

Giving and volunteering
in culturally and
linguistically diverse
and Indigenous
communities

Literature review

June 2016

This research was commissioned by the Commonwealth of Australia, represented by the Department of Social Services. The purpose of this report is to assist the work of the Prime Minister’s Community Business Partnership. Any views and recommendations expressed in this report do not necessarily reflect the views of the Commonwealth of Australia, or indicate a commitment to a particular course of action. The Commonwealth of Australia makes no representation or warranty as to the accuracy, reliability, completeness or currency of the information contained in this report.



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Executive Summary

The Department of Social Services (DSS) commissioned the Cultural and Indigenous Research Centre Australia (CIRCA) to conduct research into giving¹ and volunteering² in culturally and linguistically diverse (CALD) and Indigenous communities in order to support the Prime Minister's Community Business Partnership (the Partnership). The Partnership provides advice to Government on strategies for growing philanthropy, volunteering, corporate social responsibility, and partnerships between business and community organisations.

This literature review is part of a preliminary phase of a broader mixed-methods research project designed to examine giving and volunteering in CALD and Indigenous communities. The research project encompasses qualitative research involving individuals, community leaders and peak bodies from CALD and Indigenous communities, as well as business representatives and representatives of philanthropic and volunteer-involving organisations.

This literature review has revealed limitations in the literature available to inform policy development, particularly in relation to current research in the Australian context. There is limited recent research into motivations and patterns of volunteering and giving in CALD and Indigenous communities or the potential for growth in volunteering in these communities in the Australian context.

In 2014, 5.8 million people participated in voluntary work in Australia (Australian Bureau of Statistics, 2014). The benefits of volunteering to the individual and community – in terms of social cohesion, social integration, purpose and satisfaction in people's lives – are well documented. Philanthropy, charities, non-government organisations and the corporate sector all play a role in volunteering and in producing social outcomes that cannot be achieved by governments alone.

Voluntary contributions within CALD and Indigenous communities often go unrecognised due to the narrow definitions and understandings of volunteering and because participation in volunteering by CALD and Indigenous people is far more likely to occur in informal, unstructured and unmanaged settings. In 2014, 33% of the Australian population aged 18 years and over participated in volunteering, while for people who spoke a language other than English at home the reported rate of volunteering was 23% (Australian Bureau of Statistics, 2014). However, in one Australian study, 72% of CALD volunteers surveyed were involved in informal settings as opposed to only 21% in formal settings (Volunteering Australia, 2006).

Helping and sharing are concepts that are firmly entrenched in Indigenous Australian communities. While not labelled as volunteering, supporting family and community is interwoven with kinship responsibilities and is a fundamental part of self-fulfilment, in stark contrast to an individualised western understanding of volunteering. An Australian study found that, when a wider range of activities was included in the definition of voluntary work, Indigenous Australian participation rates were higher than those for non-Indigenous Australians.

¹ Philanthropy Australia defines giving as 'donating the planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community'.

² Volunteering Australia defines volunteering as 'time willingly given for the common good and without financial gain'.

The literature focuses on the important role that cultural factors play in attitudes towards volunteering and giving, noting that social responsibilities, duties and community expectations commonly replace goodwill and benevolence as drivers of social cohesion and community development for both CALD and Indigenous communities. What is viewed as volunteering in one community may be seen as a community/cultural obligation or economic necessity in another cultural context.

CALD communities participate in philanthropy and giving in many ways. Research on cultural diversity and religious giving is limited, but among community members settled in Australia, giving back to their communities and countries of origin is well documented. The research focus in relation to Indigenous communities and philanthropy tends to be on engaging philanthropic organisations in giving to Indigenous communities, since poverty in Indigenous communities limits significant giving outside communities.

The literature reports on the importance of reciprocity, helping, community support and volunteering that occurs in both CALD and Indigenous communities in terms of providing services such as childcare, care of older people, care for people with long-term illness and disability, and domestic work. The literature documents the significant contribution made by Indigenous Australians to their communities, which are often poorly serviced by mainstream infrastructure. However, the complex systems of kinship and family obligation in Indigenous communities and attitudes to volunteering and giving are less likely to be well documented.

Attitudes towards volunteering and giving vary across cultures, and it is important to understand how historical experiences impact on participation. For example, the literature notes that discussions about volunteering with Indigenous Australians need to occur in the context of an acknowledgement of social, health and economic gaps as compared with non-indigenous Australians, and with an awareness of the potential for volunteering to be seen as having colonial and paternalistic overtones.

The literature suggests that people from both CALD and Indigenous communities tend to indicate a preference for volunteering to be of benefit to their own communities and are more likely to participate in informal settings. This is often related to feelings of comfort, trust and familiarity but is also a reflection of community need. Volunteering outside the cultural group is often a result of an interest in skills-building and increasing employment opportunities, and, particularly for new and emerging communities, a desire to engage in broader Australian life and to learn English.

Barriers to volunteering in both CALD and Indigenous communities include limited time, people feeling overburdened with community commitments and existing community needs, transport issues and lack of English language skills. Lack of remuneration for expenses such as telephone calls, travel and uniforms is also seen as a barrier to volunteering. Volunteer organisations themselves can be a barrier to participation due to lack of cultural awareness, discriminatory practices and racism.

The literature reveals that reciprocity, helping, sharing and enabling are concepts that are part of the cultural life of both CALD and Indigenous communities and provide a strong base for engaging these communities in mainstream volunteering and giving contexts. A range of engagement strategies emerge from the literature, including the importance of partnering with communities to develop volunteering and philanthropic opportunities that benefit those communities. The literature also reports on the many potential benefits from recruiting volunteers from CALD and Indigenous communities, including enhanced organisational

competence, increased support for a greater diversity of communities, program enrichment and increased cultural respect and awareness.

1. Introduction

1.1 Background

The Department of Social Services (DSS) commissioned the Cultural and Indigenous Research Centre Australia (CIRCA) to conduct research into giving and volunteering in culturally and linguistically diverse (CALD) and Indigenous communities in order to support the Prime Minister's Community Business Partnership (the Partnership). The Partnership provides advice to Government on strategies for growing philanthropy, volunteering, corporate social responsibility, and partnerships between business and community organisations. The research will enhance understanding of giving and volunteering in CALD and Indigenous communities.

There has been very little research into understandings of giving and volunteering in CALD and Indigenous communities or the potential for growth in volunteering in these communities. Further research will enhance our understanding of motivations and patterns of giving and volunteering in both CALD and Indigenous communities and provide evidence of successful approaches and strategies to grow giving and volunteering in these communities.

This literature review is part of a preliminary phase of a broader mixed-methods research project, to be conducted by CIRCA, which will examine giving and volunteering in CALD and Indigenous communities. The research project also will include qualitative research with individuals, community leaders and peak bodies from CALD and Indigenous communities, business representatives, and representatives from philanthropic and volunteer-involving organisations. Research approaches will include in-depth interviews, focus groups, volunteer forums and online discussion forums. The research will be conducted in urban, rural and remote locations across Australia with the aim of exploring views and perceptions on giving and volunteering across the diversity of CALD and Indigenous communities.

The research will lead to a better understanding of how the philanthropic sector can engage with CALD and Indigenous communities to increase giving and volunteering. Understanding how the cultural diversity of volunteers and opportunities for volunteering interrelate with Australia's philanthropic effort in meeting the needs of diverse communities is critical to building partnerships that will strengthen social cohesion and build social capital. There is very little research that reflects the relationship between the Australian volunteer and philanthropic sectors and the diverse needs of both CALD and Indigenous communities. While volunteering and philanthropy have the potential to provide extensive benefits, research is required to explore both barriers and enablers to enhancing broader community and social outcomes for CALD and Indigenous communities.

1.2 Methodology

This literature review examined national and international research relating to giving and volunteering among CALD and Indigenous communities, including current evidence around what works in terms of engaging CALD and Indigenous communities in giving and volunteering. The aims, research questions and parameters of the literature review were discussed and refined in consultation with the DSS.

Literature Review objectives

The objectives of the literature review were to:

- Provide evidence for a better understanding of the patterns of giving and volunteering behaviour taking place within CALD and Indigenous communities in Australia
- Review the evidence in relation to how approaches to volunteering and giving differ:
 - ~ across cultural groups
 - ~ between established and new and emerging communities
 - ~ among men and women within cultural groups
 - ~ across generations, particularly younger people
- Review the evidence in relation to the impacts of traditional volunteering roles and concepts on the participation of people from CALD and Indigenous backgrounds in formal volunteering settings
- Review the evidence of approaches and strategies that successfully grow giving and volunteering among CALD and Indigenous communities.

Literature Review parameters

The parameters of the literature review were as follows:

- Publications were limited to those relating to volunteering, giving and philanthropy.
- Australian and international literature was included in searches. International literature was inclusive of settings comparable to the Australian context, including New Zealand, the United Kingdom (UK), Canada and the United States of America (US).
- Evidence from countries of origin pertaining to culture and traditions around giving and volunteering was included, where this evidence was available and in English.
- Literature including relevant references to Indigenous and other culturally diverse populations was included in searches.
- Literature appearing in peer-reviewed publications, or other peer-reviewed or refereed sources (such as conference papers) was included.

- Landmark or seminal publications that did not fit within the above criteria were added to the literature scan, as well as grey literature (such as conference papers, reports and unpublished material) where appropriate.
- Existing literature reviews, as well as primary research and reports from professional bodies, were included.
- The timeframe for searches was initially 10 years, though this was extended to 15 years to allow for the inclusion of significant evidence prior to that initial period.

Databases used to source material for the literature review included: AGIS Plus Text (Informit), HeinOnline, Academic Search Complete (EBSCO), Expanded Academic ASAP International (Gale), Informit Complete (including Multicultural Australia and Immigration Studies, AIATSIS – Indigenous Studies Bibliography and the Indigenous Studies Collection), Google Scholar, JSTOR, SCOPUS (Elsevier), TROVE, ProQuest Research Library and SocINDEX with Full Text (EBSCO).

Grey literature was sourced through additional searches via online search engines such as OpenGrey, GreySource and through material mentioned to CIRCA by key stakeholders.

Search terms

The following search terms were used to identify literature:

- CALD search terms: multicultural, multiculturalism, culturally and linguistically diverse, cultural diversity, migrants, non-English speaking background (NESB), language background other than English (LBOTE), ethnic minorities, ethnic groups, refugees, asylum seekers, guest workers, economic migrants
- Indigenous search terms: Aboriginal, Aborigine, Indigenous, Aboriginal and Torres Strait Islander, Torres Strait Islander, Koori, Murri, First Nations
- Volunteering, volunteer, giving, philanthropy, donating, bequests, fundraising, giving circles, religious giving, charity
- Religion, Buddhism, Hinduism, Islam, Sikhism, Christianity, Judaism, Taoism.

Cultural/language groups that represent large populations in Australia were searched to provide further evidence, particularly in relation to perceptions of volunteering and giving in countries of origin, for example, Chinese, Arabic-speaking, and Vietnamese.

Literature Review questions

The literature review addressed the following questions:

- What is the evidence in relation to experiences and perceptions of volunteering in CALD and Indigenous communities?
- What is the evidence about factors that contribute to (or hinder) participation of CALD and Indigenous people in giving and volunteering?
- What is the evidence about how approaches to volunteering differ across cultural groups; between established and new and emerging communities; among men and women within cultural groups; and across generations within cultural groups?
- What is the evidence about the effectiveness of volunteering programs that target CALD and Indigenous people?
- What is the evidence of approaches that successfully grow giving and volunteering in CALD and Indigenous communities?

Identification and analysis

Potentially relevant studies were identified by reviewing titles and abstracts retrieved from bibliographic databases. Studies identified as relevant were then retrieved in full text. Assessment of the relevance of studies was made in relation to the research questions and material was excluded if it did not contribute to answering these questions. The review focussed on summarising relevant literature, and identifying key themes and gaps in the available research.

2. Giving and volunteering in Australia

In 2014, 5.8 million people participated in voluntary work in Australia (Australian Bureau of Statistics, 2014). Philanthropy, charities, non-government organisations and the corporate sector all play a role in giving and volunteering and in producing social outcomes that cannot be achieved by governments alone. Corporate responsibility, such as employee volunteering programs and community initiatives supported by charities and philanthropy, has an important role to play in building capacity in communities and non-government organisations.

Volunteers in Australia contribute expertise, time and energy to support local communities. Volunteering strengthens community connectedness and social cohesion, providing social integration, purpose and satisfaction in people's lives (Post, 2005). Volunteering is identified as a social and community activity that enhances social capital by helping to create networks, reducing social exclusion, and empowering people to give back to their communities (Haski-Leventhal, 2009).

The benefits of volunteering for volunteers themselves are well documented and include enhanced wellbeing, happiness, life satisfaction, self-esteem, sense of control over life, and physical and mental health (Thoits & Hewitt, 2001; Smith & Roach, 1996). The literature indicates that the opportunity to participate in volunteering is a key factor in building social inclusion and cohesion.

In 2009 Volunteering Australia published a definition of volunteering which has since been commonly used in Australia – that volunteering is an activity that takes place through not-for-profit organisations or projects and is undertaken:

- To be of benefit to the community and the volunteer
- Of the volunteer's own free will and without coercion
- For no financial payment
- In designated volunteer positions only (Volunteering Australia, 2009).

Volunteering Australia changed its definition of volunteering in July 2015, following a review that included the release of an issues paper, national stakeholder information sessions and an online survey to gauge community views. The new definition is more inclusive, encompassing a wider range of volunteering activities; volunteering is now defined as time willingly given for the common good and without financial gain (Volunteering Australia, 2015). Indeed, this new definition points to some of the issues raised in this literature review in regard to participation in 'informal' volunteering.

Activities such as 'donating' and 'giving' fall under the term 'philanthropy', which is defined by Philanthropy Australia as 'donating the planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community' (Volunteering Australia, 2015). Philanthropy is part of the not-for-profit sector, which is also known as the community sector or the third

sector. The not-for-profit sector in Australia is large and diverse, with more than 600,000 not-for-profit organisations, including approximately 5,000 trusts and foundations (including ancillary funds) nationwide. Philanthropy Australia is a peak organisation which has as its mission 'to champion, enable and support an innovative, growing, influential and high performing philanthropic sector in Australia'.

In 2014, Australian charities had a total income of \$103 billion, of which donations and bequests comprised \$6.8 billion (or 6.6%) (Australian Charities and Not-For-Profits Commission, 2014). In 2012–13, donations, bequests and legacies from households in Australia amounted to approximately \$4 billion, based on Australian Bureau of Statistics (ABS) data (Australian Bureau of Statistics, 2014).

The last major collection of data on giving and volunteering in Australia was done through the Giving Australia project, which has provided much of the recent evidence in relation to volunteering and philanthropic activities and which points to evidence of increasing demand for donation of money and evidence of challenges in relation to CALD and Indigenous communities (Lyons, McGregor-Lowndes, & O'Donoghue, 2006).

3. Cultural diversity, giving and volunteering

Having a more diverse volunteer base is likely to enable organisations to connect with diverse community needs. However, despite the fact that CALD community members make significant contributions through volunteering in both the wider community and within their own community groups, they are under-represented in formal volunteering. In 2014, 31% of the Australian population aged 15 years and over participated in volunteering, while for people who spoke a language other than English at home the reported rate of volunteering was 23% (Australian Bureau of Statistics, 2014).

Volunteering provides an opportunity for people from CALD and Indigenous communities to engage in civic society, the development of social capital and community strengthening; conversely, exclusion from volunteer work can further marginalise communities with already poor access to resources and services (Cain, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Randle & Dolnicar, 2007). People from CALD backgrounds are often involved in 'informal' volunteering and philanthropy within their own communities, such as through community organisations, places of worship, and informal support of friends and families; they are less likely to become involved in 'mainstream' giving or 'formal' volunteering (Cain, 2005; Warburton, Oppenheimer, & Zappala, 2004). Refugee-humanitarian settlers have also been found to make substantial contributions to social cohesion, including through the assistance they provide to new arrivals from their own communities (Hugo, 2011).

Recent literature on volunteering and giving and cultural diversity is limited, and hence this literature review relies on some older research evidence, particularly in relation to the Australian context. In particular, the study conducted by Kerr, Savelsberg and Sparrow (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001) is cited frequently throughout the review as it provides valuable evidence that would otherwise be unavailable. This lack of research and evidence points to the need for more Australian research into volunteering and giving in both CALD and Indigenous communities. Many of the findings made in the Kerr study (2001) are replicated in other Australian, New Zealand and Canadian studies (Kerr & Tedmanson, 2003; Warburton & McLaughlin, 2005; Hoerber, 2010; Petriwskyj, 2007; Noble, 2007; Office for the Community and Voluntary Sector, 2007; Daitch, Short, Bertolini, & MacPherson, 2005).

Research in relation to giving and Indigenous communities is particularly under-represented and is mainly found in anthropological and ethnographic research that is not necessarily relevant to the lines of enquiry of this literature review. Studies in remote Indigenous communities in Australia have tended to focus on traditional practices such as secular generosity and readiness to share as a measure of goodness (Hiatt, 1982), as opposed to demand-sharing or mutual taking, which emphasise cultural obligations in relation to sharing and giving (Petersen, 1993). Much of this research is also very old and outside the search terms of this literature review.

There is limited understanding of how language and cultural factors impact on volunteering rates, but we do know that notions of volunteering may be viewed differently in different communities. For example, activities that might be considered volunteering in one community may be viewed as a cultural duty or community obligation in another, and definitions of volunteering tend to be ethno-specific and narrowly defined, with

limited significance for people from CALD and Indigenous (Kerr & Tedmanson, 2003; Hugo, 2011; Warburton & McLaughlin, 2007). A South Australian study found that cultural factors play an important part in the valuing of and attitudes towards volunteering and that social responsibilities, duties and expectations replace goodwill and benevolence as the drivers of social cohesion and community development for both CALD and Indigenous communities (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Overall, the literature notes a significant volume of community effort by CALD and Indigenous community members and that most of this effort is being conducted outside mainstream and formal organisations; it is therefore not captured in reporting on volunteering and, as a result, is often unrecognised (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Daitch, Short, Bertolini, & MacPherson, 2005; Hoeber, 2010; Hugo, 2011).

The Kerr study shows commonalities between CALD and Indigenous motivations in relation to volunteering, encompassing concepts such as social concern/responsibility, religious/spiritual beliefs, doing something worthwhile for others, promoting maintaining culture, giving back to the community, being useful/active, gaining experience and skills, and fulfilling a duty or obligation (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). These motivations, which are reinforced throughout the literature, are explored in the specific CALD and Indigenous sections of this literature review.

Research conducted in 2005 found that CALD volunteers make a significant contribution in both formal and informal settings, with 72% of those surveyed being involved in informal settings and only 21% in formal settings (Volunteering Australia, 2006). The same study also found that participation is not limited to long-term CALD residents, with 16% of CALD volunteers surveyed having arrived in Australia in the previous 10 years (Volunteering Australia, 2006). The contribution of CALD volunteers is noted as significant, with 49% of CALD volunteers surveyed spending one to two days a week volunteering within the formal sector and 31% CALD volunteers surveyed contributing one to two days a week in informal settings (Volunteering Australia, 2006).

The evidence in relation to volunteering by Indigenous community members is limited, and research suggests that complex systems of kinship and family obligation in Indigenous communities are less likely to be captured in volunteer research and statistics (Petriwskyj & Warburton, Redefining volunteering for the global context: A measurement matrix for researchers, 2007). The literature reports on the significant contribution made by Indigenous people to their communities, which are often poorly serviced by mainstream infrastructure, particularly in rural locations (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Warburton & McLaughlin, 2005; Daitch, Short, Bertolini, & MacPherson, 2005).

In conducting the literature review it has become clear that the many 'helping' activities of CALD populations occur outside the commonly acknowledged framework of volunteering and go unrecorded and unrecognised, as reflected in the lack of scholarly investigation. Concepts of volunteering derived from post-industrial Anglo-Celtic liberal social philosophy have persisted, resulting in limited research in relation to CALD and Indigenous populations (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Daitch, Short, Bertolini, & MacPherson, 2005; Noble, 2007).

Evidence that segments the CALD and Indigenous population is extremely limited, with only a handful of articles looking at CALD and/or Indigenous women, older people and young people; these studies are explored in the sections on CALD and Indigenous research in this literature review.

Women generally tend to have higher rates of volunteering than men, and, while volunteering rates vary with life stage, young people do make a significant contribution to volunteering (Volunteering Australia, 2006). According to ABS data, in 2014 33% of the Australian population aged 15 years and over participated in voluntary work, with women (34%) more likely to volunteer than men (29%) and people in the middle age groups (35–44 years to 65–74 years) more likely to volunteer than those in younger and older age groups (Australian Bureau of Statistics, 2014). However, useful evidence in relation to the experiences and motivators around volunteering for women and young people in CALD and Indigenous communities is limited.

Studies of older people from CALD and Indigenous backgrounds have found that current definitions of volunteering tended to under-represent the richness of social capital in contemporary Australia and the extensive contributions made to community life by older people. The important role of CALD and Indigenous older people in valuing, maintaining and promoting culture is consistently noted in the literature, along with the special role older people have in supporting and guiding younger people (Warburton & McLaughlin, 2005; Hoeber, 2010; Daitch, Short, Bertolini, & MacPherson, 2005).

In discussing volunteering, the literature notes a western-centred understanding of volunteering which privileges the dominant cultural perceptions of giving and helping and devalues or ignores cultural approaches that contribute to community wellbeing (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Jope, 2008; Noble, 2007). Some efforts have been made (prior to the new Volunteering Australia definition) to redefine volunteering as including informal activities, individual and group efforts and concepts of mutual aid, activism, advocacy, community service and environmental stewardship (Petriwskyj & Warburton, 2007; Noble, 2007).

Definitions aside, it is clear that a number of barriers to volunteering are common to CALD and Indigenous communities. For example, racism and lack of provision of culturally and linguistically appropriate services are reported as being experienced as barriers by both CALD and Indigenous Australians (Kerr & Tedmanson, 2003; Jope, 2008; Daitch, Short, Bertolini, & MacPherson, 2005; Noble, 2007). Remuneration is also raised as a barrier to volunteering for both CALD and Indigenous volunteers. Many volunteers incur their own expenses, such as telephone calls, travel and uniforms; the ABS reported, for example, that 53% of volunteers incur some expenses and most report that reimbursements are not available (41%) from the organisation for which they volunteer (Australian Bureau of Statistics, 2014).

While the importance of reflecting the diversity of the Australian population in volunteering has been noted (Warburton, Oppenheimer, & Zappala, 2004), there has been very little research into the potential for growth in volunteering and giving in either CALD or Indigenous communities. Further research would enhance understanding of motivations and patterns of volunteering and giving among both populations.

4. Giving, volunteering and culturally and linguistically diverse communities

4.1 Defining volunteering and giving in CALD communities

Voluntary contributions within CALD communities often go unrecognised due to narrow definitions and understandings of volunteering (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Bittman & Fisher, 2006; Warburton & McLaughlin, 2005). That participation in volunteering by people from CALD backgrounds is far more likely to occur in 'informal', 'unstructured' and 'unmanaged' settings is a significant theme in the literature (Randle & Dolnicar, 2007; Kerr & Tedmanson, 2003; Warburton & Winterton, 2010; Warburton & McLaughlin, 2007).

While reciprocity, helping and supporting families and communities is central to the daily life of many CALD communities, the concept of 'volunteering' may not translate easily, or similarly, into other languages and cultures (Warburton & McLaughlin, 2007; Cain, 2005; Dolnicar & Randle, 2005; Moua, 2011). Some people reported using the word in more formal settings or with people not known to them, but not when working with people of their own cultural background (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). An investigation of CALD concepts of volunteering revealed the key qualities as being helping, giving time and effort for others, and involving a sense of obligation, duty or goodwill (Kerr & Tedmanson, 2003).

The fact that volunteering is most appropriately done to help or support one's own community was a common theme in the literature on volunteering and CALD communities (Kerr & Tedmanson, 2003; Randle & Dolnicar, 2009; Dolnicar & Randle, 2005; Mjelde-Mossey, 2007; Warburton & Winterton, 2010). A study of 79 participants from different cultural backgrounds found that cultural groups do differ in their perceptions of volunteering and their attitudes towards participating in volunteering, and that these variations are significant to an understanding of CALD volunteering (Randle & Dolnicar, 2009). In this study, the Southern European group (39 people of Italian, Macedonian, Greek and/or Serbian cultural background) saw volunteering as a way to support people from their own cultural background and were more influenced by members of their ethnic group in their decision to volunteer (as compared to 'Australian' and Anglo-Celtic groups in the same study). A portion of this group said they place more conditions on the type of volunteering they may participate in; for example, they said they are concerned that working for no pay is exploitative, they noted that if work needs to be done it should be paid for by government, and they said they want to know more about the specific tasks and the beneficiaries of their volunteering efforts (Randle & Dolnicar, 2007; Randle & Dolnicar, 2009).

The importance of social norms within CALD communities and the influence of community and family perceptions of the value of volunteering are consistent in the literature (Randle & Dolnicar, 2009; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). While there is a clear sense that most cultures have a view of a

lifecycle in which you give at some points and are given back to at others, some CALD communities do not have a system for volunteering in their country of origin and the primary responsibility is on one's own family and community and on providing activities that are generally labelled as volunteering, such as childcare, community support and care for the elderly (Dolnicar & Randle, 2005).

Attitudes to volunteering were not always found to be positive, and barriers and challenges were found to vary across and within cultural groups. In some cultures, volunteering may have negative associations, e.g. needing the help of volunteers because you are without family to care for you (Cain, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Furthermore, views on volunteering among CALD communities can vary significantly. For example, one study found that some Middle Eastern participants associated volunteering with slavery because they felt it was taking advantage of people, while some Serbians felt that these services should be provided by government and that asking people to do unpaid work was unacceptable (Randle & Dolnicar, 2007).

4.2 Participation of CALD communities in volunteer activities in Australia

Overall, in Australia volunteers from CALD backgrounds participate in both formal and informal settings. A survey of Australian volunteers found that 72% of CALD volunteers were involved in informal volunteering and 21% were engaged in formal volunteering through a mainstream organisation (Volunteering Australia, 2007a). Fifty-six per cent of CALD volunteers surveyed were involved in both their own communities and the broader community, while 39% worked exclusively in their own communities (Volunteering Australia, 2007a).

The two major findings of a South Australian study on volunteering (which included interviews with 10 key informants and 44 participants from CALD backgrounds) was the significant volume of community effort expended by participants and the fact that it was conducted outside the mainstream volunteering sector (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). This study also found that the majority of CALD volunteers participate in the health/welfare sector (65%), with 15 % in community services and the remaining 20% in education/training, community action/lobby groups and community arts/media (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

There is evidence that motivations to volunteer vary across cultural groups, although this requires further research in the Australian context. For example, some groups, such as Macedonians and Greeks, were found to be looking for opportunities to socialise with other people from their own culture and to preserve their traditions, while smaller newly arrived groups, such as East Africans, were looking for opportunities to mix with Australians and practise their English (Dolnicar & Randle, 2005). Motivations impact on how cultural groups participate in volunteering; for example, Arabic-speaking volunteers are more likely to work with both the broader community and their own community, while Mandarin-speaking volunteers are more likely to be working with the broader community only (Volunteering Australia, 2007a).

One research project in NSW found that volunteers from CALD backgrounds bring with them a high motivation to give something back to the broader local community, particularly a community that helped them when they were in need (Auburn City Council, 2015).

Formal volunteering among CALD community members takes place in schools, nursing and retirement homes and with charitable and sporting organisations, while those involved in informal volunteering undertake similar roles, such as helping the elderly and helping people from their own cultural background (Volunteering Australia, 2007a; Volunteering Australia, 2007b). Some surveys suggest that CALD volunteers are under-represented in the areas of fundraising, coaching/refereeing and education, and in organisations working in the environment, health, mental health, youth, the arts and emergency management (Volunteering Australia, 2007a; Volunteering Australia, 2007b).

A study conducted by Auburn City Council found that informal volunteering is more common in both CALD and Indigenous communities and is highly responsive to emerging community needs, more flexible and less bound by bureaucratic processes than mainstream volunteering (Auburn City Council, 2015).

New and emerging communities have a strong desire to support and promote their own communities, and, accordingly, their volunteering tends to be informal and located in their own communities. While this participation is rarely captured, a study of humanitarian settlers in Adelaide found that 27% of participants interviewed had volunteered (Hugo, 2011).

CALD community members have noted that, while they are often called upon to provide support, they are generally not formally acknowledged or supported for doing so (Kerr & Tedmanson, 2003). For example, they often provide cultural advice to government, translation and interpreting services for family and friends in hospitals, disseminate government information, and are called on to share their culture with the wider community (Kerr & Tedmanson, 2003).

4.3 Giving and philanthropy in CALD communities

Giving and sharing

Giving and sharing are integral to many cultural groups and form an important part of culture and tradition in both CALD and Indigenous communities in Australia (Kerr & Tedmanson, Volunteering and Cultural Diversity: Experiences and perceptions of volunteering in Indigenous and culturally and linguistically diverse communities, 2003). Giving is often considered in terms of money, but in CALD communities giving covers a range of resources such as food, goods, time, commitment and knowledge (Warburton & McLaughlin, 2007; Randle & Dolnicar, 2007).

Giving and sharing is not always voluntary and is dependent on particular cultural traditions; for example, there may be particular cultural obligations, norms or sanctions against those who do not give (Robinson & Williams, 2001; Petersen, 1993).

Religion

There is significant support for theories that religion and giving are inextricably linked, though a significant amount of this research has been conducted only on Christian religions (Lincoln, Morrissey, & Munday, 2008) and very little in relation to other religions or into the relationship between giving and religion by cultural group. A Canadian study found religious affiliation and self-perceived religiosity to be strong influencers of

philanthropic behaviours, and that those who give generally do so to fulfil social, communal or religious obligations in their chosen network (Berger, 2006).

While being religious may engender giving behaviour, the giving may not extend beyond the person's own religion; for instance, the Giving Australia study reported that, when giving by those with a religion to their own religion is not included, the overall rate and amounts given are about the same as for those who do not have a religion (Commonwealth of Australia, 2005).

However, there does appear to be an overall positive influence of religion on giving which may influence Australia's CALD communities, where giving is often seen as an important part of religious commitment (Lyons & Nivison-Smith, 2006).

Research in relation to giving, religion and CALD communities in Australia is extremely limited, in general and in relation to specific religions. A study based on data from the Giving Australia project found that people who identify as having a religion are more likely to give, and that likelihood to give increases with the practice of or commitment to religion (Lyons & Nivison-Smith, 2006). However, this research was not able to clarify which aspects of religious behaviour are associated with giving or provide evidence of giving by CALD communities.

While the significance of religious giving in Australia's CALD communities is difficult to assess, we do know that many religious communities are committed to giving, as illustrated in the following examples:

- Islamic societies have a strong tradition of voluntary giving, and Muslims participate in zakat, a payment calculated on 2.5% of income to contribute to community wellbeing, as well as sadaqah, which includes all forms of giving, not just money (Singer, 2013; Ali, 2007) .
- There is a strong tradition of progressive philanthropy and social justice (tzedakah) in Jewish communities (Drezner, 2011)
- Some forms of Buddhism tend to focus on a social mission aimed at improving the wellbeing of communities (Weller, 2006)
- Many religions encourage a commitment to helping others, sharing and giving back (Lyons & Nivison-Smith, 2006).

Diaspora and remittances

CALD communities participate in philanthropy and giving in many ways. One significant example of giving is diaspora giving/philanthropy from community members now settled in Australia back to their communities and countries of origin, with regular and significant remittances being sent as part of a cultural/community obligation (Baker & Mascitelli, 2011).

A study of three communities in Australia (Vietnamese, Chinese and Italian) found that communities respond in various ways depending on the period of stay in Australia and the nature of the community dispersal and settlement (Baker & Mascitelli, 2011). The study found that, while Chinese and Vietnamese community members continue to give back to the country of origin, long-settled Italians are less likely to make family/kin

payments. However, the study also noted that responses to disasters in the country of origin would trigger a generous response regardless of other factors.

Cultures of giving and sharing

Traditions of giving back, self-help, mutual assistance and philanthropy are particularly important for many CALD communities, which may have their own cultural perspectives but will generally have a focus on giving, sharing and reciprocity (Sinha, Greenspan, & Handy, 2011; Robinson & Williams, 2001).

In general, these cultural traditions yield positive results, providing extensive support for those in need and for community wellbeing (Baker & Mascitelli, 2011). However, some traditions of gift-giving can place stress on the community itself; for example, one study of Maori gift-giving found that 66% of participants give to family in New Zealand, and 75% to the church, placing considerable stress on household budgets (Cowley, J, & Williams, 2004).

4.4 CALD perceptions and experiences of volunteering and giving

The literature suggests that motivations of CALD people to volunteer tend to be multifaceted, including to help their own community, altruism and the desire to help others less fortunate, support a worthwhile cause, opportunities to socialise, feeling good about yourself, social responsibility, personal satisfaction, and building skills and knowledge (Randle & Dolnicar, 2007; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Dolnicar & Randle, 2005; Handy & Greenspan, 2009). The reasons for volunteering and preferences for types of volunteering also vary across cultural groups; for example, as already noted, Macedonians identified socialising with other Macedonians as the key benefit, while East Africans noted a preference for mixing with native English speakers in order to practise English (Dolnicar & Randle, 2005).

The types of volunteering people participate in reflects their life experiences and cultural traditions as well as their current circumstances (Randle & Dolnicar, 2009). For example, the larger and more established communities in Australia, such as the Italians, Greeks and Macedonians, were noted as being more focused on preserving cultural practices such as language, dancing and religious traditions. Smaller communities, such as Serbian and Middle Eastern communities, are focused more on supporting the elderly and disadvantaged within their communities. Those who have fled civil unrest, war and persecution are more likely to be focused on fundraising to support people back home (Randle & Dolnicar, 2009).

As with Indigenous community members, there tends to be a blurring of distinctions between choice and necessity in helping people in CALD communities, with many of the services, such as culturally specific aged care, not necessarily being provided in the mainstream context. Furthermore, cultural roles in religious ceremonies and festivals are often considered obligatory (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Kerr & Tedmanson, 2003).

The benefits of formal volunteering for CALD community members include opportunities to access resources and networks, to build social relationships within and outside their cultural group, to increase their social networks, to be part of another cultural lifestyle and to gain skills that may lead to employment (Moua, 2011; Bittman & Fisher, 2006; Leong, 2008).

A study of Chinese immigrants in Canada identified three specific benefits of volunteering: enhancing skills relevant to the labour market of the host country, developing managerial skills, and building substantive knowledge; furthermore, lack of knowledge about volunteering was identified as a barrier to obtaining such benefits (Scott, Selbee, & Reed, 2006).

The influence of immediate family, close friends and other people within their ethnic group was found to have significant influence on decisions to volunteer for people from CALD backgrounds, particularly with those of Greek, Italian and Macedonian origin, who are more likely to be influenced by families and their ethnic group than are Anglo-Celtic participants (Randle & Dolnicar, 2009).

In general, CALD community members noted a preference for volunteering in their own cultural group (Kerr & Tedmanson, 2003; Dolnicar & Randle, 2005). The most commonly cited reason for participating in formal volunteering outside their cultural group was a lack of appropriate or desired opportunities within the group, although other reasons included desire to engage with the broader Australian way of life, to practise English and to gain new skills and experience (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Farrow, Rutter, & Hurworth, 2009; Dolnicar & Randle, 2005).

The literature further notes that CALD community members are often more comfortable volunteering with 'people like themselves' (Dolnicar & Randle, 2005; Kerr & Tedmanson, 2003). One study which included a group of Southern Europeans found that volunteering enabled them to socialise with people who are similar to them, particularly the older generations who may not feel comfortable speaking English, and to support others from their own cultural background by giving back to the social networks that had benefited them (Randle & Dolnicar, 2009).

A Canadian study found that, while recent immigrants are at a particular life stage (e.g. settling in, acquiring housing and raising children, with lower employment rates and household incomes) and may have less money to give, they donate a proportion of their incomes and volunteer their time at comparable rates similar to long-term immigrants (Thomas, 2012). This is in contrast to an Australian study which found that young people who are busy raising families are less likely to be involved, although involvement at schools was noted as an exception to this trend (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Global studies have shown that there are distinct cultural differences across cultural groups in relation to volunteering and that these factors influence the behaviours of individuals and groups in host countries, such as people who have no experience of volunteering in their country of origin (Koenig, 2000; Warburton & McLaughlin, 2007).

The Federation of Ethnic Communities' Councils of Australia (FECCA) conducted consultations with CALD communities and service providers and noted that volunteering can be an alien concept. The Federation also found that, since work comes with an expectation of remuneration, some people find it difficult to comprehend the notion of being employed in a job that does not generate income (Federation of Ethnic Communities' Councils of Australia, 2014).

Korean communities are noted as having high levels of informal volunteering, though recent studies note that with increasing social and economic prosperity, and professional skills and knowledge development, the potential for participation in formal volunteering in this cultural group is increasing (Lee & Moon, 2011;

Sundeen, Garcia, & Wang, 2007). Studies note that this potential for increased levels of formal volunteering needs to be supported through the provision of opportunities for English language education and continuing skills development in order to boost participation in mainstream volunteering (Lee & Moon, 2011; Sundeen, Garcia, & Wang, 2007).

Young people

In general, young people with CALD backgrounds appear to be less influenced by traditional roles and more influenced by peers than the social norms of their language/cultural group in terms of how they spend their time; older people regularly complain that young people are influenced by their peers and a culture of individualism (Randle & Dolnicar, Does cultural background affect volunteering behaviour?, 2009; Kerr & Tedmanson, 2003). However, this varies across cultural groups. The reasons young people volunteer vary, including to work outside of their cultural identity and to gain skills, including English language skills and employment-related skills, and to establish ties with their social group (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Volunteering Australia, 2007d). Young people from CALD backgrounds see themselves as having an important role in communicating information to family members and community members, including those newly arrived (Australian Emergency Management Institute, 2011).

Research conducted with Muslim youth in Australia (from a variety of cultural backgrounds including Egyptian, Turkish, Lebanese, Iraqi, Syrian, Pakistani, Sudanese, Sri Lankan and Indonesian) found that Muslim youth have a positive predisposition towards volunteering (supported by family and cultural influences), are already participating in voluntary activities through Muslim organisations and associations, are less informed about volunteering opportunities outside their own communities, and consider that community leaders play a critical role in promoting volunteering to youth (Volunteering Australia, 2007d).

On The Same Wave is an initiative of Surf Life Saving Australia, the local community and government to provide support to all Australians, but particularly to young people from Middle-Eastern backgrounds, to engage with surf life saving in order to promote community harmony, largely in response to the Cronulla riots and is recognised as being a very successful project (Maxwell & Edwards, 2014).

Emergency management is an area where there has been investigation about how best to engage CALD communities in preparedness for emergencies, although very little of this has appeared in the peer-reviewed literature. Project RED, for example, looks specifically at young people and emergency management volunteering, the enablers for which include outreach into CALD neighbourhoods, promoting benefits such as leadership skills and training, parental support, and recruiting through existing groups (Farrow, Rutter, & Hurworth, 2009; Australian Emergency Management Institute, 2011).

Experiences in one's country of origin can impact on one's preparedness to volunteer. For example, one Australian study found that migrant and refugee young people are positive about ambulance services and fire fighters but negative about police as a result of experiences in their countries of origin (Australian Emergency Management Institute, 2011).

A study of young people with CALD backgrounds in the US found that they were less likely to have established family connections that would introduce them to volunteering, are less likely to have post-secondary education, and are less likely to seek out volunteering opportunities (Kawashima-Ginsberg & Kirby,

2009). Young people who immigrated prior to secondary school or who had been in the US longer than 15 years were more likely to volunteer (Kawashima-Ginsberg & Kirby, 2009).

The Calgary Immigrant Aid Society undertook a pilot project designed to understand how non-profit organisations can more effectively recruit and retain young volunteers from CALD backgrounds. Recommendations from this project included making volunteering fun, providing tangible rewards (e.g. movie passes, reference letters), recognising language skills, allowing young people to share their culture and diverse experiences with staff, celebrating volunteer contributions, and allowing young people to take on more responsibility as they gain experience (Calgary Immigrant Aid Society, 2005).

There are some useful strategies and approaches in relation to engaging Muslim communities and particularly Muslim young people in volunteering. The literature examines cultural background and motivations in regard to volunteering and outlines a range of recruitment and retention strategies (Maxwell & Taylor, 2010; Volunteering Australia, 2007c; Volunteering Australia, 2007d).

Studies in the UK suggest that high expectations of educational achievement for young people of Chinese background may explain the lower rates of participation in volunteering by Chinese young people (Francis & Archer, 2005).

Older people

Older people from CALD backgrounds contribute significantly to their own communities. The literature identifies three key roles played by older people: cultural maintenance; support based on common experience, knowledge and wisdom; and a support and advisory role with young people (Warburton & McLaughlin, 2007; Kerr & Tedmanson, *Volunteering and Cultural Diversity: Experiences and perceptions of volunteering in Indigenous and culturally and linguistically diverse communities*, 2003). In Australia, CALD community members appear to be more likely to volunteer as they get older (Volunteering Australia, 2007b).

Studies have shown that older people from a range of cultural backgrounds have an important role as grandparents and in the care and support of children and young people, which is primarily seen as a communal and cultural responsibility, as well as being important sources of traditions and cultural wisdom (Kerr & Tedmanson, 2003; Warburton & McLaughlin, 2007; Treas & Mazumdar, 2004; Armstrong, 2003).

Several overseas studies suggest that old age in CALD communities is synonymous with increased value, position and status within the family and community (Armstrong, 2003; Mjelde-Mossey, 2007; Wu, Tang, & Yan, 2005).

Volunteering can provide an important role identity as CALD populations grow older, and there have been identified connections between volunteering and good health in Asian populations (Wu, Tang, & Yan, 2005). Studies also note the increasing importance of volunteering to older people in Asian cultures, with some suggestion that this is related to the erosion of traditional cultural roles and that volunteering has the potential to negate the losses experienced in cultural transitions and rapid cultural change (Mjelde-Mossey, 2007; Warburton & Winterton, *The role of volunteering in an era of cultural transition: can it provide a role identity for older people from Asian cultures?*, 2010). In some Asian countries, older people are more likely to live outside traditional family structures and support, and there has been a growth in 'time banks', where

older people contribute time as volunteers which they can draw on when they need support (Warburton & Winterton, 2010).

Older Vietnamese community members noted the special closeness that comes from living with family and caring for children, and this closeness is common for CALD families who are separated from their country of origin and who have an important role in passing on cultural traditions and knowledge (Warburton & McLaughlin, 2007).

A Canadian study that included focus groups with 316 seniors from CALD communities found that, regardless of ethnicity, most of the participants (80%) provided direct assistance to individuals or groups in their community without going through an organisation (Noble, 2007).

Gender

While discussions of gender and volunteering are presented in the literature, data on gender in relation to CALD volunteering appears to be very limited and confined to studies of specific cultural groups, such as Muslim women (Maxwell & Taylor, 2010; Volunteering Australia, 2007c).

In Australia, more women than men from CALD backgrounds volunteer, and gender has a strong impact on the choice of sector for formal volunteering, with women being more likely to volunteer in frontline and caring roles and men in administrative and committee work (Volunteering Australia, 2007a; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Sixty-eight per cent of respondents to a survey of Australian volunteers from CALD backgrounds were female, while 30% were male (Volunteering Australia, 2007a). In some studies, women from CALD backgrounds noted a preference for volunteering with women from their own culture and undertaking roles that were seen as more culturally appropriate for women, such as direct service provision and caring (Randle & Dolnicar, 2007; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

In Chinese culture, cooperation is seen as more important than personal gain, and being good to others results in good fortune (Wu, Tang, & Yan, 2005). The literature notes emerging evidence that volunteering may provide opportunities for those older people from Chinese backgrounds who are impacted by the erosion of traditional family and cultural values (Warburton & Winterton, 2010).

4.5 Volunteering and CALD groups in Australia

The literature notes some variations across cultural groups in relation to perceptions and experiences of volunteering (Randle & Dolnicar, Does cultural background affect volunteering behaviour?, 2009; Calgary Immigrant Aid Society, 2005). While there are some obvious consistencies, it is also difficult to generalise a CALD response to volunteering. In order to illustrate this and to reflect the range of responses, a snapshot of some of the Australian and international literature in relation to specific cultural groups is provided below. The cultural groups have been chosen to reflect significant population groups in Australia, though these have been limited by available evidence; for example, evidence on Vietnamese- and Arabic-speaking participation in volunteering has been unavailable in the literature.

New and emerging communities

A comparison of current volunteers from CALD communities found that new arrivals are only slightly less likely to volunteer than those from more established CALD communities and that new arrivals are more likely to volunteer in their first three years in Australia (Volunteering Australia, 2007a).

People from new and emerging communities are often brought together by common experiences, such as being survivors of the migration experience or enduring war and traumatic experiences, and may be able to help others through the many challenges, thereby contributing significantly to community strengthening (Handy & Greenspan, 2009; Wilson & Lewis, 2006). In fact, the most extensive types of volunteer work conducted by refugees and humanitarian entrants involve helping with the settlement of new arrivals from their own communities (Hugo, 2011).

Some studies of new and emerging communities indicate that most volunteering is informal and that these communities are likely to describe it as 'helping out'; they also noted that recognition, understanding and awareness of cultural identity plays a significant role in successful engagement with volunteering organisations (Moua, 2011). Humanitarian migrants often see what is considered voluntary work as a community obligation, and, since many come from collective rather than individual societies, the concept of volunteering has limited resonance (Hugo, 2011).

Research conducted with Hmong and Somali refugees noted the difference between the western focus on outcomes and the end result, as opposed to Hmong and Somali views – that respectful relationships, trust, obligation, the communal good, and working together for the good of the community are also significant (Moua, 2011).

Schools are often one of the first points of contact for new and emerging communities and refugees, and providing an opportunity to connect families with communities and 'helping out' at school is often something that is not considered volunteering (McBrien, 2011). Vietnamese, Somali and Iranian refugee mothers in the US saw involvement at school as important to building their connections with their new home (McBrien, 2011).

Many newly arrived migrants have high unemployment rates and low incomes. They also face challenges in gaining employment despite being highly skilled in their countries of origin, with many Australian employers looking for local experience and qualifications. Volunteering has the capacity to provide a gateway to employment by increasing the confidence, employment skills and experience of newly arrived migrants, including refugees, as demonstrated by a study of communities in south-eastern Melbourne (Leong, 2008).

A study of participation in sport by newly arrived Somali refugees in Australia provides some useful understandings in relation to the adjustments that may need to be made to provide a safe, comfortable and culturally appropriate environment for Somali refugees through a process of two-way learning, enhanced cultural understandings and mutual accommodation (Spaaji, 2013).

Many new immigrants in Canada have traditions around giving and volunteering and they may be drawn towards organisations where other members of their cultural group associate, similarly, long-term immigrants tend to give to a broader array of charities than recent immigrants (Thomas, 2012).

New and emerging communities tend to have additional barriers to volunteering, including housing instability, lack of English language skills, social isolation, discrimination and problems accessing support services, transport, education and employment (Hugo, 2011).

A project looking at the low rates of formal volunteering among refugees and asylum seekers in the UK compared the potential benefits and investigated 10 case studies in order to develop recommendations to facilitate increased volunteering, particularly outside the refugee sector (Wilson & Lewis, 2006). One of the key findings was the need to raise awareness of volunteering and its benefits, such as training and skills development for asylum seekers and refugees (Wilson & Lewis, 2006).

A Part of Society presents 10 case studies of organisations working with refugees and asylum seekers in the UK; it provides a wide range of strategies and approaches for engaging refugees and asylum seekers from diverse cultural backgrounds (Wilson & Lewis, 2006).

Muslims in Australia

Muslim Australians are a young population and are a CALD group with countries of origin that include Iran, Ghana, Vietnam, Malaysia, India and South Africa (Volunteering Australia, 2007c). Volunteering Australia has conducted research into volunteering in Muslim communities, outlining motivations and barriers to volunteering, particularly among young people (Volunteering Australia, 2007d). In general, there is a consistency with overall CALD research findings; one study notes that volunteering is not seen as a foreign concept for Muslims because donating to charity, helping family and assisting others less fortunate is scripted in the Quran and to some extent is considered obligatory or compulsory (Volunteering Australia, 2007c).

An awareness of the variety of cultures that Muslims come from is important in developing an understanding of the cultural, religious and family attitudes that may impact on motivation for and participation in volunteering. For example, the participation of women at night time or in some locations may be a significant issue due concerns for safety, while young men may be discouraged from involvement in activities that could be seen as political or dangerous (Volunteering Australia, 2007d).

Much of the volunteering done by Muslims is within their own communities, and this contribution is often an expectation in communities that have experienced widespread lack of government support in their countries of origin (Volunteering Australia, 2007d). The research also notes that many Muslims carry the burden of countering misconceptions of religious identity and discrimination from those outside their communities, which has the potential to impact on involvement in volunteering (Volunteering Australia, 2007c).

Awareness of volunteering opportunities outside the Muslim community was also noted as a barrier, but it was clear that community leaders play a critical role in promoting volunteering among Muslim youth and that connection to volunteering is generally made through family and community links (Volunteering Australia, 2007d).

Greeks, Macedonians and Serbians in Australia

While studies of specific cultural groups in Australia are limited, two studies conducted in NSW highlight the variations within cultural groups that may be seen by outsiders as similar (Randle & Dolnicar, 2009; Randle &

Dolnicar, 2007; Dolnicar & Randle, 2005). These studies included participants of what is described as 'Southern European' background, but within this group there were Italians, Greeks, Macedonians and Serbians, people with distinctly different cultures and traditions.

While all the participants in these studies saw volunteering as a way to support others from their own cultural background and to protect their cultural traditions (Dolnicar & Randle, 2005; Randle & Dolnicar, 2007), there were some variations among the cultural groups. Serbians, for example, said they do not approve of working without payment, while the Italians and Greek participants saw their efforts as more appropriately directed to their own family (Randle & Dolnicar, 2007). These variations highlight the significance of understanding cultural differences across cultural groups that may appear similar.

Greek, Italian and Macedonian participants appeared to be more influenced by the opinions of their families and cultural groups in relation to decisions about participation in volunteering than individuals from Australia, the UK and the Netherlands (Randle & Dolnicar, 2007). Suggested strategies for addressing barriers to volunteering in Greek, Italian and Macedonian communities include directing campaigns towards the community rather than the individual, enlisting the support of community leaders, providing transport, developing language-specific volunteer groups, and allowing for shorter volunteering periods so that a smaller time commitment is required (Randle & Dolnicar, 2007).

These findings reinforce the general findings of the literature review, namely, volunteering is generally viewed as a worthwhile activity, volunteering activities are primarily conducted within cultural groups, volunteering enables opportunities for socialising and gaining support from others for the maintenance of cultural traditions, lack of English speaking skills is commonly seen as a barrier, and there is a concern that volunteering efforts should benefit one's own cultural group (Dolnicar & Randle, 2005; Randle & Dolnicar, 2007; Randle & Dolnicar, 2009).

4.6 Barriers to volunteering and giving

Lack of English language skills is commonly noted as a major barrier to participation of CALD community members in volunteering, particularly for new arrivals and those aged over 60 (Randle & Dolnicar, Does cultural background affect volunteering behaviour?, 2009; Volunteering Australia, 2006). In one study, 42% of volunteer-involving organisations identified language as a barrier to involving CALD volunteers, at the same time acknowledging that many CALD volunteers bring bilingual language skills into organisations (Volunteering Australia, 2006). This is supported by the international literature (Wilson & Lewis, 2006; Sundeen, Garcia, & Wang, 2007; Rochelle & Shardlow, 2012)

Other key barriers noted are transport, commitments to children and other family members, lack of reimbursement of expenses, travel and distance, discrimination and racism, not being treated well, lack of cultural awareness in mainstream organisations, lack of available training and culturally appropriate information, and health issues of older people (Randle & Dolnicar, Expanding the pool of volunteers: enticing ethnic minorities to become more involved, 2007; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Volunteering Australia, 2007a; Australian Emergency Management Institute, 2011).

Additional barriers noted in relation to formal volunteering include lack of confidence in an Australian organisation, not knowing how to access mainstream organisations, a preference for informal volunteering,

comfort and familiarity in informal structures and culture-specific associations, formal requirements and legal implications, lack of acknowledgement for volunteering work, patriarchal family structures and family obligations, and gender issues (e.g. some female volunteers are reluctant to work with male clients) (Cain, 2005; Volunteering Australia, 2007a; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Some community members noted a concern that volunteering in the mainstream depletes resources in their own communities, which already face limited funding and resource challenges (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). CALD community members were also concerned that they may be expected to do things that are not culturally appropriate (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Some CALD community members were reluctant to volunteer if they thought the job should really be paid, and they were also interested to know who else would be volunteering and who their volunteering would benefit (Randle & Dolnicar, 2009).

Some studies note that volunteer organisations themselves can be a significant barrier to participation of people from CALD backgrounds due to lack of cultural awareness and lack of availability of culturally appropriate information and resources, such as translations. The studies identified a need for effective outreach and promotion to CALD communities, openness to CALD volunteers, better training and support for CALD volunteers, appropriate coordination of volunteer activities, and being prepared to offer worthwhile work and experiences (Wilson & Lewis, 2006; Handy & Greenspan, 2009).

In consultations with service providers, FECCA noted that placing someone with language or cultural barriers in a volunteering position within an organisation requires adequate infrastructure and one-on-one support, necessitating investment on behalf of the host organisation (Federation of Ethnic Communities' Councils of Australia, 2014). Without receiving incentives or financial support from the government, many organisations are reluctant to engage in volunteering programs with people from CALD backgrounds because of the perceived costs and because they do not feel comfortable with the challenges that the person might face (Federation of Ethnic Communities' Councils of Australia, 2014).

4.7 Strategies to increase CALD community participation in volunteering and giving

Since lack of English skills is the most commonly noted barrier to CALD community participation, strategies to address this issue are critical. Such strategies include word-of-mouth promotion through family and community networks; simple, clear and translated information (where appropriate); opportunities to build skills, including English language skills, as a core element of volunteering opportunities; and promotion targeted to specific CALD communities (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Randle & Dolnicar, 2007; Australian Emergency Management Institute, 2011; Cain, 2005; The Centre for Volunteering, 2008).

One of the significant themes raised in the literature was the concern among CALD community members that volunteering should be of benefit to their community, so strategies to partner with communities and to make it clear what the benefits of volunteering are to that community would be valuable (Randle & Dolnicar, 2007; Volunteering Australia, 2007c) There are various ways to address this. For example, A Common Purpose is an Australian publication which assists volunteer-involving organisations to gain an understanding of a variety of CALD communities and strategies to assist organisations and individuals to work with cultural diversity (Robinson F. , 2012). As another example, the Step into Voluntary Work Program, delivered in Victoria, aims to build the capacity of organisations to engage CALD volunteers while at the same time increasing a sense of connectedness and belonging for people of CALD backgrounds. The program focuses on collaboration and partnerships with local organisations and training for local volunteer coordinators (Cain, 2005).

Another significant issue is remuneration and a concern that volunteering will involve additional costs to the individual in terms of transport, childcare, parking, etc. In order to attract CALD participation it is therefore important to clearly identify the details of reimbursement arrangements (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Randle & Dolnicar, 2007). Also, CALD communities appear to have little or no awareness of peak volunteering bodies, so more outreach activities, promotion and awareness-raising is needed (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Since the literature identifies racism, discrimination and lack of cultural awareness in organisations as barriers to participation, strategies to address these issues become urgent, such as implementation of cultural awareness training in organisations, use of bilingual workers and volunteers, and collaboration with specific cultural groups and organisations (Volunteering Australia, 2007a; Dolnicar & Randle, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Belief systems, practices and preferences of CALD groups need to be well understood in order for programs to meet community needs (Rochelle & Shardlow, 2012).

Strategies to enhance recruitment and retention of CALD community members also include providing identified benefits, such as training and skills development that may lead to employment, targeting programs to specific CALD communities, developing partnerships and collaborative approaches, and working with existing services such as migrant resource centres and multicultural and culture-specific organisations (Warburton, Oppenheimer, & Zappala, 2004; Volunteering Australia, 2007c; Noble, 2007; Leong, 2008).

Research conducted into what would attract Australian CALD community members into volunteering identified the following strategies: more training, organisations taking full responsibility for legal liability, appropriate reimbursement of expenses, developing a feeling of belonging, recognising volunteers on a

regular basis, communicating more effectively about what volunteering involves and the benefits it brings, and communicating through ethnic media and community organisations (Cain, 2005).

A Path to Integration – Migrants Volunteering in the Community is a toolkit developed in Ireland that outlines the benefits for organisations of having migrant volunteers, as well as tips for attracting, recruiting and retaining volunteers from CALD backgrounds, valuing cultural diversity, intercultural communication and cultural mediation (International Organisation for Migration, 2013).

There are many benefits for organisations in recruiting CALD volunteers, including enhanced organisational cultural competence, increased support from CALD communities, enrichment of the organisation's programs, developing a pool of trained volunteers, and identifying potential candidates for staff positions (Calgary Immigrant Aid Society, 2005).

A study in the US identified a range of benefits associated with volunteering for Chinese community members, including empowerment through training and volunteering, skills development, improved communication with their own families, and improved physical and emotional health (Mui, Glajchen, & Chen, 2012).

5. Giving, volunteering and Indigenous communities

This section looks at the literature in terms of participation of Indigenous people in giving and volunteering, including understandings, experiences and perceptions of volunteering and the effectiveness of volunteering programs in engaging Indigenous communities. It primarily focuses on literature from Australia, Canada and New Zealand, which was found to be the most relevant to a discussion of Indigenous volunteering, giving and cultural diversity.

5.1 Defining volunteering and giving in Indigenous communities

It is clear from this literature review that historical experiences and cultural understandings of Indigenous people impact significantly on their perceptions of volunteering (Daitch, Short, Bertolini, & MacPherson, 2005; Hoerber, 2010; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Kerr & Tedmanson, 2003; Kryzanowski, 2007; Smith & Cordery, 2010).

Research into Indigenous participation in volunteering is limited, and much of the research is preceded by a discussion of the narrow definitions of volunteering that place the contributions of Indigenous participants largely outside the acknowledged formal framework of volunteering, often going unrecognised (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Bittman & Fisher, 2006; Warburton & McLaughlin, 2007). That Indigenous participation in volunteering is far more likely to occur in 'informal', 'unstructured' and 'unmanaged' settings is a significant theme (Daitch, Short, Bertolini, & MacPherson, 2005; Hoerber, 2010; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Kerr & Tedmanson, 2003; Kryzanowski, 2007; Smith & Cordery, 2010). Standard definitions of volunteering have been noted as undervaluing and under-representing Indigenous volunteering (Kerr & Tedmanson, 2003; Hoerber, 2010; Office for the Community and Voluntary Sector, 2007).

Giving, helping and sharing are concepts that are entrenched in Indigenous Australian communities but not labelled as volunteering or philanthropy; rather they are seen as a community obligation and a social norm (Dolnicar & Randle, 2005; Warburton & McLaughlin, 2007). Traditionally, supporting family and community is interwoven with kinship responsibilities, and fulfilling family and community needs is a fundamental part of self-fulfilment, in stark contrast to an individualised western understanding of helping (Lynn, Thorpe, & Miles, 1998; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

There is some discussion in the literature of finding appropriate cultural understandings of volunteering and giving and, in the case of Maori, appropriate language. 'Mahi aroha' has been put forward as an appropriate term in Te Reo Maori to describe volunteering activities, based upon notions of whanau (family) and whanaungatanga (kinship) and the benefits that derive to the wider community from contributing to the common good. Mahi aroha also implies a sense of duty that is intrinsic to Maori identity and a response to a perceived threat to the retention and survival of Maori culture (Office for the Community and Voluntary Sector, 2007). Whanau has been described as 'moving seamlessly from the immediate family to the wider family network (hapu) and the tribe (iwi), where the extended family becomes the community and the

community is made up of the extended family' (Robinson & Williams, 2001). It is significant to note that, while western concepts of volunteering and giving rely on ideas of participation being voluntary and a matter of choice, for Maori community activity and giving is likely to be based on cultural obligation and duty (Robinson & Williams, 2001).

5.2 Participation of Indigenous Australians in volunteer activities

In Australia, 2.5% of the population identify as Indigenous (Australian Bureau of Statistics, 2011), and in one study 13% of Indigenous people indicated that they had done voluntary work in the previous 12 months (Yap & Biddle, 2012).

The non-Indigenous population in Australia is more likely than the Indigenous population to have reported being a volunteer (17% compared to 13%), and this has been noted as potentially due to the Census concept of volunteering being a largely western one based around participation in structured activities and organisations (Yap & Biddle, 2012). The Census question asked was: 'In the last twelve months did the person spend time doing voluntary work through an organisation or group?' (Yap & Biddle, 2012). When a wider range of activities was included in the definition of voluntary work, Indigenous Australians participation rates have been found to be higher than those for non-Indigenous Australians, 26.9% and 19% respectively for people aged over 15 years (Smith & Roach, 1996).

While meaningful statistics for Indigenous volunteering are limited, Indigenous carers are disproportionately represented across the care community. For example, in the 2011 Census 13.3% of Indigenous Australians over 15 years reported providing unpaid care to someone with a disability, a long-term illness or problems relating to old age, compared to 11.2% for non-Indigenous Australian (Yap & Biddle, 2012). One study found that volunteering is not related to socio-demographic factors (a finding divergent with mainstream volunteering) but is seen as a shared responsibility across communities (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). One attempt to quantify the contribution of Indigenous Australians in informal volunteering provides useful insights into levels of participation in care (Yap & Biddle, 2012). The authors of the paper investigated the demographic profile of Indigenous population undertaking unpaid care of children, providing unpaid care for people with disability, long term illness or old age, undertaking domestic work at home or other places, and spending time doing unpaid voluntary work through an organisation or group. The paper notes the substantial size of this unpaid economy and the importance of making this sector of the economy visible (Yap & Biddle, 2012).

Indigenous Australians are more likely to live in areas where the overall population is either unemployed or has a low income and where there are relatively low levels of education and also of volunteerism (Biddle, 2009). Volunteering is also noted as being more common in Indigenous populations living in non-remote areas, although this has been attributed to definitional issues (Yap & Biddle, 2012). Some evidence suggests a strong association between education levels and volunteerism in Indigenous communities (NATSISS, 2002), but the extent to which poverty, isolation and socioeconomic disadvantage impact on Indigenous rates of volunteering requires further research.

One study found that Indigenous volunteering rates are lower in remote and regional parts of Australia, and that this may be driven by definitional issues (where volunteering is less likely to be done as part of an

organisation or group) since the demands for unpaid care of the young, aged and people with disabilities are likely to be more significant in remote communities (Yap & Biddle, 2012). Another study found that there were high rates of Indigenous volunteering in remote regions (e.g. Broome 57%, Central Australia 42%, Western Desert 40%), and that rates of Indigenous volunteering were lower in cities, and evenly spread between outer metro areas (39%) and rural communities (36%) (Kerr & Tedmanson, 2003). Challenges in relation to volunteering in remote communities are also noted in the Canadian literature (Daitch, Short, Bertolini, & MacPherson, 2005; Noble, 2007).

In Australia, research on volunteering has often focused on formal settings and has failed to capture the informal contributions of Indigenous people in a culture where reciprocity and family and community obligation are so important (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). The significant contributions made by Indigenous Australians in supporting their own communities, which are often poorly resourced and face complex challenges, is consistently noted in the literature (Burchill, Higgins, Ramsey, & Taylor, 2006; Jope, 2008; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Nelson & Gruhn, 2008; Warburton & McLaughlin, 2005).

5.3 Family, community and culture in Indigenous communities

The primacy of family and community, the value placed on helping and sharing and the reciprocal nature of helping in Indigenous communities are themes that arise consistently in the Australian, New Zealand and Canadian literature (Daitch, Short, Bertolini, & MacPherson, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Warburton & McLaughlin, 2005; Kerr & Tedmanson, 2003; Hoeber, 2010; Mowatt & Young, 2006; Tamasese, Parsons, Sullivan, & Waldegrave, 2010; Office for the Community and Voluntary Sector, 2007). Much of these helping and supporting roles occur in informal settings, responding to needs within Indigenous communities such as in relation to health, justice, child-rearing, aged care and education (Daitch, Short, Bertolini, & MacPherson, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Hoeber, 2010; Noble, 2007).

The literature highlights family and community as being fundamental to an individual's sense of identity and self-fulfilment and also highlights the role Elders play in providing guidance to younger people based on life experience (Warburton & McLaughlin, 2007; Warburton & McLaughlin, 2005). Indigenous cultural and community heritage is one underpinned by reciprocity, mutual obligation and deep family and kinship ties which engender communal responsibility and respect, and these cultural factors play an important part in the valuing of volunteering (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Another theme in the research on Indigenous communities, both in Australia and overseas, is the importance of a historical appreciation of colonisation and the persistence of health inequalities, discrimination and limited opportunities. For example, change and urbanisation of Canadian Indigenous communities has been accompanied by a historical legacy of negative social, health and wellbeing outcomes for many of these communities (Noble, 2007; Daitch, Short, Bertolini, & MacPherson, 2005).

The literature notes that discussions about volunteering and philanthropy involving Indigenous Australians need to occur in the context of an acknowledgement of the social, health and economic gaps they experience (compared with non-Indigenous Australians) and with an awareness of the potential for volunteering to be

seen as having colonial, religious and paternalistic overtones (Jope, 2008; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Concepts of reciprocity, informal kinship, giving, sharing and community support provide strong social capital and are often the only means by which some Australian Indigenous communities are maintained (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Indigenous Canadians and Maori also have a strong history of sharing, caring for neighbours and 'helping out' in unstructured and informal activities (Mowatt & Young, 2006; Office for the Community and Voluntary Sector, 2007).

The literature consistently notes high levels of commitment among Indigenous community members and leaders to improving the wellbeing of their communities, often resulting in heavy burdens on time and resources for those involved. Self-determination policies in Australia, from the late 1960s onwards, have seen Indigenous Australians devote large amounts of time and effort to boards, committees, government enquiries and consultative processes in a diverse range of areas (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Research suggests that there are 5,000 Indigenous Australian corporations with 30,000 directors who volunteer their time to benefit their communities (Jope, 2008).

Maori research participants in one study noted the significant personal costs of mahi aroha for themselves and family, including heavy workloads, stress and illness, demands on personal resources (time, money, energy), and heavy demand for their skills and knowledge (Office for the Community and Voluntary Sector, 2007). Experiences of burnout are common for those supporting at-risk populations such as people with addictions or prisoners in areas that are already poorly funded and where Maori are disproportionately represented (Office for the Community and Voluntary Sector, 2007).

A study of Indigenous participation in international volunteering found that those who may be able to volunteer are often already fully involved with commitments to family, community and country, and that acknowledging these extensive existing commitments and the extent of Indigenous community need is important in any discussion of volunteering (Jope, 2008). The burden placed on Indigenous volunteers in supporting the diverse and significant needs of their communities is also discussed in the Canadian context (Daitch, Short, Bertolini, & MacPherson, 2005; Noble, 2007).

5.4 Indigenous perceptions and experiences of volunteering and giving

While the importance of culture and links to place, land, family and community are often cited in the literature on Indigenous peoples, there is less evidence about how this plays out in terms of Indigenous participation in volunteering and giving. Family and community obligation and expectations of sharing and mutual support are crucial to survival in some Indigenous contexts, particularly in isolated areas with harsh climates (Little, Auchterlonie, & Stephen, 2005; Mowatt & Young, 2006) and where mainstream services are not adequate and communities are poorly resourced, particularly in remote areas (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Noble, 2007; Daitch, Short, Bertolini, & MacPherson, 2005). Volunteering is often seen as a way of benefiting the entire community and addressing social problems by ensuring there are safe alternate leisure activities (Daitch, Short, Bertolini, & MacPherson, 2005; Hoerber, 2010).

A 2001 study on volunteering among Indigenous Australians found that volunteering is an important part of cultural survival, self-determination and mutual obligation; in the absence of other substantial studies, it remains a significant source of evidence on the motivations and understandings of Indigenous Australians regarding volunteering (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Participants in the study saw Indigenous communities as the proper place for their volunteering efforts, and there was little perceived motivation to volunteer outside these communities.

It is clear from the literature that, internationally, Indigenous volunteers also show a preference for informal volunteering and helping in their own communities (Daitch, Short, Bertolini, & MacPherson, 2005; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Little, Auchterlonie, & Stephen, 2005; Mowatt & Young, 2006; Hoeber, 2010). In one Canadian study, the Indigenous style of volunteering was described as laid back, informal, fun and flexible, while mainstream volunteering was seen as rigid, serious and task oriented (Hoeber, 2010). A study of Indigenous volunteers in organised sport found that they have a preference for unstructured positions, for not being managed and for a relaxed environment (Little, Auchterlonie, & Stephen, 2005). Some Indigenous volunteers in mainstream sport find the structure intimidating and others identify barriers such as having to fulfil numerous rules, filling out and accessing application forms, and feeling apprehension with reference checks (Hoeber, 2010).

Motivation to volunteer is also impacted by the types of volunteering opportunities on offer. For example, one study found that Indigenous community members in Australia had positive attitudes to volunteering in a Bushcare group because of its links to land, connection to environment and potential benefits to the community (Dolnicar & Randle, 2005).

The 1994 National Aboriginal and Torres Strait Islander Survey found that the most common types of voluntary work engaged in by Indigenous Australians are hunting and gathering (27%), community and sports organisations (23%), working on committees (20%), working in schools or with youth (15%), and caring for the sick and aged (10%), along with other undefined areas of voluntary effort (Kerr & Tedmanson, 2003). The evidence on the prominence of caring roles in Australian Indigenous communities supports these findings (Yap & Biddle, 2012).

While voluntary activity is fuelled by a deep sense of responsibility for country, culture and family, there is also obligation born of necessity in terms of poverty, lack of services and the need for family cohesion, care for Elders, and youth support (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Warburton & McLaughlin, 2005; Burchill, Higgins, Ramsey, & Taylor, 2006).

There is little distinction between giving and helping (volunteering) in Indigenous communities. Common helping activities noted by Indigenous Australians and undertaken from a feeling of responsibility for others in the community include: transporting others to doctors' appointments and to visit relatives, childminding and child-rearing, counselling, checking on sick and old relations, visiting people in prison, passing on information to younger people, cooking and feeding for people who are starving, lending people money, providing accommodation for visitors to community, yard-cleaning, motor vehicle and house maintenance, and participation in community affairs (Kerr & Tedmanson, 2003). Cultural volunteering and the role of traditional owners of country was also highlighted as part of a community responsibility to the land, along with preserving cultural values, language, art and music (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Kerr & Tedmanson, 2003).

The volunteer and community effort generated in Indigenous communities in Australia is considerable, covering many of the ABS volunteer classifications (such as community service and welfare, arts and culture, health and childcare) as well as areas of grief and loss, alcohol issues, crime prevention, land management, leadership and media (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

A study found that mahi aroha in New Zealand involves Maori in a wide range of activities, including helping family and community, doing advisory work in relation to culture, participating in government-led consultations and negotiations, and developing and delivering of programs, projects and services; participants in the study contributed from five to 60 hours per week to these activities (Office for the Community and Voluntary Sector, 2007).

Age

In Australian Indigenous communities, volunteering tends to be concentrated among the younger age group, 15–19-year-olds, and the middle age group, of 35–44-years-olds, with females more likely to volunteer than males (Yap & Biddle 2012).

Approximately one in every 10 young Indigenous Australians reported providing unpaid care for someone with a disability, long-term illness or problems related to old age (Yap & Biddle 2012). Young Indigenous people were more likely to participate if the benefits are clear, such as training, skills development and/or potential employment, and when a project is shorter term rather than longer term (Jope, 2008; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Westcombe, 2003).

The important role of Elders in community wellbeing and in supporting younger Indigenous people is well documented (Warburton & McLaughlin, 2007; Hoerber, McKague, Riemer, & Dorsch, 2007; Daitch, Short, Bertolini, & MacPherson, 2005). A study by Warburton and McLaughlin (2005) noted that older Indigenous people have valued cultural roles in their communities, providing leadership, conducting welcome ceremonies, maintaining connections to land, and providing guidance and advice. Indigenous Elders play a key role in helping young people, particularly troubled young people, in informal and formal settings, such in relation to the court system, juvenile justice and in interactions with the police (Blagg & Valuri, 2004; Warburton & McLaughlin, 2005; Warburton & McLaughlin, 2007). These complex roles are critical to the identity and status of older Indigenous people and reflect their unique position (Warburton & Chambers 2007); they are also consistent with studies of Indigenous populations in New Zealand and Canada (Hoerber, 2010; Daitch, Short, Bertolini, & MacPherson, 2005; Office for the Community and Voluntary Sector, 2007; Barusch & TenBarge, 2003).

A study found that the role of older people in supporting young people is particularly notable in Australian Indigenous communities, where Elders are seen as passing on cultural traditions to young people, taking them 'out bush' and teaching them 'the old ways', talking about traditional culture in school, and putting troubled kids 'back on track' by deterring them from further crime and visiting them in prison (Warburton & McLaughlin, 2005; Warburton & McLaughlin, 2007). One participant in this study noted that Elders are over-worked by the many social problems in their communities, including poor health, alcoholism and high rates of crime (Warburton & McLaughlin, 2005; Warburton & McLaughlin, 2007).

While some of the activities with young people are informal and occur spontaneously, such as protecting and supporting young people by talking to them or making sure that they get home safely, there are also formal processes organised by local councils of Elders, such as liaising with schools, police and the legal and court systems (Warburton & McLaughlin, 2005; Warburton & McLaughlin, 2007).

Indigenous young people are often a focus of attention for volunteering efforts, with community members motivated by a need to provide support and mitigate the negative influences of alcohol, drugs, racism and poverty on communities and particularly on children and young people (Daitch, Short, Bertolini, & MacPherson, 2005; Warburton & McLaughlin, 2007). Sport is often seen as a way of providing opportunities for Indigenous young people to improve their lives, and the participation of Indigenous sport volunteers as role models is seen as critical (Hoerber, 2010; Daitch, Short, Bertolini, & MacPherson, 2005).

Gender

In general, there is a lack of data on the participation of Indigenous people by gender. Indigenous Australian females carry much of the responsibility for caring activities, providing a much greater level of care than Indigenous males. A study found that 37.9% of Indigenous females providing unpaid care were lone parents, as opposed to 17% of non-Indigenous females (Yap & Biddle, 2012).

A study of participation in non-profit boards in inner-city areas of Canada noted the strengths of the Indigenous women involved in voluntary boards, the significant voluntary contributions they make to communities, and their potential for capacity-building and support (Skotonitsky & Ferguson, 2005).

Another Canadian study identified the reasons that Indigenous women volunteer, including to contribute to the community and help others in need; to give by sharing skills and knowledge and maintaining traditional values of caring and sharing; to make new social contacts and strengthen old ones; to build experience, skills and knowledge; and to enhance work experience and suitability for employment (Mowatt & Young, 2006).

5.5 Barriers to Indigenous volunteering and giving

A range of barriers to Indigenous volunteering and giving have been identified in the literature, including:

- Racism and cultural exclusivity of formal volunteering arrangements (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001)
- The need for Indigenous people to support their own communities first in the face of perceived lack of support from mainstream volunteering agencies (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001)
- Self-consciousness, a reluctance to stand out, and a preference for safe, known environments (Westcombe, 2003)
- A preference for informal, unstructured and flexible arrangements not commonly available in formal volunteering (Daitch, Short, Bertolini, & MacPherson, 2005; Little, Auchterlonie, & Stephen, 2005; Hoeber, 2010; Reimer, Dorsch, Hoeber, & Bell, 2003; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001)
- Being over-burdened with existing community commitments (Kerr & Tedmanson, 2003; Jope, 2008; Reimer, Dorsch, Hoeber, & Bell, 2003)
- Poverty and social issues such as crime and substance misuse (Hoeber, McKague, Riemer, & Dorsch, 2007; Noble, 2007; Kerr, Savelsberg, Sparrow, & Tedmanson, 2001)
- A lack of remuneration for costs associated with volunteering, such as transport and childcare (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Hoeber, 2010; Little, Auchterlonie, & Stephen, 2005)
- Homesickness, isolation from country and family, and missing out on cultural obligations when the work is overseas (Jope, 2008).

Unemployment, poor health and substance misuse – and the effort involved in dealing with these issues in communities – have been noted as preventing volunteering among Indigenous respondents in Saskatchewan, Canada (Reimer, Dorsch, Hoeber, & Bell, 2003).

A study of volunteers in the emergency and disaster services found that organisations had yet to effectively develop ways of understanding the needs of CALD and Indigenous groups and would find great difficulty in engaging them in any volunteering experiences; this study recommends developing targeted strategies to engage more CALD and Indigenous groups (Esmond, 2009).

There is evidence that philanthropic organisations are responding to the needs of Indigenous communities, though some philanthropists and corporate funders note a lack of expertise or confidence in participating in this sector (Lyons, McGregor-Lowndes, & O'Donoghue, 2006).

Remuneration

A lack of remuneration may provide an additional barrier to Indigenous volunteers, particularly in relation to the hidden costs of volunteering and the lack of reimbursements for childcare, transport, accommodation, uniforms, meals and training sessions; there is also some evidence that covering some of these costs may increase recruitment and retention of Indigenous volunteers (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001; Little, Auchterlonie, & Stephen, 2005; Hoeber, 2010).

In New Zealand it is common for mahi aroha to be acknowledged through some form of koha (donation or gift), such as at visits to a marae (meeting house) or at formal Maori functions, and this has traditionally taken the form of food, although money is now more common (Office for the Community and Voluntary Sector, 2007).

An understanding of specific Indigenous cultures and their relationship with gift-giving is important. For example, Papua New Guinea is a predominately clan-based society where reciprocal exchange and the primacy of relationships is at the heart of traditional Melanesian gift-giving and where volunteering in an organisation that is not part of this gift-giving system presents challenges (Abraham & Millar, 2011). Similarly, a Canadian study identified remuneration as an issue of concern among Indigenous volunteers who were concerned that an increased interest in being paid for volunteering was undermining cultural concepts of sharing and helping (Daitch, Short, Bertolini, & MacPherson, 2005).

5.6 Strategies to increase Indigenous participation in volunteering and giving

A literature review by the Queensland Department of Communities, Child Safety and Disability Services in 2012 lists a range of successful projects and local community initiatives, including night patrols in remote communities, AIME mentoring and the Aboriginal and Torres Strait Islander Youth Leadership Program (Department of Communities, Child Safety and Disability Services, May 2012). Suggested strategies to engage and retain Indigenous volunteers include involvement and engagement with community, adequate resourcing, respect for language and culture, partnerships and shared leadership, strengthening communities, recognising underlying social determinants and reimbursing for expenses, and working *with* rather than *for* communities (Department of Communities, Child Safety and Disability Services, May 2012).

Strategies identified to enhance recruitment of Indigenous people in international volunteering include word-of-mouth promotion and recruitment, clear information, identified benefits, tailored programs, targeted promotion, partnership approaches, working with existing services and Indigenous community-controlled organisations, and opportunities to develop skills which can be of value when returning to community (Jope, 2008). It is clear that volunteer recruitment messages need to highlight how Indigenous communities will benefit from volunteer contributions (Hoeber, 2010; Hoeber, McKague, Riemer, & Dorsch, 2007; Jope, 2008). Recruitment and promotion have been found to be more effective if people are introduced to an organisation through a friend, family or community member, as this provides credibility for the organisation (Westcombe, 2003; Department of Communities, Child Safety and Disability Services, May 2012). Motivation can also be enhanced if a volunteering project is connected to community interest or benefit (Dolnicar & Randle, 2005).

A Canadian study of volunteerism in communities with 90% Indigenous populations found that the benefits of sports volunteering include being part of an overall cultural experience, enhancing the wellbeing of communities, keeping people fit, keeping people away from negative influences, instilling discipline, enhancing self-esteem, broadening horizons and providing opportunities (Daitch, Short, Bertolini, & MacPherson, 2005). Focusing on benefits to community, along with assigning tasks according to comfort levels, recognising volunteer efforts and celebrating achievements, are seen as important (Daitch, Short, Bertolini, & MacPherson, 2005).

Factors that support Maori volunteering have been identified as support for Maori culture and knowledge systems, good communication technologies, and policies that include the free provision of essentials such as food, transport, accommodation and payment of fees for advisory work (Office for the Community and Voluntary Sector, 2007).

Volunteering by Pacific communities is also influenced by cultural factors, including recognition of cultural values and social obligations, mutual respect for a specific cultural background that comes from sharing and cultural awareness, the importance of reciprocity in relationships, opportunities to contribute to the wellbeing of the community, and integrity in relation to ancestors and future generations (Robinson & Williams, Social capital and voluntary activity; giving and sharing in Maori and non-Maori society, 2001; Tamasese, Parsons, Sullivan, & Waldegrave, 2010).

Suggestions for retaining Indigenous volunteers in Canada include encouraging families to volunteer together, communicating messages about the positive impact of volunteering on communities, providing unstructured volunteer opportunities, creating an inclusive and comfortable environment, providing cultural awareness training to all volunteers, inviting Elders to provide support, and incorporating Indigenous traditions and symbols in events (Hoerber, McKague, Riemer, & Dorsch, 2007; Noble, 2007).

Much of the volunteering activity in Australian Indigenous communities is not formalised and fails to attract recognition or support; furthermore, most volunteering efforts, such as leadership and mentoring roles, are self-generated (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001). Community policing provides an example of successful community volunteering; it is primarily organised and delivered by Indigenous community members in response to community needs and for the benefit of the whole community (Blagg & Valuri, 2004). Indigenous Australians are actively engaged in a diversity of self-policing practices in urban, rural and remote communities across Australia. These local policing initiatives are staffed by volunteers, who intervene in situations where Indigenous people are at risk of involvement in the criminal justice system, or where they face risks associated with community disputes and disorder, family violence, alcohol, drugs and violence (Blagg & Valuri 2004).

Indigenous community radio stations are another area of volunteering, one that often benefits the whole community (Indigenous and non-Indigenous). There are networks of Indigenous community radio stations across Australia covering entertainment, news, current affairs, community events, health and wellbeing messaging, educational programs and community connectedness (Kerr, Savelsberg, Sparrow, & Tedmanson, 2001).

Findings from research into Australian Indigenous community development projects may prove useful for enhancing volunteering approaches. These include establishing trust and building relationships, adopting

flexible approaches that use established Indigenous community networks, recognising and supporting Indigenous leadership, and ensuring sustainability through whole-of-community involvement (Burchill, Higgins, Ramsey, & Taylor, 2006).

Giving to Indigenous communities

The research focus in relation to Indigenous communities and philanthropy tends to be on engaging philanthropic organisations in giving to Indigenous communities, since poverty in Indigenous communities limits significant giving outside communities. Studies focus on the limited evidence and the challenges in relation to Indigenous philanthropy, which include the cultural and historical impacts of colonisation, cultural competence of philanthropic organisations, and the overall complexity of the philanthropic sector and its relationship to Australia's Indigenous communities (Scaife, 2006; Smyllie & Scaife, 2011).

There are several publications that focus on encouraging the philanthropic sector to engage with Indigenous communities (Rio Tinto Aboriginal Fund, 2010) and others that assist Indigenous Australians to engage with philanthropy (Victorian Aboriginal Community Controlled Health Organisation, 2004).

6. Discussion

This literature review has examined how culture impacts on understandings of giving and volunteering and the motivations and experiences of CALD and Indigenous volunteers and donors. There is evidence for the importance of cultural traditions, perceptions and understandings of helping, sharing and giving in relation to volunteering and philanthropy in Australia.

The available research on giving and volunteering in CALD and Indigenous communities in Australia is limited, and there are significant gaps in relation to understandings of formal and informal volunteering and CALD and Indigenous experiences and practices of volunteering, giving and philanthropy. The research in relation to giving and cultural diversity, particularly in relation to cultural diversity and religion, is minimal, as is the research about giving and Indigenous communities. Generally, research on volunteering is more prevalent than research on giving.

There is a lack of research around volunteering in community organisations such as migrant resource centres, and Aboriginal community organisations. There are also significant issues raised in relation to racism and the cultural competence of volunteer-involving organisations, and these require further exploration. Barriers and enablers for CALD and Indigenous communities in regard to volunteering and giving need to be further explored, including issues of engagement and participation.

The literature reveals that reciprocity, helping, sharing and enabling are concepts that are part of the cultural life of both CALD and Indigenous communities and provide a strong base for engaging these communities in mainstream volunteering and giving contexts. A range of engagement strategies emerge from the literature, including the importance of partnering with communities to develop volunteering and philanthropic opportunities that benefit those communities. The literature also reports on the many potential benefits from

recruiting volunteers from CALD and Indigenous communities, including enhanced organisational competence, increased support for a greater diversity of communities, program enrichment and increased cultural respect and awareness.

While volunteering has the potential to provide benefits to CALD and Indigenous volunteers and communities, and for cultural diversity in volunteering to benefit the wider Australian community, further research is required to explore barriers and enablers for moving volunteering beyond individual behaviours to meet broader community and social outcomes.

Further research in relation to experiences of volunteering and giving in CALD and Indigenous communities would assist in understanding and meeting the needs of diverse communities and in engaging communities in partnerships that strengthen social cohesion and build social capital. The literature review is strongly suggestive of a need for current Australian research in this area.

APPENDIX 1 Data profile of Aboriginal and Torres Strait Islander communities in Australia

Size of population

In 2011, 548,370 people identified as being of Aboriginal and/or Torres Strait Islander origin and Aboriginal and Torres Strait Islander people made up 2.5% of the total Australian population (Australian Bureau of Statistics, 2011).

NSW has the largest number of Indigenous people, and the Northern Territory has the highest percentage of Indigenous people (see Table 1). In the Northern Territory, just under 27% of the population identify as being of Aboriginal and/or Torres Strait Islander origin (as at 2011 Census). In all other jurisdictions, 4% or less of the population is of Aboriginal and/or Torres Strait Islander origin. Victoria has the lowest proportion at 0.7% of the state total.

Table 1: Aboriginal and Torres Strait Islander population, by state/territory and Australia, 2011

State/territory	Number of Indigenous people	Proportion (%) of Indigenous population living in that state/territory	Proportion (%) of state/territory population that are Indigenous
NSW	172,624	31.5	2.5
Qld	155,825	28.4	3.6
WA	69,665	12.7	3.1
NT	56,779	10.4	26.8
Vic	37,991	6.9	0.7
SA	30,431	5.5	1.9
Tas	19,625	3.6	4.0
ACT	5,184	0.9	1.5
Australia	713,589	100	3.0

Source: ABS 2011 Census of Population and Housing

In 2011, 90% of Indigenous people identified as Aboriginal, 6% identified as Torres Strait Islanders, and 4% identified as both Aboriginal and Torres Strait Islander (Australian Bureau of Statistics, 2012a).

Distribution

Contrary to the common perception that most Aboriginal and Torres Strait Islander people live in remote areas, the majority (79%) live in cities and non-remote regional areas. Just under half of all Aboriginal and Torres Strait Islander people live in regional areas (22% live in inner regional areas and 22% in outer regional areas) and just over one-third live in major cities (35%). Eight per cent (8%) live in remote areas, and 14% live in very remote areas (Australian Bureau of Statistics, 2013a).

States with relatively high proportions of Aboriginal and Torres Strait Islander people living in capital cities include South Australia (51%) and Victoria (47%). In contrast, 80% of the population who identified as Aboriginal and/or Torres Strait Islander origin in the Northern Territory lived outside the capital city area (Australian Bureau of Statistics, 2012a). Likewise, in Queensland, 73% of the Aboriginal and Torres Strait Islander population lived outside the capital city area (Australian Bureau of Statistics, 2012a).

Table 2: Aboriginal and Torres Strait Islander population by capital city and rest of state

Capital City/Rest of State	No. of Aboriginal and Torres Strait Islander peoples	Geographic spread by %
NSW		
Greater Sydney	54 746	31.7
Rest of State	116 961	67.8
No Usual Address	915	0.5
Total NSW	172 622	100.0
Vic		
Greater Melbourne	18 023	47.4
Rest of State	19 683	51.8
No Usual Address	284	0.7
Total Vic.	37 990	100.0
Qld		
Greater Brisbane	41 904	26.9
Rest of State	113 188	72.6
No Usual Address	721	0.5
Total Qld	155 825	100.0
SA		
Greater Adelaide	15 597	51.3
Rest of State	14 671	48.2
No Usual Address	165	0.5
Total SA	30 433	100.0
WA		
Greater Perth	27 103	38.9
Rest of State	42 101	60.4
No Usual Address	455	0.7
Total WA	69 666	100.0
Tas		
Greater Hobart	6 895	35.1
Rest of State	12 650	64.5
No Usual Address	74	0.4
Total Tas.	19 626	100.0
NT		
Greater Darwin	11 101	19.6
Rest of Territory	45 541	80.2
No Usual Address	133	0.2
Total NT	56 778	100.0
ACT		
Australian Capital Territory	5 157	99.5
No Usual Address	26	0.5
Total ACT	5 186	100.0
Australia	548 370	

Source: ABS 2011 Census of Population and Housing

Age profile

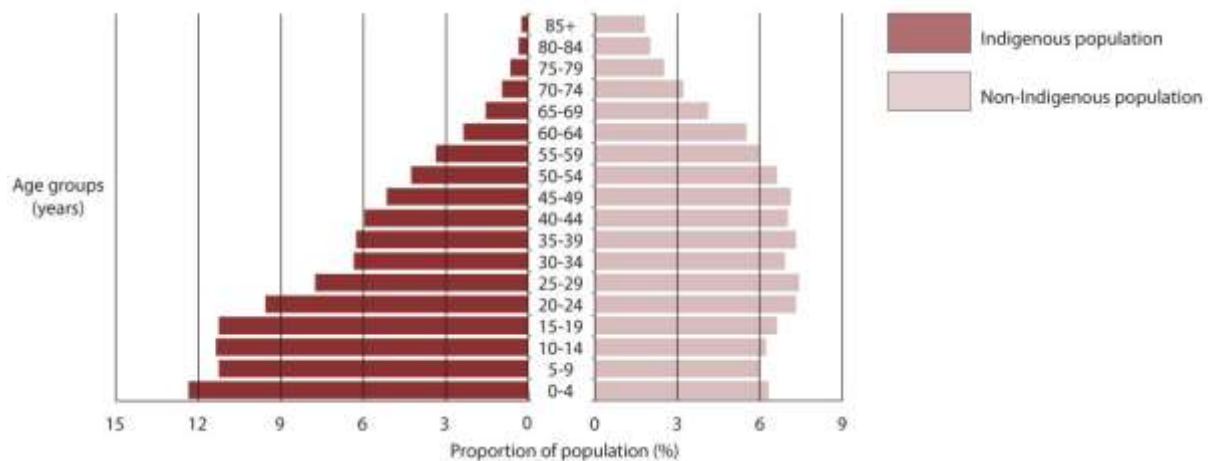
The Aboriginal and Torres Strait Islander population has a younger age distribution than the non-Indigenous population, due to higher fertility rates and lower life expectancy. Data from the 2011 census found that the median age for Aboriginal and Torres Strait Islander peoples was 22 years compared with 37 years for non-Indigenous people (the median age is the age at which half the population is older and half the population is younger) (Australian Bureau of Statistics, 2012a).

In 2011, more than one-third (36%) of Aboriginal and Torres Strait Islander people were younger than 15 years of age (compared with one-fifth of non-Indigenous people). Almost 4% of Aboriginal and Torres Strait

Islander people were 65 years or older, compared with 14% of non-Indigenous people (Australian Bureau of Statistics, 2012a).

The age profile of the Aboriginal and Torres Strait Islander population varied only slightly between the states and territories. Queensland had the highest proportion of children aged under 15 years (38%), and the Northern Territory and the Australian Capital Territory had the lowest proportion (33% for both territories) (Australian Bureau of Statistics, 2012a).

Figure 1: Population pyramid of Indigenous and non-Indigenous populations, 2011



Source: ABS 2011 Census of Population and Housing (Australian Bureau of Statistics, 2013a)

Life expectancy

Life expectancy at birth for Aboriginal and Torres Strait Islanders in 2010-2012 was 69.1 years for men and 73.7 years for women (Australian Bureau of Statistics, 2013b).

The figures show that life expectancy of Aboriginal and Torres Strait Islander men is estimated to be 10.6 years lower than non-Indigenous men, while life expectancy of Aboriginal and Torres Strait Islander women is 9.5 years lower than non-Indigenous women (Australian Bureau of Statistics, 2013b).

Labour force participation

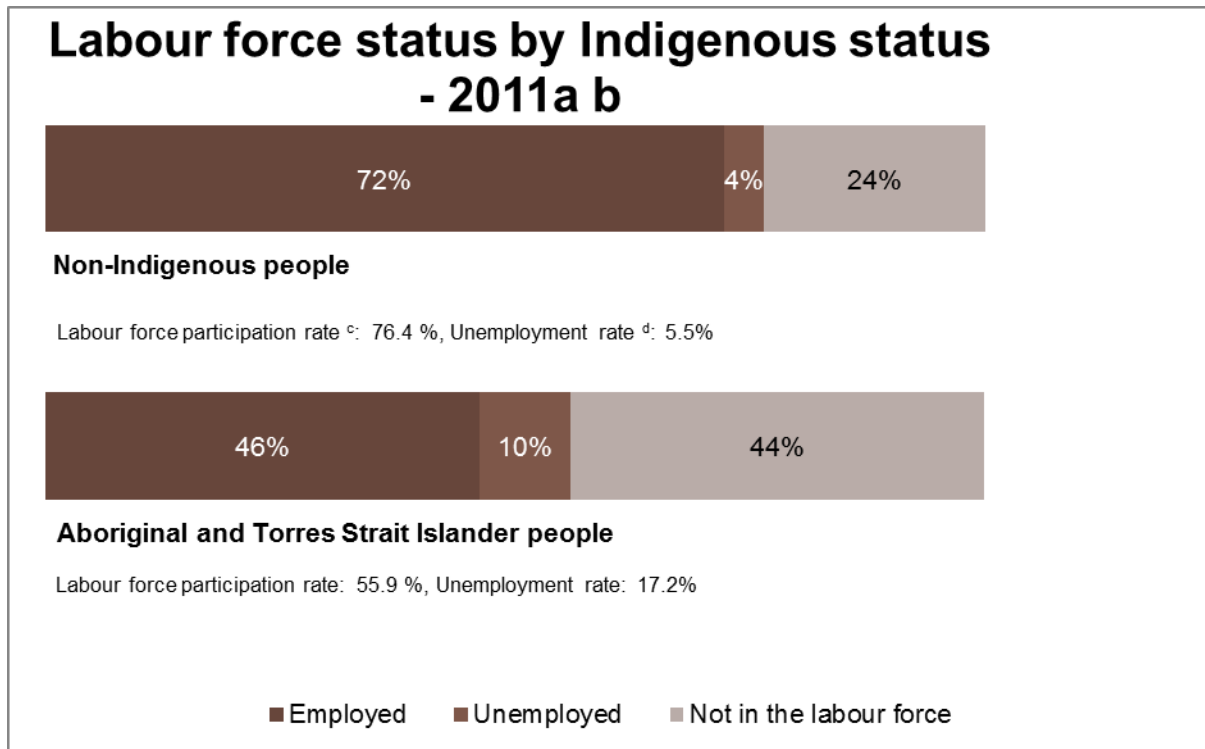
Employment is a key factor that impacts on wellbeing, and there is a considerable gap between the labour force outcomes of Aboriginal and Torres Strait Islander peoples and those of non-Indigenous Australians (Australian Bureau of Statistics, 2013c).

Participation and unemployment

The labour force participation rate and the unemployment rate for Aboriginal and Torres Strait Islander peoples does not compare favourably when compared with the rates for non-Indigenous Australians. Data from the 2011 census found that 56% of Aboriginal and Torres Strait Islander working age people were participating in the labour force, and this labour force participation rate is 20.5 percentage points lower than the non-Indigenous participation rate (55.9% compared with 76.4%). Additionally, Aboriginal and Torres

Strait Islander people participating in the labour force were more likely to be unemployed, with the unemployment rate more than three times higher than the non-Indigenous rate (17.2% compared with 5.5%) (Australian Bureau of Statistics, 2013c).

Figure 2: Labour force status by Indigenous status



Source: ABS 2011 Census of Population and Housing

(a) People aged 15-64 years of age

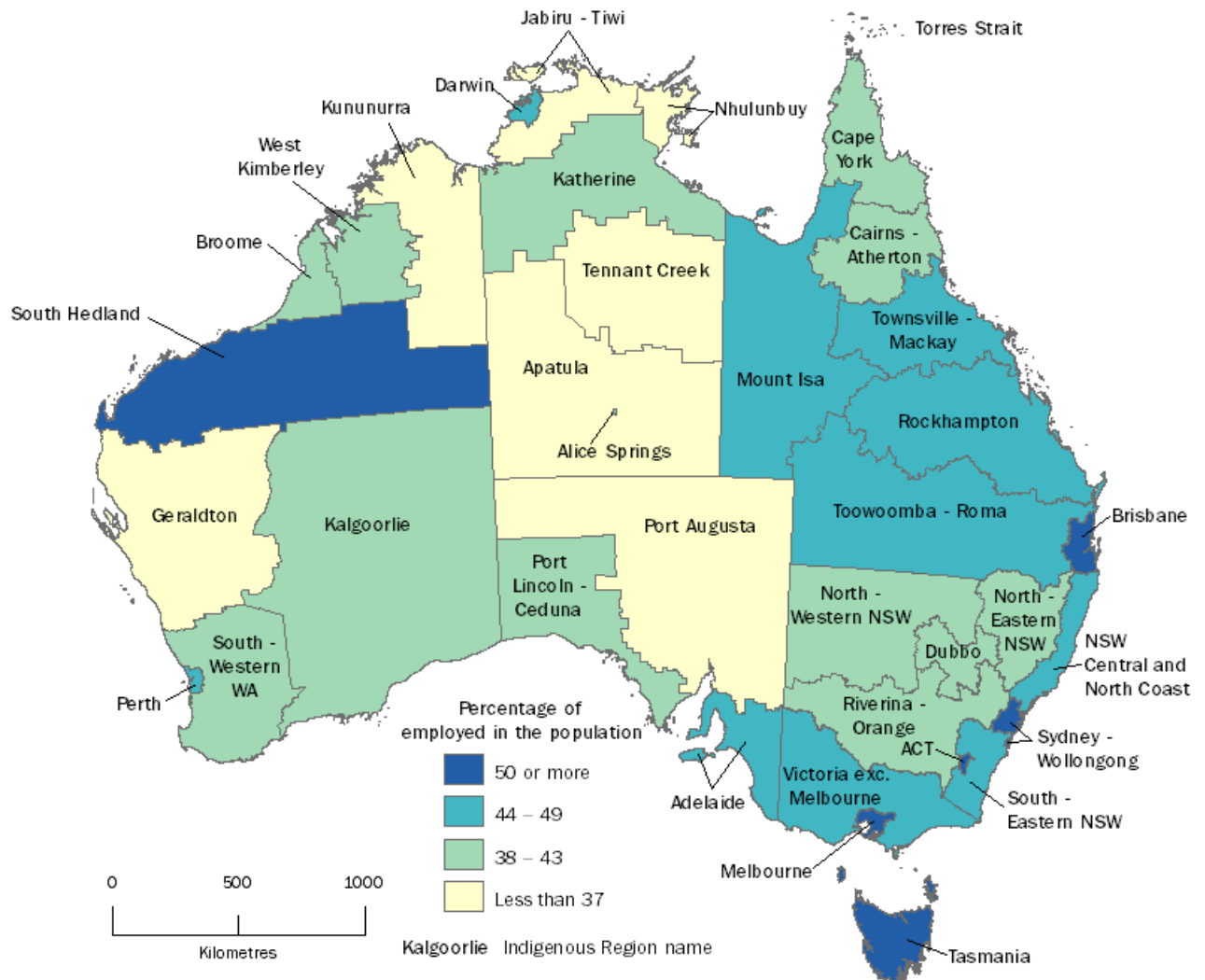
(b) Excludes those whose Indigenous and/or labour force status was 'Not Stated'.

(c) The number of people who were either employed or unemployed (in the labour force) as a proportion of the total number of the population.

(d) The number of people who were unemployed as a proportion of the total labour force.

The employment rate for Aboriginal and Torres Strait Islander peoples varied across Australia, and was generally lower in remote and outer regional areas regional.

Figure 3: Percentage of Aboriginal and Torres Strait Islander Population in each Indigenous Region who were employed^{(a)(b)(c)(d)}, 2011



Source: Australian Bureau of Statistics, 2013 (Australian Bureau of Statistics, 2013)

(a) Employment to population ratio.

(b) People aged 15-64 years.

(c) Excludes those whose Indigenous status and/or labour force status was 'Not Stated'.

(d) Excludes 'Other Territories'.

Source: ABS Census of Population and Housing 2011

Main industries of employment

The three main industries of employment for Aboriginal and Torres Strait Islander working age people were the health care and social assistance sector (21,160 people), the public administration and safety industry (18,510 people), and the education and training industry (18,510 people). These three industries were also the top three industries of employment for Aboriginal and Torres Strait Islander women. For Aboriginal and Torres Strait Islander men, this differed, and the main three industries of employment were construction, public administration and safety and manufacturing (Australian Bureau of Statistics, 2013c).

Table 3: Top 5 industries, Aboriginal and Torres Strait Islander peoples, 2011

Top 5 industries (employed persons aged 15 years and over) Aboriginal and Torres Strait Islander peoples Australia	Total employed persons	Males	Females
Health Care and Social Assistance	21,500 (14.6%)	24.1%	78.9%
Public Administration and Safety	18,731 (12.7%)	52.8%	47.2%
Education and Training	13,180 (8.9%)	26.7%	73.3%
Retail Trade	12,091 (8.2%)	39.2%	60.8%
Construction	11,753 (8.0%)	90.5%	9.5%
Total persons	147,708 (100%)	52.2%	47.8%

Source: Australian Bureau of Statistics 2011

When looking at occupation, the most common occupation groups for employed Indigenous people were labourers (18%) and community and personal service workers (17%). The next three most common occupations were professionals, clerical and administrative workers, and technicians and trade workers (all 13%). In comparison, the most common occupation group for non-Indigenous people was professionals (22%) (Australian Bureau of Statistics, 2012b).

Table 4: Top 5 occupations, Aboriginal and Torres Strait Islander peoples, 2011

Top 5 occupations (employed persons aged 15 years and over) Aboriginal and Torres Strait Islander peoples Australia	Total employed persons	Males	Females
Labourers	25,935 (17.6%)	68.9%	31.1%
Community and personal service workers	24,488 (16.6%)	30.3%	69.7%
Professionals	19,360 (13.1%)	38.7%	61.3%
Clerical administrative workers	19,216 (13.0%)	21.3%	78.7%
Technicians and trades workers	19,010 (12.9%)	85.2%	14.8%
Total persons	147,708 (100%)	52.2%	47.8%

Source: Australian Bureau of Statistics 2011

While the mining industry was the 10th largest employer of Aboriginal and Torres Strait Islander people, it was the industry with the highest proportion of Aboriginal and Torres Strait Islander people in its workforce (3.1%). Other industries with comparatively high proportions of Aboriginal and Torres Strait Islander people in the workforce were public administration and safety (2.8%) and arts and recreational services (2.0%) (Australian Bureau of Statistics, 2013c).

Education

The 2011 Census found that 44% of the Aboriginal and Torres Strait Islander population aged 15-64 years had attained Year 12 or Certificate level II or above, which was nearly 30 percentage points lower than the non-Indigenous rate (73%) (Australian Bureau of Statistics, 2013c).

Table 5: Highest level of education, Aboriginal and Torres Strait Islander peoples, 2011

Highest level of education (all persons aged 15 years and over) Aboriginal and Torres Strait Islander peoples Australia	Total persons	Males	Females
Postgraduate degree	2029 (0.6%)	42.7%	57.3%
Graduate diploma or certificate	1797 (0.5%)	33.8%	66.2%
Bachelor degree	12416 (3.5%)	33.0%	67.0%
Advanced diploma and diploma	13432 (3.8%)	33.9%	66.1%
Certificate III / IV	46252 (13.2%)	58.0%	42.0%
Year 12	46072 (13.1%)	45.4%	54.6%
Year 11 or below	171948 (48.9%)	47.2%	52.8%
Not stated	57335 (16.4%)		
Total persons	351281 (100%)	48.3%	51.7%

Source: Australian Bureau of Statistics 2011

APPENDIX 2 Data profile of CALD communities in Australia

Snapshot

Australians speak more than 200 languages other than English at home, and Australians came from more than 240 countries of birth.

At the 2011 Census, 28% of Australia's total population were born overseas, and 15.7% were born in a non-English speaking country. In 2011 18% of Australians spoke a language other than English at home. Table 6 below shows that 87% of the non-English speaking population reside in metropolitan cities, and 25% of the metropolitan population speak a language other than English at home (compared with 5% of regional/remote populations).

Table 6: Metro - regional split by language spoken at home Australia

	Metro cities*	Regional / remote	Total Australia
Total persons who speak a language other than English at Home	3,330,656	489,760	3,820,416
% as a proportion of total population	25%	5%	22%
Total Australian Population 2011	13,470,794	8,256,160	21,726,954
* Metro cities include: Greater Sydney, Melbourne, Brisbane, Perth, Adelaide			
* Regional/remote includes: Hobart, Canberra and Darwin			

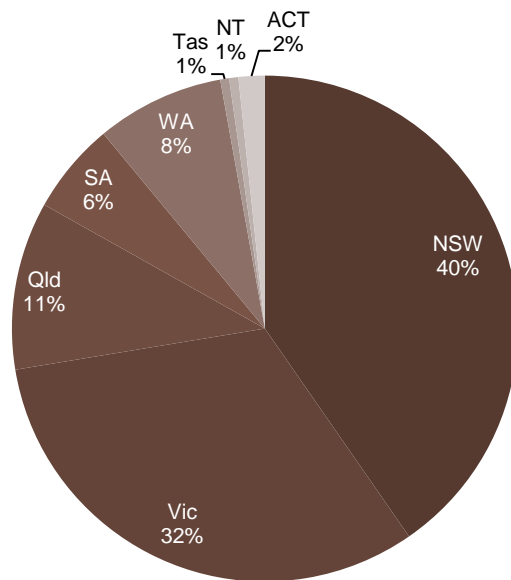
Source: ABS 2011 Census of Population and Housing

CALD communities across states and territories

Figure 4 shows that almost three quarters of people who speak a language other than English at home reside in NSW or Victoria. Proportionally, NSW and Victoria have greater cultural diversity than other states and territories, with almost a quarter of the population of Victoria and NSW speaking a language other than English at home.

Figure 4: CALD communities across states and territories

Total CALD by Australian State



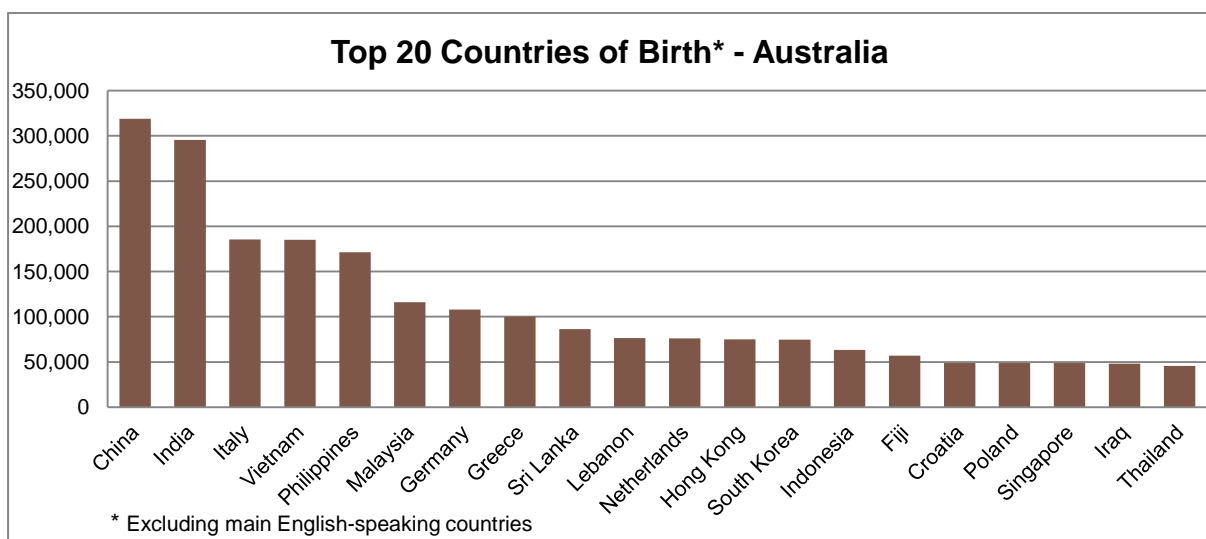
STATE	Total CALD	% of state population
NSW	1540931	22%
Vic	1224017	23%
Qld	410217	9%
SA	223246	14%
WA	312764	14%
Tas	21589	4%
NT	22453	10%
ACT	63972	18%
Other	1227	35%
Total	3820416	18%

Source: ABS 2011 Census of Population and Housing

Largest CALD communities

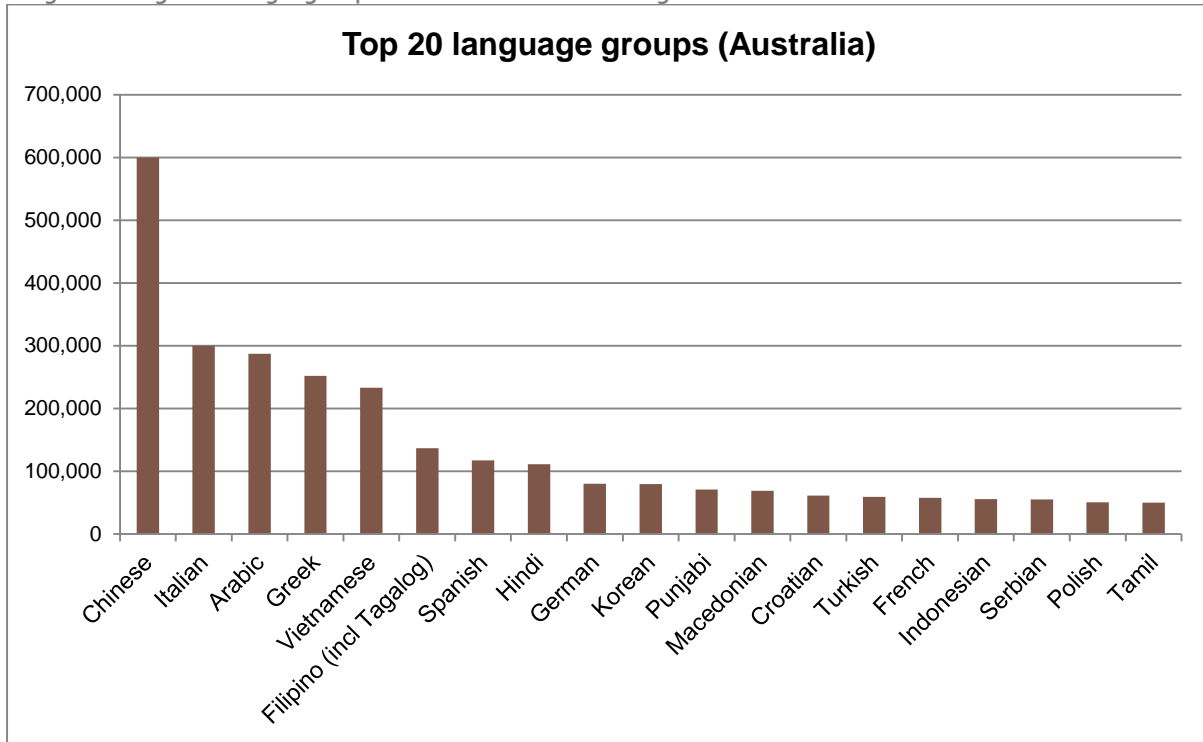
In 2011 the 20 largest CALD communities in Australia represented 71% of Australia's total CALD population. Figure 6 and Table 7 below list the 20 largest countries of birth (excluding main-English speaking countries) for residents of Australia at the 2011 Census, and Figure 7 identifies the top 20 languages spoken across Australia.

Figure 5: Largest 20 Countries of Birth (excluding main English speaking countries)



Source: ABS 2011 Census of Population and Housing

Figure 6: Largest 20 languages spoken at home other than English



Source: ABS 2011 Census of Population and Housing

Table 7: Largest 20 Countries of Birth (excluding main English speaking countries)

Top 20 Countries of Birth	Number of people across Australia
China	318,970
India	295,362
Italy	185,402
Vietnam	185,039
Philippines	171,233
Malaysia	116,197
Germany	108,002
Greece	99,938
Sri Lanka	86,412
Lebanon	76,450
Netherlands	76,046
Hong Kong	74,955
South Korea	74,538
Indonesia	63,159
Fiji	56,979
Croatia	48,828
Poland	48,677
Singapore	48,647
Iraq	48,169
Thailand	45,464
Other	1,138,335
TOTAL OVERSEAS BORN (Non-English speaking country)	3,366,802

Source: ABS 2011 Census of Population and Housing

The China-born population is the largest CALD community in Australia, and Chinese-speakers represent the largest population by language spoken at home other than English when Cantonese, Mandarin and other Chinese dialects are considered (Figure 7). Arabic, Vietnamese, Greek, Italian and Filipino (including Tagalog) speaking communities are the next largest CALD communities.

India was the second-largest country of birth in 2011, but while Hindi is the largest Indian language spoken in Australia it is only the eighth largest overall. This is due to the large proportion of India-born people who speak English at home. Other significant community groups in Australia include Spanish, Korean, Balkan communities (Macedonia, Croatia, and Serbia), Indonesian and Turkish.

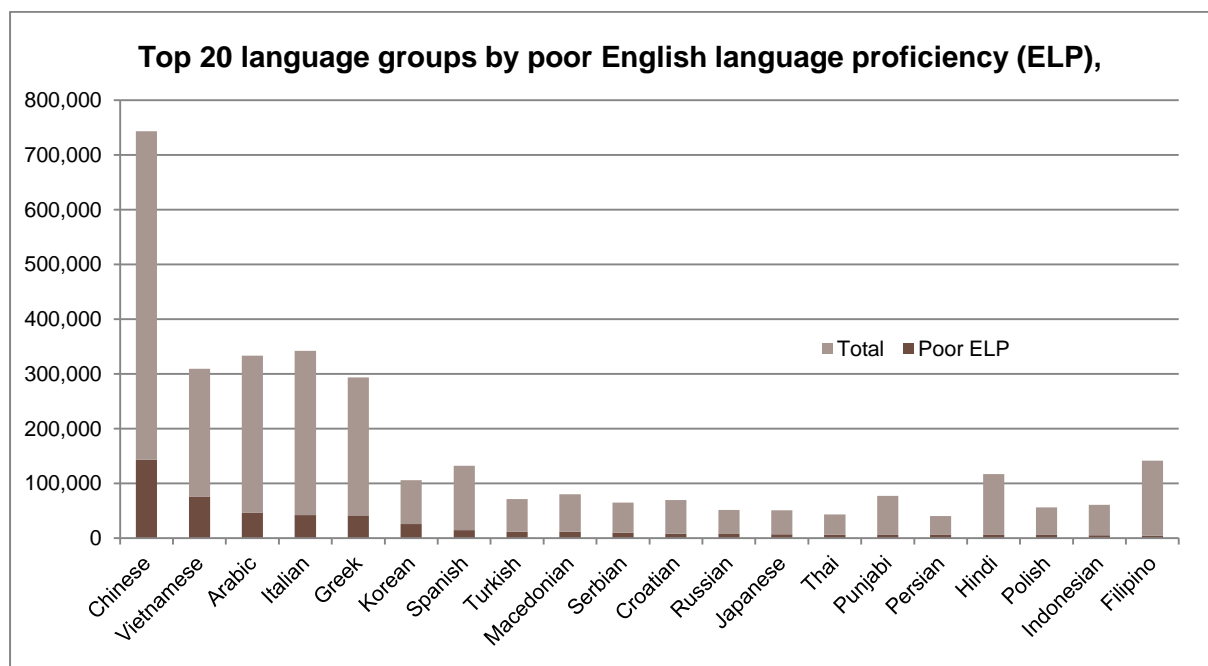
When comparing changes over time for country of birth between 2001 and 2011, India (up 200,000 people) and China (176,200) showed the largest increase. The largest decreases were seen in the birth countries of Italy (less 33,300 people), Greece (16,500) and Poland (9,400).

English language proficiency

At the 2011 Census, approximately 16% of Australians who spoke a language other than English at home spoke English poorly or not at all. Figure 8 below provides data for the top 20 languages spoken in Australia and is ranked by the proportion of those communities with poor English language proficiency.

English language proficiency is an important indicator for a community’s need for language support. As can be seen from Figure 8, Korean, Vietnamese, Chinese (Cantonese and Mandarin) speakers have the highest proportion that have poor English language proficiency. It is not surprising to find that these communities have some of the most vibrant and largest in-language media in Australia.

Figure 7: Largest 20 languages spoken at home, ordered by percentage of poor English language proficiency



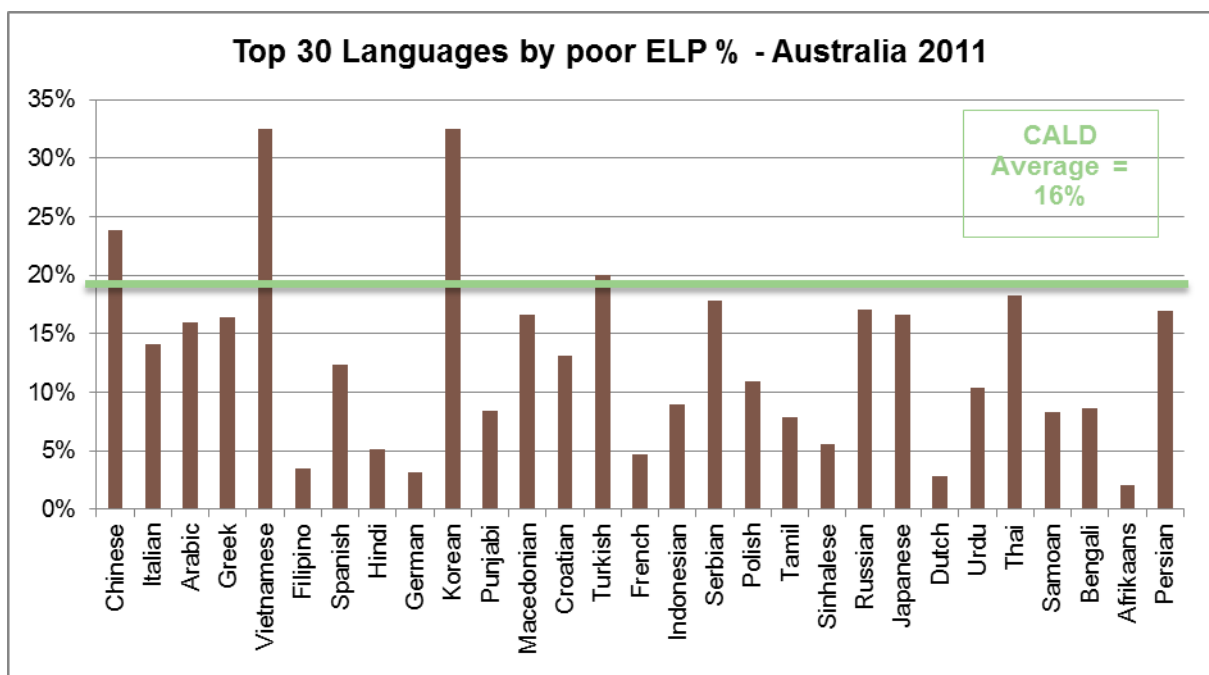
Source: ABS 2011 Census of Population and Housing

Table 8: Largest 20 languages spoken at home, ordered by number of people with poor English language proficiency

	Total	Poor English language proficiency	% Poor English language proficiency
Chinese	600082	143036	24%
Vietnamese	233389	75790	32%
Arabic	287174	46031	16%
Italian	299833	42405	14%
Greek	252217	41508	16%
Korean	79787	25925	32%
Spanish	117496	14473	12%
Turkish	59623	11913	20%
Macedonian	68849	11453	17%
Serbian	55112	9856	18%
Croatian	61548	8070	13%
Russian	44057	7515	17%
Japanese	43691	7271	17%
Thai	36682	6695	18%
Punjabi	71230	6036	8%
Persian (excluding Dari)	34562	5865	17%
Hindi	111353	5713	5%
Polish	50694	5566	11%
Indonesian	55869	4986	9%
Filipino (incl Tagalog)	136855	4785	3%
Total CALD	3820419	615217	16%

Source: ABS 2011 Census of Population and Housing

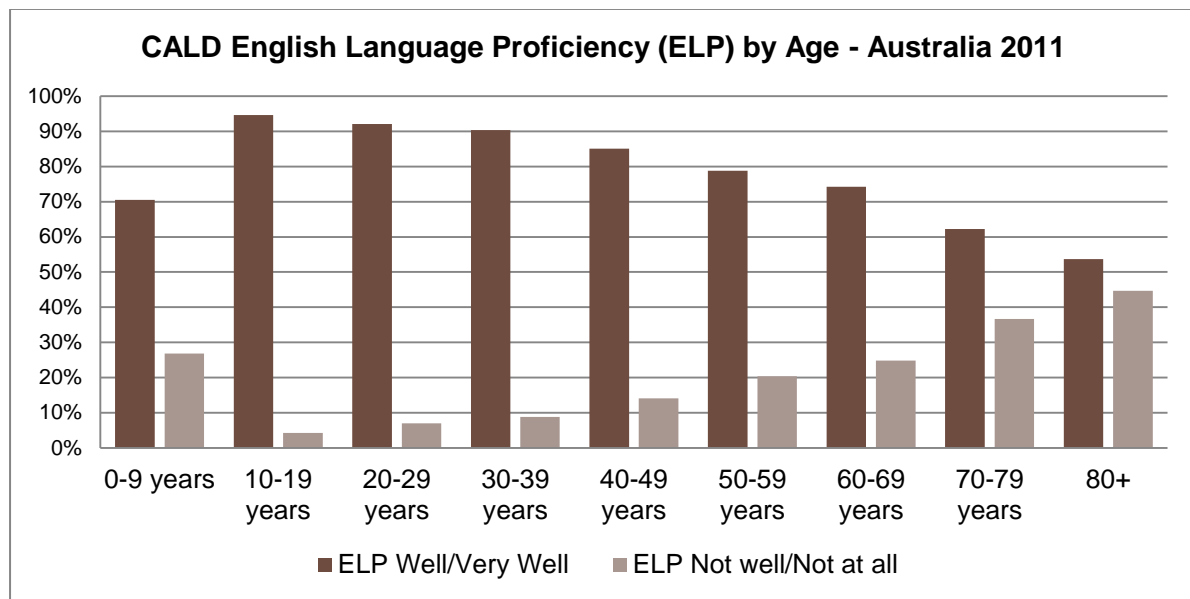
Figure 8: Largest 20 languages spoken at home, ordered by percentage of poor English language proficiency



Source: ABS 2011 Census of Population and Housing

Poor English language proficiency is generally more pronounced in older populations, as can be seen in Figure 9 below. The proportion of the CALD population that speak English well and very well decreases with age, and the proportion who speak English poorly increases with age. This is particularly the case in more established CALD communities. For example, while there are large numbers of Italian and Greek-speakers who do not speak English well or at all (see Table 8), the majority of these people are over 60 years of age.

Figure 9: Percentage of English language proficiency by age

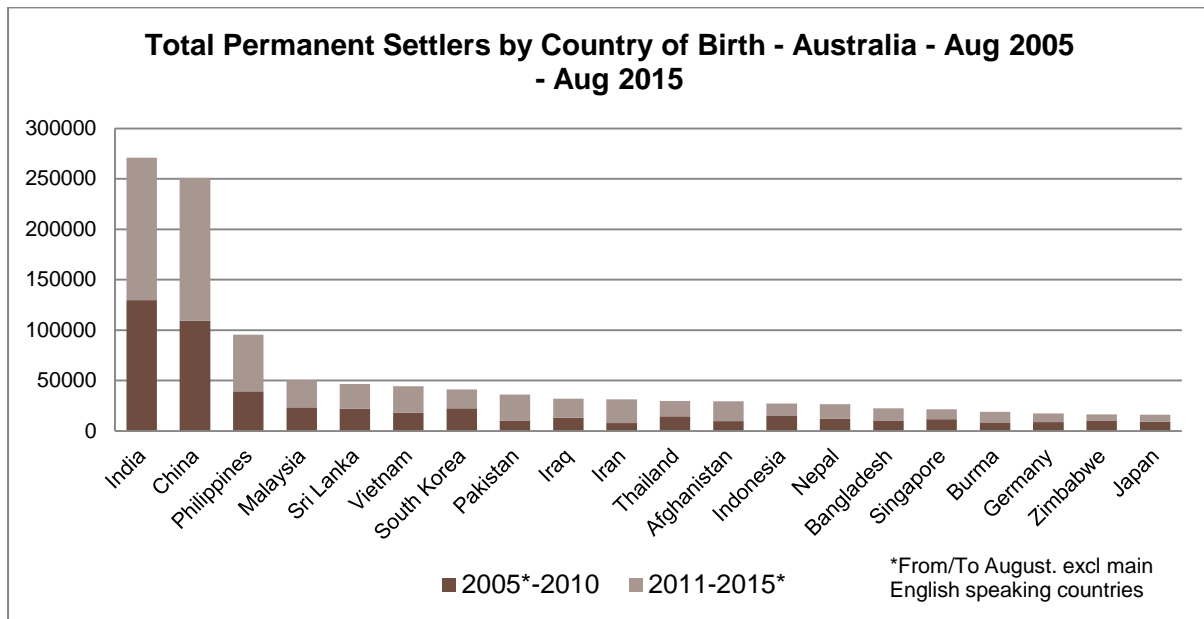


Source: ABS 2011 Census of Population and Housing

New arrivals

Data sourced from the Department of Immigration and Border Protection (DIBP) provides another indication of the changing patterns of migration into Australia (Department of Immigration and Border Protection, 2015). Figure 11 below lists the largest countries of origin for permanent settlers into Australia for the period from August 2005 to August 2015. Skilled migration from India and China have seen the largest increase in CALD populations during this period, while there has been a steady increase in Filipino, Malaysian, Sri Lankan, Vietnamese and Korean arrivals over the last ten years. When considering those who have arrived in the past five years, there are also growing numbers of people arriving from Pakistan, Iran, Iraq and Afghanistan.

Figure 10: Total new arrivals (permanent settlers) by country of birth (Australia 2005 to 2015)

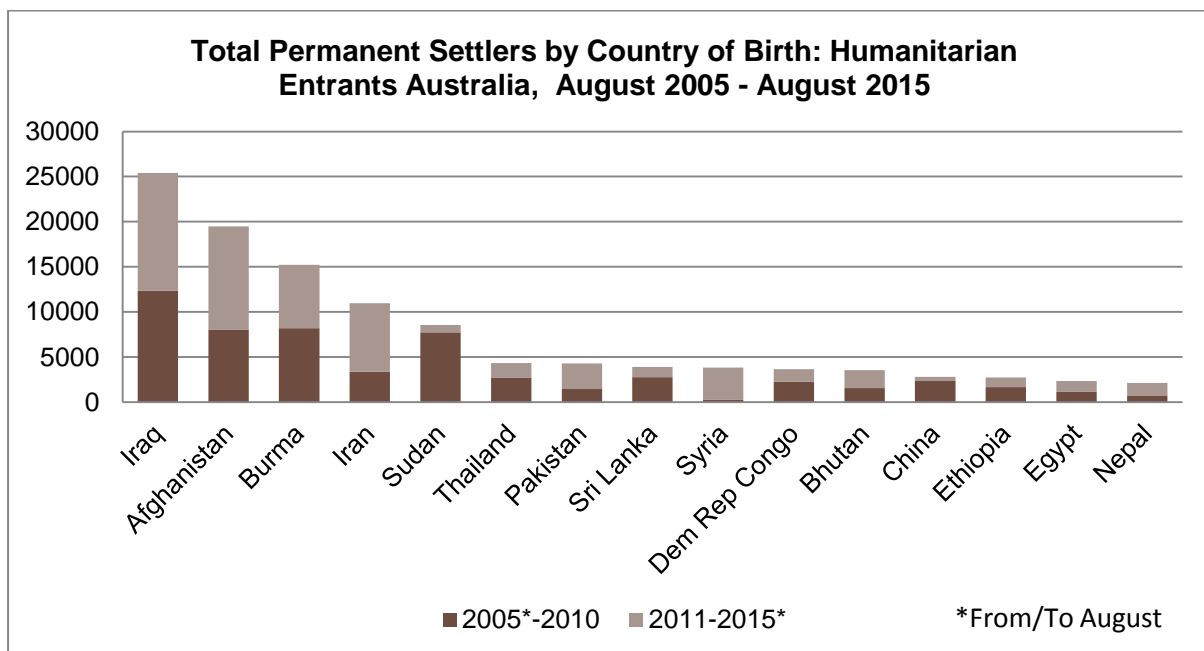


Source: Department of Immigration and Border Protection, Settlement Reporting Data

Refugee arrivals

When considering the population of refugee arrivals in the 10 years to August 2015, the largest arrival of humanitarian migrants has come from Iraq, followed by Afghanistan, Burma, Iran and Sudan. Further significant arrivals have come from Thailand, Pakistan, Sri Lanka, Syria, the Congo and Bhutan. In the past five years there have been growing numbers of people from Burma and the Middle East, while refugee migration from African countries has slowed.

Figure 11: Total new arrivals (humanitarian entrants) by country of birth (Australia, 2005 to 2015)

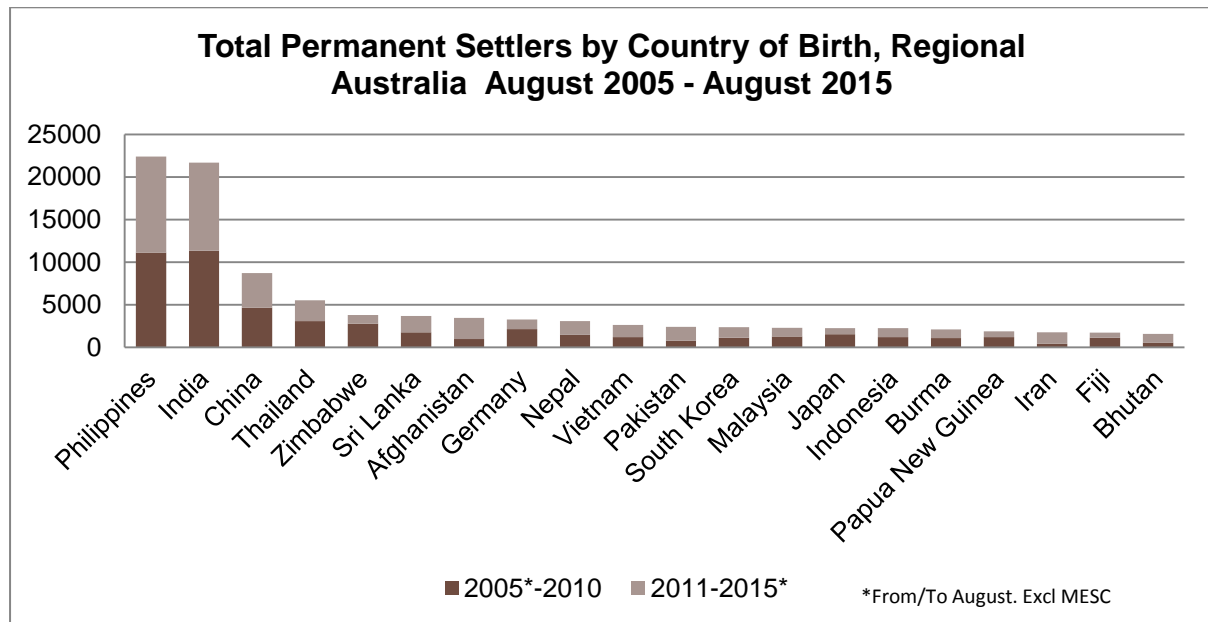


Source: Department of Immigration and Border Protection, Settlement Reporting Data

Regional arrivals

Figure 13 and Table 9 below provide an overview of cultural diversity in regional Australia and provide the largest countries of birth for new migrants in regional Australia. It demonstrates that the largest CALD populations to settle in regional Australia over the past 10 years Australia differ from the overall settlement patterns. In regional Australia, the Filipino and Indian communities are the fastest growing, whereas Chinese-speakers are less likely to settle in regional Australia.

Figure 12: Total newly-arrived communities in regional Australia, 2005 to 2015



Source: Department of Immigration and Border Protection, Settlement Reporting Data

Table 9: Total newly-arrived communities in regional Australia, 2005 to 2015

Regional settlers	2005*-2010	2011-2015*	Total
Philippines	11121	11268	22389
India	11348	10328	21676
China	4656	4075	8731
Thailand	3108	2433	5541
Zimbabwe	2786	1039	3825
Sri Lanka	1771	1921	3692
Afghanistan	998	2457	3455
Germany	2154	1145	3299
Nepal	1487	1616	3103
Vietnam	1234	1400	2634
Pakistan	805	1618	2423
South Korea	1130	1235	2365
Malaysia	1281	1020	2301
Japan	1543	725	2268
Indonesia	1227	1037	2264
Burma	1092	1044	2136

Source: Department of Immigration and Border Protection, Settlement Reporting Data

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