



North Yarra Community Health

CASEWORK COUNSELLING PROGRAM

**Consumer Participation in Casework Counselling Program
A Focus on Four NYCH Culturally and Linguistically Diverse
Groups**

December 2006

SUMMARY

This project aims to address planning and ongoing monitoring needs of casework counselling services provided by North Yarra Community Health (NYCH) by evaluating consumer participation by people from CALD (Culturally and Linguistically Diverse) backgrounds. This aim will be achieved by evaluating the needs of CALD clients in relation to services provided as well as monitoring which services currently provided are taken up by CALD clients.

The project recommendations are:

1. through further research to chart the cultural barriers of these and other CALD groups to counselling provision, in particular, and to a lesser extent to casework provision
2. to provide easily accessible ongoing information sessions and other relevant modes of publicity to CALD clients about the NYCH casework counselling program and its processes
3. to continue to address the methods for counselling people from CALD backgrounds and for increasing language accessibility
4. to continue with a program of focus groups for the purposes of planning and ongoing monitoring of the casework counselling services of NYCH and for reinforcing the role and importance of community participation
5. to investigate other options of service provision by the casework counselling program that could address and respect the concerns and needs of CALD clients.

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1 INTRODUCTION

1.1 Aims

This project aims to address planning and ongoing monitoring needs of casework counselling services provided by North Yarra Community Health (NYCH) by evaluating consumer participation from CALD (Culturally and Linguistically Diverse) groups. This aim will be achieved by evaluating the needs of CALD clients in relation to services provided.

1.2 Service context

NYCH provides an extensive casework counselling program. A restructure of the casework counselling practice and procedures is proposed with the purpose of differentiating the help provided from the two arms of the program: casework, and counselling, and the development of appropriate responses. Of particular focus will be the planning for the service provision to CALD clients by the NYCH casework counselling program. Currently this provision is predominately in casework, group and specialist project areas rather than for the counselling service. Tables 1 and 2 show that between May and July 2006 just over 30% of clients and contacts were recorded for all casework and counselling services by CALD clients. However, casework is used by a significantly higher percentage of CALD clients (50.42%), with the number of casework contacts being 59.39%. Conversely, 14.38% of all clients that presented for counselling and 11.33% of counselling contacts were of CALD background.

Table 1 Number of Clients May – July 2006

	CALD	OTHER	UNKNOWN	TOTAL
CASEWORK	60 (50.42%)	47	12	119
COUNSELLING	21 (14.38%)	112	13	146
CASEWORK/COUNSELLING	19 (29.68%)	35	10	64
TOTAL	100 (30.39%)	194	35	329

Table 2 Number of Contacts May – July 2006

	CALD	OTHER	UNKNOWN	TOTAL
CASEWORK	117 (59.39%)	60	20	197
COUNSELLING	34 (11.33%)	241	25	300
CASEWORK/COUNSELLING	35 (30.17%)	60	21	116
TOTAL	186 (30.34%)	361	66	613

1.3 Service delivery area impacted upon

The expected impact from undertaking the consumer participation project of evaluating the service needs and behaviour patterns of CALD groups is to improve the response to meeting the needs of this group through NYCH casework counselling services. This impact will be a result of:

- evidence-based knowledge gained from four CALD client focus groups
- formulating recommendations regarding the relevance of NYCH casework counselling services to clients from CALD backgrounds
- improving specifically the counselling provision to these groups according to the participatory input of these consumers
- communicating these recommendations through reports, discussions and forums to colleagues, peers and stakeholders.

1.4 Evaluation process

The impact of the project on meeting the needs of clients with CALD backgrounds will be achieved by involving CALD clients as partners to offer feedback in the service delivery. Through thematically interpreting their responses greater understanding of the needs of CALD clients in relation to services provided will be achieved with resultant recommendations able to be drawn to direct adjustments to the service planning, design and ongoing monitoring. The outcome will be a casework counselling service where relevance and quality is judged in terms of respecting the individual and more closely meeting the needs of consumers.

2 METHODOLOGY

This project has adopted a methodology of ethnographic research to find meaning through qualitatively interpreting evidence-based sociocultural phenomena. The method for achieving this has been to establish four focus groups of Culturally and Linguistically Diverse (CALD) backgrounds who form part of the cultural client groups of the NYCH service. In September and October 2006 these focus groups met with a facilitator and interpreters to discuss their knowledge of and preferences for the NYCH casework counselling service according to semi-structured interview schedules (see [Attachment 1: African Women's Focus Group Questions](#), [Attachment 2: Irani and Afghani Women's Focus Group Questions](#), [Attachment 3: Elderly Vietnamese Focus Group Questions](#) and [Attachment 4: Chinese Elderly Focus Group Questions](#)).

The interviews addressed:

- client help seeking / problem solving behaviour
- relevance of the casework counselling program to a community
- client access to the program.

2.1 The CALD groups

African Women's focus group consisted of three members, the NYCH facilitator, a NYCH assistant and three interpreters from Dinka, Somalian and Arabic backgrounds.

Irani & Afghani Women's focus group consisted of four Afghani women and one Iranian woman, the NYCH facilitator and a Dari interpreter.

Elderly Vietnamese focus group consisted of two Vietnamese men and six Vietnamese women, the NYCH facilitator and a NYCH casework counsellor who acted as interpreter.

Chinese Elderly focus group consisted of eight Chinese women and three Chinese men, the NYCH facilitator and an interpreter.

2.2 Analysis and interpretations

The responses from these four groups were recorded and transcribed. This data was qualitatively analysed according to the strength of the themes and the differences between and the similarities of the CALD groups. The overall situation and issues for each of the four CALD groups were, where possible, also established.

2.3 Outcomes and evaluation

Interpretations were made as to the ways these analyses relating to each cultural group and as a whole affected community participation in the casework counselling services of NYCH. Recommendations support the aims of this project, namely to determine the relevance of the current provision of NYCH services to CALD groups for the purposes of addressing planning and ongoing monitoring needs of casework counselling services provided by North Yarra Community Health.

3 PROJECT OUTCOMES

The following is a summary of responses to the questions asked in the focus groups.

3.1 Accessing help

The preferences and behaviour of members of the four CALD groups in seeking help is identified in the outcomes of the data gathered.

3.1.1 Sources of help

African women told their focus group that their sources of help are friends, a trusted City of Yarra Family Services staff member, family (if close by), close associates and the community. For one person in some situations it was better to talk to a professional. Other sources were the internet, television or their husband.

Irani and Afghani women stated that they seek help from, in particular, a good friend, from one of the NYCH casework counsellors, a doctor or this group including if they had an emotional or psychological problem or depression. They additionally could get support from the school and the Fitzroy Learning Network.

Four of the Elderly Vietnamese identified that they would seek help from a very close, trusted friend who would not break confidentiality.

The Chinese Elderly members identified that they seek help from a doctor, a close friend, the Chinese Association because of language problems, Centrelink or the police – whichever was appropriate. Where language was a problem they were more limited and solved the problems themselves.

3.1.2 Cultural attitudes to seeking help

The Irani and Afghani women's group said that it would be unusual to go to a service to get help. If they have a family they try to solve it inside the family including discussing it directly with their husband. This approach is similar in their country of origin. The reasons given for upholding this approach are family values, not trusting others (including extended family members) and the pride of Afghani women, in particular in not being seen to be vulnerable. Another woman explained that Afghani women are very patient and that they sacrifice themselves to keeping up appearances as the Afghani father has custody over the children and there is a lack of money.

Circumstances in Australia for this group were seen as both different and better. Government assistance is available and Afghani men often change to become more supportive; the men are aware of the increase in the women's rights. However, the Afghani and Irani women acknowledged their problems including difficulties with family. One woman suggested that their patience causes them to lose their mind due to increased pressure as 'they bottle everything inside'.

For emotional support Irani and Afghani women turn to music or cry, perhaps with a close friend to be comforted. Then again they look to deny the situation, resign themselves to their circumstances and seek compensation rather than relief. The example given was that well behaved children compensate an Afghani woman for a strict father or husband.

One Elderly Vietnamese member stated that they will not talk to anyone unless the matter was quite extreme as talking about family or children related problems was embarrassing. Another member explained that traditionally Vietnamese deal with family and personal issues in private, in the home. 'Of course it causes stress, but...' All of the Vietnamese group members confirmed that Vietnamese culture is not outwardly expressive but more suppressed – private and inwards. The option of seeking relief is balanced with the shame and embarrassment of telling others your problems.

An old habit for emotional relief, occasionally practiced, is to go to a 'screaming space' to release frustration. Many talk with Catholic priests or Buddhist monks; the priests give a lot of advice. Tai Chi was identified by one member as a form of distraction only.

Two Chinese group members identified their own ways of coping with difficult feelings including adapting . For one it was Chinese music tapes to help keep calmer and sleep better, for the other, as a Christian, to pray and talk to God. One Chinese man said 'we don't have such habits of going to counselling'.

3.1.3 Language

An African woman raised the issue of the importance of language. 'You might see a sign everyday for a service, but not know what it means, or not know how to ask.' Information on accessing a service through first phoning the interpreter line was explained.

A Chinese woman and Chinese man were concerned about language and needed to get help to read or communicate in English including at hospital emergency departments.

3.1.4 Areas of need

One African woman indicated that if she needed professional help she would not know where to find it. Another kept brochures to source the phone numbers when needed. Another African woman said that emotional problems occurred from life pressures and stresses. Resolving utility bills and the like were also areas where they said they needed help.

The Irani and Afghani group said that they wanted practical help.

The Chinese Elderly group wanted help with depression as many members are alone and over 60 and that this need is likely to increase. Another Chinese group member wanted exercise groups, another wanted information sessions on good health for the elderly, whilst another wanted to know about short-term borrowing.

3.2 Using the NYCH casework counselling service

At first all eight Elderly Vietnamese members said that they had not used the NYCH casework counselling service, then one responded positively and all other members indicated similarly that they had used the service. Their reasons for using the service were for organising housing, financial help, and house repairs and maintenance.

Three Chinese Elderly members identified their connections with NYCH as being, respectively, for three years, since 1988 in the group, and connected to a casework counsellor who runs their group. At another point all stated they had been involved with NYCH for over 15 years.

3.2.1 Awareness of the NYCH casework counselling service

The three African women had heard of NYCH but not of casework or counselling. Four of the five Afghani and Irani women said they had not heard of the casework counselling service at North Yarra, and yet over the years had accessed NYCH casework counsellors without realising the relationship with the organisation.

Many Elderly Vietnamese had heard of the casework counselling program and that it provided help and support. Three Chinese Elderly women had heard of the NYCH casework counselling program, one referring to it as 'social work', another identifying it as being at Collingwood, and two others connecting it with the casework counsellor who attends their meetings who helps them with filling in forms.

3.2.2 Understanding casework and counselling

One African woman understood casework and counselling as talking to a professional, about their problems and its effects, undergoing medical tests and receiving medication. Another said that it was help to find a house or make housing applications. Another had no idea.

The Irani and Afghani group thought casework and counselling were about getting the group together and through talking solving people's problems as a group. Nobody knew specifically what casework meant but one woman suggested counselling meant to counsel people through talking if they have problems.

The Vietnamese women and men understood casework as assistance with finance, housing and Centrelink. One woman understood counselling as support to deal with children which, on more questioning through an interpreter, seemed to suggest a casework model. On reflection, this Vietnamese woman clarified their explanation as 'an opportunity to talk about things and also an opportunity to make changes'.

One Chinese woman believed casework might be about getting help when older: 'Someone to look after us.' A Chinese woman said that she often used the Chinese Association counselling service for practical help.

3.2.3 Confidence to use the service

All three African women said that there would be no reason for not using the NYCH casework counselling service other than not knowing about it. For one woman it would be more for personal or emotional issues, another for casework issues and another for both. 'If I had a problem I would walk in or phone.'

Two Afghani women stated that they would use the service for practical assistance. Whilst all five members of the group stated quite definitely that they were not interested in counselling, one said that it would depend on the problem.

The interest of the Elderly Vietnamese in knowing about the NYCH casework counselling service was identified as part of being prepared in case of extreme situations. An Elderly Vietnamese member stated that it depends on one's personality as to how aware of other services one needs to be.

3.2.3.1 Benefits of promoting the NYCH casework counselling service

Two Vietnamese women said that hearing an explanation of the services during the focus group was useful including clarifying the processes of what is involved. These explanations might get people to use the service. Specifically: 'Knowing about what counselling really is changed my mind, because I realised that it's not so shameful or embarrassing and there is a lot of trust and confidentiality around it'. Additionally they felt they could pass the information about seeking help onto others. 'People are more likely to use it if a trusted person has told them about it.'

The Chinese Elderly group asked for NYCH casework counsellors to introduce themselves regularly and to explain what they do.

3.2.4 Problems about using the service

Reluctance by Irani and Afghani women to use Australian style counselling methods were expressed strongly by one woman. If they have counselling from a friend with the same background, this friend will

direct the decision making by talking back, telling you what they think and telling you what you should do. In contrast this woman stated that Australian counsellors just listened without advising them and that Australian counsellors and health professionals asked them to explain everything frequently - telling the story. They become exhausted with it and are tired of it, 'In Australia the way they act makes us cry more! It's a different mentality.'

Another Afghani woman believed that their reluctance to use the service was because 'with a little bit of sacrifice and patience you can keep the family together'. The threat to family life was confirmed by another: 'because we don't want to destroy our life'. Another disagreed with continuing this way indicating that their patience to endure stress caused pressure which resulted in a reliance on medication.

Overall the Afghani woman believed that the usefulness of the counselling service was dependent upon level of education, knowledge and understanding which gave a person the ability to solve their own problems.

One Chinese group member suggested that the NYCH service would be better for them if there were casework counsellors that spoke the same language and two confirmed that this would encourage them to go. For a third it depended on the issue and that there should be practical outcomes, not just talking.

3.2.4.1 Interpreters in casework counselling

A Vietnamese woman raised the issue of speaking through an interpreter with a casework counsellor. This is seen as a barrier as you also need to be able to trust the interpreters not to breach confidentiality.

The Chinese Elderly group discussed the use of interpreters in casework and counselling. One member identified that using interpreters was not so direct. Two members revealed their bond with a previous NYCH casework counsellor who spoke three languages.

4 LEARNINGS OF THE PROJECT

4.1 Outcomes from the CALD groups

Outcomes of the data gathered from the four CALD focus groups is the behaviour demonstrated by these groups in terms of seeking help.

4.1.1 African Women's group

The three African women were open to help from NYCH casework counselling service. They acknowledged that they needed both emotional and practical help but were often unable to access it mainly due to language problems. They had very little knowledge of the difference between casework and counselling, what NYCH provided and what was available.

4.1.2 Irani & Afghani Women's group

Cultural barriers played a part in the reluctance of the five members of the Irani and Afghani Women's group to use the NYCH service fully. They were averse to using counselling due to pride, family values, lack of trust and gender-related vulnerability. They only wanted practical help. They also found the Australian method for affecting change too indirect and tiresome and so turned to their group and trusted friends for more direct approaches. However some Irani and Afghani women were aware that suppressing their emotional needs could cause other problems.

The focus group session was recognised as being informative and that the use of such services was related to level of education.

4.1.3 Elderly Vietnamese group

The eight men and women of the Elderly Vietnamese group recognised that their culture was very introspective and that problems were dealt with privately in order to avoid embarrassment, even if stress resulted. Confidentiality was important whether when going to a friend for help or using an interpreter. A method for seeking advice was to go to religious leaders; priests offered practical advice. The group understood the difference between casework and counselling and had used the NYCH casework arm of the casework counselling service in the past for practical help.

The explanations resulting from this focus group session gave this group more confidence to use counselling in terms of recognising its inherent basis of trust and sensing that their embarrassment would be minimalised. The facilitator acknowledged the importance of the way the service is explained.

4.1.4 Chinese Elderly group

The eight Chinese women and three Chinese men in this group showed stronger levels of relying on self for emotional matters and were broadly resourceful for practical matters. They recognised their vulnerability as elderly people and in not understanding the language. They were familiar with the NYCH service and wanted greater language provision and for casework counsellors to introduce themselves to their group and explain their activities. They were focussed on practical outcomes, 'not just talking'.

4.2 Evaluation

The relevance of these outcomes to the planning and ongoing monitoring of NYCH's casework counselling program is interpreted in the following points:

1. The high incidence of CALD groups accessing the casework provision was presented above in Table 1 and Table 2. This use of NYCH's casework arm of the casework counselling service reflects their overall predisposition towards practical help. This tendency is quite strongly entrenched by:
 - a. cultural attitudes against seeking professional help for counselling such as privacy needs, pride, embarrassment, shame, vulnerability

- b. cultural attitudes against more indirect Australian counselling methods of guiding the client to their own decisions through listening instead of directing and advising
- c. lack of understanding and clarity regarding counselling and the processes involved
- d. interpreter barriers to establishing trust in counselling sessions.

Mostly these barriers to counselling were expressed by the Irani and Afghani women as well as by Vietnamese and Chinese group members. The African women demonstrated less concern about cultural incongruence.

2. However, African women were representative of the other groups in terms of:
 - a. language barriers to seeking help of any form
 - b. a reliance on NYCH individuals rather than building an understanding of NYCH's services.

Each CALD group has different levels of response to each of these points so to address these issues requires an individualised approach according to the particular CALD group.

Finally, as mentioned the groups appreciated the information about casework and counselling and NYCH's casework counselling service that resulted from these sessions, even if this was not the primary intent of the focus groups. It would appear possible then that these groups would now be more receptive to future interactions for informing and promoting the NYCH service as well as to undertake ongoing monitoring of the relevance and efficacy of this service for these CALD groups.

4.3 Recommendations

The project recommendations are:

1. through further research to chart the cultural barriers of these and other CALD groups to counselling provision, in particular, and to a lesser extent to casework provision
2. to provide easily accessible ongoing information sessions and other relevant modes of publicity to CALD clients about the NYCH casework counselling program and its processes
3. to continue to address the methods for counselling CALD groups and for increasing language accessibility
4. to continue with a program of focus groups for the purpose of planning and ongoing monitoring of the casework counselling services of NYCH and for reinforcing the role and importance of community participation
5. to investigate other options of service provision by the casework counselling program that could address and respect the concerns and needs of CALD clients.

5 ATTACHMENT 1: AFRICAN WOMEN'S FOCUS GROUP QUESTIONS

12/09/2006

Introduction, brief reference to casework counselling services and explanation of what would be talked about and that some questions would be asked.

If you need to talk in private about: family problems, personal issues or emotional issues, where do you go/who do you talk to?

Would you be less likely to go to an organisation?

Where would you go?

Would you know how to find a place to go?

Does not knowing where to go or who to ask make it more difficult to decide to look for professional help?

Can you initiate an interpreted phonecall?

It was discussed how this would be a useful process to learn for a range of reasons – e.g. if you needed to call 000. The facilitator suggested that if women had access to English classes, they might ask to learn this.

Have you heard of casework counselling or NYCH?

Firstly, what is your idea of what casework counselling could be?

Casework is practical assistance, referral to other services, help with organising something that will take a lot of negotiation and phonecalls. Counselling is talking privately with people for struggles with emotions and behaviour, maybe for a short time, or maybe over a long period of time. Some people come for both services, some for only one. You can ask for an interpreter in any language you want and we will arrange it.

This is a good reason to get assistance. If we couldn't help, we would find a person or service who could.

Do you think you would ever contact the service? For casework or counselling?

Which service would you be more likely to use?

Other than not knowing about the service, are there any other reasons why you wouldn't use the service?

The facilitator thanked the participants for giving their time.

6 ATTACHMENT 2: IRANI & AFGHANI WOMEN'S FOCUS GROUP QUESTIONS

29/09/2006

Introduction, brief reference to casework counselling services and explanation of what would be talked about and that some questions would be asked.

If you need to talk in private about: family problems, personal issues or emotional issues, where do you go/who do you talk to?

The facilitator acknowledged the need to discuss the problem another time, but at this point clarified the question.

Do you come to talk to a NYCH casework counsellor at other times, or only during group time?

Have you heard of the casework counselling program at North Yarra?

The facilitator suggested that although they didn't realise it they had been accessing staff members from that program over the years, as the two casework counsellors mentioned both belong(ed) to it.

What do you think casework counselling is?

The facilitator said she had been at NYCH for some time, then asked about what people understood 'casework' to mean.

Counselling?

The facilitator outlined the difference and explained that she was interested to know if people were more likely to use one or the other.

If you did have an emotional or psychological problem or depression, how do you think you would deal with it?

What if it's not a problem between you and another person, what if it's your own personal problem, inside?

Are some of your ideas about getting help different here than in your country of origin?

Sometimes we think we should change how we present counselling to people, but from what you're saying, it may be that counselling isn't what you want?

So you wouldn't come just for counselling, but do you sometimes get a little as a result of practical support?

How do you get relief?

Would you cry on your own, or with other people?

Is that one reason you wouldn't talk to an Australian – because they make too much of the problem?

The facilitator explained that not all counselling requires talking about what has happened to you. So some counselling focuses on relief, and finding ways to be well.

So it's not that the casework counselling staff should do something differently, it's that you take the bits of the service you need...?

Do you think some other people might benefit from counselling?

That's interesting. Sometimes the Team talk about that – some things we do are useful for some people, but aren't useful for other people.

So other people might not be able to?

It's the same in Australia – people who are well educated are better at solving problems.

The facilitator thanked the women, saying it had been very good to talk to them, as the Team often thinks they need to find better ways to offer counselling, but it is good to find out that they are happy as things are.

7 ATTACHMENT 3: ELDERLY VIETNAMESE FOCUS GROUP QUESTIONS

06/10/06

Introductions, explanation of the main aims, and brief reference to casework counselling services.

I am trying to understand where people go for help. If you need to talk in private about: family problems, personal issues or emotional issues, where do you go/who do you talk to?

Is it that you think it over and work it out yourself, or do you try to distract yourself from a problem, and try not to think about it?

Any other answers to this question?

And what about if the family got to the point where they couldn't cope?

Earlier you said counselling needs to be advertised, but from what people have said, it's not really a service you would turn to...?

The facilitator explained that today she is not trying to get people to do something and not another, she is just trying to find out what it is that they do.

I'm curious about this – How do you experience relief if you need to?

In other groups people have said they dance, or listen to music for relief – is there anything like that? I was thinking maybe that Tai Chi might be a form of relief sometimes...?

Because of inner city living?

How long have people in the group been involved with North Yarra Community Health?

Have you heard of the casework counselling program?

What do you think our program does?

Casework?

Counselling?

The facilitator explained that some people use only one service and others use both. She then explained the difference and gave a basic distinction between casework and counselling. Casework is similar to what you all said – practical assistance with things like housing, bills and dealing with various services. Counselling is talking with someone in confidence, in private. People might talk about many different things: trauma, things that are troubling them emotionally, relationships, stress. Counselling is not just about sitting and talking, it involves other activities, and also thinking about things in different ways.

I was about to say, if there's two small aims of counselling, they would be: to help bring relief, and to help make changes and grow. Some people who come to counselling might not feel distressed, but just be interested in talking about their values and beliefs. And like you say, a big part of counselling is establishing trust over a long period of time. I was wondering if you have ever used the casework counselling service?

I'm curious about what sort of reasons you used the service, and whether it was helpful.

Having had an explanation of the services, does it change your thinking about accessing those services?

Did you think you had to be really crazy, or have very big problems for you to need counselling?

Earlier, most of you said that you wouldn't come to a service – has the discussion changed any of your thinking?

It's good to know this. I've learned that how we explain the service might affect whether or not people access it.

The facilitator explained that if counselling regularly with a client that needed an interpreter, staff always use the same one over time, so that gradually a trusting and comfortable environment can be established.

The facilitator finished by thanking group members for taking part in an interesting and useful conversation, and invited anyone to come and speak to her about this further if they were interested to discuss it more.

Thanks for your time.

8 ATTACHMENT 4: CHINESE ELDERLY FOCUS GROUP QUESTIONS

12/10/2006

Introduction, brief reference to casework counselling services and explanation of what would be talked about and that some questions would be asked.

Where would you go for help when you needed it? If you needed to talk privately to someone who would you talk to?

If something was wrong in your family or you were sad where would you go?

Where do others go if they can't read something?

The facilitator addressed the issue about where people go for assistance about reading things, including the casework counselling program. Asked the group to talk more about if the issues were about dealing with personal problems.

Explanation about how to access interpreters and the facilitator said she would pass this issue onto another NYCH casework counsellor about handing out cards re interpreters for the group.

How long have you all been involved with NYCH?

Have you heard of the casework counselling program?

Explanation of what casework is.

What does counselling mean to you?

Explanation about counselling is and what could be offered by the program. Has anyone accessed the casework counselling program?

What would you do if you were sad or low?

Could we do anything different? Do you need us or are you OK by yourselves.

Would you go then?

How about using interpreters in counselling? Explanation about how counsellors use interpreters.

Did they come for casework or counselling?

Acknowledgement of the importance of multilingual workers, but also that they were not always available.

Discussion re interpreters and the group.

Response to the comments and questions.

Discussion about options and coming to casework counselling. Participants thanked for their feedback and time.