

## Appendix One Examples of culturally adapted elements

	<b>Mandaean</b>	<b>Assyrian</b>	<b>Vietnamese</b>
<b>Language</b>	Program content to be delivered in Iraqi Arabic and program materials translated into Arabic and reviewed by a Mandaean community member and health worker.	Program content to be delivered in Assyrian language. Materials translated into Arabic (reflective of the reading/writing language of the Iraqi Assyrian community) and reviewed by an Assyrian community member and health worker.	Program content and materials to be delivered and translated into Vietnamese and reviewed by a Vietnamese community member and health worker.
<b>Persons</b>	Delivered by an Arabic multicultural health worker* and the physiotherapist who developed the culturally adapted approaches, with guest speakers from the Mandaean community.	Delivered by an Assyrian multicultural health worker* and the physiotherapist who developed the culturally adapted approaches with guest speakers from the Assyrian community.	Delivered by a Vietnamese multicultural health worker* and the physiotherapist who developed the culturally adapted approaches with input from the Vietnamese community in traditional health practices.
<b>Metaphors</b>	Water, an important ethnoreligious symbol for Mandaeans, utilised as a metaphor and tool in sessions for rejuvenation of the self and a means of connecting with spiritual supports.	The giving and sharing of food will be integrated into sessions as a metaphor and means for community connectedness and support.	Traditional Vietnamese proverbs incorporated as “take home messages” for each session, providing a means for the sharing of advice in non-confrontational ways.
<b>Content</b>	Culturally specific case examples will be used to communicate concepts such as pacing and graded exposure. Spiritual relaxation methods will be incorporated as part of physical and emotional pain coping	Culturally specific case examples will be used to communicate concepts of pacing and graded exposure. Traditional Assyrian dance will form the basis for exercise components.	Traditional medicine components will be incorporated into pain reliving strategies. Exercise, activity and pacing will be framed with an emphasis of Am-Duong Harmony. Exercises will be categorised for participants as either Am or Duong and participants

	strategies. Culturally specific music will be used to facilitate exercise sessions.		encouraged to focus on achieving balance/harmony with their programs.
<b>Concepts</b>	Biopsychosocial-spiritual theoretical construct underpins the program content, as informed by focus group findings	Biomedical theoretic construct underpins the adaptation of the program content and its delivery to participants, according to the focus group findings.	Traditional Am-Duong Medicine construct underpins the adaptation of the program content and its delivery to participants, according to the focus group findings.
<b>Goals</b>	Focused on fulfilment of traditional cultural roles and expectations. For example, goals for women will focus around ability to fulfil the role of carer and adhere to the Mandaean customs (such as prayer and food preparation customs).	Focused on fulfilment of traditional cultural roles and expectations. For example, goals for women will focus on ability to prepare and share traditional Assyrian food with family, relatives and friends.	Focused on fulfilment of traditional cultural roles and expectations. For example, goals for men will focus on setting an example for the children, building self-management strategies in order to avoid burdening the family or displaying pain.
<b>Methods</b>	Drawing on the strength of the three collectivist communities by encouraging group sharing, bringing family/friends along to the sessions and inviting community members to share their experiences and knowledge. The programs are designed to be delivered in a large community hall or group room that is located central to each community.		
<b>Context</b>	Recognising the social, environmental, political and economic context this community experienced their pain as refugees. Links and references to community support structures such as migrant resource centres, community social programs and other health services.	Recognising the social, environmental, political and economic context this community experienced their pain. Links and references the Assyrian Resource Centre, community social and religious activities and other health services.	Recognising the social, environmental, political and economic context this community experienced their pain. Links to community supports and facilitative programs such as meditation classes and public accessible exercise programs (eg. tai chi).

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