and asking the mothers of young girls would they like to give them up for contract for 2 years on the condition that they would not be allowed to write any letters or the family was not allowed to visit them. When my mother heard that she said "No, I lost 2 girls during the war, I'm not giving this one up".

What did the ladies want you to do Theresa?

More or less to go into a convent.. But because our language was not perfect and we did not understand that what we thought it was. The mothers had to put in the contract that for 2 years you were not allowed to see your daughter, hear from her or anything. Heaven knows what happened after 2 years. So I don't know whether anyone signed up, but my mother did not. After that my father went to Rocklyn Dam to work. We went into Mildura which was much better. Again, my mother went straight to work in the kitchen, but there we had our own room—2 beds and it was good. There we started going to school

And then Mum and I went to Hamilton. How that I came about I don't remember, but we came to Hamilton and we lived in Kiora, the name of the house was Kiora, and it was only for ladies and they all worked in the hospital, all in the kitchens. There was nurse or anything. It was all in the kitchen. There was a matron there; we had a room on our own as well. The men were not allowed to come near us. My father sometimes came

from Rocklyn Dam because it was not very far from there, but they were not allowed to come in to even visit us during the day. My mother took me to school and she left me there and they put me in Grade 5 and they were all looking at me as if I had horns and I could not speak English very well and by lunch time I ran away. My mother found me back at Kiora and she says "How did it go?". And I said "I'm not going to school, I refuse to go to school. They put me with the big kids and I can't do it". So mum went to the matron of Kiora and she says what are we going to do? So I came over there. My mother worked in the kitchen. There were a lot of new Australian ladies there and she said how am I with children. I said I'm fine, I love children. So they put me on to look after children, feed them entertain them that sort of thing.

How old were the children?

There were all babies, all more or less 2 year old babies that sort of things. Little babies, not big children, babies up to about 2 years of age. So I worked there and then my father finished at Rocklands Dam and then we heard that Ballarat is not very far from Hamilton. There was another chappie. He was about 4 years older than I so we decided between the two of us we would catch the bus, come to Ballarat and look what's here. We had an address somebody gave us to go to Mr Matteson. He lived in Sturt Street. We went to him. He welcomed us and we found out that he helped all newcomers that came to Ballarat - got then jobs, located them to live there. He arranged for us to have a room in Mair Street with two spinsters and my father, he said that he would get a job here at MB Johns. So we packed up the few things and we came to Ballarat.

We were together as a family, mum and dad had a room downstairs, and there was an attic up the top, so I slept in the attic, which was very good. So I thought what am I going to do? I went into the employment office and I asked could I get a job and they looked at me and asked me how old I was. I said I was 14 and they looked at one another all the men and said what can we do with her she so skinny. So one said to the other now I know what it is, go and get Mr Gribbles, he needs a babysitter. He's a drycleaner. He came in because his shop was only few doors away and said to me do I like babies? And I said yes and I'd worked at Hamilton with the babies. He said we can take you to look after the children. And that's how my life sort of started. I worked with them for quite a while, being a babysitter and a bit for house work. They were absolutely wonderful people but then we bought a house and mum said I might as well be at home. They paid me to keep the house going whilst we're working.

At that time it was at St Pat's every month there was a gathering for all New Australians and we would sit on the benches and listen to all languages. There was a lot of Polish people and I do remember sitting about two rows down and I heard these 2 Polish men and I turned around and it happened to be my future husband. One said to the other "Gee she's not a bad chick". Little did I know that was him and of course that's how I met Roman. My father asked him to come up to our place and then we started going together to the pictures and being together because he was Polish and I was Polish and there was nobody else that we knew about. We became serious and within 12 months we were married.

Where was your mother working during this time?

My Mother worked in the mental hospital until she was the age of 60. She was a nurse to all the mentally disturbed patients. She had two very serious near death experiences where one of them threw a brick at her. It was a place where mostly all New Australians worked, all nationalities, but a lot of Polish people worked there.

When you Roman married, did you stay at home?

No, we married and we lived with another couple. But Roman had a car so we had to make a move so he sold the car. The deposit from the car we put towards a deposit on the house in Alfredton. We moved in there, but because things were very hard we didn't have a table. The only thing we had was a bedroom suite. We didn't have a fridge so we knew we both had to work. I had Bernard, my first child so we arranged it with the next-door neighbour. Roman used to work night shift and I worked day shift.



Profile: Teresa Skrypko (continued)

(Continued from page 8)

When I left for work in the morning Roman was home, when I came back Roman still had about ½ an hour to reach MB Johns from around the lake. So when he saw me coming on the bike we waved to one another. He went his way to work and I came home.

Where did you work Theresa?

I worked at Paddle in Barkly Street. So you can just imagine peddling a bike from Barkly Street up on the hill and right up to Alfredton. So that was day in and day out. It was a very good place; I used to do what they called the shoes for babies – the inner soles. I got pregnant with my second child and I was working until I was 6 months pregnant before I left and then I stayed at home until our second son was the age of 5. They were going to catholic school and I said to Roman, I decided that I wanted to go back to work. I worked as a nurse at the Queen Elizabeth.

We started to build our house in Park Street and there was a blind home there. So I went in asked if there was a vacancy to work and she said yes, when can you start, and I said I have to give notice because I'm at Queen Elizabeth, which I did in a fortnight. I started there and I worked there for 37 years until I retired at the age of 59 and a half. I started as a first nurse then they employed another nurse with papers so I stepped down and became the second. Then it came the rule that you had to have papers for first aid and nursing, so I did not want to go to school as I had 2 sons, the matron said there, we'll send you to Queen Elizabeth for 6 weeks, and we will pay you if you do the training. I said no, I cannot do the training because I had 2 boys, I could not go back to school myself, my hands were too much tied, so I went and cleaned the rooms. Domestic duties and I thoroughly enjoyed it, it was a wonderful place to work. I enjoyed every minute of it and then the cook there got sick they asked me would I go into the kitchen. I said I couldn't do that. They said Theresa you've been here so long, you know the ins and outs and we'll help you all the way. Just come into the kitchen. So I went for a fortnight and the cook resigned, so they offered me the work, and I didn't want to and they said you will get a cook wages and you will be better off. I did that for nearly 11 years, I was the head chef in there. I did the ordering and everything. But 2 years before I retired came a young man who was a chef. He had papers and he worked under me and then I was approached by the Manager who said, Theresa, if we put Frank as the main chef would you be the 2nd chef but we will not change your wages. I said I would be glad to do that, because it would take a lot of responsibility off me and I worked with him until I retired. I had a wonderful time working at Kelaston, believe you me.

You have already spoken about the way that the polish community helped each other; did they help you build your home?

Oh yes, the first house in Munroe Street we used to have, the house was there but there was no cement or anything. That didn't go with the building, so the men came in, friends of ours and they said we'll help you and you can help us. They came in and helped us. Of course there was all the cooking and it always had to happen on the weekend because the men were working and sometimes it was midnight before they left because the cement wasn't drying! Then the men would go to another house and that's how we were helping one another and in the meantime we used to do wonderful gardens – we had these cabbages and we used to have 18 gallon drums and we used to at night cut the cabbage and salt it, and then I washed my feet and I had to dance in that barrel! so you packed it very firmly and salt would go in and that used to go for year after year until eventually we used to be able get sauerkraut in the shops.

So did most of the people have their own vegetable gardens?

Everybody had their own vegetable garden. Everybody - all the Polish people - they had a vegetable garden and we used to take pride in it. We would say oh my cabbage is better than yours, my caulie is better than yours, and it was really wonderful. And then you exchanged – someone had too many cabbages to make it sour and someone would give you cucumbers because you didn't have a good year.

That's a very cohesive community

Oh yes, it was very much so, very much so. It was really wonderful but then as you were getting older and the children were growing older as well, you started to part a little bit because you had your own responsibility. And so everybody had their own homes, had everything beautiful in the houses, so we sort of branched off a little bit.

So as time progressed the community distanced itself a bit more?

Distanced themselves all of them started getting new cars, and they went to one another but it started to branch off a little bit. The dances were wonderful and all that, we used to go – parties in Sebastopol went on until about 10 years ago it stopped. . So the festivities, went for quite a while until everybody started to part to the other side of the world, which is up to heaven.

Theresa, I asked Roman whether he felt that coming to Australia and Ballarat had been successful. What are your thoughts?

I think it was successful and it was good, because the people that went to Melbourne, I would not have liked to live there, Ballarat was good, the people were good, it was wonderful because you lived in a street but everybody knows you and everybody knows your children and you didn't lock your doors and you could go out. Our life in Ballarat has been very good. We went with Roman four times to Poland and I've always said this is my home now, it's been good Ballarat, yes. It's been good.

When I was in Hamilton my father embarrassed me many times because there wasn't electric shavers. You had to have the razors and they would cut themselves. So in Germany he knew that he had to get that sort of a stick to stop the bleeding, but in Australia he didn't know what to call it. So I used to go with him. He used to haul me over to the Barber and I had to ask for it. I didn't know what it was called he didn't know what it was called and all it used to be shelves – Zis, Zis, and the poor man had to bring everything down from the shelf till he was probably down almost on to the bottom to before we knew what it was and this was just repeating whether it was to buy the roses, whether it was to buy anything. The language barrier between my father, because my father never learnt much English, but he knew how to swear, but he knew how to swear in English. He knew that very well. My mother learnt the language very quickly and she spoke very well. But because she was working in an institution learnt very quickly. And you found that anybody that worked in an institution learned the language very good. But with my father he knew Roman and Roman was his son-in-law so as far as he was concerned he didn't, it didn't worry him.

So you did a lot of the interpreting?

Yes, and later on if Dad sometimes got into trouble, because the boys at MB Johns, because he was older they used to pick on him, play tricks on him and of course Dad used to go mad; go really berserk after them. So the Management used to go to Roman and say would you explain to your father-in-law not to do that. This was always the barrier, and Dad never learnt the language at all. I'm not surprised. I hear now one Italian chap-pie said that my father has been here for 30 years and he doesn't know that language.

I think that my father could have been here 50 years and he probably wouldn't have learnt it because he was with mum at home. The same thing as Roman and I we do not talk English at home. Our language is Polish. If the children come I can speak to them both ways, I can speak to them Polish. I can speak to them English and particularity if my grandchildren when they were small, if I want to put something to them that they wouldn't listen, I would talk to them in English. So both the boys know perfect Polish as far as hearing but talking is a little more difficult. But if they went to Poland they would never be lost. So the Polish tradition was a little more difficult. But if they went to Poland they would never be lost. So the Polish traditions with Roman we still keep them. At Easter time, I would never ever go away from home anywhere. We've been here now 55 years, and I've never been away from home at Easter.

But Easter for you is very special?

Easter for me is very holy. I start Easter more or less from Ash Wednesday which it is and then Thursday you go to church, Friday Saturday and until Sunday morning. I would never be away from at Easter. It's a special day.



Multicultural News

Food for the Mind and Soul

The Baha'i community of Ballarat will be starting a monthly event called Soul Food in February next year, offering the public a chance to relax and meditate on themes of spirituality.

The program aims to strengthen the devotional character of the community by offering an opportunity to reflect and meditate on prayers, readings, stories and quotations from various faiths, philosophies and personalities.

The program is free and open to people of all cultures, faiths and backgrounds. Monthly themes include children, the environment, unity, tests, sacrifice, human rights, prayer and meditation. The program includes audio-visual presentations, music and performances by local entertainers.

Member of the Baha'i Community Dellaram Jamali said the event empowered the public to contribute towards community building efforts in their neighbourhoods.

"Soul Food provides an arena for meditating on themes we don't always have the chance to reflect upon during the course of our busy lives," Mrs Jamali said.

"When we reflect on matters of spiritual import, we become more

aware of the needs of our community and feel empowered to do something about it."

Soul Food is being held in a number of locations across Australia and overseas, including at the State Library of Victoria in Melbourne city.

"With Ballarat's ever-evolving diverse community, we thought it would be an opportune time to introduce the event in this city," Mrs Jamali said.

Soul Food will take place at the Art Gallery of Ballarat on the second Sunday of every month from 10.30am. For more information, call Dellaram Jamali on 0423 242 972.



Chinese /Australian Cultural Society Ballarat Inc.

Our year has very successful with the Lion Team performing at various functions throughout the year. New Dragon and Lions were bought this year—colors just stand out.

Our main functions are performing at Sovereign Hill on many occasions, also members teaching paper cutting and coloring masks, etc.

Celebrating Chinese New Year is always a great celebration, starting at the Joss House Sovereign Hill with lions performing, later on cutting of the pig, very tasty along with homemade buns and later on dinner at the Inn of Khong

Celebrating sticky rice at Jacksons was enjoyable.

We have just had our Moon-cake celebration (Festival) the Dinner with special menu at the Inn of Khong and then the opening launch of the Mining Exchange for two days with performers, food and special items to sell paper cutting, coloring were again successful.

The Consulates were also in attendance along with Mayor and Councilors and Special guests.

Again I was able to receive a grant for our Annual Bus Trip, which always proves a great fun time held, for each one and to mingle freely.

We also help at Ballarat Heritage Weekend with mask coloring and paper cutting, a film night to be arranged shortly along with a barbeque wine tasting function.

We are also grateful for new members

Ms. Georgina Vagg

Ballarat

A special gifted place on Earth; the city and its village

A Praise well worth.

How beautiful is Lake Wendouree

Its magnificent attraction. For us all to share

The splendour of the gardens, the flowers in bloom.

Reflecting their colours, on a bright afternoon

The ducks, swans and all birds alike.

They play and chatter to our delight

Where people escape their worries and are happy to share

A meal together and wished they always be there

On summer evening the tranquillity of a sunset

No men able to express its beauty on an palette

Let us always be moved and appreciate

The giver of this, whom all things made.

Maria Rosenberg 1985 Ballarat Victoria

Your story not here?

Send you contribution into BRMC for inclusion in our regular newsletter which goes to 7 billion people*.

*Potentially if everyone on the planet had Internet access and read our newsletter after stumbling on the BRMC website

Help BRMC by becoming a Volunteer.



Call 5332 5941 or fill out the form on our website.



Exploring a New way of life

After a devastating war of 1940-45 a bombed flattened country, the coldest winter we had for many years, hunger and grow our clothes for there was no replacements the men were send to the Krups' ammunition factory in Germany compulsive.

Tilburg were we lived was a wool and weaving industry, a route the ally's constantly took heavy loaded with bombs; the roaring engines kept us worried and concerned. The war in our little country started May 10th 1940.

Yearning for a fresh start our father brought up migration; this was advertised on every corner in the Netherlands "Come to Australia for a new start" "Migrants are Welcome in Canada". The radio giving details about the Information Centres.

I was the oldest of 12 and knew my husband 7 months. He was interested to go to Canada. "Oh no' No more freezing winters for me" I like to feel the sun on my skin, and so it came about, it was Sunny Australia. I learned a lot about this country at school, its nature, mountains and wild life was appealing to me. Our father suggested we go first and explore like pioneers.

We both left our families behind. It was a very strange an uncomfortable feeling as the ship left the shore and what was known to us; but it was also a challenge.

The well-known S.S. Himalaya an English passenger ship, which took aboard 200 migrants going to Australia. My husband and me were some of the lucky ones; we experienced luxury we had never known. A whole new life was awaiting us, to put a bright chapter in our life



Coming through the Straits of Gibraltar, into the Mediterranean Sea, the climate was nice and sunny; coming to Port, said we were allowed to shore only when escorted as white woman slave trading still went on.

At the harbour near the Himalaya, little boats had arrived with souvenirs with ropes attached on baskets thrown onto the ship's rail for inspection for possible buyers.

Through the Suez Canal Locks it was steaming; uncomfortably hot. Coming into the red sea, people living in mud huts were waving at us.

Next stop Aden; at the shore men were lined up with Singer sewing machines making clothing. Little boys in the sea at the shore diving for pennies to the rich passengers delighted and my anger flared up as there were sharks close by, so inhuman. "He who has the gold; makes the rules" - nothing new

We stopped in Colombo; walked into the little souvenir shop. A cow wandered in undisturbed. I shushed it off; this angered the shopkeeper. "Holy cow", he said and rushed us out.

Through the Indian Ocean next stop Freemantle near Perth. This was a big disappointment to us at it was dirty. Not the kind of harbour sides we were used to at home.



Melbourne next, we were allowed two days ashore, walked to the City Centre, liked the big difference, Beautiful displays of tropical fruits and flowers; a Peters Ice-cream sign draw us in. The Shop

Keeper to serve; yes Please? A big ice-cream please; he gave us a half pound butter size with wafers, we'd never seen this ice-cream size before. We happily laughed and said good bye. Cadburys chocolate! That made our mouths water; we had not tasted chocolate for years, this at 2 shillings only, is this the Promised Land? After a war from starvation this was all so hard to comprehend. Sydney Harbour— sunny with blue skies reflected in the water. The bridge and mountains in the background; a delight to our eyes. "I am glad you suggested Australia "my husband's words. Brisbane was to be our new home in Australia. We got on a train with seats that were reserved for us. It was a long way to our destination yet and more new experiences to learn.

There was no restaurant on the train so we stopped at a station where prepared food on stalls was offered for sale; white bread sandwiches. "Get those apples with the berry sauce", my husband suggested. His first bite; "It has meat in it, quick get some more!" Before the train moves. And so was that Australian icon, the meat pie, introduced to us.

Our journey continued with more learning experiences on the way.

The next and last stop by ship was Sydney, a beautiful harbour with blue skies reflected into the foaming sea as a mirror, the white sandy beaches, with the Bridges overlapping the harbour entrance. We smelled the salty water, the fresh air made us hungry.

From here we had to go by train to Brisbane, our destination, a steam train that climbed puffing up the mountains, the landscape so deserted and outstretched with not a soul or home in sight. "Where is the border" I asked? In frustration; this is Australia with the wide open spaces, old dead tree stumps seen everywhere. Why don't they dig these out. It is good fire wood. An experienced traveller explained to us that it is the home of many wild creatures.

It was a long way to Brisbane with that old choo-choo train, but we finally got there. It was hard to comprehend those wide open spaces; coming from a small country that would fit 28 times into Victoria.

Our temporary accommodation was near the Brisbane River and Story Bridge. I often walked over the bridge footpath to go to do the shopping in the valley shopping centre. Learning the value of money and names of groceries was a new learning experience for us. We learned English but not Aus. slang. Brisbane tropical gardens were a delight to the nose and eyes; the frangipani trees lined the street. Brisbane's humid climate is very tiring; our shoes go mildewy if stored in the wardrobe.

After nearly two years the rest of my family arrived in Australia. They choose the cooler climate of Ballarat. We later moved there as we liked the cooler climate as well.

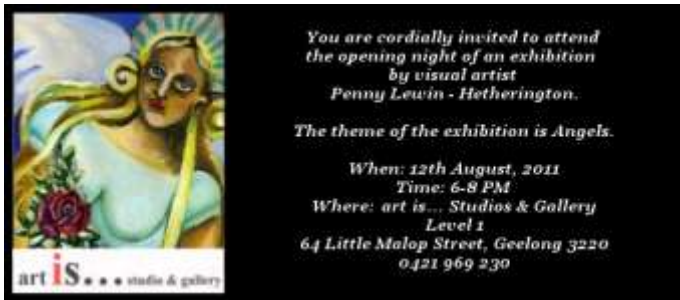
We loved the greener sight of its trees. We were more accustomed to this. We loved the Begonias, the gardens and those 18th century buildings. We all bought homes and renovated them.

Our father, back in the Netherlands was a Radio Technician and Electrician which must have been in our blood. I was delighted to be given the opportunity to become a volunteer presenter for Ballarat Community Radio, something I never dreamed could happen. Tulips of Amsterdam in Netherlands and some translation in English, this program; International Potpourri with international music and something interesting about different countries. Thanks to Ballarat Library were I got information from.

I am grateful for this opportunity given to me and have no regrets calling Australia home. What did hurt us was being told "Go back where you come from you wog;" Intelligent people are open minded and can see progress.

Featured Volunteers

Penny Lewin-Hetherington's 'Angel's' Exhibition



It was 12 months ago that I decided it was time for a solo exhibition. Angels was a theme I had been painting on and off for the last past 15 years and it was time to show the public what I had produced during those years.

My exhibition was held at "art is...Studio and Gallery" in Malop St, Geelong. The open was held on Friday 12th August and ran until 26th August

2011. On the night of the opening, there were approximately 60 people who came to see my works on display. There were up to 30 artworks being exhibited on the night and 8 of them sold.

Dr. Rev. Coralie Jenkin, a minister from the Uniting Church of Australia and a friend of mine, was the guest speaker and she opened the show. After the speeches were made, another friend from St. Alban's Uniting Church auctioned an artist's book I had been working on over the past 2 years. It did not reach the reserved price on the night, but on the last day of the exhibition, the artist book was sold. Within the book, there were 60 pages of original artworks and a percentage of the work went towards the Royal Children's Hospital.



Overall, the 'Angels' exhibition had a successful outcome and the next exhibition will be in Ballarat.

Long Live Diversity Expo

On Friday October 21st, BRMC (in conjunction with Centacare) held its second annual Seniors Forum: "Long Live Diversity".

The day was all about being active, getting involved and keeping healthy. BRMC staff organised a myriad of activities including a visit from "Naz Avaz" NESBlink's Multicultural Choir, a Latin dance workshop held by the Filipino Australian Association of Ballarat, a clogging workshop held by the Dixie Doodle Cloggers, a story writing workshop facilitated by Dr. Julie Nitschke from Ballarat Health and an introduction to G Place's new community garden by Taryn Williams from Mt Clear college. We also had speakers including Jo Bott from Hearing Australia, Bobbie from UFS and free blood tests and hearing tests for guests. But wait there's more!!! After all that exercise we couldn't let our guests go hungry and they were treated to a sumptuous multicultural feast courtesy of NESBlinks, Khushi and Satya Maharaj, FAABI (Shirley Hart and Glovebox) and Mattel's.

The greatest success of the day was the amount of participation from our guests. A good number of guests got up and had a great time, doing things to the best of their capacity. Guests clogged, danced, sang, shared stories and went out to look at the garden. At the end of the day prizes were awarded to those who gave it a red hot go and all staff were really impressed by the way that guests took part.



Another great result from the day was the interest and opportunities created. Guests got to see that they could play a role in the creation of the community garden. All the groups had a chance to talk about their groups and their activities so that guests have the opportunity to go out and join those groups and participate beyond the forum.

All in all it was a great day for activity and for community connection. We, the staff, had a great time organising the festival and a great time watching all our guests enjoy themselves too.

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home and community care

A JOINT COMMONWEALTH AND STATE/TERRITORY PROGRAM PROVIDING FUNDING AND ASSISTANCE FOR AUSTRALIANS IN NEED



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Achieving the best health and wellbeing for all Victorians

VICTORIAN multicultural commission



Department of Planning and Community Development

