

Understanding Our Way

Perceptions from
Culturally Diverse
Communities

Acknowledgement of Country

The authors respectfully acknowledge this document was developed on the traditional lands of the Noongar Whadjuk people and we pay our respect to their Elders past and present.

Artwork

*Sun and Earth by
Fatema Sadiqi*

ABOUT THE ARTWORK:

This artwork reflects space, the sun and earth. The embellishments, some of which are soft and others tough, reflect happiness, problems in life or moments in our life - it's about life continuing on. The circle is the symbol of life. I chose a golden colour because the earth and sun are important to all people and I wanted to show the light shining on all people and creatures.

ABOUT THE ARTIST:

Fatema Sadiqi immigrated from Afghanistan to Australia in 2013.

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Overview

This booklet is an extract from the report, *Understanding Our Way: Perceptions from culturally diverse communities* which explores the attitudes and perceptions of culturally and linguistically diverse (CaLD) communities within the Swan Local Government Area (LGA). It provides information which may be helpful for parenting and children's services when engaging with CaLD families. The main aim of the project was to increase one another's understanding of individual and family dynamics, the ways children are raised, cultural taboos and culturally appropriate behaviours within different communities which may make it easier for mainstream service providers to work in a culturally appropriate way. In total, 48 CaLD participants were asked about their family and culture as well as suggestions they may have for service providers to ensure greater accessibility and reduce barriers. At least one participant was consulted from each of the top 20 countries of ancestry within the Swan LGA, excluding immigrants of Anglo-Saxon and European backgrounds. Cultural beliefs and practices of the majority of participants were driven by a collectivistic perspective broken into six key cultural regions: South Asia, South East Asia, Sub-Sahara Africa, China, Middle East and Oceania.

Although the project set out to explore the differences in parenting practices and cultures between the various regions of the world, we found more similarities than differences. Findings discuss the individual and collective characteristics of CaLD families and some core themes identified through the consultations – namely respect, gender and power, cultural taboos, ways of instilling discipline, freedom for children, language and communication. We found that CaLD families seek to be included, understood and respectfully treated by service providers. Families want cultural values to be recognized and they expressed concern at being misunderstood based on their religious and cultural beliefs which shape their behaviours. Suggestions and insights were shared by participants with the desire for these to translate to improved service provision through enhanced communication, and better understanding and interaction with CaLD children and families.

Maintaining a current understanding of the needs of CaLD populations within the Swan area should be ongoing, due to the diversity of cultural groups and complexity of challenges they face. It can never be fully understood because communities, families and individuals are all unique with their own beliefs, behaviours and parenting practices. However, we trust this resource will enrich our knowledge of culturally appropriate behaviours and enhance our understanding of different cultural aspects that impact on delivering effective services for children and their families.



What we found

Responses from participants were categorized into three core themes arising from consultations. These were family and childrearing, parental control and cultural aspects.

🌀 FAMILY AND CHILDREARING

Participants across all regions defined the important role of extended family as well as the community in childrearing. The majority of participants came from collectivist cultures where the whole of community may be considered as family and everything is shared. Biological parents are supported by grandparents, relatives, close friends and community members who play a prominent and active role in raising children. Therefore, children could have several parental figures from extended family as well as the community. We also found that religion is central to most cultures in the raising of children. The two quotes below reflect the opinions of most:

Family is not just those who are blood-related; family is the interpersonal relationships. The responsibility of the children not only falls on the family, but it also falls on the community. So if the child does well, the community celebrates and if the child does something bad, he gets punished (South Sudan).

Religion is taught in a respectful manner, not necessarily forced upon but implemented in the child-rearing. Children don't have to follow religion to the fullest extent, but to some degree must follow the religion moderately (Lebanon).

🌀 PARENTAL CONTROL

High levels of parental control were observed in almost all of the regions studied in our project with culture having a significant impact on the way children's activities or choices are managed. However, Bhutanese parents from the South Asian region and Maori parents from the Pacific region were found to exert less authority over their children. Feedback indicated that the independence of children in Australia was not understood or valued by most parents who participated in the project. The following statements demonstrate these views:

Iranians don't let their children do what they want. Parents mould their children to what they want (Iran).

In Australia, children are allowed to go out whenever. In the South African Indian culture kids have curfews. Public perception of a family is important (South Africa).

Many of the CaLD families we spoke to said they used an authoritarian approach towards the raising of their children in an attempt to shape behaviour and attitudes. However, for some families this is beginning to change the longer they stay in Australia. For example, one of the participants from Iraq explained that smacking is a form of punishment he learnt from his culture however he does not practice it anymore after coming to Australia. Some parents were concerned that they were unaware of children's rights while others felt the rights of children conflicted with their cultural norms. The following opinions reflect the views of many:

Smacking is discipline and not to harm (Egypt).

Australians promote child rights and are failing to promote cultural values ... More opportunities are given to children about their rights and not about their culture (Rwanda).

Almost universally, CaLD families protect their children's early relationships. In most of the CaLD communities consulted, early romantic relationships are restricted and arranged marriages are practiced across cultures



and religions. We found that children from CaLD families lived with their parents until they are married and divorce is not considered an option. Relationship status is taken seriously and there are cultural influences in the forming, nurturing and ending of relationships. For example, relationship issues may be dealt with in the community, often by elders, relatives or religious authorities rather than by accessing mainstream organisations providing relationship services.

In our consultations we were told there are taboos when talking about relationships in front of parents and the wider community; thus relationships and sex are considered sensitive topics. Sex education, pregnancy and other delicate issues are to be discussed in private.

Feedback we received was that in many cultures the transition to adulthood is very different to Australia due to ritual practices such as initiation. Boys and girls are parented differently and considered as children from birth to around the age of 15 years. Girls are protected and have strict rules as they are considered more vulnerable whereas boys are left to wander and have freedom to gain more experience. For example, in Sub-Saharan Africa boys of 15 years go through initiation into manhood. Whereas for girls there is no set age, rather it is when puberty begins and girls are taught by aunts and grandmothers rather than their biological mother.

❧ CULTURAL ASPECTS

Culture influences everything people do, including the raising of children. Participants across all regions mentioned that there are not many similarities in their culture compared to Australia beside some moral values and intention for the child's welfare by every parent. The key aspects that most participants wanted service providers to know about was the importance of respect, particularly to elders, the influence of gender and power and the practices related to food and medication.

RESPECTING SENIORS

Respect towards older people was raised by the majority of participants during consultations. Seniors are highly respected and honored as a cultural obligation and disrespecting an older person is considered as culturally inappropriate. For many, grandparents and older relatives are supported within the intergenerational family home and "old people are not left alone during old age" (Pakistan). Different cultures have different ways to address and greet seniors with a higher level of respect given than to other age groups. It is particularly important to speak with anyone older, even slightly older, politely and respectfully and provide assistance and support, for example "giving the older person a seat if there are not enough" (Burma).

GENDER AND POWER

There are differences in traditional gender roles in most of the CaLD families. Usually, women do not work and are engaged in house chores while men go out and earn for the family. When it comes to decision making related to home affairs, the daughter in law has less influence as culturally she is obliged to obey her husband and his parents. In some societies, mothers in intergenerational families cannot independently make decisions about bringing up their children. So if service providers approach them, they cannot make decisions on their own. However, responses also showed that even when from a conservative family, women can still influence their husband behind closed doors to make a decision with which she agrees.

There are restrictions when interacting with the opposite sex and gender bias was raised by several participants as being evident across a variety of cultures with boys having more freedom than girls. This is illustrated in following comments:



A male should address the other male first while dealing with a couple and then he can talk with the female whereas a female can address both the man and woman at the same time (Philippines).

Female talking about her body to a male doctor is inappropriate and considered as not to be a safe environment (India).

A 10 year old boy can command a 15 year old girl (Iran).

Most CaLD families consulted are more protective towards female members as shown in the feedback below:

There should be less body exposure. Women must cover their body ... In Pakistan, one cannot touch the opposite sex. Leaving man and woman in a closed room is considered culturally inappropriate (Pakistan).

Avoid body contact with women who are covered (Iran).

In [one cultural group] in Kenya, girls are not allowed to wear short dresses in front of their dad or male members of the family (Kenya).

BEHAVIOURS, MANNERS AND BODY LANGUAGE

Participants discussed the behaviours and manners taught by their culture. Some universal practices included taking off shoes when entering someone's house, a blessing of the meal before eating and allowing elders to eat first. In many cultures intensive eye contact can be interpreted as disrespectful. In most cultures, no formal appointments are required while visiting someone, and one can "just pop in and knock at the door" (Kenya).

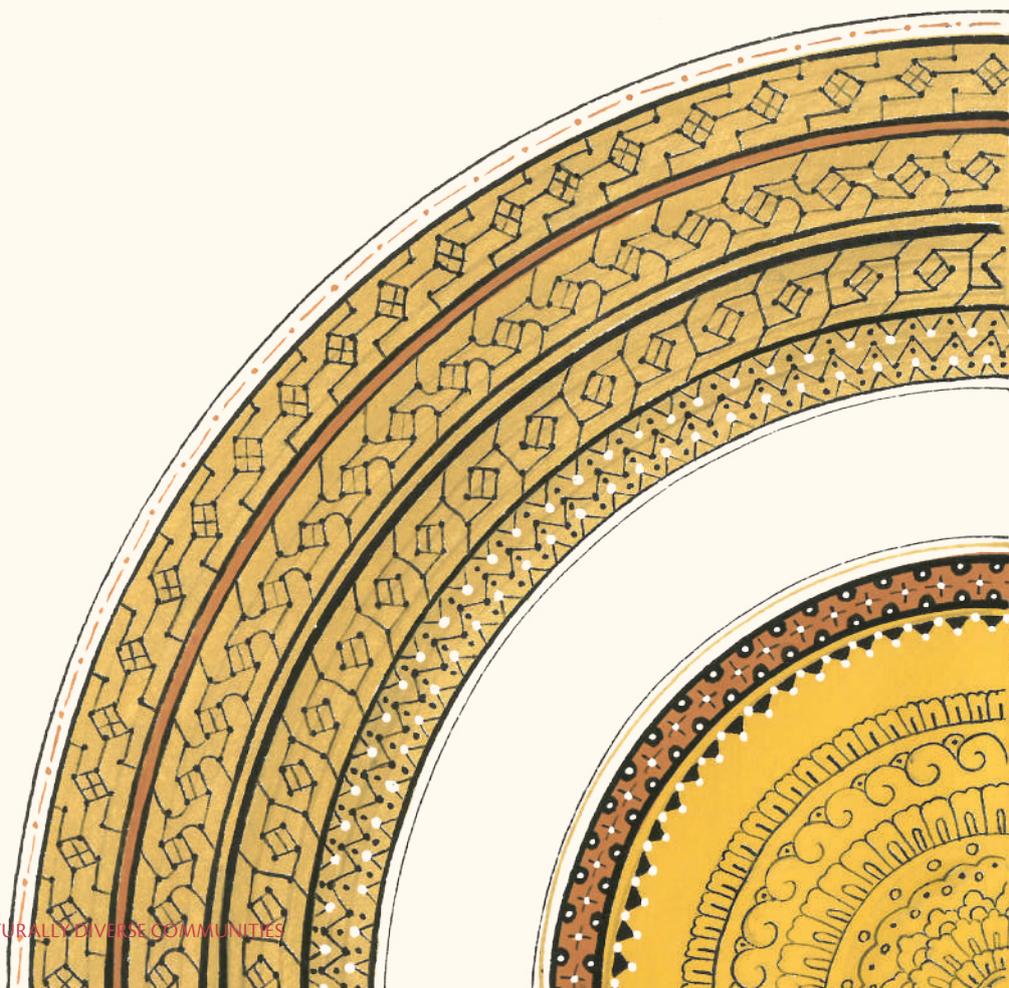
FOOD AND MEDICATION

Participants indicated culture has an impact on choices of food for families as does knowledge of the source of ingredients. Food choices of participants varied according to their cultural and religious values. For example, food offered to people of a Muslim faith must be Halal, whereas an Indian mother may need to be assured that the food and medication given to her child is free from animal products. Nepalese project participants following the Hindu religion explained that giving food containing beef upsets them as the cow is worshipped as a form of the goddess. Such selectivity about food may restrict children from sharing a plate of food and could therefore affect their peer-interactions.

KNOWLEDGE OF SERVICES

The participants in our consultation had limited knowledge of parenting, family and early childhood development services in the Swan area and many did not know of programs available for their family and children to access. However, the majority of participants were aware of government agencies and services such as Centrelink, Medicare, schools, library and child support because they had actively engaged with those services during their settlement process. Over half of the participants were aware of Centrelink as a government service. They had also heard about library services and some were actively engaged with them.

Although some participants had lived in the City of Swan for more than 20 years, several indicated limited awareness of the local services available. Those who were already involved in a service had better knowledge of other services, particularly those who worked for local organisations. Participants were mostly aware of services through recommendations from friends or relatives, rather than direct communication with service providers.





Participants suggestions for service providers

Two of the objectives of our consultation were to better understand the extent to which families accessed services, and what could be considered by organisations to improve accessibility. To gain a better understanding of what is considered culturally appropriate, we asked participants what aspects service providers should be mindful of when providing services or engaging with people from CaLD backgrounds. The suggestions given by participants focused on engagement with families in a culturally appropriate manner, practical accessibility, and the quality of the services provided.

ENGAGEMENT WITH FAMILIES

A key insight from participants was wanting to reiterate to service providers that family does not mean just dad, mum, and children. Most CaLD families mentioned that they would like people to understand and respect the meaning of family in their culture. It is about the extended family and respect should be given to these relationships. It was suggested that services should not be targeted to the father and mother only. Multiple figures could be involved in parenting a child, therefore everyone involved in the child’s care should be included as part of the support network. Apart from parents, grandparents or community members, other elders or community leaders may also need to be involved when making any decision concerning the child’s welfare.

RESPECT

Respect was a common theme identified throughout the consultations and across a diverse range of cultures with the suggestion that service providers recognise its significance. Many participants stressed the importance of treating everyone using the service with “respect and politeness” (China). Respect to people, appropriate greetings, and being properly addressed were considered primary requisites for being culturally appropriate with CaLD families. A number of participants emphasised the importance of ensuring that people are not addressed using their first name which is reflected in these comments:

Calling someone by first name is offensive, usually Sir or Madam is fine (Bhutan).

Address Mrs and Mr, not by name (South Africa).

The use of titles varies in different cultures. For instance, the Iraqi-Arab culture assumes that the younger person initiates the greeting and in South Sudan everyone older can be referred to as Uncle or Aunt. People from Sub-Saharan Africa “rarely smile or say thank you” (South Sudan), which may be misunderstood by Western society as being rude. Indian women reported that their culture does not allow calling their husband by his name, rather they are referred to as “dad of their children’s name, for instance, Ram’s Dad” (India). This protocol is also reflected in other cultures and suggests that women may not feel comfortable if they are required to provide their husband’s name.

Another issues raised by participants was to check assumptions about different continents, countries and cultures. Suggestions were similar to these examples:

It is best not to refer to everyone from Burma as Burmese unless one is familiar or sure due to the political differences and personal preferences of their tribes (Burma).

Don’t assume that everyone who is from Africa is the same. Africa is a continent, there are a vast amount of countries, all of which have different cultures as well as different communities. Don’t assume anything! (South Sudan).

It is therefore important for service providers to ask how each person prefers to be identified and to respectfully and politely clarify any assumptions they may have.



LANGUAGE AND COMMUNICATION

Participants suggested that service providers “need to practice active listening to attentively hear the issues of CaLD people” (Egypt). They raised issues regarding the engagement of service providers with families, particularly those with limited English. Project participants stressed the importance of being given the same “level of respect” (China) as Anglo-Celtic Australians by, as suggested, “creating conversation, ask about their day” (Philippines) and using a quiet voice with a “tone that doesn’t sound too aggressive or it can be intimidating” (Kenya).

Language differences or cultural background may bring misunderstanding and attending services can be very daunting for new arrivals. Most of those consulted spoke about the importance of providing interpreters or translators on site for people who do not understand English so as to communicate effectively and provide better support. Participants stressed the importance of clarifying with families what service they are seeking, to use clear language and “when asking something get straight to the point” (Philippines).

In conversations not considered confidential or sensitive, participants raised examples where it is culturally appropriate for men to speak to service providers on behalf of their wives, parents and children; or, community representatives to speak on behalf of a family. These opinions are summarised in the following statements:

In Nepalese culture, partners can be part of a situation that is being addressed on behalf of one person. For example, if a person cannot fluently speak English her husband can answer on her behalf and this is not termed rude or disrespectful (Nepal).

Depending on the topic have someone from the Sudanese community as the speaker. Provide the service like you’re providing it for [the interpreter]. Don’t just use them [as an interpreter] (South Sudan).

In addition to providing suitable avenues for verbal communication, appropriate written information was also seen as important. There were many suggestions about how written communication could be provided in community centres, Centrelink, airports, community boards and at places where CaLD groups meet. Some participants spoke about the lack of direct translation of concepts from English into their language and the importance of referrals via word of mouth:

People get recommendations from fellow friends, word of mouth to Kenyans goes further than brochures and flyers. If people have access to services, they can refer others. Then more information is passed on about the service (Kenya).

Service providers should consider the fact that there are difficulties in translating from English to Chin because some English words do not relate to Chin language directly (Burma).

Providers should have a person to redirect to services not just a machine to pick on what services you have come for. This would help the ones with less idea on computers and paper work (New Zealand).

Have a person on the front desk at Centrelink (Nepal).

Body language also plays a significant role in being respectful, and it may differ across cultures as reflected in these comments:

Make sure there is a respectful distance between each other (Lebanon).

Body language is important, be mindful of your body language, don’t stare intensely (Kenya).

The use of clear and respectful communication and providing appropriate written information can

assist in creating a culturally inclusive and respectful environment. Communication is complex but if it increases the comfort of CaLD families, they are more likely to understand and actively participate.

GENDER

Many participants spoke about gender differences within their culture. In particular women defer to their husbands and in-laws. Participants recommended that when working with families, services should be mindful of not mixing men and women together. Most of the participants from the Middle Eastern region, the South Asian region and Sub-Saharan Africa discussed the need for gender segregation in certain settings. Women are required to keep distance from the opposite gender; hence, mixed gatherings are inappropriate and having female service providers was desirable. The gender of staff members needs to be carefully considered when creating a safe space. It is recommended that service providers ask clients whether they would prefer to engage with a man or a woman. Participants also requested that the dress code of different cultures be respected and not stereotyped.

The segregation of men and women is particularly important when there are issues related to divorce, domestic violence and child abuse as demonstrated in the statements below:

Sometimes women do not have a say when it comes to some issues. Therefore, it is better if men and women are separated (Egypt).

Services should not rely on hearsay ... provide information and educate couples on the consequences of domestic violence issues (Rwanda).

Service providers should work on making families work and not letting them divorce. Talk to women and men aside and not mix them together (Malaysia).

Participants were concerned about discussing sensitive topics with, or in front of, their children. Talking about menstruation, sex, and relationships needs to be discussed privately between adults of the same gender.

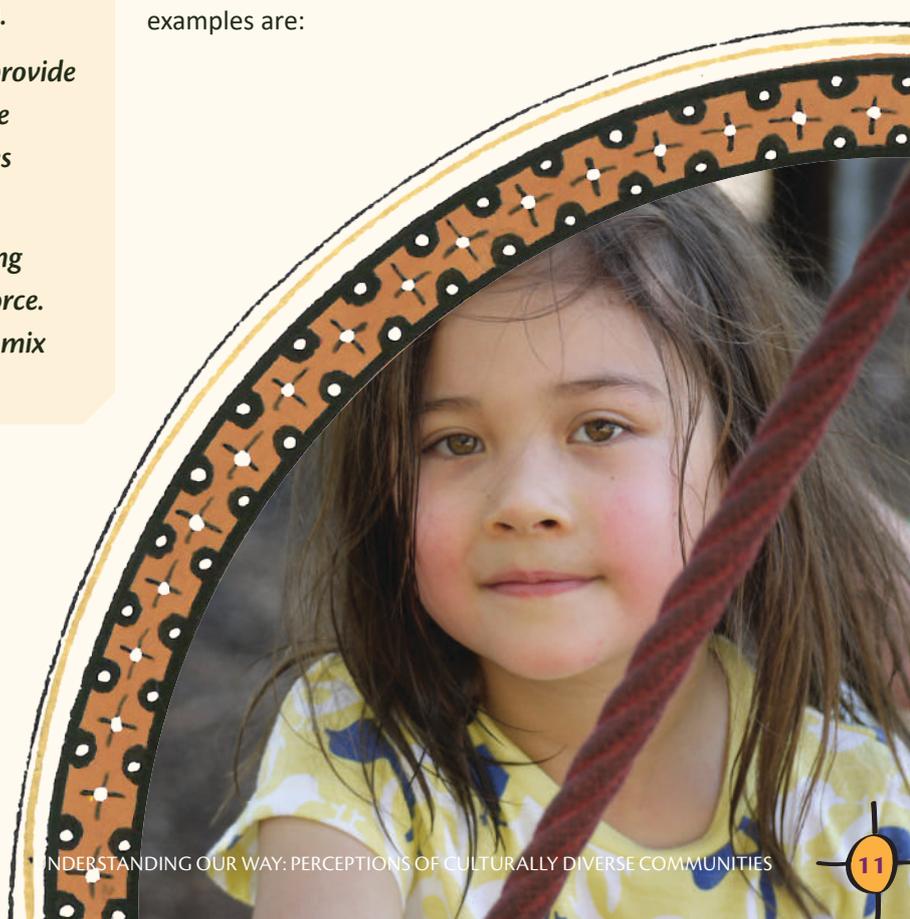
CHILDREN

Most of the CaLD families expected schools and service providers to treat children as if they were dealing with their own children. This feeling is shown in the following comment:

When dealing with our children within a service for children, we consider the service providers or teachers as their second parents. Ideally, we would like you to treat them as your own children, give them the best like you would give your own children the best (Philippines).

Some CaLD parents expressed feelings of insecurity about their children ignoring them and their cultural values. There were examples of children learning Australian culture and then being ashamed to introduce their friends to their parents because they aren't fluent in English and they wear traditional dress. Some project participants believe schools and services should have more control of their children than them and request that agencies "seek permission to talk to children" (Egypt) and "understand why parents are saying no in certain situations" (Egypt).

Despite the cultural differences, parents from CaLD communities were positive about the warm teacher-child relationships and the decreased pressure on children in the Australian education system compared to their home country. Two examples are:



In Australia, teachers boost confidence in children a lot, whereas Iraqi children fear teachers (Iraq).

Education is a lot less strict, and homework loads are vastly different in sizes, whereas in China, the homework load is two to three times larger than what children in Australian schools get (China).

One recurring message which sums up how service providers could help children and families adjust to life in Australia was “help teach the children, but don’t take over” (Vietnam).

⌘ ACCESSIBILITY

Some of the participants were satisfied with the available services and felt welcomed, however there were suggestions for making additional improvements. These included providing a welcoming environment and the location, availability and accessibility of services for CaLD families.

WELCOMING ENVIRONMENT

Most of the CaLD participants suggested having a person, preferably from an ethnic background, to assist them on the front desk and also staff that reflect non-Anglo-Celtic backgrounds. Participants spoke of their hesitancy in accessing mainstream services due to English being their second, or perhaps fifth, language. Some participants were reluctant to ask for help as indicated in the observations below:



Service providers need to understand that some CALD clients are not brave enough to get into a service and ask this way out [of their situation]. Should be able to be supportive (New Zealand).

Families will never ask for help unless one offers to help, then they will accept (Nepal).

Most respondents commented that mainstream services lack cultural competence and need to develop greater awareness of other cultures. The following suggestions represent these opinions:

Make staff or students go through the learning process of cultural competency to get rid of bias (Kenya).

Service providers should acknowledge the differences in culture and respect values and differences; understand our culture and treat us as they would treat themselves ... Treat everyone as equals, don't show power dominance over another person (Philippines).

It is important for service providers not to Google information about cultures, instead find first-hand information about those cultures (New Zealand).

There is different treatment when it comes to colour and race. It feels like there is no priority given to CaLD clients. White Australians will be attended to first even when a client was first (Nepal).

Having a person or people from ethnic background in services for CALD clients (Pacific Islands).

Some participants spoke about issues such as mental health which was seen differently in some CaLD communities compared to Western society. For example, an Indian participant expressed that she felt welcomed in the service she attended but due to a lack of understanding of her culture, she couldn’t ask questions. She believed that service providers are “possibly ignorant about how to act within a given situation” and that they do not realise they are being “rude or disrespectful”. Similarly, an Iranian participant spoke about how she had visited a number of mental health specialists due to depression and was unsatisfied with the service because she felt “nobody was concerned about my culture ... they pre-judged me”.

LOCATION AND AVAILABILITY

It was found that the location, transport, and flexible hours for service delivery also affects the ability of families to access services. Participants commented that when they are referred to other services, the

closer they are located to their home the more likely they will access the service. Some participants felt the opening hours of organisations were not convenient. Many participants suggested that a flexible and suitable time was needed to support working parents; for example childcare is only available until 6pm and some parents need this support during the night. Long waiting times was also identified as an issue which discouraged the engagement of CaLD families. Most participants reported that getting an appointment is not part of their culture, and they liked to visit whenever they are free. This was summed up by two respondents who said:

In some cultures you visit a doctor when you are sick. The parent will be most likely to take their child to the doctor when the child is sick unlike a regular check -up. A parent will be less inclined to observe the 3 month, 6 years, whatever. They don't see the need for it (South Sudan).

One can show up and meet at any time without a scheduled appointment (Philippines).

Providing information about services and associated costs was important. However, assisting recently arrived families in non-parenting challenges such as navigating the transport and health systems, gaining employment, and mental wellbeing was also needed to remove practical barriers in accessing services. Parents or carers of children could be assisted in learning English for better communication and confidence. Although existing Adult Migrant English Program (AMEP) and other English programs exist, feedback indicates they need to be more flexible to cater for the needs of families. Some of the suggestions for improving accessibility and awareness are quoted below:

For new visitors, don't hand them a four-page document; this can be intimidating and daunting. Instead, give them a small booklet something which is more user-friendly and less intimidating. Include summaries or guides in the book on how to do certain things such as catching the bus or making a bank account (Kenya).

Schools should have a variety of information available. Have the information out there because the parents take the children to school and have an opportunity to see (Kenya).

Visiting Clients at Home

In most of the cultures, relatives and close friends usually visit each other without a formal appointment. However, when it comes to services providers doing home visits, participants showed hesitation and expected cultural considerations to be met before visiting. CaLD families want to be informed before a visit and to ensure a safe environment for the individual, namely that extended family members should be at home during the visit. General issues can be discussed however culturally sensitive issues should not be discussed with the whole family. In these circumstances, it was felt the onus should be on service providers to know the cultural context and constraints and seek further information and clarification from experts who specialise in the area of concern. This apprehension is reflected in the explanations below:

If you're a service provider that requires you to visit the client's homes, make sure the husband is home (Lebanon).

Ask permission before attending to someone, make sure they are comfortable (India).

Conclusion



This document aimed to offer early childhood development and family service providers information about cultural differences and tips on how to connect with families from CaLD backgrounds. Responses from participants in our consultation found that most parenting practices and beliefs of CaLD families were driven by the collectivist view. Although there were differences between regions, religions and cultures, there were many more commonalities. However, it should be recognised that not all people, even from the same country, religion or culture have similar parenting practices and beliefs. For services to work effectively with diverse communities the unique needs and expectations of each family should be considered and respected.

Families requested that services be delivered free of discrimination



and prejudice. They asked service providers not to 'assume anything' and to seek clarification from the CaLD family with whom they are working rather than searching the internet. Language barriers and cultural differences could lead to misinterpretation; therefore participants want services to listen actively and patiently. They suggested providing more information and training for the staff to deal appropriately with CaLD families. Many participants suggested having interpreters as well as staff from CaLD backgrounds who understand the diversity of values and practices which exist within our local communities.

The consultation found that there are underlying barriers preventing CaLD families accessing mainstream



services which can be addressed with simple strategies that will enable services to become more accessible. Most participants believed they would be able to make the transition to accessing mainstream services – they felt brave enough and confident enough – if service providers were more culturally aware. As this transitional period may take time, service providers are encouraged to be mindful of this process of adaptation when providing support for families. We encourage service providers to engage in further discussion to ensure that all CaLD families feel welcomed, understood and have a sense of belonging within our services.



Tips for increasing accessibility for CaLD families



1 CREATE A WELCOMING ENVIRONMENT

It is important for all staff to demonstrate warmth and understanding through appropriate greetings, creating a welcoming environment and really listening to the needs of culturally diverse families. This includes creating opportunities for genuine two-way engagement rather than just providing a flyer. Involving CaLD families in the design and delivery modes of services is beneficial because CaLD families have different ways as to how they would like to receive a service.

2 IMPROVE COMMUNICATION STRATEGIES

Services should be aware of language barriers and that information could be easily misunderstood. A suggestion that could support conversation is to have diagrams to assist those unable to read. Simplifying information that avoids jargon and complex terminology will help CaLD families to better understand. Staff should check in with clients by asking them to repeat back what their understanding is of the issue being discussed rather than just asking if they understand.

Staff should be aware of body language, protocols and taboos. It is important for the services to use different modes of communication such as telephone calls or texts to remind parents about appointments rather than relying on a pre-booked diary entry or official letter that may not have been understood. Service providers can partner with other organisations accessed by CaLD communities, e.g. Brockman House, Sister Project, libraries, to engage with families. Sharing success stories of working with similar families could inform and build trust.

3 RESPECT DIFFERENT TYPES OF FAMILIES

How the family is defined varies greatly between western and non-western cultures. In most CaLD families consulted, the extended family, and community, was active in childrearing, particularly for those children raised in collective societies. Therefore, it should be acknowledged that a child from a CaLD background could have multiple parental figures. Service providers should be mindful when working with families that other extended family members outside of the traditional 'nuclear' family may need to be involved in decision making.

4 IMPLEMENT CULTURAL AWARENESS TRAINING

Staff should be aware of the differences and appropriate behaviour while providing services to culturally diverse families. Therefore, cultural awareness training is recommended, especially for front-line workers who are working with families from different cultural backgrounds. Cultural competency is particularly important to understand what is acceptable and not acceptable – language, communication, gender, body language - when working with different cultural groups.

5 EMPLOY CALD STAFF

Having CaLD staff creates a feeling of cultural security. Staff from various cultural backgrounds helps to develop trust because people feel a sense of belonging and validation when they see someone that they can relate to even if their cultural background is different. CaLD staff are able to provide a sense of belonging by being culturally inclusive. As word of mouth from people of a similar background was highly valued by CaLD families in this consultation, having culturally diverse staff provides the ability to support community needs and encourage children and families to utilise services.



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