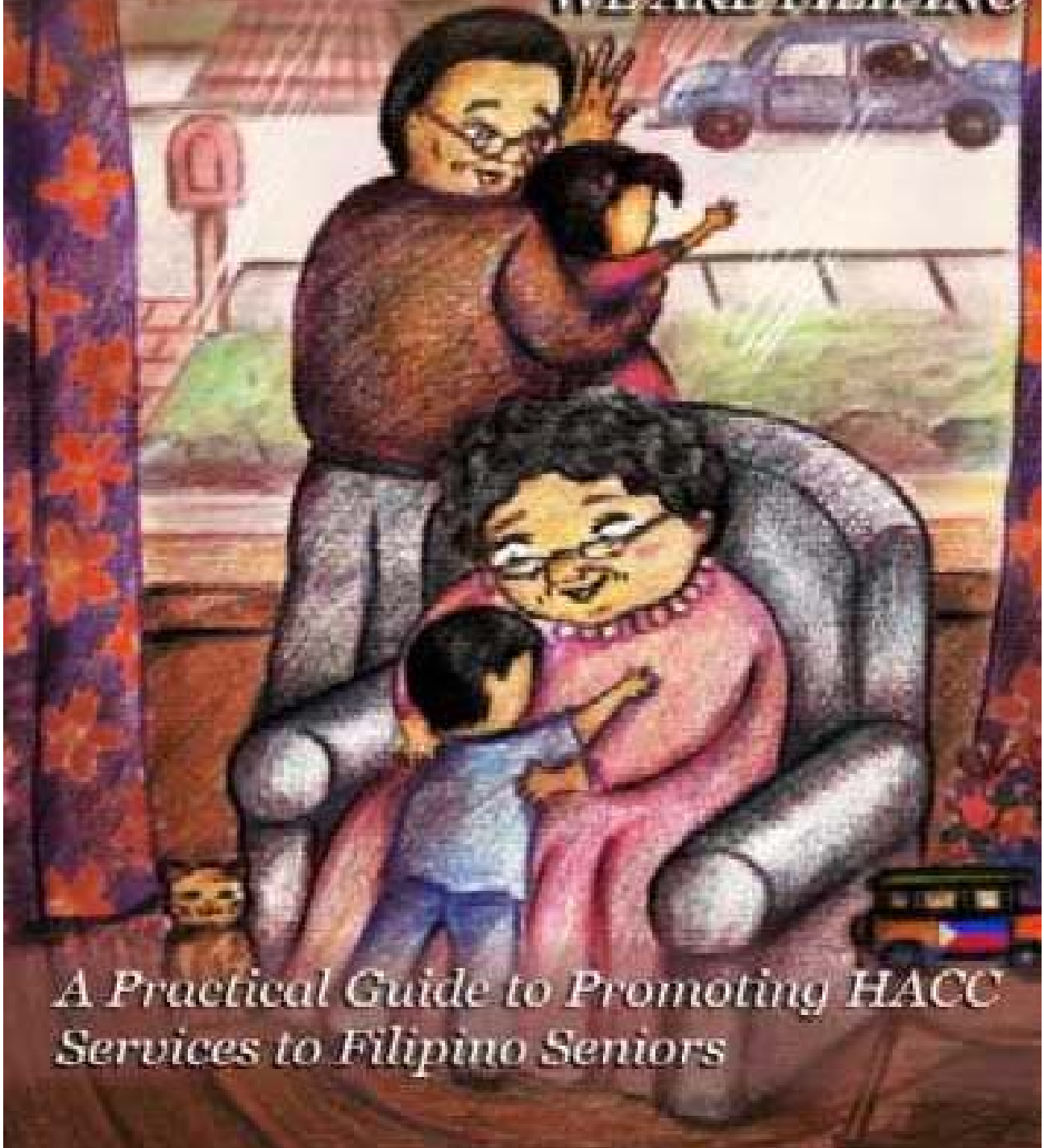


PILIPINO KAMI

WE ARE FILIPINO



*A Practical Guide to Promoting HACC
Services to Filipino Seniors*

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Who are the 'Centre for Philippine Concerns Australia (Vic.)'?

The Centre for Philippine Concerns Australia – Victoria ('CPCA') is a branch of the CPCA national organisation. Established in November 1991, the CPCA is a product of migrant Filipinos with a strong commitment to social justice and human rights issues; a commitment which continues today.

The vision of the CPCA (Vic.) is that we will work towards, and advocate for, the promotion of the well-being and rights of Filipinos for a better economic, political and socio-cultural life in Australia.

We believe in an Australian society which values its cultural diversity and uses it to achieve peace, harmony and equality for its people in the context of a multicultural Australia. We have the right and responsibility to develop and strengthen our own Filipino Australian culture, drawn from our indigenous culture and our experiences as immigrants in this country.

We provide a range of services to meet this vision, including services for newly-arrived migrants, social support for senior citizens, women's groups and children, education and training for service providers and clients, a volunteering program and youth support program.

Aim of the 'Pilipino Kami' ('We are Filipino') guide

The CPCA (Vic.) has remained committed to the provision of cross-cultural training to mainstream organisations and service providers, in order to better facilitate the accessing of these services by Filipinos.

During the 2002-2003 financial year, the CPCA (Vic.) has been asked by various service providers, via forums and individual consultations relating to our 'Friendly Visiting Program' for Filipino Senior Citizens, where a cultural guide could be accessed to assist their workers.

This need was highlighted after the release of the Victorian Governments "Better Planning and

Funds Allocation for the Home and Community Care (HACC) Program in Victoria" Report, which discussed the underutilisation of HACC services by Culturally and Linguistically Diverse (CALD) communities, including the Filipino community.

Following the release of this report, the CPCA (Vic.) was successful in gaining funding from the 'Central East Primary Care Partnerships CALD Communities Program'.

As a result, this publication aims to provide mainstream agencies and service providers with a practical resource manual which discusses the differences between Filipino and Australian cultures. We address the cultural barriers to Filipinos accessing HACC services, the impacts of their cultural beliefs which need to be considered in promoting services, and provide recommendations to facilitate improved access to HACC services.

This publication is not based on extensive research of Victorian organisations, nor does it provide an analysis of publications relating to this topic. It is also not intended to be a definitive guide for all situations. It is a result of consultations with local organisations, including the Eastern Region Migrant Information Centre, the Department of Human Services, Young Generation (Southern), Filipino Senior Citizens Group (Eastern) and the United Filipino Elderly, Inc. (Springvale).

The CPCA (Vic.) also intends to revise this publication in the future to ensure that the information is kept relevant and helpful to service providers.

The Philippines and its people: an overview

The Republic of the Philippines, or 'the Philippines' as it is more commonly known, is a country located in the mid-west of the Pacific Ocean. Geographically, it is an archipelago consisting of more than 7,000 islands with a population of approximately 78.4 million people¹.

The political capital of the Philippines is Manila, with a population of approximately 10 million people on a total area of only 636 square kilometres*².

The Philippines has a long history of Western colonial rule, and from this, interspersed with the visits of merchants, evolved a people with a unique blend of East and West, both in appearance and culture.

Many different countries have participated in establishing the Philippines of today. The Philippines has been inhabited for over 300,000 years³, and since then has been under the control of various foreign powers, including the Spanish (led by Magellan) in the 1500s and the Japanese during World War II. The Philippines finally achieved absolute independence in 1946⁴. As a result, Filipino people are predominantly descendants of Malays, Chinese, and Arabians (as well as Americans and Spanish)⁵.

The Filipino culture is a combination of all these different historical cultures, with each of the following characteristics playing a vital part towards making what is known as 'a Filipino'.

The spirit of kinship and camaraderie, or '*bayanihan*', that Filipinos are known for is said to be taken from Malay forefathers. The close family relations are said to have been inherited from the Chinese. The piety comes from Spanish missionaries who introduced Christianity to the Philippines in the 16th century. Hospitality is also a common Filipino character trait.

The relevance of these cultural traits, and the provision of HACC services to this cultural group,

will be discussed and explored in this publication.

Language and culture

Filipinos are divided geographically and culturally into regions, and each regional group is recognisable by distinct traits and dialects. Examples of regional groups are the Ilocanos of the north, the Tagalogs of the central plains, the Visayans from the central islands and the Muslims of Mindanao. Tribal communities can also be found scattered across the archipelago.

All in all, the Philippines has 169 dialects⁶, with the 8 major languages being independent from one another. These are Tagalog (the national language), Cebuano, Ilonggo (or Hiligaynon), Kapampangan, Bicolano, Ilocano, Pangalatok, and English⁷.

Filipinos are probably one of the few, if not the only, English-proficient Oriental people today. English is the second official language and is used extensively for education and business purposes.

Although Filipino people are commonly bilingual (a Filipino language and English) or multilingual (two or more Filipino languages and English), it should not be assumed that a Filipino who speaks one language (or dialect) will speak another. There are significant differences between languages, and the only way to clarify this is to ask the client what their preferred language is.

An interpreter should be located to facilitate the transferring of information if necessary or if requested.

There are cultural complications regarding language and understanding which are discussed later in this guide. In order to provide specific guidelines on how to work around these barriers, workers and service providers must have an understanding of these cultural values, and how they impact on the provision of services.

* In comparison, Melbourne has a population of 3.3 million (1996 Census) spread over an area of over 6,000 square kilometers.

Our family: We pray together, we stay together



Religion

More than 80% of the population is Catholic, a legacy from the time of Spanish rule. The less common Christian denomination is the Protestant faith, constituting 9% of the population. About 5% are of the Islam faith, which can be found predominantly in Mindanao. The remainder of the population consists of smaller Christian evangelical groups and Buddhists⁸.

The Filipinos are a highly religious, albeit highly superstitious community. Many Filipinos access social support both formally, through HACC-based Friendly Visiting Programs, and informally, through religious groups. The informal networking complements HACC services by providing social connectedness to otherwise isolated Filipino senior citizens.

Filipino concept of 'caring'

The concept of care for the Filipino community is imperative in the way family members interact with each other, with friends, and with the wider community. There is generally three aspects to the 'care concept', including the role of behaviour contributing to harmony, respect for elders and those in authority, and the importance of generosity and reciprocity. These will be explored briefly below, and the impact of these on social interactions with Australian society (or any 'non-Filipino' community) and the relevance to service providers is explained.

Understanding how Filipino culture functions is more easily understood by examining its beliefs around family. The concept of 'family' is central to Filipino well-being⁹ and these beliefs are then extended to interactions outside of the family.

Definition of 'family'

The Philippines is generally a very poor country. To illustrate the magnitude of this statement, it is important to note that there is no equivalent of the 'Centrelink' system in the Philippines.

For this reason, one relies heavily on the support of family to survive and therefore contributes significantly (financially and otherwise) to the survival of other family members.

A Filipino will have a very wide definition of family, which is referred to as an 'extended family' in Australian culture. In Filipino culture, there is no distinction to how distantly-related a relative may be, as they are still part of your family.

To the Filipino, one's family is the source of personal identity, source of emotional and material support and one's main commitment and responsibility.

Family closeness and family solidarity requires each individual to subvert his or her own interests for those of the group. From childhood, a Filipino learns to enjoy being taken cared of, and realises that he or she can make others happy by being dependant on them. There is neither a specific age when a child is expected to leave home, nor an age when he or she is expected to become fully self-reliant. Even marriage means that each of the couple has a number of additional people from whom support will be forthcoming and help may be required¹⁰.

When one grows up in a family, education is considered the key to improving the family and your future. Your parents will work hard, either in well-paid jobs if they are educated or in poorly paid jobs if they are uneducated (as shop assistants, manual labourers or

farmland workers), to educate their children. Many adults will migrate overseas to gain better employment and leave their family behind in doing so. This is common for both men and women, who then will send money home to support their family financially.

This commitment to family is a value that continues in Australia (and around the world) today. You will find that many Filipinos continue to send money home to their families in the Philippines.

Respect for elders and superiors

In practice, service providers may witness volunteers and staff using a traditional form of respect to address their elders. Younger generations of Filipinos will address their elders with the prefix 'Tito' (Uncle) or 'Tita' (Aunty) before their Christian names.

There may also be other variations on titles given to elders, depending on variations in each language/dialect.



To further demonstrate their respect for elders, younger Filipinos bow and take the right hand of their elderly relative and touch the back of the hand to their own forehead and saying 'Mano po' or similar greeting (as shown in the diagram above).

This differs significantly to Australian culture, when a person from a younger generation may be invited to call a friend of their parents by their Christian name only. In Filipino culture, they will always be called 'Aunty [so and so]' or 'Uncle [so and so]'. This is a reflection of love

and respect for your elders, with whom you may or may not share any family ties.

Family support role of seniors

In Australia, most Filipino women aged 60 and above are the carer, or '*taga-alaga*', of their grandchildren. They are usually left at home to look after kids, drop them to school and pick them up from school. They are also the housekeeper, or '*taong-bahay*', to ensure that the family home is neat and tidy and food is always ready when the children and grandchildren come home from work and school.

This is generally accepted as the role of the children is to financially support the family, and the grandparents fulfil their role.

The Filipino's sense of reciprocal obligation and gratitude to their elderly relatives is known as '*utang na loob*', literally meaning 'debt from within'. Through this, children perceive a sense of obligation to care for their elderly relatives as they were cared for themselves.

It is therefore common in Filipino society for three generations of family to live in the same house.

Social acceptance

A Filipino is perceived as a caring and secure person when they maintain happy and stable relationships with others. Disruptive and conflict-based situations are believed to reflect non-caring behaviours.

The need not to be neglected or criticised by others is a dominant influence on much of Filipino social behaviour. Filipinos are raised in an environment where they depend on their relationship with others in order to survive. They are restrained from making criticisms no matter how constructive, so standards of quality are not imposed. Trying to place oneself above others is not socially acceptable, which further gives rise to inhibited life improvement procedures.

Filipinos' reliance on relationships make them primarily group orientated. If their relationships are healthy, they generally feel secure.

The value of 'hiya'

'Hiya' is the Filipino term encompassing a combination of powerful emotions. The term literally means shame or embarrassment, but is so influential within the Filipino culture that it "inhibits self assertion, as it is a kind of anxiety or fear of being exposed and unprotected."¹¹

Research has shown that the value of 'hiya' accounts for the underutilisation of HACC services and non-participation to local providers¹².

Accessing outside help is seen as not coping and not meeting traditional family standards and community expectations. You will find that Filipinos who come to your attention as possibly needing services are very reluctant to access them, despite the physical and emotional toll coping with their situation may be having on them.

Filipinos will go to great lengths to deny that they have a problem to 'outsiders', as it is more acceptable to receive formal support from the Filipino community (through Church groups etc.) than from what is perceived as 'Anglo' services.

The Filipino community and its people are very friendly and welcoming, and can be uncomfortable with bureaucratic systems, rules and regulations and standard procedures, as such procedures tend to be very impersonal.

Often, Filipinos will only access forms of organisational support when they are isolated from other Filipinos. This is the most common way of services discovering potential clients, unless something occurs which makes Filipino clients visible to service providers (i.e. a Filipino client may be in hospital). This also highlights the need for Filipino workers in mainstream service providers, as the workers can use their cultural knowledge and experiences to bridge the gaps between cultural beliefs and Australian service provision.

Generosity, reciprocity and the importance of food

Traditional Filipino food will always be served with rice or noodles, and consists of a wide

variety of soup dishes, meat and vegetable dishes or fish dishes. Filipinos do not use chopsticks, but prefer using spoons and forks to eat all meals.

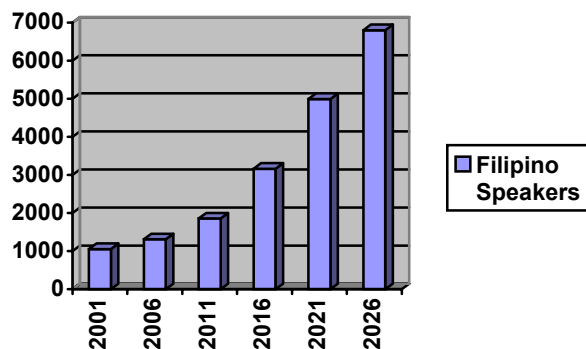
Filipinos can be generalised to be very hospitable people, who are very social and friendly towards anyone they come into contact with. They enjoy social gatherings, especially if they include singing and dancing.

All gatherings of Filipinos will involve eating and sharing food, as eating a meal brings family and friends together. The origin of this belief can also be traced to the poverty that most Filipinos experience, which encourages generosity, and in turn, reciprocity.

Filipinos believe that, in accordance with notions of harmony and caring, food should always be shared when they are together.

Filipino Seniors and their access to Home and Community Care (HACC) Services

Statistics from the 2001 Census show that there are 3,124 Filipino-born residents living in Eastern Region. Of these, 7% are aged 60 years and over, and 39% are aged between 40 and 59 years. This demonstrates that, in theory, the average age of the Filipino population in Eastern Region will increase, leading to an increased demand for HACC services.



Graph 1: Projections of the number of Filipino people aged 65 years and over who do not speak English at home¹³

For every 1000 people aged 65 years and over that speak English at home, approximately 110 people use HACC services (11%). In contrast, only 56 people access HACC services (5.6%) for every 1000 people aged 65 years and over from a CALD background.

These statistics show that there is an underutilization of HACC services by the CALD community – an issue which is being addressed by the Ministerial Report entitled “Better Planning and Funds Allocation for the Home and Community Care Program in Victoria”.

Other research has established that only 2.6% of the Filipino community¹⁴ have accessed HACC services. This research attributed this underutilization to the Filipino value of *‘hiya’*, as discussed on page 7.

This guide aims to assist mainstream services in increasing the utilization of HACC services by the Filipino community by understanding the barriers to the accessing of HACC services.

The CPCA acknowledges that this publication is a starting point towards a better understanding of the needs of the older Filipino community, and that this understanding will need to be relevant through on-going consultation with Filipino Senior Citizens.

Senior Citizens’ Experiences of HACC Services

Demetria (‘Metring’) Reyes



Metring arrived in Australia in 1994, and lived with her son for six years upon her arrival. For the past three years, this 80 year old Filipino lady has been living independently without having accessed HACC services.

Demetria participated in an ‘Asian Food Trial’ of the Meals on Wheels service a number of years ago but was unhappy with the preparation of the rice. Although this seems minor, it was enough to discourage her from continuing with accessing Meals on Wheels. She is still very active and has significant support provided by both her son and granddaughter. She became the President of Young Generations (which has been running since 1998) in 2002, which now has 42 members. She is also attending computer training once a week for a sixteen week period.

Demetria has a sound knowledge of HACC services, and in her position as President, has encouraged other Filipinos to access them.

Genciana ('Sianing') Paigan



Sianing (pronounced 'Shan-ning') is now 89 years old, and came to Australia in 1981. Sianing looked after her grandchildren for between 8 and 10 years, but no longer has that responsibility due to her age.

Although she lives with her daughter, son-in-law and two grandchildren she accesses HACC services for a variety of activities and assistance. Sianing attends two Planned Activity Groups weekly – one with the Southern Migrant Resource Centre and the other through Casey Council Adult Day Activities. She also attends Young Generation meetings fortnightly.

She has accessed the Meals on Wheels service for two years and is generally happy with the meals provided. She is pleased that Meals on Wheels takes her asthma into consideration when preparing the food.

She says:

"I enjoy my life in Australia as a senior because of opportunities to socialise and the activities at MRC. I especially enjoy dancing/music, trips, movies and concerts."

Consejo ('Ching') Chavarria



Ching migrated to Perth, in Western Australia, in 1976 with her children. She has 3 children, and 9 grandchildren, all living close by in Melbourne.

Ching worked as a chemist on arriving in Perth and retired in 1989, aged 60. By the time she retired, Ching's grandchildren were teenagers and she wasn't required to look after them.

Ching lives independently and still leads an active life. She enjoys Bingo twice a week, a Planned Activity Group each fortnight, and an outing with each of her three children once a

week for either shopping or lunch. Ching also confesses to being a 'TV addict' and watches hours each evening. All these activities, she says, keep her happy and busy.

Ching has an awareness of HACC services through information session at the PAG meetings but is reluctant to access them at this stage, as her family provides her with sufficient support, although she is exploring receiving assistance with her garden.

Practical Tips in promoting Home and Community Care (HACC) services to Filipino Seniors

Interpreting and Translating Services

It is a common misconception by service providers that all Filipinos speak Tagalog, and therefore only provide a Tagalog interpreter. Although English is spoken by the majority of Filipinos, it is common for instructions and explanations in English to be misunderstood. The Centre for Philippine Concerns Australia (Vic.) therefore recommends that interpreting be done contextually, not literally, as this adds more confusion to those who already understand English.

For these reasons, there is an identified gap regarding the provision of an interpreting service for the Cebuano and Ilonggo ('Visayan') dialects.



VITS, NATI and TIS do not have registered interpreters in these languages. Due to the accreditation process being based on the 'English-Tagalog' model, they have Tagalog interpreters who are Visayan but cannot register as Visayan interpreters due to a lack of corresponding model. At present, On-Call Interpreting Service is the only agency that has Visayan interpreters.

The CPCA (Vic.) suggests that service providers assist the community to fund training and accreditation of existing interpreters in the Visayan languages. We also advocate for agencies to provide printed materials in Cebuano and Ilonggo.

It is embarrassing and somewhat shameful if senior citizens ask for an interpreter in English because of self-pride (*'amor propio'*). To ensure that the information is understood, service providers should encourage clients to ask for an interpreter in their preferred language. This will be more successful if the service provider has worked to build a trusting relationship with the client.

Clients also report that it is difficult for them to read information in Tagalog (as this is the most accessible language at the moment) when service providers are presenting verbal information in English. For this reason, it has been requested that the information pamphlets are provided in the same language to that which is spoken.

Approaching the Family

In understanding Filipino culture, it is important to accept the complete centrality of the family unit. Reliance on the family for love, support and refuge has been borne both through economic necessity as well as deep-seated cultural tradition.

This is relevant to Australia as service providers can expect a Filipino client to consult with their family prior to accessing services. Initial contact with service providers are usually made by the children of Filipino senior citizens. It has been observed by workers and volunteers that a full explanation of the benefits of the services will decrease the chance of resistance.

Family members view processes like assessments and home visits when it is explained that in Australia these programs aim to support the family.

It should be **clearly stated** that the purpose of a home visit and/or assessment is to give information about possible future services they might need, and not because the family has a problem.

Accordingly, gaining the family's support will increase the likelihood of the Filipino senior citizens exploring and accepting HACC services.

Explaining HACC services

The concept of HACC services being explained and offered to the Filipino community would initially be met with a level of resistance.

This would be due to a combination of factors: accessing support outside the community is a foreign idea for many Filipinos, and the language and terminology involved.

The use of terms such as 'elderly' or 'people with a disability' in front of clients – terms which are acceptable to HACC service providers – could be problematic.

'Elderly' Filipinos prefer to be referred to as 'senior citizens' as they view themselves (and are, in the Filipino community) as important, contributing members of society. To the Filipino, 'elderly' or 'frail-aged' carries the implication that they are weak and no longer physically capable of contributing to the family.

Another term to be avoided is 'people with disabilities'. This discourages, rather than encourages, participation in forums which include this term, for much the same reason as discussed above. People with disabilities are generally sheltered from Filipino culture.

Offering the services of an in-home personal carer to ensure a client's personal hygiene would also, at least initially, be met with a level of resistance.

During a consultation meeting held by the CPCA (Vic.), a group of Filipino seniors refused services to help them in bathing, dressing up, and maintaining hygiene because they had a strong preference for family members to assist. The most effective way of getting around these barriers would be to provide clients and their families with a careful explanation of the importance of such a service, highlighting safety (both of the family member who is the client, and the carer) and the importance of hygiene. It is also important to put a plan in place for the future when the family members themselves are elderly and cannot care for their parents.

Service providers could also gain a negative reaction from clients when making the suggestion that family members be placed in 'residential care' or 'nursing homes,' as these terms signify separation from the family. One way to work around this is to explain in detail the services such a facility could offer their family member, and offer to organise a guided tour for family members to inspect these types of potential future accommodation. It would also be beneficial to locate a service which may already have either Filipino residents who could provide companionship and/or Filipino staff.

Service provision and funding restraints

One aspect which causes difficulties between Filipinos when they access HACC services is the assumption of workers around funding.

It is obvious to HACC services that services (whether they are for personal care, respite care, 'Meals on Wheels' etc) they can offer clients are limited by budget constraints, and will therefore limit the amount of time available to clients per week to an annual total.

This is a foreign concept for Filipinos, and many may not be aware that these 'bureaucracies' can only offer assistance for a limited amount of time.

The frustrations and confusion around this difference becomes apparent in comparison as to how assistance is given within the Filipino community. As explained earlier, there is no Government assistance in the Philippines when experiencing declining health and mobility.

Support and assistance is given by the family and community when a need is identified.

The main difference is that, in the Philippines, assistance and support is given from when the need is identified, *with no limits* as to quantity of time given, until the need is no longer required. In the Philippines, this is until the person requiring care has passed away or returned to health.

If a family member can only provide a limited amount of assistance, another family member will provide the assistance needed to fill the gap left by the first person.

Filipino clients in Australia often have less family support than in the Philippines, and once they have accessed HACC services, will have difficulty understanding where else to access support to replace the initial service provider.

To reduce confusion around this issue, it is important that clients be informed about what services you can offer and the limitations of these services from the beginning of your involvement.

It is also important to allow sufficient time for Filipino senior citizens to express their needs. This was identified as an issue during an Aged Care Expo for the Filipino Community in August 2003.

When ideas were sought as to how service provision could be improved, the reply was: "We need a lot of time to tell our story... and we go in circles trying to find the right words or the right time and the confidence to say a particular need".

What this means [in a friendly visiting program, case management, or any interview] is that a worker needs to allow sufficient time and provide a welcoming environment for a Filipino client.

Use of Language

Asking "Do you understand?" may be a harmless question for workers to ask clients when working cross-culturally, but to Filipinos this may be perceived as an insult. A better way to clarify that information is understood is to encourage questions – "Are there any questions? It is okay to ask for more information on..."



It is also important to note that a common behaviour in the Filipino community is to say "Maybe..." or "I don't know" when they really mean "No" or "I can't". The reason for this stems from the cultural aversion to offending others. Providing a comfortable and open atmosphere, and inviting questions, is important in assessing whether clients really understand the information, or whether they are merely saying they do to avoid offence.

Completion of forms, name order and nicknames

Clients accessing HACC services are required to complete forms, which often request 'middle, last, second names'.

Difficulties arise when there is a section where middle names are requested. Filipinos do not usually have middle names. There may be exceptions to this, so it is easier to ask the client but be aware that traditionally, the 'middle name' of a Filipino will be the surname of their mother.

Last names are actually the surname of their father, and are usually referred to as their 'family name'.

Traditionally there are no second names. When completing forms, it is easier to explain what the Australian system requires, and take the client's full name, then complete the required sections of first and family names.

ENTRY FORM	
SURNAME	FIRST NAME
<i>Dimacali</i>	<i>Mania Rebecca Lourdes Anne Adelina Conchita</i>

When working with Filipino clients, the name they may give you during initial contact may in fact be their nickname, instead of their birth or Christian name.

Nicknames in the Philippines can often be very different to their Christian name, and there will be a connection linking the two names if you ask your client for the relationship.

The source of a nickname can relate directly to their Christian name, can be a repetitive shortening of one syllable of their name or a combination (e.g. 'Virginia' can become Virgie, Gee-Gee or Jane).

One explanation received for this is that there can be duplication of names within the Filipino community, and nicknames can help to differentiate between people who have the same birth name.

Examples of this are:

Modern name: John James Gonzales

- First name – John
- Second name – James
- Last name – Gonzales

Traditional name:

Virginia C. Gonzales

- First name – Virginia
- Nickname - Jane
- Second name – none
- Middle name – Conrado (mother's family),
- Last name- Gonzales

Other important and useful information

Serving of Food

Filipino clients have a preference for buffet rather than 'a la carte'. This way they can help themselves to what they like (*'kanya-kanyang kuha'*), without the possibility of insulting the cook by not eating a certain dish or being in a position of 'having' to eat a dish they don't like.



Filipinos also use a spoon and fork for most meals, rather than knife and fork, or chopsticks. Having a knife and fork is more difficult to use when eating the rice and/or soup dishes which are popular in the Filipino culture.

Suggested drinks are water (*'tubig'*), Pepsi/Coke, Sprite/Lemonade and Fanta/Orange drink. Juice is seldom chosen, although pineapple juice is the exception to this. White tea or coffee is also popular.

Sharing/Offering of Food

It is important in the Filipino community that food is accepted when offered. This relates specifically to workers and volunteers working with Filipinos. Not accepting the offer of food is seen as a form of rejection, and a reflection that you do not like the person who is offering you the food. It is more polite to say that you will try only a small amount, as you are not really hungry or for whatever reason.

Physical Contact

When talking to someone, it is common for Filipinos to touch the other person involved in conversation on the hand, shoulder or on the lap. This social contact is to initiate or reinforce friendliness and familiarity, and may happen between workers and clients for this reason.

In the Filipino community it is also acceptable for females to hold hands and for males to walk with their arms on each other's shoulders. Physical contact between same sex people does not suggest homosexuality but serves to reinforce affection and respect.

Group Activities

Preferred social activities can include cards, bingo or Scrabble but few Filipinos enjoy them. The most popular activities among senior clubs and activity groups are:

- Group singing;
- Karaoke;
- Dancing (line dancing, cha-cha and ballroom dancing);
- Low impact exercise;
- Water exercise in the pool (although many will not wear bathers but prefer t-shirts and shorts - traditionally, Filipinos do not want to show skin in public);
- Outings or field trips;
- Visiting friends; and
- Eating together.

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