



Everybody matters: Inclusion of people with a CALD background in AoD therapeutic care.

Dr Winifred Asare-Doku

Teguh Syahbahar

Chris Keyes

Dr Stella Settumba Stolk

Acknowledgement of Country

We acknowledge the traditional custodians of the land on which we are gathered, the Gadigal people of the Eora Nation, we pay our respects to their Elders past, present and emerging, and we extend that respect to Aboriginal and Torres Strait Islander peoples here today.

Presentation Outline



What is CALD?



CALD representation in treatment.



Increasing CALD access to treatment: The NADA Audit



What you can do to make your service CALD friendly: The Odyssey multicultural experience



Future work: Research and Practice



Conclusion



What is CALD?

What is CALD?

Visible Characteristics:

- Phenotype
- Cultural behaviours



Invisible Characteristics:

- Values
- Beliefs



Good indicators but do not make assumptions!

How is CALD defined in Australia?

- CALD is defined as being born overseas or having one/both parents born in countries other than those classified by the Australian Bureau of Statistics as 'main English-speaking countries' (ABS, 2021)

Others define it by:

- Country of birth
- Language spoken at home
- Ethnicity, cultural, or CALD background
- Migrant or refugee
- etc

How is CALD defined in Australia?

Minimum Core Set Variables

- Country of birth
- Main language Other Than English Spoken at Home
- Proficiency of English
- Indigenous Status

Full Standard Set

- Ancestry
- Country of Birth of Father
- Country of Birth of Mother
- First language spoken
- Other languages spoken at home
- Main language spoken at home
- Religious affiliation
- Year of Arrival in Australia

About the Speakers: (slide to be deleted)

Dr. Winifred Asare-Doku

- Ancestry: African, Black
- Country of birth: Ghana
- Year of arrival in Australia: 2017
- Languages: English, Ghanaian Pidgin English, Ga, Twi, Fante
- Religious affiliation: Christian
- Profession: Clinical Psychologist
- Occupation: NDARC Post-Doctoral Research Fellow
- CALD: Yes

Teguh Syahbahar

- Ancestry: Asian, Malenisia?
- Country of birth: Australia
- Parents' country of birth: Indonesia
- Languages: English, Arabic, Indonesian?
- Religious affiliation: Islam
- Profession: AoD clinician – Counselling and Rehabilitation?
- Occupation: OH Multicultural Programs Manager
- CALD: Yes

About the Speakers:

Name

Country of
birth

Year of arrival
in Australia

Main
language
spoken at
home

CALD?

Ancestry

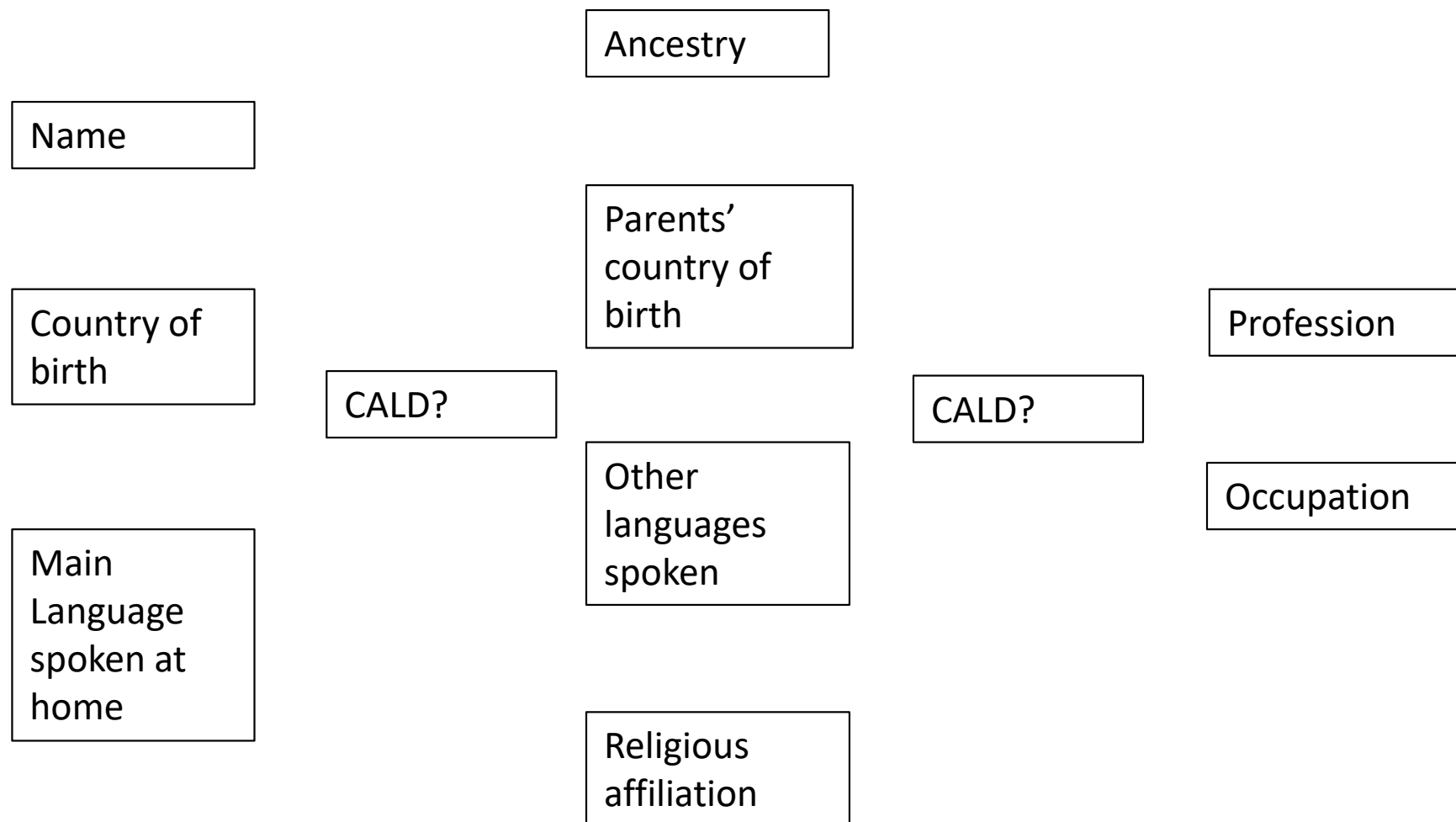
Other
languages

Religious
Affiliation

Profession

Occupation

About the Speakers:



How is CALD defined in Research?

Systematic review of CALD definitions used in epidemiological research studies in Australia between 2015 – 2020 (Source: Pham et al, 2021)

Definitions of CALD	<i>n</i>	%
Country of birth (COB)	33	30.6
Language spoken at home (LSAH)	21	19.4
Indigenous status	3	2.8
Ethnicity/cultural/self-defined CALD background	15	13.9
Migrants and refugees	5	4.6
Combination of two or more definitions	31	28.7
The minimum core set of CALD definition *	0	0.0
Total	108	100.0

*The combination of four variables in the minimum core set (COB, LSAH, indigenous status, and English proficiency)



CALD Representation in treatment

CALD representation in treatment

- Limitation of defining variables → Limited information
- National Framework for AoD treatment (2019-2029) specifies three clear principles for working with people from CALD backgrounds:
 - Culturally responsive and appropriate services
 - Training in culturally responsive practices
 - Treatment framework that recognizes and respects the central importance of culture and identity
- CALD-specific AoD treatment framework



Increasing access to AoD services: The NADA AUDIT

NADA 'CALD Audit Project'

To develop, implement and evaluate an auditing tool and process to improve the ability of AOD treatment services to respond to the needs of people from CALD communities.



NADA CALD audit project expert advisory group (incomplete)
(L-R) James Jaku, Co.As.It; Kittu Randhawa - ICSA; Ahmad Jadran, Odyssey House; Alison Jaworski, CALD audit consultant; Stephanie Wong, Community Restorative Centre; Joanne Bryant, UNSW CSRH; Tata de Jesus, NADA

Audit Project outline

- Piloted in four NGO AOD residential rehabilitation services
- Overseen by an Expert Advisory Group
- Driven by a project team including lived experience
- Audit tool developed to measure cultural inclusion in services
- Audit undertaken by trained Cultural Auditors
- Evaluation by UNSW Centre for Social Research in Health (CSRH)

Auditing process



Cultural auditors (L-R) Ahmad Jadran; Shuv Homsji; Alison Jaworski; Mandira Mishra; Tata de Jesus; Mohammad Fenj; Pacifique Ndayisaba

Section	Assessment criteria
1. A welcoming environment	1a. A welcoming greeting 1b. A welcoming physical environment
2. Service delivery	2a. Service access 2b. Assessment, referral and continuing care 2c. Interpreters 2d. Direct practice 2e. Telehealth
3. Capable staff	3a. Staff knowledge and skill assessment 3b. Supervision around working with people from CALD background 3c. Training staff in working with CALD people 3d. Support for CALD staff
4. Organisation's policies and protocols	4a. Recruitment 4b. Service induction/mandatory training 4c. Governance 4d. Policies and procedures
5. Community Engagement	5a. Scoping your environment 5b. Community engagement to develop relationships
6. Working with CALD organisations and workers	6a. Working with organisations and workers 6b. Collaborative Projects 6c. New service/program

Audit findings

Strong support from AOD staff and desire to improve practice

Variation in the scope of culturally responsive activities across sites

Limited understanding of CALD

Opportunities to improve CALD related systems and processes (rather than relying on self-motivated staff)

Client discussion groups centred on service delivery – intake experience, direct practice, continuing care, family support.

Actions plans focussed on strengthening policies, improving intake, and engagement with CALD communities

Evaluation team findings

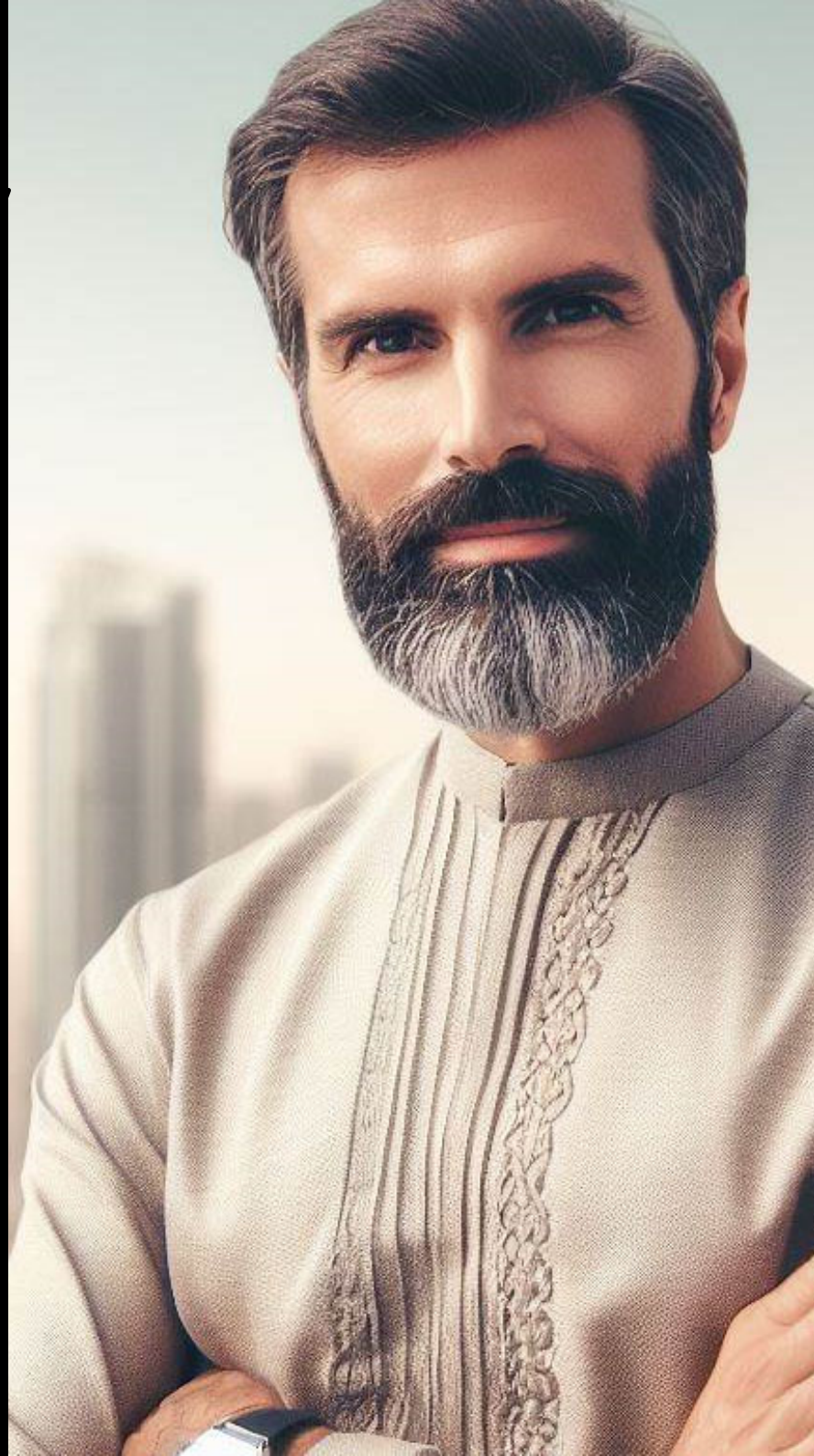
Levels of cultural inclusion across service types were low which prompted them to think of CALD inclusion more strategically

Gaps – signs for language assistance, safe client spaces, staff training and supervision

Strengths – flexible service access, involvement of family throughout



How to make your service CALD friendly: The Odyssey Multicultural Experience



How to make
your service
CALD
friendly

A welcoming environment

Co-designed programs and resources

Establish a family/community centric model

Acknowledging client's cultural/religious values and beliefs for effective healing and recovery.

Access to CALD relevant treatments and peer support groups

How to make
your service
CALD
friendly

Ongoing cultural competence
training for staff members

Engage with CALD communities
and establish community
collaborations

Language and interpretation
service access

Recruit and retain staff members
from diverse backgrounds



What Next?

What next?



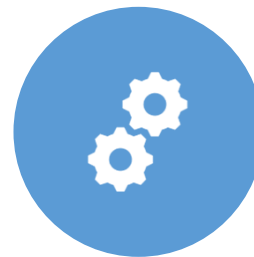
Qualitative Research – Client treatment preferences, role of CALD community leaders in AoD services



Co-design - CALD AoD treatment framework



CALD people seeking AoD treatment can access culturally appropriate services that meet their needs.



Implementation: Pilot the framework in mainstream services

The image features a dark blue background with a large, light blue, rounded rectangular shape on the right side. The word "Conclusion" is written in white, sans-serif font on the left side of the dark blue area.

Conclusion

Conclusion

The CALD population in Australia is currently approximately 50% and is growing

We need to think about how to make our services culturally inclusive

Action challenge – What can you do today?

Acknowledgements

Chris Keyes – NADA

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Dr Stella Settumba Stolk – NDARC

A/Prof Amy Peacock – NDARC

Prof Michael Farrell – NDARC

Dr Nirekha De Silva – Odyssey House

David Kelly – Odyssey House

Thank you

An illustration featuring the words "Thank you" in a playful, rounded font. Each letter is held up by a hand of a different skin tone. The letters are colored as follows: 'T' is pink, 'h' is orange, 'a' is light blue, 'n' is red, 'k' is blue, 'y' is purple, 'o' is green, and 'u' is yellow. The hands are simple line drawings with various skin tones, positioned below each letter as if supporting it. The background is plain white with faint, repeating "Adobe Stock" watermarks.