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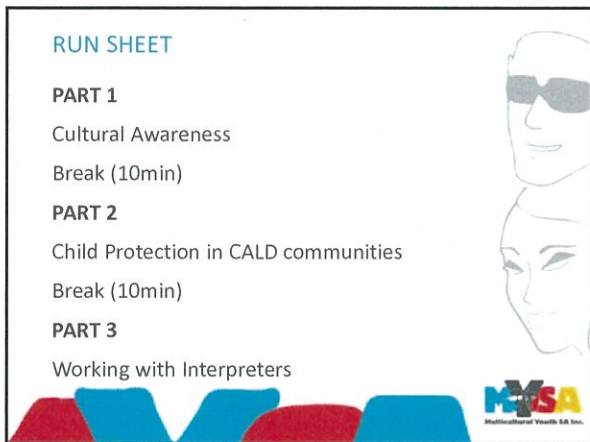
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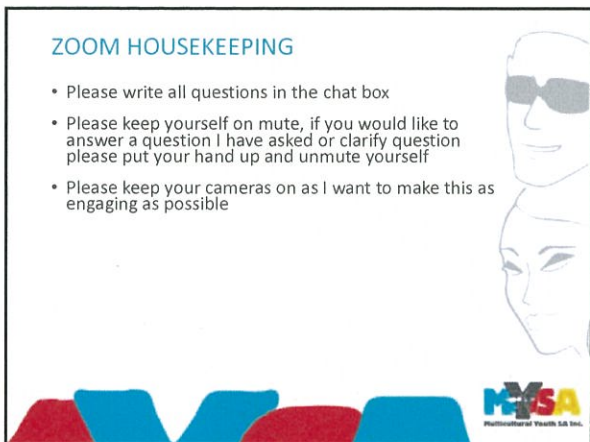
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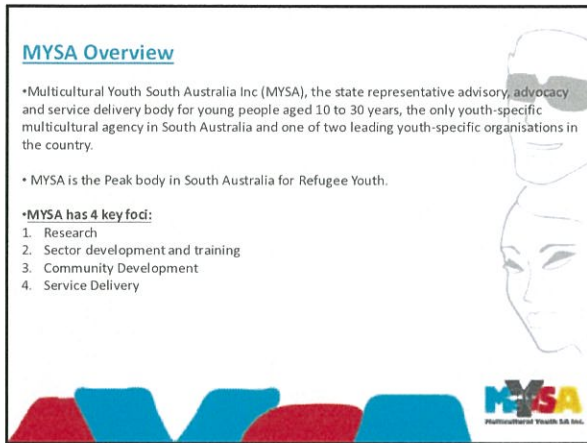
**MYSA Overview**

•Multicultural Youth South Australia Inc (MYSA), the state representative advisory, advocacy and service delivery body for young people aged 10 to 30 years, the only youth-specific multicultural agency in South Australia and one of two leading youth-specific organisations in the country.

• MYSA is the Peak body in South Australia for Refugee Youth.

•**MYSA has 4 key foci:**

1. Research
2. Sector development and training
3. Community Development
4. Service Delivery



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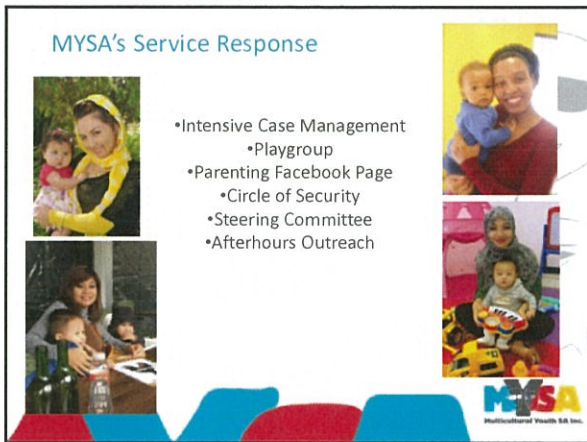
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**MYSA's Service Response**



- Intensive Case Management
  - Playgroup
- Parenting Facebook Page
  - Circle of Security
- Steering Committee
- Afterhours Outreach



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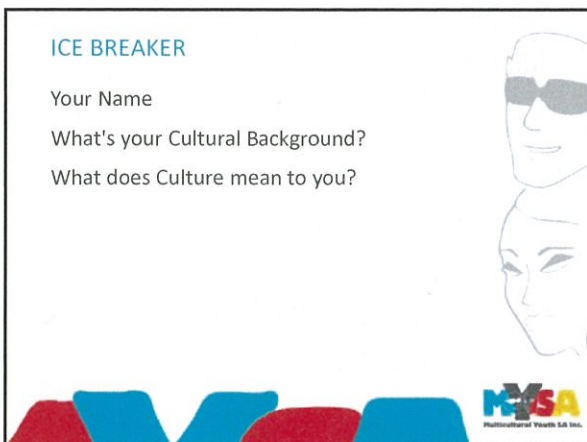
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**ICE BREAKER**

Your Name

What's your Cultural Background?

What does Culture mean to you?



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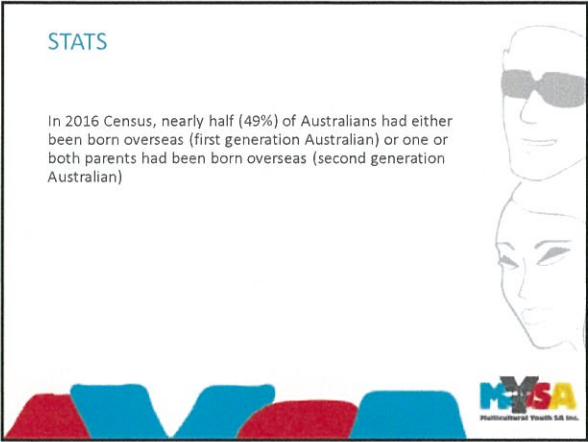
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**STATS**

In 2016 Census, nearly half (49%) of Australians had either been born overseas (first generation Australian) or one or both parents had been born overseas (second generation Australian)



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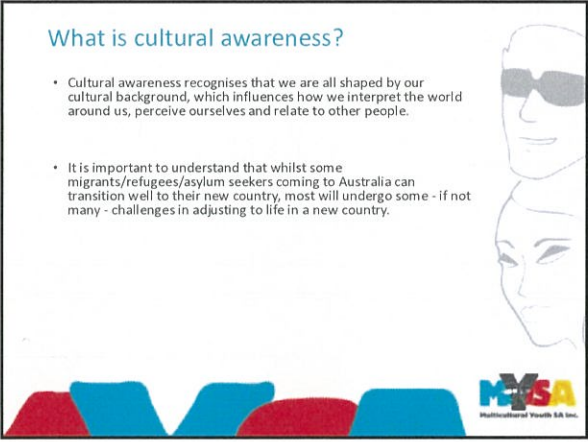
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**What is cultural awareness?**

- Cultural awareness recognises that we are all shaped by our cultural background, which influences how we interpret the world around us, perceive ourselves and relate to other people.
- It is important to understand that whilst some migrants/refugees/asylum seekers coming to Australia can transition well to their new country, most will undergo some - if not many - challenges in adjusting to life in a new country.



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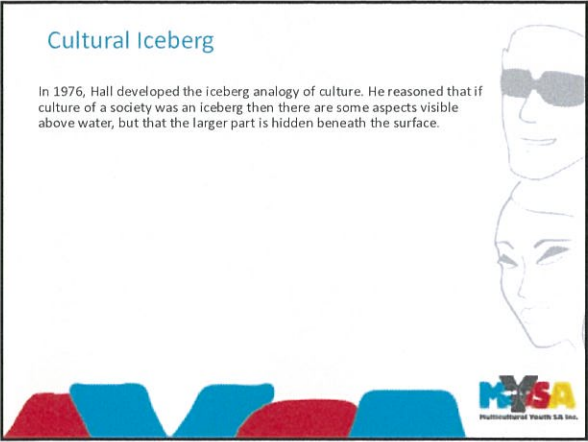
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**Cultural Iceberg**

In 1976, Hall developed the iceberg analogy of culture. He reasoned that if culture of a society was an iceberg then there are some aspects visible above water, but that the larger part is hidden beneath the surface.



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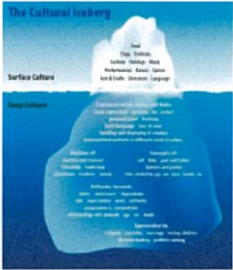
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Continued.....



**The Cultural Iceberg**

**Surface Culture**



- Visible elements of culture
- Easily observable with touch, taste, smell, sound
- Accounts for 10% of culture

**Deep Culture**

- Values, beliefs, attitudes
- Accounts for 90% of culture
- Not easily observable

• Surface culture only accounts for 10% of culture and is easily visible. *\*easily observable with touch, taste, smell, sound*

• Deep culture accounts for 90% which makes up the majority of that culture's values and beliefs.



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Activity Time!

The Australian Cultural Iceberg



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Its important to always remember when working with families from CALD communities you are only seeing 10%.

Now lets break it down.....



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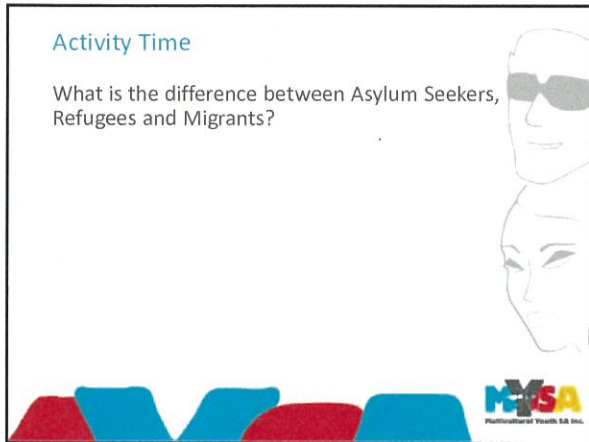
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**Activity Time**

What is the difference between Asylum Seekers, Refugees and Migrants?



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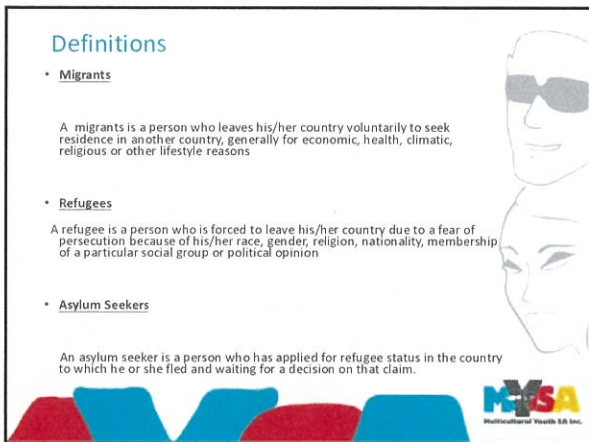
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**Definitions**

- **Migrants**  
A migrant is a person who leaves his/her country voluntarily to seek residence in another country, generally for economic, health, climatic, religious or other lifestyle reasons
- **Refugees**  
A refugee is a person who is forced to leave his/her country due to a fear of persecution because of his/her race, gender, religion, nationality, membership of a particular social group or political opinion
- **Asylum Seekers**  
An asylum seeker is a person who has applied for refugee status in the country to which he or she fled and waiting for a decision on that claim.



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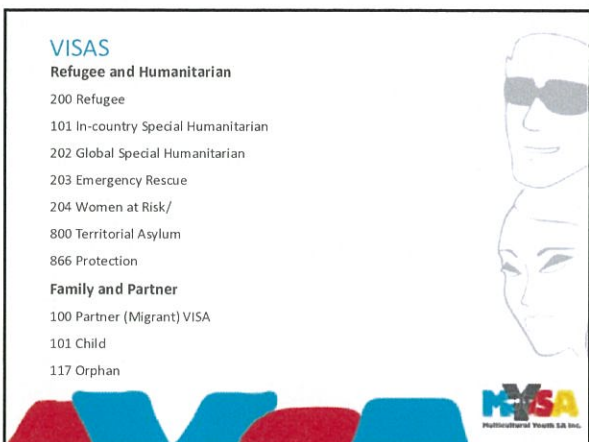
**VISAS**

**Refugee and Humanitarian**

- 200 Refugee
- 101 In-country Special Humanitarian
- 202 Global Special Humanitarian
- 203 Emergency Rescue
- 204 Women at Risk/
- 800 Territorial Asylum
- 866 Protection

**Family and Partner**

- 100 Partner (Migrant) VISA
- 101 Child
- 117 Orphan



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### New Arrival Statistics

How many migrants (Humanitarian, Family, Skilled Visa) arrived in Australia in 2019?

- a) 51,473
- b) 430,265
- c) 94,998
- d) 293,836

What proportion do you think made up young people?

- a) 8%
- b) 25%
- c) 65%
- d) 40%



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### New arrival statistics




Total number of arrivals from 1<sup>st</sup> of January 2019 - 31<sup>st</sup> December 2019

	Humanitarian visa	Family visa	Skilled visa	Total
Australia	20,302	87,325	186,409	293,836
South Australia	1,330	4,613	11,833	17,776

Most humanitarian arrivals in 2019 were coming from:

- Congo
- Afghanistan
- Syria
- Iraq
- Bhutan
- Myanmar (Burma)

*Young people aged 12-25 made up 25% of all migrants (humanitarian, skilled and family) who arrived in Australia between January 2019 and December 2019.*



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### COVID -19

Given the unforeseen circumstances of COVID-19, the number of new arrivals in 2020 have dropped. From January to March 2020, how many new arrivals do you think arrived in Australia?

- a) 10,689
- b) 150,458
- c) 63,218
- d) 24,898



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### New arrival statistics


Total number of arrivals from January 2020 - March 2020

	Humanitarian visa	Family visa	Skilled visa	Total
Australia	3,777	22,204	37,237	63,218
South Australia	244	1,115	3,046	4,405

Most humanitarian arrivals in 2020 are coming from:

- Congo
- Afghanistan
- Syria
- Iraq
- Bhutan
- Myanmar (Burma)

*Young people aged 12-25 made up 26% of all migrants (humanitarian, skilled and family) who arrived in Australia between January 2020 and March 2020.*



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### The Young Refugee Experience

Typical experiences before coming to Australia

- Upheaval, instability uncertainty
- Trauma – violence, torture, incarceration, sexual abuse, economic exploitation (traffickers), forced recruitment into military service
- Children and young people may be the unintended victims of war and political violence or ...
- May have witnessed the assault, torture, death, “disappearance” of parents and other family members
- Some are left to raise their younger siblings alone
- Infectious disease, malnutrition, deprivation of food, water, shelter, medical care, education and other opportunities critical to their development



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### The Refugee Experience

Continued

- May have to elude military or rebel forces, land mines and other hazards before spending weeks, months or years in places of temporary asylum, for example ...
- Refugee camps where violence, rape, starvation and unsanitary conditions are rife
- ASYLUM SEEKERS may have endured harrowing escapes by sea on overcrowded and unseaworthy boats
- Then confined in immigration detention centres where they may have witnessed violence, hunger strikes, attempted suicides and other acts of self-harm while also being deprived of adequate education, medical treatment and psychological care
- Children now go into “community detention”



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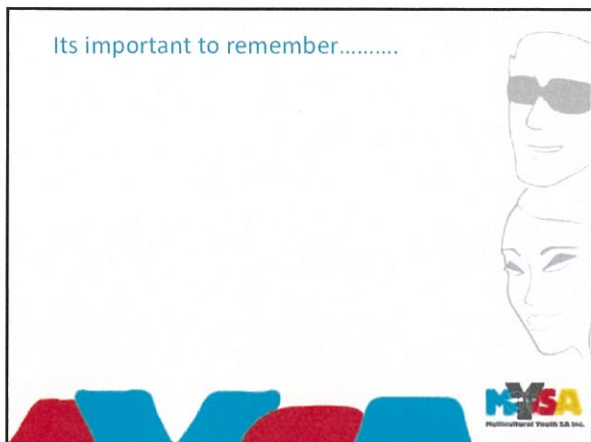
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Its important to remember.....



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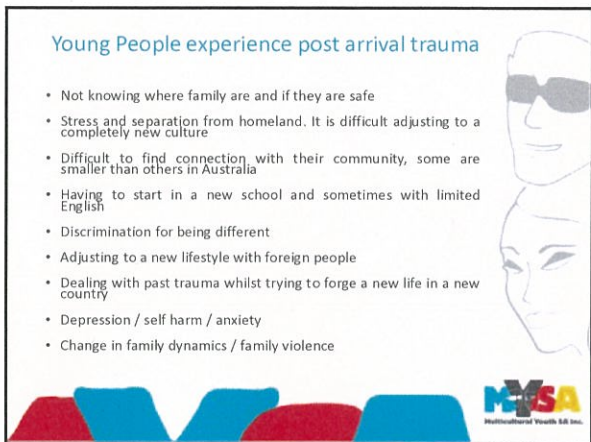
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Young People experience post arrival trauma

- Not knowing where family are and if they are safe
- Stress and separation from homeland. It is difficult adjusting to a completely new culture
- Difficult to find connection with their community, some are smaller than others in Australia
- Having to start in a new school and sometimes with limited English
- Discrimination for being different
- Adjusting to a new lifestyle with foreign people
- Dealing with past trauma whilst trying to forge a new life in a new country
- Depression / self harm / anxiety
- Change in family dynamics / family violence



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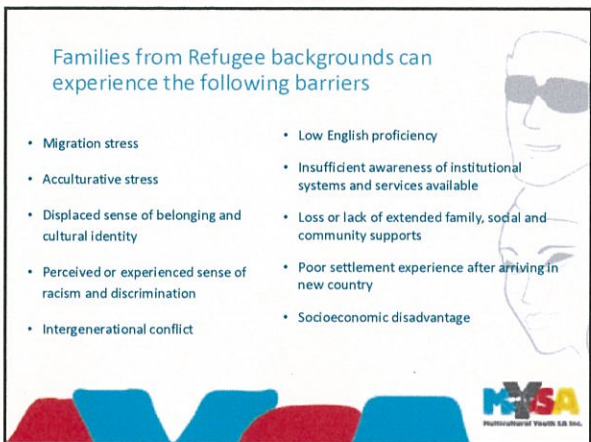
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Families from Refugee backgrounds can experience the following barriers

- Migration stress
- Acculturative stress
- Displaced sense of belonging and cultural identity
- Perceived or experienced sense of racism and discrimination
- Intergenerational conflict
- Low English proficiency
- Insufficient awareness of institutional systems and services available
- Loss or lack of extended family, social and community supports
- Poor settlement experience after arriving in new country
- Socioeconomic disadvantage



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### The Refugee Experience



**Name:** Mohammad Mohammad  
**Origin:** Hazara  
**VISA:** 200

Mohammad, his mother and siblings arrived in Australia in 2010 on a Humanitarian VISA subclass 200. Prior to their arrival, Mohammad and his family were residing in Pakistan as they had to flee their native home of Afghanistan when Mohammad was only a young boy. During their escape to Pakistan, Mohammad's father had disappeared and the family did not know of his whereabouts and assumed that he had been killed by the Taliban. During Mohammad's time of residing in Pakistan he was expected to be the "breadwinner" of the family and was working as a sailor from the age of 9. Mohammad received no formal education and expressed that he started smoking at the age of 16, as it was a right of passage for young men and expected of him. Whilst living in Pakistan, Mohammad advised that his best friend was killed by a bomb blast while walking to work the same way Mohammad does, which triggered a chain of events for the family to apply for the Refugee Visa.

During the application process, it was identified that Mohammad's father had not died and that he had settled in Australia for the past 7 years. It was agreed that once the VISA was granted Mohammad, mother and siblings would move in with the father. Mohammad struggled with living with his father, as his father was controlling, verbally and physically aggressive and punitive in punishment. Mohammad as a coping mechanism began self-harming. As self-harm is considered a sin in his culture, his father became increasingly frustrated and an incident of physical violence occurred. Mohammad unable to cope, ran away from home and was sleeping rough. Knowing only little English and having no understanding of the systems in Adelaide, Mohammad was supported by the school to access the Youth Homelessness Gateway and then began residing in emergency youth accommodation, with no income and no connection to his family.

His mother and father had no idea where he was, and as a result they went to SAPOD to seek some support. SAPOD advised that they cannot share Mohammad's whereabouts as he has rights to confidentiality. The father did not understand this and felt that he was being treated as a criminal. No one explained to him how systems operate here and that a 15-year-old has the right to confidentiality. Child Protection became involved, and the father and mother were continuously told that their son was "safe", which often triggered the father into bouts of frustration, which led to engagement with Child Protection being limited. The father was explained multiple times what the Child Protection concerns were, however it was difficult for the father and mother to understand why Mohammad would not return home as they felt they did nothing wrong.

Mohammad fled out of home for three months, and during this time he only made contact with his mother. Mohammad disengaged from school and found connection with his friends from the Afghan community. Mohammad's friends did not know about the family breakdown and Mohammad continued to pretend to them that he was still living at home. Mohammad affiliated himself with theft and violence and was eventually incarcerated on theft and assault charges. Mohammad was bailed to his parent's address and returned to reside with them. Mohammad advised that his parents did not know why he was incarcerated, and after his bail charges ceased he again left the family home, due to the same reasons above.

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### Questions

- Why do you think the father was triggered by the word 'safe'.
- Why do you think that Mohammad didn't want his friends from the same community to know about the family breakdown?
- Can you identify pre and post arrival trauma? How do you think Mohammad's experience pre trauma affected him in Australia?
- What do you think were the barriers for the parents accessing services?
- How do you think parents felt when Child Protection presented at their house?

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### Implications for Workers

All workers are at risk of clients becoming too dependent on them by virtue of the nature their work. Clients may become dependent for a number of reasons:

- They may feel inadequate or incapable of managing their own lives.
- They may lack access to caring and supportive adults.
- The youth worker may encourage dependency in order to satisfy some need of his/her own.
- Some workers may inadvertently encourage dependency by acting as the expert, being too directive, having a need to be needed, doing too much for the client, responding to the client's desire to be rescued, not fostering independence in the client, and not moving the client on when it is appropriate to do so.

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### How to engage with young people effectively

- ❖ Don't assume ask!
- Not all young people want to eat Halal food

Connection to their communities is not always positive, so leaning on community leaders for support isn't always appropriate

Ask the young person what their normal is (ie: taking their shoes off before entering a house, is it taboo to talk about sex and sexual health, is having a period considered dirty and not to be discussed)

Young people don't always want to talk about their pre-arrival experiences. Its ok to ask a young person what VISA they arrived on and when they arrived, often this information alone can indicate what sorts of things they might have endured pre-arrival.

- ❖ Be Flexible. Client's can have different concept of time, which may lead to them being late to appointments or late to curfew. This doesn't mean they don't have respect for the person or agency, it just means that being on time, is not viewed as something that is prioritised in their culture.
- ❖ In order to build effective rapport with refugee YP will often ask you questions about your personal life to build a connection. Share what you feel comfortable to share!
- ❖ Develop an understanding of significant religious/cultural days that might be of importance to the young person. That way you can plan together to ensure that they are able to effectively participate in the religious/cultural days and there is a mutual understanding.

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### Continued

- ❖ Acknowledging that there is a language barrier, and often if a young person is taking time to respond to your question they are not being rude, they are just processing the information and thinking of a response.
- ❖ Tone of voice is everything! Young people can identify when someone is talking to them as if they have no understanding of their surroundings. Using a gentle tone of voice and being mindful of the words you are using will help in positive engagement.
- ❖ Ensure the young person understands why you are asking the questions that you are asking:
  - MPR's, the concept of giving details of where the young person is going, is triggering for young people. Different understanding of SAPOI based on experiences pre arrival – being clear of the role of SAPOI and why MPR's are raised
  - Suicidal ideation/self harm is considered a sin in Muslim faith. Asking a young Muslim person if they are experiencing suicidal ideation/self-harm is offensive. Ensure to explain your duty of care and why you are asking these questions. Also, normalising self-harm/suicidal ideation as something that young people can experience.
- ❖ Identify what the young person wants as opposed to what you think they need. Often young people will not engage unless they can see practical outcomes

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### What types of behavioural issues would you see in CALD young people in care?

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**What types of behavioural issues would you see in CALD young people in care?**

- Inability to trust and build connection, due to poor attachment.

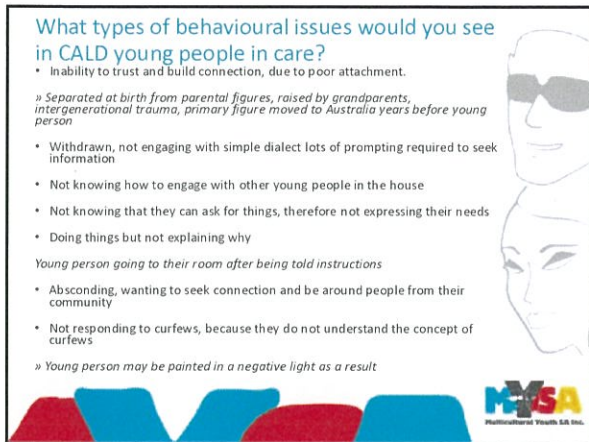
*» Separated at birth from parental figures, raised by grandparents, intergenerational trauma, primary figure moved to Australia years before young person*

- Withdrawn, not engaging with simple dialect lots of prompting required to seek information
- Not knowing how to engage with other young people in the house
- Not knowing that they can ask for things, therefore not expressing their needs
- Doing things but not explaining why

*Young person going to their room after being told instructions*

- Absconding, wanting to seek connection and be around people from their community
- Not responding to curfews, because they do not understand the concept of curfews

*» Young person may be painted in a negative light as a result*



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**How might behaviours differentiate between cultures?**



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**How might behaviours differentiate between cultures?**

- Etiquette may present differently based on specific cultural practices, therefore altering the presentation of the young person's behaviour

*» For example, sometimes Muslim men will shake women's hands, however sometimes they will not.*

- Religion and the values and practices that come with it

*» For example during Ramadan you may notice Muslim young people, or present quite low in energy. This is because during Ramadan families fast during the day, and must return home by dusk*

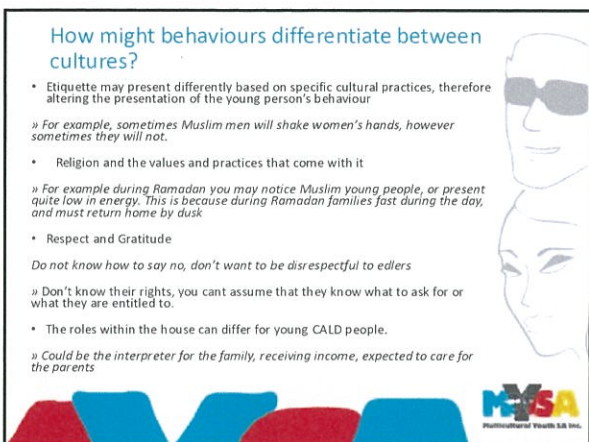
- Respect and Gratitude

*Do not know how to say no, don't want to be disrespectful to elders*

*» Don't know their rights, you cant assume that they know what to ask for or what they are entitled to.*

- The roles within the house can differ for young CALD people.

*» Could be the interpreter for the family, receiving income, expected to care for the parents*



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**ACTIVITY TIME**

You have just had Reza placed in your care. The worker explains to you he is 16, he is Muslim and was experiencing family violence. You go over your house rules with Reza and you find that during the conversation Reza is only giving one worded answers (yes) and nodding when you speak to him.

You continue to go over your house rules with him. Later that night, Reza does not clean up after himself in the kitchen. You address this with him, and Reza responds "ok, ok" and leaves the house and does not return until morning. You do an MPR, and when Reza returns in the morning he is extremely agitated stating police have been following him.

How do you address your concerns with Reza?  
What do you think some of the communication barriers are?  
How do you manage this with Reza the next day?  
How do you go about making sure he understands the house rules?



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**ACTIVITY TIME**

Leila 13 y.o Afghan girl has been living with you for six months. She has been attending school, but lately you have noticed she has been on her phone a lot, spending a lot of time in her room and saying she is sick a lot. Leila hasn't been engaging with you and you are worried.

You receive a call from Leila's school who advise that she has been suspended for a week, after threatening a student. The Child Wellbeing worker discloses that Leila was heard shouting some sexually explicit content to another female student. The Child Wellbeing worker expresses her concerns as a high number of absences have also been noted.

You are shocked to hear this, because you have not noticed any sexually explicit behaviour, and you feel you have been supportive of her.

What do you think is going on for Leila?  
How do you address the above with Leila?  
What do you tell the school?



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**ACTIVITY TIME**

Markus, 12 year old Sudanese boy has been placed in multiple family based placements (since he was 4 y.o). Markus has unsupervised access with his Grandma Jua-Quine one weekend a month. When he returns, you notice a change in behaviour, language, attitude and that he has started to wear long sleeves. You suspect, that something has happened during the weekend he was with Grandma Jua-Quine, and this has impacted his overall wellbeing.

You know from vague discussions with DCP social worker, that Grandma Jua-Quine houses other young Sudanese men who are involved with the Youth Justice system.

How do you bring up a conversation about mental health with Markus?  
How do you address your concerns regarding who is at Grandma Jua-Quine's house?  
How do you build trust with Markus? What sorts of barriers do you think Markus has faced in other family based placements?



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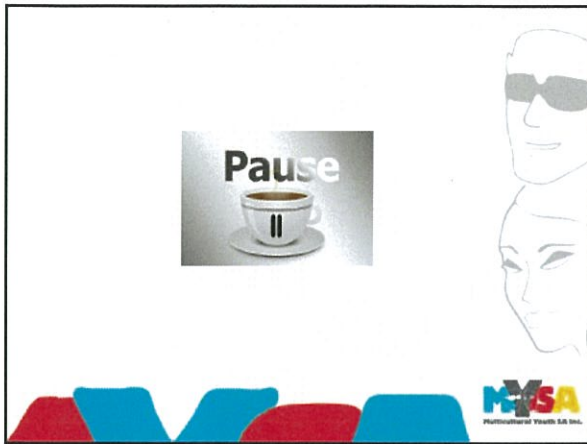
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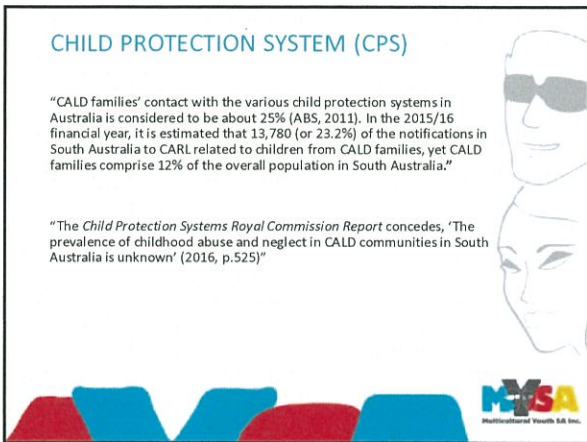
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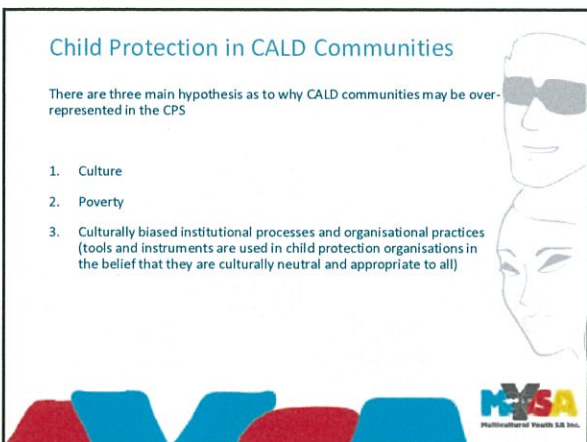
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**Challenges faced by CALD children/families in Child Protection System**

- Migration stress
- Acculturative stress
- Displaced sense of belonging and cultural identity
- Perceived or experienced sense of racism and discrimination
- Intergenerational conflict
- Low English proficiency
- Insufficient awareness of institutional systems and services available
- Loss or lack of extended family, social and community supports
- Poor settlement experience after arriving in new country
- Socioeconomic disadvantage

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**Common issues for CALD children and families in relation to child protection issues and the system**

- Lack of awareness of Department of Child Protection and their statutory power
- Fear of authority because of past experiences with the Department of Child Protection or authority bodies in their home country
- Fear of authority because of shame on family
- Lack of awareness of local community services

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**CALD families and Child Protection System**

**Tensions for CALD children and families in the CPS between their own conflicting needs:**

- Fear of breach of confidentiality despite having ethnically-matched interpreters who may provide empathy
- Fear of abusing/neglectful parental caregiver in traditional gender role in the household despite wanting to seek help
- Intergenerational conflict between children wanting to seek help and caregivers wanting to protect the family name (this is most common for the young people who access MYSAL)

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**CALD families and Child Protection System**

**Primary and secondary types of abuse or neglect reported:**  
Physical abuse was the most common primary type of abuse or neglect for all the CALD groups, and sexual abuse was the most common primary type for the Indigenous and Anglo Saxon groups. Emotional abuse was the most common secondary type of abuse for or neglect for all cultural groups

**Co-morbidity of all types of abuse and neglect reported:**  
Co-morbidity was lower for the CALD groups compared to their Indigenous and Anglo Saxon counterparts. This indicates that for children of CALD background, the types of abuse or neglect reported tend to be isolated to one or a few types that compromise a child's well-being, rather than several types of abuse or neglect.

(Social Policy Research Centre, NSW, 2011)



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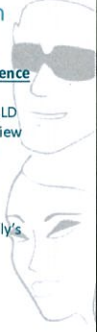

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**CALD families and Child Protection System**

**Typical family norms, traditions, beliefs, and/or practices that influence the way children are raised:**  
Collectivism and religion are two main factors that influence how CALD families typically raise their children. Broadly, individualist cultures view the individual to be the primary unit of society, whereas collectivist cultures view the family to be the primary unit.

**Typical ways family issues are addressed:**  
Collectivist cultures value family privacy because it protects the family's name and standing in the community



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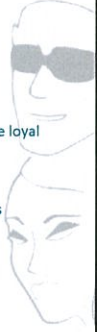

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**Asian Families**

- Gender roles (preference for boys... in some cases females are terminated, particularly through one child policy)
- Collectivist culture
- Children are expected to be subordinate to their parents wishes, be loyal and obedient and look after their parents needs
- Strict authoritarian parenting styles
- Higher expectations of success in education
- Seek guidance from Community Leaders, whom are often Religious Figures.
- Family to seek help through Community rather than services.



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### Muslim Families

- Girls are required to dress modestly and usually wear the hijab or scarf
- Girls are not allowed to have a boyfriend or sexual relationship outside of marriage
- Girls are expected to assist their mother in household chores and caring responsibilities (this can be a frustration for girls when their male siblings have freedom)
- Once of working age, boys are expected to either be studying or working and contributing towards family household expenses
- If there is no male head of household, in some families the eldest boy takes on this role and holds the same level of authority. They are generally expected to provide a chaperone to their sisters and mothers when leaving the house
- Family conflict and service involvement is not openly discussed within the community.
- Family is often hesitant to seek involvement from Community Leaders due to fear of shame and judgement.

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### Horn of Africa Families (Somalia, Sudan, Ethiopia, Congo)

- Larger families
- Gender roles and expectations. Girls are trained at a young age to support their mother with household chores and responsibilities (caring for younger siblings and extended family members)
- Refugee trauma (civil war and conflict)
- Collectivist culture
- Limited display of affection towards babies / toddlers
- Different understanding to roles of statutory services which can often be misunderstood
- Strict authoritarian parenting styles. Children should not question parents decision making and should not talk back
- Respect for elders
- Elders often seek guidance from Community Leaders to manage issues regarding domestic violence, drug and alcohol abuse and intimate partner violence




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### Most common reasons underpinning entry of CALD groups to CPS

- Physical abuse
- Inadequate supervision
- Traditional cultural practices (e.g. forced marriage, FGM)
- Cultural differences in 'child-centred' family functioning. The 'child centred' frameworks used in individualistic cultures like Australia can clash with the collectivist culture of CALD families
- Cultural differences in what is 'acceptable' discipline and how this differs from abuse – How do we determine this?
- Gender
- Academic pressure (reason for disengagement from family at young age)
- Exposure to trauma
- Lack of extended family support

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**Contributing factors to family violence**

- Migration stress and all that accompanies it. Pre-existing violence within families tends to increase when settling in a new country
- Power dynamics can change between husband and wife. She may get a job easier than him (e.g. cleaner) and the role of provider alters
- Role of males within the household – male circumcision in African cultures  
*» when this occurs the son holds authority over the mother and siblings, they are accountable to him*
- Although they do not practice male circumcision as a 'right of passage' Middle Eastern sons tend to hold authority over their mother and siblings
- Older brothers can take on disciplining younger siblings in the household, including sisters. Often this manifests in a similar 'cycle of violence' as intimate partner violence in terms of control and the gendered nature



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**Contributing factors continued**

- MUSA has seen many cases of this e.g. sister comes home later than advised and is beaten because of it, is reprimanded for speaking with boys over the phone or if found to have a boyfriend
- Gendered roles within the family – girls are generally expected to be dutiful and undertake household chores above all else
- Parents hold on so strongly to their cultural identity to the exclusion of their children growing up in our western systems – they don't know how to effectively communicate with their children
- Substance abuse / mental health issues
- Middle Eastern girls removing their hijab
- When daughters have boyfriends – this is frowned upon



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**Contributing factors continued**

- Community surveillance cannot be underestimated and can be used to perpetuate violence. This occurs within many CALD groups and seems most prominent in African and Middle Eastern communities.
- Pressure for women to marry withing their community by their parents
- Readjustment to family dynamics, if parents have arrived some years before the children do.

*Young people being torn between what their friends are doing and expectations of family.*

- Financial stress and insecurity for children and women who have been sponsored by partner's/family



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### FEMALE GENITAL MUTILATION (FGM)

- FGM is a child protection and human rights issue
- FGM is practiced globally and in 29 African countries. It is still legal in Malaysia where women can request this service. Highest prevalence is reported to be Somalia, Guinea, Djibouti and Sierra Leone at 90% - It has now spread to many Western countries.
- 83,000 young women who live in Australia have experienced FGM.
- FGM is in child protection legislation however there is a lack of training for mandated notifiers in regarding to responding and identification – there is current advocacy regarding incorporating this into training.
- The penalty for carrying out FGM in South Australia is 7 years jail time and 22 in NSW.

Society of Obstetric and Gynaecology Community of Practice

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### FEMALE GENITAL MUTILATION (FGM)

- FGM can also lead to problems with fertility and infection.
- There are various types (1, 2 & 3), however all are equally damaging in terms of the consequences and required medical treatment. *Types 1&2 are most commonly seen within the context of SA Health*
- It is very different to male circumcision and has no proven medical health benefits. It is a cultural tradition based on a patriarchal structure where it's main aim is to increase pleasure for men and keep the women 'pure'.
- As a consequence women experience painful births with high morbidity rates
- **Can we condemn FGM if it is part of a cultural tradition?**
- Yes. Culture and tradition provide a framework for human well-being, and cultural arguments cannot be used to condone violence against people, male or female (No FGM Australia)

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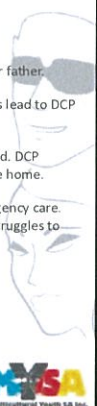
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### Case Study

- Fawar 16 y.o girl arrived in Australia in 2017 on a 100 Visa sponsored by her father.
- Disclosures of family violence perpetrated by the father and older brothers lead to DCP removal of the client and her younger siblings.
- DCP investigated the allegations and advised they couldn't be substantiated. DCP reunified the younger siblings, but Fawar advised she didn't feel safe in the home.
- Fawar is now under long term guardianship orders and is residing in emergency care. The carers in the placement were not using interpreters with Fawar who struggles to communicate in English.

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### Issues faced in the placement

- Given her trauma, Fawar would struggle to regulate her emotions and would lash out, use inappropriate language and often make violent threats. Fawar's statements were being taken literally when the reality was that Fawar didn't understand what she was saying.
- Fawar was consistently refusing to attend school due to her period and would tell the carers she was "sick". Because Fawar didn't have regular illness symptoms and didn't tell the carers she was on her period due to shame, the carers thought she was faking.
- Fawar struggled to communicate her needs to DCP because she always wanted to be "a good girl" and didn't want to let her workers know when she was unhappy with decisions/services. This resulted in Fawar "agreeing" to DCP's decision because she felt like she couldn't say no.
- The carers would explain things to Fawar without an interpreter and Fawar would say she agrees or she understands. Later, Fawar would advise things weren't explained to her (because there was no interpreter used so Fawar didn't understand). The carers became frustrated and thought Fawar was lying about not being told. MYSA helped the carers to understand that although Fawar might agree and say she understands, she doesn't want to be rude by saying she doesn't and it's best to always use an interpreter for more complex conversations.
- MYSA worked with Fawar to build her capacity in advocating for herself. Fawar is now in regular contact with the Office of the Guardian and has raised concerns about her case management and her carers.



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### Why use interpreters?

English language difficulties prevent many young people from culturally and linguistically diverse (CALD) backgrounds from accessing community services, resources and supports. Everyone in Australia has the right to access community services and employing interpreters helps preserve this right. Interpreters are not just there for young people; they are also there for workers to enable them to be as effective in their practice as possible.



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What are some difficulties you have faced in accessing interpreters?

When do you think an interpreter is required?

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When is an Interpreter required?



You should employ an interpreter when the young person requests one or when you think she or he needs one

An interpreter may be needed when:

- There can be no margin for error in understanding the young person and his or her circumstances e.g., health issues.
- The young person does not speak English well and is experiencing distress or is in crisis.

A young person may not speak English well when he or she:

- » Is reluctant to speak, appears uncomfortable, looks for support from friends » Breaks or misses appointments
- » Cannot construct full sentences » Cannot paraphrase what you have said in his or her own words

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Who should I use to interpret

If you require an interpreter, it is very important that you use a trained professional rather than the family or friends of the young person.

Family and friends are not trained or experienced and may not understand the importance of remaining objective, respecting confidentiality and ensuring accuracy and honesty when interpreting for the young person, especially when it comes to taboo topics such as sex and mental illness.

Also, unlike trained professional interpreters, family and friends are not bound by the Australian Institute of Translators and Interpreters Code of Ethics.

Another reason why it is important to employ trained professionals is that young people may feel awkward or embarrassed discussing their issues in front of family and friends, especially personal or sensitive issues

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### How do I work with an interpreter?

- Over the phone
  - » three way phone call
  - » when the young person is with you
- It is important to find out the young person's exact language or dialect before engaging the services of an interpreter.
  - » Interpreters may only be able to interpret in the language/s they are fluent in so do not expect them to interpret in a similar language/s.
- Ascertain before hand if they would prefer a male or female interpreter
  - » Young people may not always feel comfortable discussing their issues with the opposite sex
- If possible provide some background to the Interpreter prior to your appointment with the young person.
  - » Keep in mind that you will need to allow extra time for interviews with CALD young people compared to AngloAustralian young people whose first language is English.



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### How do I work with an Interpreter?

- For onsite interpreting, organise the seats in a circle with your seat slightly in front of the interpreter's and facing the young person.
  - » This allows the young person to look at both you and the interpreter and ensures that he or she is included in the exchanges.
- Begin by introducing yourself and the interpreter to the young person.
- Inform the young person of her or his right to confidentiality and the limits of confidentiality.
- When utilising onsite interpreters, ensure you maintain eye contact with the young person rather than the interpreter unless you are speaking directly to the interpreter.
- Do not engage in a lengthy conversation with the interpreter unless it is absolutely necessary.
- If you do need to speak to the interpreter at length, ensure that the young person understands what the conversation will entail.



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### How do I work with an Interpreter?

- Speak to the young person as though there were no language barrier.
  - » For example, ask the young person "where do you live?" rather than saying to the interpreter "ask him where he lives".
- Avoid jargon, use simple language, focus on one point at a time and pause frequently to give the interpreter time to translate your message.
- Keep in mind that the interpreter may use more words than you do. This is because meaning is interpreted rather than words and this may involve using more words than you have spoken.

**It is up to you rather than the interpreter to make the young person feel comfortable.**

- » Try to develop rapport with the young person by being welcoming and friendly but avoid the use of humour because it will be difficult to translate.



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### How do I work with an Interpreter?

- When the young person is speaking, direct your attention to her or him and not the interpreter. Do not look back and forth between the young person and the interpreter.
- Ensure the young person clearly understands what is being said by occasionally asking him or her questions. Also allow room for the young person to ask questions.
- Keep an eye on the young person's non-verbal communication to obtain an overall sense of how the interview is progressing.
- *If the young person appears relaxed, the session is probably going well.*
- Maintain control of the interview as you would any other interview. It is inappropriate for the interpreter to take responsibility for the interview.



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### What do I do if a young person doesn't want to use an Interpreter?

- Some young people will be reluctant to engage interpreters when discussing sensitive issues such as pregnancy, sexual health or mental health issues.
- Young people can feel reluctant to openly discuss sensitive issues for fear of it getting back to their community or family

*You can use an over the phone interpreter and not provide the young person's name. You can request an interpreter based interstate (when utilising a national interpreting service).*

- Young people can feel embarrassed about the need to use an interpreter. They may want to practice their English or feel that their English is sufficient.

*Be open and honest as to why you need to use an interpreter, especially if you are having discussions about important topics; health, child protection, legal. Give the young person options regarding gender of the interpreter, phone or face to face and explain it is confidential*



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### Important Tips

- Although Google translate can be helpful in translating some words and basic sentences, it is not always an accurate way to translate written material. It is not appropriate to provide young people with written information via an automated translation service.
- *» Interpreting services can translate documents professionally if needed. The Department of Home Affairs also provides a free translating service to holders of certain visas for personal documents (such as marriage certificates, birth certificates etc.)*
- It is also important to be aware that not all young people are literate in their first language, so providing them with written material may not be appropriate.



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### Other important tips!

- Young people can usually understand English a lot better than they can speak it. That means that you may not require an interpreter for short, casual conversations
- » *It also means that it is important to be mindful of what information you disclose in front of young people if you think they cannot understand you.*
- Many young people find hand gestures and body language helpful in understanding what is spoken. It can be helpful to incorporate this into your conversations with them.
- You do not need to speak louder when speaking to young people with limited English. Slowing your speech and keeping an even pace when talking will help them to understand you. Even when you are using an interpreter it is good practice to do this as well.



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### Any questions?



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### SERVICES

Multicultural Youth SA - 8212 0085  
Australian Refugee Association - 8354 2951  
Australian Migrant Resource Centre - 8217 9500  
TIS National (Translating and Interpreting Service) - 13 14 50  
STTARS - 8206 8945



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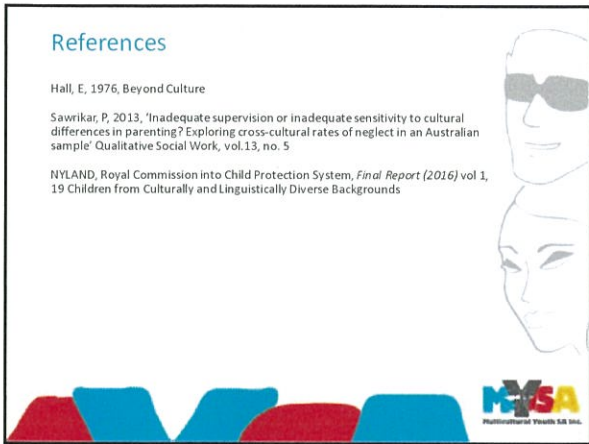
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