

# Prevention of violence against women and safer pathways to services for migrant and refugee communities:

Ten research insights from the Culturally and Linguistically Diverse  
Projects with Action Research (CALD PAR) initiative

MARIA KOLETH

NINA SEROVA

BARBARA K. TROJANOWSKA

## ANROWS

AUSTRALIA'S NATIONAL RESEARCH  
ORGANISATION FOR WOMEN'S SAFETY  
*to Reduce Violence against Women & their Children*

ANROWS INSIGHTS  
ISSUE 1 | APRIL 2020

## Acknowledgement of Country

ANROWS and its partners in this research acknowledge the Traditional Owners of the land across Australia on which we live and work. We pay our respects to Aboriginal and Torres Strait Islander Elders past, present and emerging. We value Aboriginal and Torres Strait Islander histories, cultures and knowledge. We are committed to standing and working with First Nations Peoples, honouring the truths set out in the Warawarni-gu Guma Statement.

## Funding

Funded by the Australian Government Department of Social Services.

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## Published by

Australia's National Research Organisation for Women's Safety Limited (ANROWS)

PO Box Q389, Queen Victoria Building, NSW, 1230 | [www.anrows.org.au](http://www.anrows.org.au) | Phone +61 2 8374 4000

ABN 67 162 349 171

***Prevention of violence against women and safer pathways to services for migrant and refugee communities: Ten research insights from the Culturally and Linguistically Diverse Projects with Action Research (CALD PAR) initiative (ANROWS Insights) / Koleth et al.***

Sydney : ANROWS, 2020.

Pages ; 30cm. (ANROWS Insights, Issue 01/2020)

I. Family violence -- Australia -- Prevention. II. Women immigrants -- Services for -- Australia. III. Women refugees -- Services for -- Australia. IV. Culturally and Linguistically Diverse

I. Koleth, Maria. II. Serova, Nina. III. Trojanowska, Barbara.

**ISBN: 978-1-925925-37-1 (print) | 978-1-925925-38-8 (online)**

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# Prevention of violence against women and safer pathways to services for migrant and refugee communities:

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and Linguistically Diverse Projects with  
Action Research (CALD PAR) initiative

**DR MARIA KOLETH**  
CALD PAR Project Lead, ANROWS

**NINA SEROVA**  
Research Officer, ANROWS

**DR BARBARA K. TROJANOWSKA**  
Research Officer, ANROWS

This report addresses work covered in the ANROWS project *Culturally and Linguistically Diverse Projects with Action Research*. Please consult the ANROWS website for more information on this project:  
[anrows.org.au/research-program/culturally-and-linguistically-diverse-projects-with-action-research/](https://anrows.org.au/research-program/culturally-and-linguistically-diverse-projects-with-action-research/)

ANROWS research contributes to the six national outcomes of the *National Plan to Reduce Violence against Women and their Children 2010-2022*. This project addresses National Plan outcome 1 - Communities are safe and free from violence.

This report is part of the ANROWS Insights publications series and is not intended to be a research report but rather is a project report that outlines selected work and findings of the *Culturally and Linguistically Diverse Projects with Action Research*. More information about this project is available on the ANROWS website.

## **Suggested Citation**

Koleth, M., Serova, N., & Trojanowska, B. K. (2020). *Prevention and safer pathways to services for migrant and refugee communities: Ten research insights from the Culturally and Linguistically Diverse Projects with Action Research (CALD PAR) initiative* (ANROWS Insights, 01/2020). Sydney, NSW: ANROWS.

The infographics were designed by Holly Windle. This report was designed by Burnt Pheonix Design and Advertising with art direction from Eleanor Shepherd.

### **Acknowledgement of lived experiences of violence**

We acknowledge the lives and experiences of the women and children affected by domestic, family, and sexual violence and neglect. We recognise the individual stories of courage, hope and resilience that form the basis of ANROWS's research.

### **ANROWS acknowledgement**

We would like to acknowledge all the people who have contributed to the Culturally and Linguistically Diverse Projects with Action Research (CALD PAR) initiative and this report.

We extend our gratitude to the teams from the 26 CALD PAR projects for the dedication, generosity and collaborative spirit they brought to the initiative. It has been a privilege to support their work and to learn from them.

We would also like to thank Jane Torney at Our Watch, who has been an invaluable partner in workshop and CoP facilitation and has contributed crucial insights to the evaluation of project activities.

We are grateful to the project teams who provided case studies for this report, including those from South West Sydney Legal Centre, Townsville Multicultural Support Group, Welcoming Intercultural Neighbours, The Neighbourhood Hub, and Save the Children (WA). Thank you to the project teams and community leaders who contributed substantive feedback on the report from Multicultural Centre for Women's Health, CatholicCare, Pronia, and Boronia Multicultural Services.

The CALD PAR initiative was conducted with funding from the Australian Government Department of Social Services (DSS). ANROWS gratefully acknowledges the financial and other support it has received from DSS, including important feedback from DSS staff at various stages and their spirit of partnership throughout the initiative.

Finally, the CALD PAR initiative and this report would not have been possible without the support and commitment of numerous current and former colleagues at ANROWS, in particular Dr Heather Nancarrow, Paula Bennett, Susan Innes-Brown, Michele Robinson, Eleanor Shepherd, Dr Peter Nannes, Dr Sharni Chan, Kate Thomas, Celeste Koens, Dr Virginia Mappedzahama, Dr Valerie Ringland, Helen Sowe and Dr Elizabeth Orr.

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# Acronyms

<b>AR</b>	Action Research
<b>ANROWS</b>	Australia's National Research Organisation for Women's Safety
<b>ASPIRE</b>	Analysing Safety and Place in Immigrant and Refugee Experience Project
<b>CALD</b>	Culturally and Linguistically Diverse
<b>CALD PAR</b>	Culturally and Linguistically Diverse Projects with Action Research initiative
<b>CoP</b>	Community of Practice
<b>DFV</b>	Domestic and family violence
<b>DV</b>	Domestic violence
<b>DSS</b>	Australian Government Department of Social Services
<b>LGBTQI</b>	Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex
<b>National Plan</b>	<i>National Plan to Reduce Violence Against Women and their Children 2010-2022</i>
<b>NGO</b>	Non-Governmental Organisation
<b>NQDVRs</b>	North Queensland Domestic Violence Resource Service

# List of CALD PAR projects

## **CALD communities leading prevention stream**

Asian Women at Work Inc (NSW): SiSters (Sharing in Strength)

Australasian Centre for Human Rights and Health (Vic): Mutual relational respect

Australian Greek Welfare/ Pronia (Vic): Let's make respect a reality

Boronia Multicultural Services Inc (NSW): Let's take the lead – Keeping our women, children and community safe

Centre for Holistic Health (Vic): Facilitating responsible and non-stigmatising attitudes and practices towards Domestic Violence in the Chinese community

Companion House (ACT): A celebration of culture and respect

Ethnic Communities' Council of NSW (NSW): Men against violence

Loddon Campaspe Multicultural Services (Vic): Healthy multicultural families

MARSS Australia Inc. (ACT): Men's outreach workshops

Relationships Australia (SA): The good life

Save the Children (WA): Strength2Strength

South's Community Hub (Qld): Free of violence – Community to all

South West Sydney Legal Centre (NSW): Mothers as mentors - Creating connections in schools to empower CALD communities

SydWest Multicultural Services (NSW): Domestic Violence prevention project

VICSEG New Futures (Vic): Cultural playgroups in diverse communities – Promoting family and community safety

Wellsprings for Women (Vic): Women's health and safety program

Western Sydney Local Health District / Multicultural Health Sydney (NSW): "Rich cultures should have Rich relationships": Primary prevention domestic violence project with Sudanese and Punjabi communities in Western Sydney

Women's Health in the North (Vic): Side by Side



## List of CALD PAR projects (continued)

### **Safer Pathways stream**

Ballarat Community Health (Vic): Safer pathways for refugee and immigrant women, Ballarat and Western Victoria

CatholicCare Toowoomba (Qld): Building links empowering South Sudanese (BLESS)

Multicultural Centre for Women's Health (Vic): Making the Links – Building Safer Pathways for Culturally and Linguistically Diverse Women in Regional Victoria

The Neighbourhood Hub (Qld): Safer pathways for CALD Women

Townsville Multicultural Support Group (Qld): Safer pathways for CALD Women

Welcoming Intercultural Neighbours (Qld): Safer pathways for Culturally and Linguistically Diverse Women, Capricornia families are everyone's business

Women's Legal Services (SA): Ask Maria

Save the Children Australia (Vic): Safer Pathways



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## Executive summary

The Culturally and Linguistically Diverse Projects with Action Research (CALD PAR) initiative involved 26 projects across Australia aimed at preventing violence against women and creating safer pathways to crisis and support services that respond to family violence in Culturally and Linguistically Diverse (CALD) communities. This report provides insights for policy-makers and practitioners in the family violence sector about “what works” in this area through collaboration with CALD communities. Activities under the CALD PAR initiative were conducted between December 2017 and June 2020.

The CALD PAR initiative was funded by the Australian Government Department of Social Services (DSS) under the National Plan to Reduce Violence against Women and their Children 2010-2022 (the National Plan). The National Plan brings together the work undertaken by Australian Commonwealth and state governments, community organisations, and individuals aimed at reducing the incidence of violence against women and increasing the safety of women and their children. The Fourth Action Plan 2019-2022 (Fourth Action Plan) of the National Plan recognises that, while all Australian communities experience domestic and family violence (DFV), some communities might experience violence in more complex ways due to the intersections of racism, language barriers, religious and cultural practices and the immigration process.

The CALD PAR projects demonstrated that an intersectional and culturally safe approach to prevention and safer pathways work empowers CALD groups and individuals. Such an approach centres their voices and brings together communities and services to reduce violence.

The projects put this approach into practice by:

**Connecting** with communities to learn more about how experiences of oppression, social privilege, and colonial structures intersect in local contexts.

**Critically reflecting** on inequalities in power and privilege between the project teams and different community groups. These reflections enabled the project teams to better understand how community leaders prioritise different political and economic interests over time.

**Collaborating** and building coalitions with community groups, services and individuals to work towards systemic change.

### The key insights arising from the CALD PAR projects for best future practice include:

1. Invest time and resources in building culturally safe and trusting relationships with diverse groups and leaders in CALD communities.
2. Support CALD communities through strengths-based and aspirational language around gender equality and the prevention of violence.
3. Provide accessible information for women in different visa classes about their rights to safety, safe working conditions and access to support services.
4. Use resistance as an opportunity to review activities with community leaders and find creative ways to work with community groups and services.
5. Promote positive family relationships and gender equality in non-judgemental spaces for CALD men.
6. Invest in capacity-building on gender-transformative and culturally safe prevention work with men in CALD communities from the outset of grant funding.
7. Create more culturally safe spaces, work practices and information about services for CALD communities.
8. Introduce cultural safety training and service partnerships to build capacity across settlement services, mainstream family violence services and law-enforcement agencies.
9. Support bicultural workers through individual safety plans, culturally safe management practices and professional opportunities.
10. Resource prevention and safer pathways projects to sustainably undertake community engagement, support staff, and build on project achievements over the long term.



ANROWS CALD PAR Workshop 2 participants.

## 1. INTRODUCTION:

# Insights on prevention and safer pathways in Culturally and Linguistically Diverse communities

This report provides key insights on “what works” in the prevention of violence against women and in creating safer pathways to family violence crisis and support services for Culturally and Linguistically Diverse (CALD) communities in Australia. These insights are drawn from the findings of the Culturally and Linguistically Diverse Projects with Action Research (CALD PAR) initiative, funded by the Australian Government Department of Social Services (DSS). Activities under the CALD PAR initiative were conducted between December 2017 and June 2020.

The CALD PAR initiative involved 26 projects (the projects) across Australia aimed at preventing violence against women and creating safer pathways to crisis and support services that respond to family violence in CALD communities. The projects fell into two grant funding streams:

- CALD Communities Leading Prevention projects (the Prevention projects) (n = 18)
- Safer Pathways for CALD women projects (the Safer Pathways projects) (n = 8).

The grants were part of funding initiatives under the *National Plan to Reduce Violence against Women and their Children 2010-2022* (the National Plan). The National Plan brings

together the work done by Australian governments, community organisations and individuals to reduce the incidence of violence against women and to increase the safety of women and their children. The work of CALD PAR projects is particularly relevant to the following National Plan outcomes:

1. Communities are safe and free from violence.
2. Services meet the needs of women and their children experiencing violence.

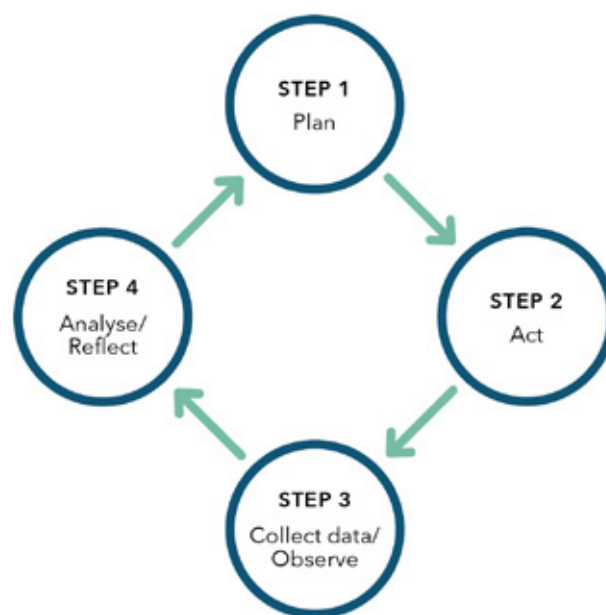
The CALD PAR initiative began under DSS's *Third Action Plan 2016-2019* (Third Action Plan) of the National Plan. In particular, the initiative responded to key actions under the Third Action Plan's national priorities to support CALD women, young people and communities to lead efforts to reduce violence against women in their communities and improve the quality and accessibility of services for women from CALD backgrounds.

The CALD PAR initiative also aligns with the Fourth Action Plan (DSS, 2019) and its identification of primary prevention and responding to the diverse lived experiences and knowledge of women and their children affected by violence as national priorities (pp. 5–6). The Fourth Action Plan recognises that, while all Australian communities experience domestic and family violence (DFV), some communities might experience violence in more complex ways. This complexity is due to the intersections of racism, language barriers, religious and cultural beliefs, stigma and the immigration process. In the context of the Fourth Action Plan (DSS, 2019, p. 30), the CALD PAR initiative contributes crucial evidence on the development of culturally sensitive prevention content, the meaningful participation of CALD women and communities in interventions and culturally appropriate support for family violence.

## 1.1 ANROWS's role and activities

As an initiative under the National Plan, Australia's National Research Organisation for Women's Safety (ANROWS) was established by the Commonwealth and all the state and territory governments of Australia to produce, disseminate and assist in applying evidence for policy and practice addressing violence against women and their children. ANROWS was contracted by DSS to support the CALD PAR projects to use action research to evaluate and learn from their activities.

Action research is a research methodology focused on empowering practitioners to collect evidence on their everyday work and to use that evidence to improve practice and outcomes. Action research pursues action (or change) and research (documentation and evidence-gathering) at the same time. It aims to empower organisations and communities to engage in a cycle of collecting learnings and using them to implement immediate and ongoing changes.

**Figure 1:** Action research cycle

ANROWS has developed and refined a strong model of action research support through successive capacity-building projects (see Orr, Backhouse & La, 2018; Nannes & Koens, 2019). The Building Safer Communities for Women and Children initiative, which was funded by DSS, laid the groundwork for the model of support used in the CALD PAR initiative. The ANROWS model of action research support takes a pragmatic approach to building project workers' capacity to gather data and to use it to improve their practice.<sup>1</sup>

ANROWS's action research support to projects in the CALD PAR initiative has included:

- templates for planning and implementing action research
- three workshops to introduce projects to action research and how to share learnings
- individual project support through phone calls, emails and virtual (Zoom) meetings
- two communities of practice (CoPs) for Prevention and Safer Pathways projects
- site visits to all projects
- support and review for sharing action research findings
- online publication of project stories and digital stories presenting project findings.

<sup>1</sup> The ANROWS model of action research builds upon the adaptation of action research principles and methods for process-oriented, everyday evaluation practice (see Kemmis & McTaggart, 1988; Wadsworth, 1991; Dick, 2000).

With ANROWS's support, an action research approach shaped the consultative, culturally safe and adaptive practice of the projects in the initiative. The projects used surveys, focus groups, critical reflection, and informal and formal interviews to continually evaluate and refine their action research activities. It was found that the action research approach provides space for critical reflection and learning. This is crucial for developing the complex understanding of stakeholder engagement, cultural norms and settlement processes necessary for addressing violence against CALD women and children in Australia. The project teams used their action research findings to create project stories and digital stories that are now available on the ANROWS website.<sup>2</sup>

## Partnership with Our Watch

ANROWS also entered into a partnership with Our Watch to establish the CoPs and to introduce the project staff to the national primary prevention framework *Change the story* (Our Watch, ANROWS & VicHealth, 2015). In addition to providing valuable input into planning and reflective practice, Our Watch presented on implementing *Change the story* at the three CALD PAR workshops and co-facilitated six Prevention CoP meetings.

Prevention programs in Australia are guided by *Change the story* (Our Watch et al., 2015), which identifies four gendered drivers of violence against women:

- condoning of violence against women
- men's control of decision-making and limits to women's independence
- stereotyped constructions of masculinity and femininity
- disrespect towards women and male peer relationships that emphasise aggression.

<sup>2</sup> CALD PAR project stories are available at: <https://www.anrows.org.au/research-program/culturally-and-linguistically-diverse-projects-with-action-research/cald-par-project-stories/>. The digital stories are available at: <https://www.anrows.org.au/research-program/culturally-and-linguistically-diverse-projects-with-action-research/cald-par-digital-stories/>.



# ANROWS CALD PAR Action Research support

## 3 WORKSHOPS



April 2018

1

**Sydney**

Introduction to action research

September 2018

2

**Brisbane**

Project progress and action research skills

April 2019

3

**Melbourne**

Data analysis, reporting and sharing findings

## 2 COMMUNITIES OF PRACTICE



### 1. Focus on prevention

**18 projects**

Shared learnings and featured guest speakers on prevention practice

**Topics covered:**

- intersectionality
- engaging men
- addressing resistance



### 2. Focus on safer pathways to crisis and support services

**8 projects**

Discussed safer pathways for clients to crisis and support services

**Topics covered:**

- barriers and enablers to accessing services
- building relationships with services
- successful community management

## INDIVIDUAL PROJECT SUPPORT



Guided reflective practice



Discussed challenges and helped problem-solve

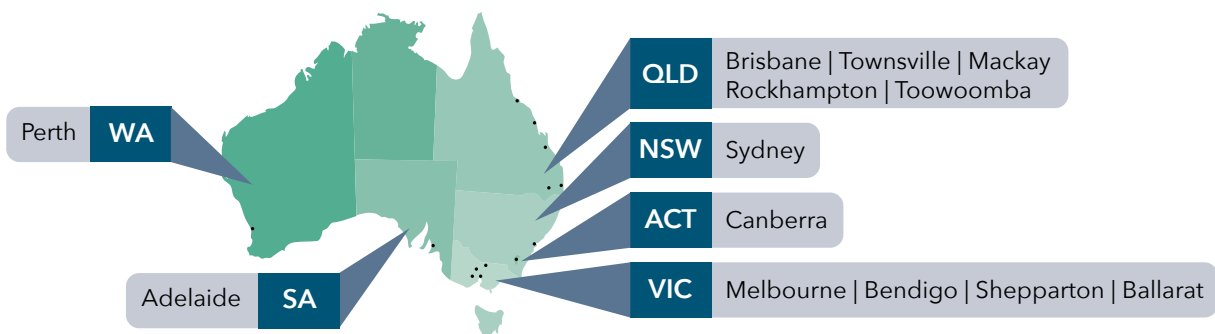


Supported the design and implementation of research instruments



Advised on data analysis and reporting

## SITE VISITS TO ALL 26 PROJECTS



## SHARING FINDINGS



Helped projects share their research findings with their communities, stakeholders and the public

**2 methods**

**Digital stories**



**Online project stories**



Offered video production training



Provided story templates and feedback

## 1.2 CALD PAR projects

Projects funded in this initiative were mainly run by organisations providing settlement and multicultural services to CALD communities. However, the initiative also included family violence, legal, health and other related services. Project teams discovered that a whole-of-community approach, involving a dynamic combination of early intervention, prevention and service response–focused activities, worked best for CALD communities. As such, despite being funded under two separate streams—Prevention and Safer Pathways—all projects undertook some prevention work and provided information and referrals to family violence crisis and support services. In doing so, the projects were able to reach larger community cohorts and to elevate the relationships with individuals, families and organisations that were most important to CALD communities’ own visions of families free from violence.

The project activities in the Prevention stream included workshops, focus groups, information sessions and support groups to increase participants’ understanding of domestic violence, to build supportive networks, and to challenge restrictive gender roles and norms. The projects in the Safer Pathways stream focused more on capacity-building initiatives with family violence and health services and law-enforcement agencies, and in training to increase culturally safe practice, than prevention-focused projects. The number of participants for project activities varied from 10 in smaller support groups to hundreds in workshops over the course of the initiative. Some of the larger projects also estimated that their activities reached 2000–3000 community members, which included those who may have attended informal and formal project events or accessed project material.

The initiative engaged many cultural and ethnic communities. A summary of projects’ activities at the beginning of the CALD PAR initiative recorded that the projects planned to involve communities with origins in 33 different countries, regions and ethnic groups.<sup>3</sup> The majority of projects engaged communities from more than one country of origin, linguistic group and faith group. Observations from projects’ staff suggest that variations in the CALD communities’ experiences of prevention and access to services were based on their immediate geographical location and local networks rather than their country or region of origin.

Communities’ experiences reflected differences in the family violence sector between states and regions in terms of policies, service provision, and relationships between services and resourcing. For example, 10 out of the 26 CALD PAR projects were situated in Victoria, reflecting the increased funding for family violence services and prevention programs following the Victorian Royal Commission into Family Violence (State of Victoria, 2016). In addition, many of the Safer Pathways projects were situated in regional areas, where CALD communities are often smaller and have less access to specialist services (see also Murray et al., 2019). Their work was often shaped by the effectiveness and cohesion of regional integrated services teams and multi-agency networks.

<sup>3</sup> Please note that the involvement with these communities varied over time. In some projects, geographical regions of origin, common languages, faith communities or previous involvement in organisational activities in the local area mattered more to the definition of “community” than countries of origin did.

Within and across CALD communities, the projects also engaged different demographic groups. A summary of the projects' proposed activities at the beginning of the initiative indicated that 16 projects would work with both men and women, five would engage women only, and the other five would engage men only. Five project teams spoke in support meetings about specifically organising activities for seniors and older community members, while other projects engaged seniors in the course of involving the broader community. ANROWS's records from late 2018 also noted that five projects were specifically aimed at engaging young people, while a few more projects indicated that they were interested in engaging young people in the last six months of the initiative.<sup>4</sup>

### 1.3 An intersectional and culturally safe approach

The Fourth Action Plan (DSS, 2019) notes the importance of an intersectional approach to understanding the drivers and reinforcing factors of family violence within diverse Australian communities. Taking such an approach highlights the impacts of racism, religious discrimination, ableism, ageism, dispossession, homophobia and other forms of discrimination on community members' experiences of DFV.

As foundational black feminist theorists have defined it, intersectionality is a "a lens, a prism for seeing the way in which various forms of inequality often operate together and exacerbate each other" (Crenshaw cited in Steinmetz, 2020). It recognises that individuals and communities are part of larger systems of power and oppression that reproduce inequalities based on gender, race, class, disability and other hierarchies (Crenshaw, 1989, 1991; Cho, Crenshaw, & McCall, 2013; Carastathis, 2016). Many individuals and groups experience multiple forms of inequality at the same time due to the overlapping histories of colonialism, white supremacy, sexism and patriarchy (Crenshaw, 1989, 1991; Lorde, 2007). For example, migrant and refugee women with disabilities may experience sexism, racism and ableism at the same time within their workplace and family.

Intersectionality has become a particularly useful framework for practitioners in the family violence sector to understand and account for the differing experiences of the gender inequality that drives violence against women (see Chen 2017a; Our Watch 2018a). It can also provide a basis for effective collaboration to provide service responses to family violence (Chen, 2017a; Our Watch, 2019b). As the Fourth Action Plan (DSS, 2019) recognises, community-led and tailored initiatives are vital to address the needs of communities affected by violence in the context of multiple forms of inequality. The CALD PAR projects' action research findings add to the limited literature and evaluation on how prevention and safer pathways practice can be successfully tailored to CALD communities (Vaughan et al., 2015). A brief summary of the existing literature and context for CALD PAR findings is provided below.

<sup>4</sup> More information about the projects can be found at <https://www.anrows.org.au/research-program/culturally-and-linguistically-diverse-projects-with-action-research/>.

*An intersectional approach can build our understanding of family violence in CALD communities*

There is growing recognition of the importance of an intersectional approach in the family violence sector that recognises the ongoing impacts of colonisation on experiences of violence for Aboriginal and Torres Strait Islander communities, and for non-Aboriginal and Torres Strait Islander communities (Pearce & Sokoloff, 2013; Vaughan et al., 2016a; Our Watch, 2018b; Our Watch, 2019a). Processes of colonisation included frontier violence, sexual violence against women, and forced labour (Our Watch, 2018b). An intersectional approach highlights that family violence is compounded by multiple forms of structural violence and that the past violence of colonialism lives on in contemporary cycles of trauma (Our Watch, 2018b). This violence includes continuing dispossession and structural discrimination for Aboriginal and Torres Strait Islander communities, as well as the violence of the unequal regulation of migration and the maintenance of white supremacy for CALD and other minority communities in Australia (Pearce & Sokoloff, 2013; Vaughan et al. 2016a; Our Watch, 2018b). The structures that sustain racism and gender inequality are a product of the ongoing exercise of colonial power (see also Our Watch, 2018b).

Due to the complexity of these structures, the findings arising from the CALD PAR projects emphasise that a one-size-fits-all or mainstream approach does not work when it comes to CALD communities.<sup>5</sup> Having a critical understanding of intersectionality supports culturally safe practice that foregrounds the agency and concepts of safety held by community members. The concept of cultural safety emphasises the importance of providing an environment of shared respect and knowledge in service spaces (see Williams, 1999). This environment makes it easier for CALD community members to articulate the intersections that inform their attitudes to violence against women and towards family violence services. A culturally safe and intersectional approach ensures that practice is relevant and responsive to their differing identifications, the interaction of different power structures and the histories of service responses and interventions in their local areas.

<sup>5</sup> The complex intersections of inequality and oppression that inform CALD communities' and CALD women's experiences of violence include the ways in which CALD communities, along with other non-Aboriginal and Torres Strait Islander Australians, are complicit in and privileged by colonial structures that dispossess and continue to systemically oppress Aboriginal and Torres Strait Islander communities (Our Watch, 2018b). The national belonging of CALD communities is premised on the foundational violence of colonial dispossession (Moreton-Robinson, 2003).

### *The colonial regulation of migration shapes family violence in CALD communities*

Using an intersectional approach when working with CALD communities can help explicate how the regulation of migration through visa classes and associated conditions creates differing access to social support, crisis services and financial security for those experiencing violence (see Vaughan et al., 2016a; National Advocacy Group on Women on Temporary Visas Experiencing Violence, 2018). An intersectional approach also helps to recognise that the settlement process itself is a traumatic period involving the loss of culture, identity and economic status, which can compound pre-settlement traumas (see Schweitzer, Melville, Steel & Lacherez, 2006; Carswell, Blackburn & Barker, 2011; Pearce & Sokoloff, 2013). Patriarchal beliefs can change and strengthen through the settlement process, picking up on harmful patriarchal practices from the country of settlement (see Pearce & Sokoloff, 2013).

The harmful aspects of the cultural context of Australian settlement include colonial legacies of white supremacy (see Hage, 1998). This context is evident in the lack of bicultural support available within family violence services and the limited mainstream training offered to raise practitioners' awareness of the settlement pressures and cultural dislocation that CALD victims/survivors may undergo when seeking support.<sup>6</sup> Exposure to racism during the settlement process impacts the safety of CALD women when reporting and seeking support to address violence (see Pearce & Sokoloff, 2013; Vaughan et al., 2016a). Funding cuts to social services also leave many family violence services under-resourced and lacking in capacity to address the complex trauma of migrant and refugee women (Vaughan et al., 2016b).<sup>7</sup>

### *There are multiple barriers to CALD communities accessing family violence services*

The literature shows several factors, at the intersection of multiple inequalities, that hinder help-seeking and reporting for migrant and refugee women experiencing violence (see Vaughan et al., 2015; Mitra-Kahn, Newbiggin & Hardefeldt, 2016; Satyen, Piedra, Ranganathan & Golluccio, 2018; Maher & Segrave, 2018). These include:

- distrust of law enforcement and other state agencies
- language barriers and inconsistent access to interpreters, which is exacerbated in regional areas (interpreters may be known to the victim or perpetrator)
- not considering the violence as serious enough or not having information which would allow them to recognise domestic violence
- fear of losing custody of their children if they report violence
- loss of financial stability without support from the spouse
- not having accessible information about navigating service systems

<sup>6</sup> For example, Vaughan et al.'s (2016a) study of the family violence sectors in Victoria and Tasmania noted that it was rare for bicultural service provision to be provided. See also Walter, Taylor & Habibis (2019) on whiteness in the social work field in Australia.

<sup>7</sup> Funding cuts such as these are part of a neoliberal service environment. See Stratton (2009) and Walsh (2014) for an overview of neoliberalism and migration in Australia.

- visa conditions and employment restrictions
- community stigma, social ostracism and isolation
- pressures to keep the family together
- economic barriers and lower access to resources when leaving violent situations.

The literature also indicates that CALD clients in regional locations may find it more difficult to access services. Reasons for this include fewer support services available, capacity restraints due to service providers having to cover larger geographic areas, limited public transport, and less access to interpreters (Murray et al., 2019, pp. 98–100). The lack of proximity to services affects CALD clients in particular, as they may need more assistance from specialist and immigration services to address visa issues alongside their experiences of violence (Murray et al., 2019, p. 99). In smaller rural communities, victims/survivors may also experience more social ostracism or surveillance from their extended family (Murray et al., 2019, p. 104).

## 1.4 Putting intersectionality into practice

ANROWS introduced the project leaders to the practice of intersectionality through its workshops. Throughout the initiative, the project teams' experiences foregrounded the importance of an intersectional approach that:

- **Connects** with communities and uses action research methods to learn more about how experiences of oppression, privilege and colonial structures intersect in local contexts.

CALD PAR project staff found that they could only learn from communities when they invested time in attending events and building relationships and trust with community members. Sharing spaces, practices and honest conversations with project participants helped them understand the connections between different forms of inequality and violence.

Genuine connections could take a third of a project's time to build. The emotional connections and trust forged through this time enabled project staff and community members to discuss experiences of inequality, histories of dislocation, cultural practices to address violence and care for women and children, and their views on project activities and priorities.

Most projects also created advisory groups of diverse community leaders to assist in project design and implementation. Some projects actively engaged in building leadership capacity and opportunities for representation among disempowered community groups, including women and young people.

Projects incorporated action research methods, including interviews, focus groups and participant observation, to better understand how multiple inequalities affected community members' receptivity to prevention messages and their experiences with services. In some projects, the spaces and networks created by research methods, such as focus groups,

provided an important source of support and a space for sharing ideas and experiences for project participants, with some expressing their interest to continue meeting after the project finished.

- **Critically reflects** on inequalities in power and privilege between project teams and different community groups. The project staff members' reflections enabled them to better understand how community leaders prioritise different political and economic interests over time.

The projects and ANROWS staff found that in order for this critical reflection to be beneficial, it had to be part of ongoing discussions with other services and community members, rather than being a passive or occasional act. The CALD PAR CoP meetings and workshops provided an active space where project leaders could critically reflect in conversation with those doing similar work, while sharing ideas for best-practice intersectional activities.

A high level of critical reflection is necessary for practitioners carrying out family violence work with CALD communities in order for them to challenge assumptions about violence in CALD communities that are based on disempowering colonial stereotypes (see also Murdolo & Quiazon, 2016). For example, stereotypes of CALD communities as essentially collectivist, traditionalist and passive and mainstream Australian culture as individualist, progressive and active need to be recognised and critically challenged to comprehend CALD communities' norms. In addition, the practice of intersectionality can sometimes only be used to superficially describe stereotypical forms of diversity and so critical reflection is necessary to understand the ways in which this practice fits into colonial power structures (see Bilge, 2014).

Critical reflection proved to be particularly useful when project activities were limited by the social positions and interests of advisory groups members and participants. At times, projects' staff experienced challenges with taking time for specific reflection and learning about the experiences of minorities within CALD communities. Their experiences suggest that intersectional practice is most promising when it challenges the limitations and biases of dominant voices and leadership within CALD communities.

Many project leaders consciously critiqued their own work and were self-reflective about their privilege. This helped to improve relationships with community groups and encouraged more nuanced dialogue. Critical reflection was crucial for providing culturally safe interventions in communities and for remaining responsive to changing cultural and political conditions.

Many project staff reflected on the need for their Prevention and Safer Pathways activities to address settlement priorities. For this reason, many staff members incorporated workshops and support groups that addressed subjects, such as employment and legal advice on visas, while also communicating prevention messages and providing information on family violence services. Reflection in CoP meetings contributed to a shared understanding among project staff about the way some groups within CALD communities attributed more emotional and political importance to certain forms of discrimination, such as racist



discrimination in the workplace, over other factors. Shared reflective practice enabled project staff to connect community members' priorities to the larger power structures that reinforce discrimination in CALD communities. These discussions highlighted the way a lack of recognition and open discussion of racism in many institutional contexts compounds the structural discrimination that CALD communities face.

In line with an action research framework, project staff gave this kind of critical reflection greater priority in internal and external evaluation processes. Adopting reflective practices and critical, intersectional knowledges pushes project evaluation beyond tallying event attendance numbers and percentages of participants who have changed their attitudes to measuring deeper and longer-term changes to gendered norms and practices.

- **Collaborates** and builds coalitions with community groups, services and individuals to work towards systemic change.

The project staff reported that they had to negotiate between diverse groups, interests and values within CALD communities. These negotiations made it apparent that any single identity group, whether a group of migrant women or a particular CALD community, is already a dynamic coalition of differences (see also Carastathis, 2016).

To promote a coalitional practice of intersectionality is to challenge the nationalist discourses that, at times violently, demarcate minorities into circumscribed identities (Carastathis, 2016). Although building coalitions of this kind takes tremendous work and creativity, they can also be the strongest positions from which to advocate more equal and effective prevention and service provision.

For example, some projects partnered with integrated services teams and other multi-agency networks in their region to advocate for responses to complex issues, such as shortages in crisis housing and the need for institutional support for capacity building in culturally safe practice. For other project staff, their CALD PAR work gave them important evidence to add to their broader organisational efforts on systemic issues. For example, one project brought together ethnic groups, women's services and politicians to advocate that family violence legislation and service providers recognise and address dowry abuse.

The Prevention CoP also looked at collaborative models of prevention practice. For example, it considered a case study of collaboration with companies to address power structures for migrant workers within the workplace while holding workshops to promote greater understanding of gender equality and the prevention of violence against women in the workforce (see Hach & Aryal-Lees, 2019). Some Prevention projects within the initiative worked with staff at schools and other workplaces, which provided the setting for their project activities, to build staff's understanding of cultural safety and trauma-informed work.

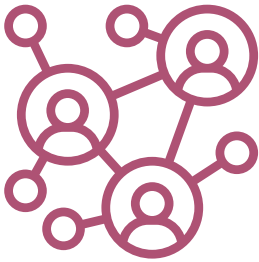
As resource constraints make it difficult to address all the forms of inequality and discrimination at work in communities, most of the projects sought to contribute to structural change through collaborating across multiple groups and services. For example, the projects brought participants together to create digital stories that centred diverse community voices and perspectives. Project staff were then able to share these stories with service staff within their organisations and in their wider networks, so that more stakeholders could better understand the perspectives of community members.

Other CALD PAR projects explored working with multiple faith communities. Project teams found that in some communities, religious faith not only informed the identities of their members, but could also be the most important motivation for positive change. These projects' work illuminated the importance of religious beliefs in shaping attitudes and values around relationships and the role of religious leaders as trusted advisors for CALD community members seeking help for family violence.<sup>8</sup>

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<sup>8</sup> Faith-based prevention and family violence work requires an in-depth understanding and negotiation of the faith context, its power structures and histories of exclusion, in order to advance gender equality (Poljski, 2011). Studies have noted that while faith leaders can sometimes act as a barrier to women accessing services, religious faith can also be a source of support and resilience to women experiencing family violence (see Ghafournia & Easteal, 2019).

# Doing intersectional work: Key actions from CALD PAR



**CONNECT**  
with communities to learn how experiences of oppression, privilege and colonial structures intersect in local contexts.



Learning from communities meant being "part of their fabric".

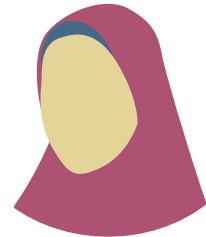
*(Project leader, CALD PAR)*

Partnering with employment and legal services can help your project address "the list of priorities for newly settled migrant women, they want to settle first and get a job before attending this group".

*(Safer Pathways Community of Practice, CALD PAR)*



**CRITICALLY REFLECT**  
on inequalities in power and privilege between you and different community groups. Consider how communities prioritise different interests over time.



On cultural humility towards community participants, "keep it front of mind to put them in the middle, they are the experts in their own lives - and to always consider my power and privilege".

*(Project leader, CALD PAR)*



**COLLABORATE**  
and build coalitions with community groups, services and individuals to work towards systemic change.



"Our approach is to collaborate and add value ... to ensure that whatever we do will increase the reach and increase whatever work is happening already".

*(Program manager, CALD PAR)*

## How is an intersectional approach different from seeing multiple identities?

It can be difficult for practitioners to make sense of all the intersecting inequalities and histories that impact on CALD communities' experiences of family violence. It can also be a challenge for them to know if they are addressing power structures and privilege in the way that intersectional frameworks require because the word "intersectional" is often used in less critical ways. For example, in some institutions, intersectionality has been used to refer to "diversity" or "multiple identities", which can make it less useful for understanding the complexity of privilege and power or the ways in which communities experience multiple forms of violence.

The issue with using intersectionality to describe the multiple identities that individuals can claim (for example, being white, a woman, working class, or queer) is that practitioners can miss out on the ways in which the embodied experience of these identities is situated within power structures and an individual's own privileges within ongoing colonial practices. This usage hinders an understanding of how different inequalities are connected and how they are more than "just the sum of their parts" (Crenshaw cited in Steinmetz, 2020). Different forms of inequality share colonial histories and contemporary structures of violence and so they need to be addressed within the same project or activity.

A key insight from black feminist theories of intersectionality is that the gender inequality that drives family violence cannot be addressed without addressing other forms of inequality at the same time, including racism, ableism and homophobia (see Crenshaw, 1989, 1991; Lorde, 2007). Hence, partnering with other groups and services to address multiple forms of inequality can be important because they might be able to address intersections that project teams cannot address on their own. Centring critical reflection on questions of inequality, colonial histories and practitioners' own privilege when using the word "intersectionality" can make it a more effective framework in everyday practice.

## 1.5 CALD PAR insights for practice

Through the evidence collected in the CALD PAR initiative, ANROWS identified the following 10 key insights for best practice:

1. Invest time and resources in building culturally safe and trusting relationships with diverse groups and leaders in CALD communities.
2. Support CALD communities through strengths-based and aspirational language around gender equality and the prevention of violence.
3. Provide accessible information for women in different visa classes about their rights to safety, safe working conditions and access to support services.
4. Use resistance to gender equality as an opportunity to review activities and find creative ways to work with community groups and services.
5. Promote positive family relationships and gender equality in non-judgemental spaces for CALD men.
6. Invest in capacity-building on gender-transformative and culturally safe prevention work with men from the outset of grant funding.
7. Create more culturally safe service spaces, work practices and information about services.
8. Introduce cultural safety training and service partnerships to build capacity across settlement services, mainstream family violence services and law-enforcement agencies.
9. Support bicultural workers through individual safety plans, culturally safe management practices and professional opportunities.
10. Resource prevention and safer pathways projects to sustainably undertake community engagement, support staff and build on achievements over the long-term.

## 1.6 This summary report

This report is based on the findings of the CALD PAR initiative. It is written for service providers and policy-makers in the family violence sector. It presents high-level insights for practice that reflect learnings arising from the majority of the projects' experiences, rather than being representative of all CALD communities' experiences.

The report does not provide a complete summary of all learnings from the initiative, as many project activities were still in the process of being implemented and evaluated at the time of writing. The report's insights have been identified through ANROWS's analysis of project teams' experiences and action research findings. In line with the projects' nuanced and tailored approach, ANROWS has not sought to generalise this report's insights across particular CALD communities or across all CALD communities.

The insights in this report can be read as suggestions and directions for further work, rather than as a definitive guide for all practice in the family violence sector with CALD communities. The report provides possible ideas for successful CALD community engagement, offers key points for critical reflection and reassessment, and gives examples of promising collaborations.

## Data sources, analysis and report production

The report's findings are drawn from the following sources:

- a scoping survey of projects' activities in April 2018
- an evaluation survey of ANROWS's action research support to projects in October 2019
- evaluation surveys from workshops and CoPs
- workshop reports
- minutes from CoP meetings
- individual project support emails between ANROWS staff and project staff
- individual project support meeting notes via telephone and Zoom (virtual platform)
- individual project documentation and evaluation findings
- notes from site visits
- project stories on the ANROWS website
- digital stories on the ANROWS website
- ANROWS staff's observation notes from activities in the initiative.

ANROWS undertook a thematic analysis of these data sources, which involved reviewing all sources multiple times during the initiative, coding key themes, and refining and developing themes in reference to project staff's own discussions and data analysis. Through this process, staff were able to identify key findings and insights for practice. The initiative had a greater focus on qualitative rather than quantitative data and analysis in order to obtain deeper insights into why certain projects activities worked, while others did not, and to provide more details for future practice.

The insights in this report also draw from a thematic analysis session held during the third CALD PAR workshop, which enabled project staff to identify and build on the main themes from their data. ANROWS also gave project staff the opportunity to contribute design ideas, case studies, project resources and photos to this report. Project staff were able to review the findings of the report, with their feedback incorporated, where possible.

## How to read this report

The insights for practice in this report are structured around the three key ways to undertake critically engaged, intersectional work that emerged from the CALD PAR initiative. The insights are structured in this way to encourage practitioners and policy makers to take an intersectional approach to the actions the insights suggest.

Each 'insight for practice' in this report has three sections:

**Connect:** a summary of findings detailing what the project staff and ANROWS staff learned about the challenges that emerged and about good practice through connecting with communities and services in the initiative and through using action research.

**Critically reflect:** a series of critical questions that emerged from the projects' practice, which can be used to plan evaluation activities and structure reflective practice sessions.

**Collaborate:** examples and suggestions for good practice from the projects' coalitions of individuals, services and communities aimed at working towards structural change.

The report also contains four case studies and reflections written by CALD PAR project staff, which summarise some of their key findings and questions arising from their action research.

See the Glossary for definitions of key terms.

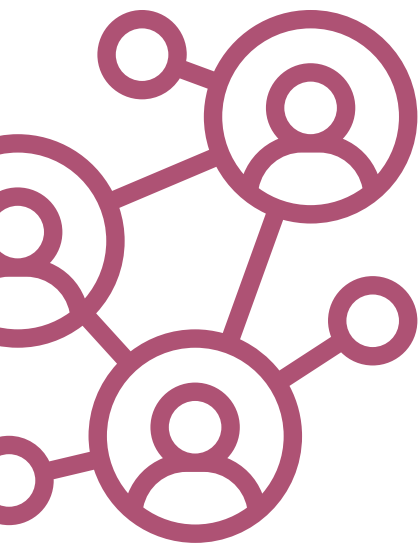




The Neighbourhood Hub (Qld)

## INSIGHT 1:

# Invest time in building culturally safe and trusting relationships with diverse groups and leaders in communities



### Connect

Building trust and mutually beneficial relationships with communities is a starting point for both the prevention of violence against women and safer pathways work. The project staff shared that building trust requires creating an authentic, honest and mutually empowering connection with stakeholders and communities.

The project staff found they were able to engage communities on the sensitive subject of family violence through prioritising culturally safe community engagement. The practice of cultural safety goes beyond considerations of cultural awareness or cultural sensitivity by prioritising the community members' understandings of and agency in creating safety (see Williams, 1999). ANROWS collaborated with the projects to develop Cultural Safety Principles and Guidelines for the initiative, which prioritised critical reflection and inclusive dialogue, decolonising research and safe working practices around staff supervision and support.

The most common and evidently effective strategy for ensuring a trusting and culturally safe relationship was employing project workers with bicultural expertise. These workers were from a similar cultural, class and geographic backgrounds as those communities involved in the projects. The sharing of cultural connections and understandings helped

clients feel more comfortable to establish honest relationships. Providing that support in-language not only made information more accessible to communities, but also addressed difficulties in translating culturally specific ideas of gender equality and rights. In addition, having project managers and leaders who were part of the communities that projects were working with also increased communities' trust in the strategic goals of the projects.

In situations where it was not possible to ensure project staff had bicultural expertise, the project staff found that engaging in sustained reflection on their own positionality and culturally safe practice was necessary. Some project staff reflected that community members felt safer if project officers were people of colour or visibly from a diverse group, even if

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*I cannot emphasise enough the importance of respecting where people are at without giving the judgement and without hiding what we stand for. We learned how to say it in a respectful way. There is a trust in what we are doing.*

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(PROJECT LEADER, RELATIONSHIPS AUSTRALIA SA,  
PROJECT SUPPORT MEETING)

they were not from the same cultural group. Asking for more input from project participants into project design was one way to maintain culturally safe practice and to ensure that conversations on gender equality were culturally relevant when project leaders were outsiders to the community (see, for example, Case Study 1).<sup>9</sup> Recruiting, training and elevating community leaders as connectors or ambassadors was another strategy to make prevention messages effective within communities. Drawing on the knowledge and networks of advisory groups comprising community members and/or relevant service representatives was also essential for many projects looking to tailor their activities.

Communities' willingness to be involved in project activities can be impacted by the fatigue they experience as a result of having been targeted by many prior family violence initiatives, and wariness from being stigmatised as violent and traditionalist in the wider public (see Murdolo & Quiazon, 2016; Chen, 2017b). In this context, taking a "whole-of-community" approach to prevention work through reaching out to established community spaces and holding family events created the greatest potential for long-term and sustainable change. The project staff found that strong relationships with key community leaders enabled the projects to bring their messages to these community spaces.

Where strong networks for progressive community members did not already exist, creating alternative social spaces and networks for women was found to be another important strategy to enable women to feel safe discussing family relationships and support services. Social isolation can be a barrier to accessing support, so groups created around social activities or arts and crafts can encourage conversations and create necessary networks. By also creating alternative spaces for young people to co-design prevention messages or to discuss respectful relationships, the projects were able to access their energy and leadership for prevention work. While not involving large numbers of the community, these spaces can, over time, create the supportive voices and networks for women and other groups to prevent and address violence.

<sup>9</sup> Although concerns have been raised about clients' assumptions that multicultural or ethno-specific service staff in the family violence sector may espouse conservative cultural beliefs or may breach their confidentiality (see Kulwicki, Aswad, Carmona & Ballout, 2010; see also Insight 8), in a prevention setting, bicultural community engagement was recognised as best practice during the initiative's workshops and at project support meetings (see also Centre for Multicultural Youth, 2011).

In the timespan of the CALD PAR initiative, most of the project teams had only been able to introduce conversations about family violence to groups of community members. While this challenged the focus on immediate outcomes in funding arrangements, the project teams found that building trust with a community and discovering their priorities and values takes time. As such, relationship building needs to be resourced from the outset. This also ensures organisations can be flexible and responsive to the changing priorities of community groups and individuals.

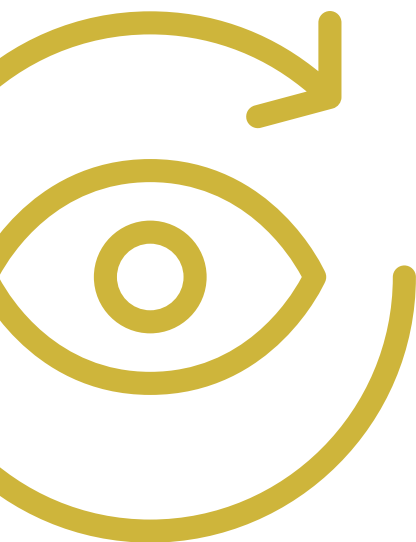
The projects that had the most success were those that adopted a gentle and gradual approach to discussing serious topics, initially talking about parenting and families with groups and later incorporating discussions of family violence into workshops and support groups (see also Poljski, 2011). However, the project teams' reflections underline an important distinction between a culturally safe approach, which aims to ensure that participants feel safe with the cultural and emotional environment of project activities, and an approach that distances itself from all controversial actions out of fear of offence to community members.

Even when a project progressed to the stage of more explicitly discussing changing gendered behaviours and power structures, project staff recognised that there was a need to work against a merely passive reception of project material. For example, some project staff shared anecdotes of workshops or information events where community participants might only nod or agree with the information presented. These forms of passive reception may be part of conforming to a "good" migrant subjectivity, rather than engaging in a process of changing attitudes to gender equality. Often, in these situations of passive reception, there are no opportunities to engage in safe discussions about participants' own beliefs and practices when it comes to family relationships. The project staff's reflections suggested that culturally safe, in-language spaces where participants, including project staff, could exchange their honest views on the ways in which gendered norms and violence affected their everyday lives were some of the most effective in initiating change.

## Critically reflect

### Service providers and organisations

- What does cultural safety mean to the community members the project works with?
- How do concepts of gender equality translate in the practice location?
- How can the project create alternative, progressive spaces to share stories, support and build leadership?
- How can the project connect with diverse and marginalised sectors of communities?
- What are the power hierarchies within project teams—do staff and community members feel safe to have honest conversations?



## Policy-makers and funders

- What can be done to limit racially stigmatising discussions of violence in CALD communities?
- How can community volunteers and advisory group members be recognised and compensated for their input?
- How can initiatives in the family violence sector address both individual and collective change in CALD communities?
- How can the conceptualisation, design and evaluation of CALD-focused initiatives be guided by communities' cultural practices, spiritual worldviews and multiple languages?

## Collaborate

### Western Sydney Local Health District (NSW) - Walking with communities

The Western Sydney Local Health District project team leader and manager spent the first year of their prevention project building relationships and trust with both the Sudanese and Punjabi communities in Western Sydney. Through the time they spent with communities, they learned about the prior work that both communities had been doing to care for families and to protect women facing domestic violence. The project team worked to identify prevention priorities that reflected the different settlement journeys of each community in their local area. Their approach was to adjust the project timelines to the pace of the community and to collaborate with them, which involved the following:

- creating partnerships with established foundations and organisations in each community, including drawing on faith spaces
- inviting community leaders to be part of an advisory group for each community
- negotiating with training providers to provide foundational training on responding to DFV for community leaders, advisory group members and bicultural focus group facilitators
- investing in the leadership of bicultural focus group facilitators
- engaging men, women and young people from each community in separate focus groups to discuss gender norms and respectful relationships
- attending community events on weekends and scheduling project focus groups on weekends
- co-designing tailored prevention tools and events.



## The Neighbourhood Hub (Qld) - CALD Women's Club

The Neighbourhood Hub created a CALD Women's Club to bring together women from many different CALD communities in the regional location of Mackay. The Club has been formed in collaboration with a local family violence service and is hosted at their offices. This location increases participants' comfort with being around the family violence service.

While the Club initially started with a more explicit family violence focus, low attendance rates led to the project officer changing the approach of the Club to more of a social space for CALD women. The Club hosts information evenings on topics decided by its members, which have included presentations from local services on topics, such as family law. The Club is also engaging in more arts and crafts events to draw in more people. It now has a small group of eight women who regularly attend meetings, with other community members also attending events. The project aims to make the Club self-sustaining beyond the life of its CALD PAR project, and members have already started facilitating meetings on their own.

The project officer created a digital story with women in the Club, charting their journey and the support they derive from attending meetings. Their accounts of attending the Club highlight how it helps them fight social isolation and other settlement challenges in a regional location. Alternative community spaces such as this one have the potential to grow and become a source of emotional and practical support when members experience issues of family violence alongside settlement traumas.

# CASE STUDY 1:

## ENSURING FRAMINGS OF GENDER EQUALITY ARE CULTURALLY SAFE

Melina Isgro-Rarp, Project leader  
Mothers as Mentors  
South West Sydney Legal Centre (NSW)

The following presents my reflections of working with a group of 10 women from South Asian communities at a local school, to deliver tailored education and awareness workshop material on gender equality, respectful relationships, and the dynamics of domestic and family violence to them. We learned several things from one another on how best to facilitate culturally safe and effective communication about gender equality.

- At the beginning of the project, I acknowledged I was an outsider to the participants' communities out of cultural sensitivity and respect. I consulted with the women to find out if they preferred a facilitator who came from within their communities. The consensus among the women was that they felt safe and more able to freely express themselves with an outsider, rather than someone from their community.<sup>10</sup>
- The engagement strategy of communicating on gender equality needed to be flexible and tailored to the readiness of the women. We allowed as much time as possible to build mutual trust and respect among participants and between participants and myself.
- We quickly recognised the Western "individualistic" construct of gender equality did not resonate with the women in the group. The women involved became much more engaged when I adopted a more respectful approach of curious enquiry to consult and understand their views about cultural norms, values and expectations about gender roles and relations.
- In discussions with the women, we identified a complex interplay of cultural expectations and familial pressures to conform to traditional gender norms and to resist Western influences. The women who participated in the group identified hierarchies of respect in their communities that relegate responsibility to women to maintain family harmony, and the subordination of women's needs to meet the demands of husband and family.
- In our discussions about gender equality, it was important to acknowledge the role of class, socioeconomic status, education, migration experience and family reputation within communities, and the ways these social hierarchies intersect with gender.
- Taking a human rights framework and seeking to understand the complex interconnections between gender, ethnicity, traditions and religion facilitated a way to effectively communicate about gender equality. It enabled rich conversations about developments in the global community, and then about specific gender-equality initiatives in South Asian countries.

After participating in the group discussions, the women told me they were beginning to have conversations with people outside of the group on topics such as women's rights in Australia, respect in relationships, and Western attitudes to violence against women and children in Australia. They identified the discussions as their acculturation education—conversations that influence cultural values and shape behaviours for gender equality.

<sup>10</sup> Please note that this case study reflects the experience of participants in this one project. The majority of CALD PAR project staff noted that project participants preferred facilitators from similar cultural backgrounds and prioritised in-culture facilitation.

# Strengths-based community engagement

## A culturally safe relationship

- Prioritise how community members understand safety themselves.
- Employ workers with bicultural expertise, from a similar linguistic, class and geographic background as the communities.
- Recruit community ambassadors who can share your messages.
- Prepare for conversations to take time – communities appreciate gradual progress from building trust to discussing family relationships.
- Start conversations from a place communities are comfortable with – they often face stigma in the media and racism in wider society.



## Positive and aspirational language

- Frame successful settlement as having “a good life”.
- Some CALD communities are more receptive to a focus on family and values of respect and safety.



## Engaging the whole community

- Build relationships with leaders of different ages and genders and bring the community together through prevention events.
- Reach out to gathering places and interest groups, such as childhood centres, language schools and in-language media.
- Create informal support networks with project allies in the community.

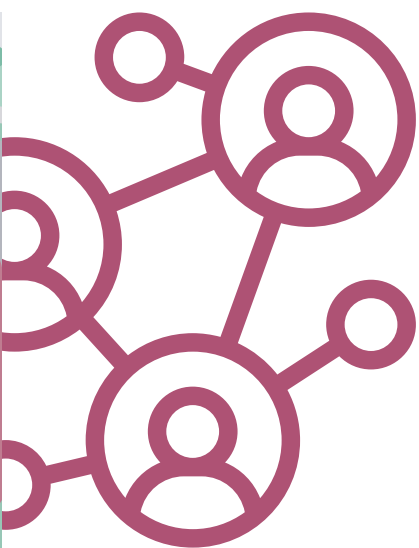






## INSIGHT 2:

# Support CALD communities through strengths-based and aspirational language around gender equality and the prevention of violence



### Connect

Although CALD communities are often seen as sites of tradition, CALD PAR projects found that the CALD communities they engaged are sites of significant, stressful and, at times, traumatising change in relation to family roles, relationships, settlement and assimilation to Australian norms. The wider literature on the racialisation and settlement of refugees and migrants highlights the losses, trauma and structural violence that accompany settlement (Pearce & Sokoloff, 2013). During settlement, migrants and refugees often experience a reduction in their economic status, downward mobility in employment, and cultural changes to belief systems, including those around gender and family roles (Pearce & Sokoloff, 2013).

In this context, the majority of the project teams learned that CALD communities were more receptive when the language used to frame prevention and safer pathway initiatives focused on their aspirations for a successful life and a strong family, rather than explicitly referring to family violence. The CALD communities they worked with wanted to emphasise their strengths rather than feel stigmatised or targeted as sites of DFV (see also Pan et al., 2006).

Projects drew out the strengths of refugee and migrant communities by focusing on:

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*“Without any exception—whether we talk to men, women, young people—they all wanted to have their family. They all hold their family so close to their hearts. And they all say, after all, we have left everything. We left everything. We have nothing. So then if we lose this family, what is the point of having a life?”*

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(PROJECT LEADER, RELATIONSHIPS AUSTRALIA SA, PROJECT SUPPORT MEETING)

**“The Good Life”:** The “good life” is a term devised by one of the projects, Relationships Australia (SA), in partnership with African-Australian communities they engaged with in their project. The name helped to express communities’ aspirations in a way that took into account the traumatic changes and loss wrought by settlement and assimilation on individuals and families. It gave voice to the communities’ wish to not only fulfil government demands for their settlement but to also have a life where their families and communities were happy, culturally safe and thriving.

towards gender inequality. However, in many instances, it also made them more sensitive to the perceived changes that the language of gender inequality promoted. The language of healthy relationships worked around this sensitivity while still addressing key areas of everyday concern for community members, including gender divisions in household labour.

**Safety, respect and healthy relationships:** In some cases, going through processes of change to family roles during settlement and migration made project participants more open to changing their attitudes

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*“Men were saying that they realised it was actually good for their daughters for them to read a story to them at night or that it was okay for them to be doing some of the roles in the home. It was almost like it gave them permission.”*

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(PROJECT MANAGER, LODDON CAMPASPE MULTICULTURAL SERVICES, PROJECT SUPPORT MEETING)

**Human rights:** For some projects, the language of human rights provided a globally recognised and productive space for undertaking prevention work around gender equality. While the language of human rights had to be contextualised to the priorities of participants and applied in a culturally safe way, this language opened up discussions of taboo topics, such as sexual assault. It gave some project participants a language with which to challenge other forms of discrimination, such as workplace discrimination. In-language delivery of human rights-based content helped to ensure that it made sense to communities’ own practices and understanding.

**Parenting:** Project staff observed substantive changes in intergenerational relationships between grandparents and extended families, as well as between parents and children during settlement. These changes included the reliance on grandparents to migrate in order to provide childcare and the perceived empowerment of children over parents’ authority. Changes in family roles made parenting programs and facilitated discussions at playgroups dynamic sites for projects to promote more equal gender roles in the home. The majority of project staff observed that children were the centre of communities’ and families’ hopes for the future and so communities were very receptive to programs focused on children and parenting. Offering opportunities for young people to meet alongside their parents also offered an effective way to learn from and extend the changes that young people were already negotiating to cultural norms around gender equality.

The projects found that prevention work was most effective when it both recognised that settlement was a period of significant trauma and dislocation and embraced the potential for positive changes to community support, norms and practices during this period.

## Critically reflect

### Service providers and organisations

- What are the settlement issues experienced by the communities involved in the service's work? What do service clients say about how these affect their family relationships?
- Does the project design allow for gradual conversations about family violence, rather than explicit references to family violence on project material?
- Is there a way to get prevention messages across by talking about family wellbeing or respect? Having a "good life" in Australia? Approaches to parenting?
- If using a human rights framework in project delivery, have staff consulted with bicultural advisors to ensure it "translates" appropriately?

### Policy-makers and funders

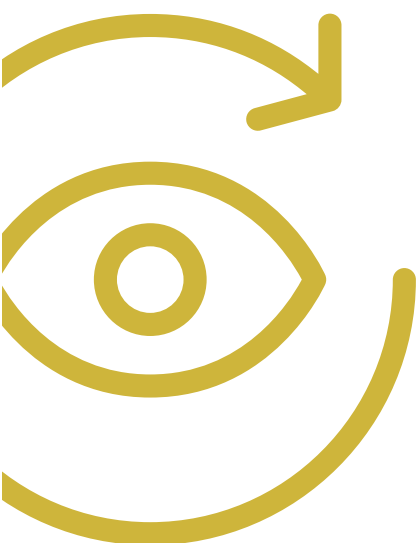
- How can policy programs and grant opportunities better recognise the value of gradual project delivery in CALD settings?
- How can policy make better use of the language of different CALD communities for gender equality, respectful relationships and safe families?
- How can grant assessment processes prioritise strengths-based proposals?

## Collaborate

### Relationships Australia (SA) - The Good Life

As noted above, the project team at Relationships Australia (SA) developed the project name "The Good Life" in consultation with the African-Australian communities they worked with in their prevention project in Adelaide. Promotional material for their "The Good Life" project used the language of "opportunity for all in building healthy families and strong communities", reinforcing that having equal access to opportunities and a healthy family and community define a good life in Australia. The project connected with African-Australian communities to explore family roles, gender roles and relationships in a variety of different ways, including workshops, speakers' events and training for workshop facilitators. Their two bicultural project workers provided crucial leadership and networks for the project to draw upon, with its activities reaching approximately 3000 community members.

Other projects drew on Relationships Australia (SA)'s "The Good Life" project after hearing about it at the second and third CALD PAR workshops. For example, the project leader at South's Community Hub expressed the view that "the Good Life" concept was useful



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*“We remind them, if you went back home now, things have changed. Domestic violence is now reported. Culture is not static. So if you have been away from home and you think, back home, my father made all the decisions—maybe it is not like that now ... It is food for thought for them. You have been living one way, while the people back home have moved forward.”*

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(PROJECT LEADER, BORONIA MULTICULTURAL SERVICES, PROJECT SUPPORT MEETING)

for overcoming the stigmatising language of DFV and turning their project’s men’s shed for African-Australian men into a space of learning and possibility for change. Save the Children (Vic) also used the phrase as a heading for community conversations with services that they were organising. In their view, this aspirational language was an empowering way to encourage community members to attend an event with service providers, which they may have otherwise stigmatised for their work on family violence. As with the other projects, the language of family violence was omitted from their promotional material.

### Loddon Campaspe Multicultural Services (Vic) - Healthy multicultural families

Staff at Loddon Campaspe Multicultural Services developed their “healthy multicultural families” parenting program around their conversations with communities that highlighted parents’ needs for increased support when bringing up children in a new regional settlement setting. Developed in partnership with Karen and Hazara communities in Bendigo, the program explored healthy gender roles in the parenting journey, with a focus on mothers and fathers as role models and partners.

Their digital story summary notes the program’s success in seeing fathers who participated in the program becoming more involved in everyday parenting, and parents becoming more confident to work through challenges and resolve conflict. Their evaluation data indicated that a constructive, family and future-focused space can be a powerful catalyst for further change, despite not explicitly challenging gender inequality and avoiding references to family violence.

Another project, Ballarat Community Health (Vic), adapted their parenting program into a “Healthy Parents, Happy Kids” program, and reported some success in the local communities they engaged. The early observations from their post-program evaluation survey include that parents appreciated learning about child development in a group setting, and some women who participated felt more supported and had more information on services.

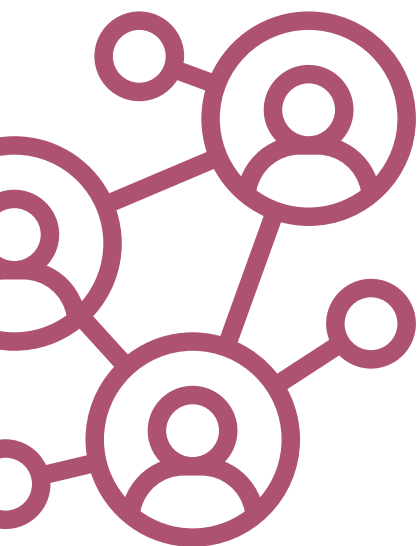




Asian Women at Work (NSW)

### INSIGHT 3:

Provide accessible information for women in different visa classes about their rights to safety, safe working conditions and access to support services



#### Connect

Research highlights that migration status, and particularly the conditions of partner and other temporary visas, can increase the level of trauma of CALD women who experience family violence and affect their access to support (Segrave & Burnett-Wake, 2017; Maher & Segrave, 2018; inTouch, 2020). For example, visa conditions can limit access to social support, crisis services and financial security, which impacts the safety of CALD women when reporting violence, as well as their capacity to seek family violence support (see Pearce & Sokoloff, 2013; Vaughan et al., 2016a). Temporary visa status can be used as a way of exerting power over visa holders, through partners and visa sponsors using threats of the withdrawal of sponsorship, or financial support, as a way to coerce and control visa holders (inTouch, 2020). Even when women access family violence provisions under migration regulations, they often undergo prolonged periods on bridging or temporary visas (Maher & Segrave, 2018).

Although project teams did not have the capacity to undertake specific research on visa issues, many of them listed concerns about visa status and lack of access to services under certain visas as issues to navigate in project implementation and community engagement.

Some project staff collected evidence suggesting the following:

- Women across different visa classes lack information on their rights to safety and access to support when experiencing family violence.
- Workplace discrimination can compound the trauma of experiences of family violence for CALD women. Some project participants across visa classes reported encountering precarious working conditions, bullying, intimidation and barriers in the workplace, which they related to racial discrimination. Differences between the conditions of permanent residency and the conditions of working visas determine the options and security women had to report discrimination, search for other work, or access leave and support for family violence.
- The early period of settlement is a time when people are open to misinformation from established community members or uninformed institutional staff about rights and support available in Australia for family violence. In this context, TAFE English classes and early settlement services can be crucial sites in which to provide tailored information on rights and support services for those experiencing violence.
- The differential access to education for holders of different visas can create complexity for prevention projects wanting to partner with educational institutions to add value to their prevention work—for example, through offering pathways to gain TAFE qualifications while attending prevention events and support group sessions.

Even within the projects' limited evidence, there are indications of the legal, social and financial impacts of visa conditions that need to be addressed to improve prevention and safer pathways to services in CALD communities. The Australian Government has engaged in significant legal reform around family violence provisions and changes to the visa sponsorship framework. This reform includes special provisions around family and domestic violence under the Migration Regulations (1994), which enables people who have suffered family violence committed by their visa sponsor to apply for permanent residency despite the breakdown in their relationship. These provisions are only available to those who have applied for, are eligible for, or have been granted a temporary partner visa (inTouch, 2020). In addition, the Migration Amendment (Family Violence and Other Measures) Act (2018) introduced a sponsorship framework for the family visa program that supports victims of domestic or family violence by allowing for the refusal of a sponsorship application, or the cancellation, or barring of a sponsor, where there have been serious offences.

While the Australian Government's continuing work on legislative reform reflects a promising consideration of many of the issues facing CALD women on temporary visas, the evidence arising from the projects and the existing research shows that further work is necessary to support CALD women on temporary visas. This work includes ensuring that women on temporary visas have the correct information and the necessary legal and financial resources to make use of the family violence provisions (see Segrave & Burnett-Wake, 2017; inTouch, 2020). Providing better information is particularly important because the withholding of information by partners about women's rights to support and threats of deportation add to some women's experiences of family violence (Maher & Segrave, 2018).

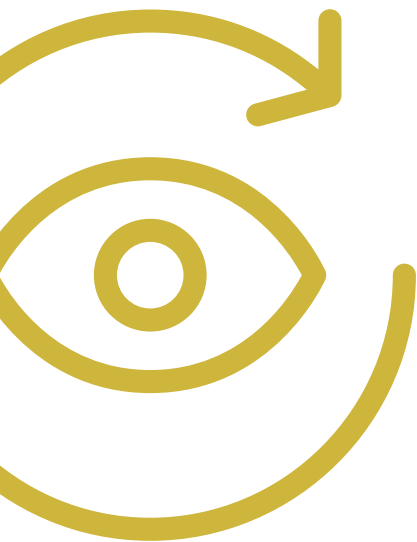
As some migration policies actively encourage migrants to settle in regional and rural areas, temporary visa holders in these areas face further barriers to accessing specialist support and information about navigating family violence provisions (inTouch 2020; Murray et al., 2019). The ongoing requirements for visa applicants for partner visas to prove a genuine relationship with sponsors and to undergo a two-year waiting period for the processing of their permanent residency applications may also put pressure on women to remain with abusive partners, particularly if there are children in the relationship (see Segrave & Burnett-Wake, 2017; Ghafournia & Easteal, 2017; see also Senate Legal and Constitutional Affairs References Committee, 2019; inTouch, 2020).

The projects' evidence points to the difficulties that CALD women face in accessing support services and interacting with law-enforcement agencies (see section 1.3; Insight 8). Given these difficulties, the legislative focus on refusing sponsorship applications from sponsors with serious offences does not fully address violence from other family members or the obstacles that women experiencing family violence face in contacting law-enforcement agencies and, later, securing criminal convictions (see also Segrave & Burnett-Wake, 2017; inTouch 2020). The provisions also do not offer protection for women on student, tourist, or other family visa subclasses who may also experience violence while being dependent on partners and their families (see Ghafournia & Easteal 2017; Senate Legal and Constitutional Affairs References Committee, 2019; InTouch 2020). Furthermore, women and other partners who are dependent on sponsors may experience worsening conditions if the sponsor's application is refused, leaving them open to deportation and separation from any children in the relationship (see Segrave and Burnett-Wake, 2017; National Advocacy Group on Women on Temporary Visas Experiencing Violence, 2018).<sup>11</sup>

Research in the family violence sector has advocated for more holistic solutions to the issues faced by women on temporary visas experiencing violence, which address their and their dependents' access to visa protections, health services, working rights, housing, specialist family violence services and the justice system (see National Advocacy Group on Women on Temporary Visas Experiencing Violence, 2018; National Advocacy Group on Women on Temporary Visas Experiencing Violence, 2019; inTouch, 2020). Project data indicates that further work that prioritises and recognises the complex experiences of CALD women and others on temporary visas is needed to help respond to the effects of migration status on visa holders' working conditions, financial dependency and access to family violence support services.

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<sup>11</sup> Research suggests that the gaps in the legislation that leave women experiencing violence open to a precarious visa status and deportation reinforce the regulatory bias in migration legislation towards controlling immigration flow, rather than protecting applicants' rights (see Ghafournia & Easteal, 2017; Segrave & Burnett-Wake, 2017).



## Critically reflect

### Service providers and organisations

- What do clients say are their main concerns (e.g. visas, housing, financial assistance, interpreting)?
- Can the organisation partner with legal services to provide clients and project participants with more information on their rights to support under different visa classes?
- Can the service collaborate with workplaces and unions to combine prevention campaigns with providing information about fair working conditions?
- What experiences with government and non-governmental services have clients had in the past? How does this affect their continued use of services?

### Policy-makers and funders

- How can visa-related restrictions on eligibility for financial and other government support inadvertently put women's safety at risk?
- How can women on temporary visas have immediate access to fully funded DFV support with demonstrated gender expertise and cultural competency?
- How can policies ensure that all women on temporary visas who experience DFV have access to protections and justice?

## Collaborate

### Asian Women at Work (NSW) - Partner Visa Toolkit

Asian Women at Work undertook focus groups in Sydney with migrant and refugee women, mainly from Chinese and Filipino diasporic communities. They noted in their findings from these focus groups that women across visa classes, but particularly those on partner visas, did not have accurate information about what family violence is and what support they are able to access when experiencing family violence. In response, Asian Women at Work created a short toolkit for "accidental helpers" to provide information to women on partner visas in NSW. The toolkit includes information on what DFV is; the entitlements available under partner visa classes; a safe process for recognising and referring women who are on partner visas to family violence services and the contact details of relevant services.

Asian Women at Work has been distributing this toolkit to TAFE English teachers as "accidental helpers" who come across many women on partner visas during the early period of settlement. Asian Women at Work has engaged TAFE teachers in workshops during their project and have also been providing prevention information sessions at a local TAFE to English language classes. Asian Women at Work continues to explore options to do further work on their toolkit, including gathering additional information from legal services and creating an electronic copy for distribution.





## Women's Legal Service (SA) - "Ask Maria" smartphone application

Women's Legal Service (SA) ran workshops, which involved focus groups and observation, with CALD women in sites across regional South Australia to better understand their awareness and experiences of family violence crisis and support services. They also conducted a small number of interviews with service providers. The data gathered in some sites drew their attention to the way in which precarious working conditions for women with temporary visa and residency status, including experiences of racism, bullying and discrimination at work, could compound experiences of family violence. Visa conditions could also affect women's options for redress when experiencing family violence. Those on working visas did not necessarily have the security to search for other work if they needed to move away, to explore options to address discrimination, or to seek leave and support when experiencing family violence.

In response to their findings, Women's Legal Service (SA) created a smartphone application called "Ask Maria", which provides accessible and culturally safe information in a variety of languages on what women can realistically expect from services when they approach them and what kinds of support different services can provide. Women's Legal Service (SA) are planning to create a linked website for CALD women that contains more information. They are also including a secure portal for service providers through which providers in different regional sites can share information and ideas about providing services to CALD clients, where there are few specialist multicultural services in their locality to consult.

While the smartphone application includes information for all CALD women in regional SA and does not solely focus on visa conditions, it does provide relevant information to address challenges related to temporary migration status, including in relation to:

- healthy and respectful relationships (what one looks like, mediation, harm and family violence, intervention orders)
- immigration (important documents, visa responsibilities, options where there is relationship breakdown and abuse)
- housing support (legal rights and responsibilities, emergency accommodation, government housing and payment assistance)
- childcare support (conflict management, obligations as a parent, family law)
- financial support (debt, no-interest loan schemes)
- interpreting services.

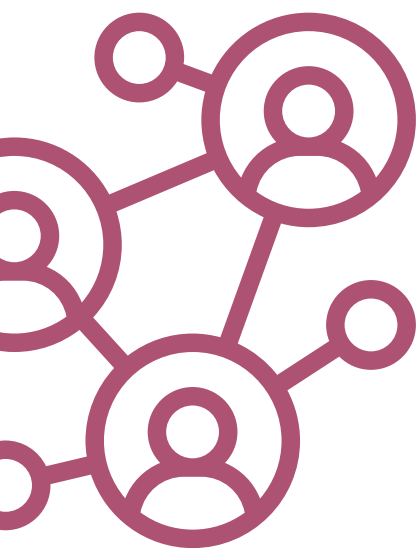
Due to limited resources and the funds needed for multilingual delivery of all content, Women's Legal Services (SA) could not include pages on working conditions and rights in its current application. With this limitation, they passed on any findings they had on workplace discrimination to Working Women's Centre (SA), which could support clients with their work rights.



VICSEG New Futures (Vic)

#### INSIGHT 4:

## Use resistance to gender equality as an opportunity to review activities and find creative ways to work with community groups and services



### Connect

Resistance (often used interchangeably with “backlash”) to gender equality and prevention of violence against women has received increasing attention in the family violence sector (see VicHealth, 2018). Most of the project staff recounted situations in which they faced resistance. However, they also found that resistance could be an opportunity to engage more with leaders and community members to review project design.

Resistance generally refers to “an active pushing back against progressive programs, policies and perspectives, and its purpose is the active maintenance or reinforcement of gender inequalities” (Flood, Dragiewicz & Pease, 2018, p. 8). As elsewhere, resistance to gender equality messages or prevention programs in CALD communities takes many forms (see VicHealth, 2018). However, there are particular contextual factors that inform resistance in CALD communities in Australia. These include the following:

- Racism, violent processes of assimilation, and inequalities in employment and education affect the reception of messages about domestic violence. Problematic forms of resistance may involve a progressive assertion of migrant identity against conformity to a dominant white Australian way of life.

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*“The importance of being open to changing your approach and adjusting your timeframes and flexibility was discussed as an important strategy to reduce resistance, and create more meaningful partnerships.”*

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(CALD PAR PREVENTION COP NOTES)

- Families are often identified as the most important priority for CALD community members. The family itself is often seen as the locus of culture, identity and security. CALD families experience multiple changes and stressors during the settlement period. When gender equality messages threaten patriarchal family structures, resistance can be an attempt to safeguard values and culture within multiple processes of change.
- Refugee families or those from post-conflict settings often have histories of trauma, which may influence their experience of resistance. Therefore, responses to resistance need to be trauma-informed and invest in long-term change.
- Many service providers in the prevention and response sectors, despite the increasing mainstreaming of intersectionality, face challenges in actively addressing racism, homophobia, ableism and other forms of discrimination that are structurally linked to patriarchy and gender inequality. For example, prevention practice centred on frameworks, such as *Change the Story* (Our Watch et al., 2015), may see the understanding of colonisation, racism and cultural safety as “optional”, rather than as being central to good practice for all clients. This context is addressed in sources such as *Changing the Picture* (Our Watch, 2018a).

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*“they [workshop participants] don’t have the power they have back [home]... over the whole family, but at the same time they do, they do have the power, they don’t quite see it and that is the point of the sessions to... let them experience that they do have a power in helping children to grow up to be respectful.”*

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(PROJECT LEADER, AUSTRALASIAN CENTRE FOR HUMAN RIGHTS AND HEALTH, PROJECT SUPPORT MEETING)

In the projects, resistance came from both community members and service providers. Although local history and cultural specificity mattered to how resistance accumulated in different project locations, some of the discourses of resistance were similar across projects.

For community members, resistance included:

- complaints of feeling “picked on” or unfairly targeted by gender inequality or violence focused–initiatives
- denial that family violence happens among some community groups
- negative sentiments about services and conservative beliefs that women should stay with their families despite violence
- perceptions that things are worse for CALD men in Australia, whereas CALD women are given all the advantages, prompting resistance to violence against women statistics and facts (see, for example, Case Study 2)
- threats to the safety of bicultural workers who took part in prevention work.

Among service providers, resistance included:

- a de-prioritisation of CALD-focused initiatives due to a lack of time or budget
- perceptions that CALD communities are the problem because they did not engage with prevention programs
- assumptions that CALD communities do not understand the importance of family violence initiatives or that violence is culturally ingrained.

Most project teams reported that they faced resistance. Their experiences suggest that, although resistance is sometimes defined in a purely negative sense (see Flood, Dragiewicz & Pease, 2018), negative forms of resistance may be mixed with more ambivalent forms, including standing up for migrant identity or culture. The existing literature notes that even negative resistance is a good sign; it shows that people are listening and messages are getting through (see Flood, Dragiewicz & Pease, 2018).

The project teams found that resistance could provide opportunities to engage more with leaders and community members on an individual basis; to take time to review project activities; and to get creative with ways to engage communities through film screenings, arts and craft activities and social activities. The projects amplified the courageous and innovative ways that many communities are challenging violence against women. Groups and individuals within the communities they engaged were having conversations about family violence, supporting each other in getting to services, fundraising for community-based responses, and holding awareness events.

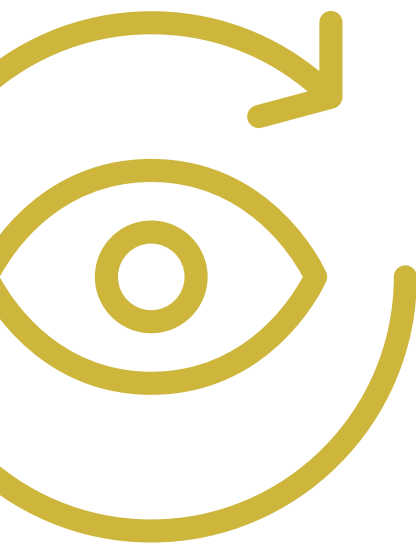
## Critically reflect

### Service providers and organisations

- Have staff talked to allies in the community to better understand resistance?
- Have the project workers discussed the potential of facing resistance and strategies to tackle resistance, before and during the delivery of project activities?
- Are staff prepared to adjust activities and get creative to engage more with communities and community leaders upon facing resistance?

### Policy-makers and funders

- How are forms of resistance informed by the broader political and media environment?
- What resources are available for service providers and organisations to provide a culturally safe response to resistance?





## Collaborate

### Resistance to the focus on violence against women in prevention work

Many Prevention projects recorded resistance to the focus on violence against women among community members engaged in prevention workshops or training. The Prevention CoP had a meeting during which members were asked to undertake a reflective exercise to better understand resistance. This exercise highlighted that local history and context are important factors to consider when seeking to understand why resistance occurs. For example, communities could feel that they are subject to considerable surveillance and intervention by state authorities and so deny that violence against women is a problem. Community members may also feel that their community is under attack in the media and may react in a defensive way. CoP discussions can provide practitioners with a way to feel supported in addressing the emotional and professional impact of encountering resistance. In this CoP, the projects' strategies to address resistance emphasised working with allies in the community to provide a strength-based response to resistance.

One example that a project leader provided after the CoP meeting involved resistance that emerged during training sessions on DFV for bilingual focus group facilitators and community leaders. As the project leader detailed, one of the men who participated was constantly challenging the facilitator with his belief around women's violence against men. He did not seem receptive to statistical information around violence against women, countering it with anecdotal stories. Moreover, the participant found support of his views among other participants. This resulted in fewer men attending subsequent sessions.

Although project staff might have felt an inclination to argue with resistant voices, in cases such as this, the approach that worked best was to consult with other community leaders. Following their advice, the project workers took a step back to allow all parties to have space to think and review and then had a short follow-up conversation with the individual who voiced resistance, without pushing them to be involved in the project. The project leader later offered a refresher training session, which more men attended. In this instance, the resistance was not necessarily resolved but it was recognised and addressed. Other project leaders brought alternative community leaders into events as role models of more progressive attitudes to gender inequality.

Project staff noted that this kind of resistance did not just emerge from men, but from other groups such as seniors in the community. In one project, members of a senior citizen's club undertaking a prevention workshop voiced resistance to the focus on women, insisting that elder abuse was the greater problem. The project staff acknowledged the issues faced by elders in the community and recognised that their roles in families were changing due to migration dynamics. As project staff were members of the same community as the participants, they understood that many grandparents were asked to migrate in order to take care of their grandchildren. The project leader then reframed the discussion in terms of the power the senior community members had to foster positive gender norms when bringing up their grandchildren, while acknowledging that further work is needed on elder abuse.

## Resistance to improving the cultural safety of services

Many Safer Pathways projects faced challenges with engaging mainstream health and family violence services in conversations about improving the cultural safety of their everyday work practices. This resistance emerged at quite an early stage, when even “getting their foot in the door” and finding a time for preliminary meetings with the management staff of services proved difficult. Some project staff attributed this to a lack of resources and staff time, which led managers to deprioritise conversations about CALD clients. These observations reveal that resistance can come in seemingly innocuous forms, such as not answering phone calls or emails, not setting times for meetings, and bringing up other issues as priorities. However, over time, this form of resistance reinforces racism and exclusion in service delivery. It can account for CALD clients systematically facing barriers to accessing services and poorer service outcomes for those who do access services.

The strategies used by the projects included finding alternative allies in leadership in the sector. Sometimes, this happened through attending multiple network meetings and using the connections project staff had across the sector. They also shifted to concentrating their time on building regular communication and an ongoing capacity-building partnership with one or two local family violence services that had been receptive, rather than on widening their engagement. These strategies involved building change slowly and keeping the momentum going. Despite taking staff time and sustained efforts, such an approach can be of mutual benefit in terms of building future funding opportunities and sharing resources.



# CASE STUDY 2:

## COMBATting RESISTANCE

Strength2Strength project  
Save the Children (WA)

Some of the men engaged in facilitated group discussions during the Strength2Strength project perceived men as being victims of domestic violence (DV) and did not seem to accept male accountability for the presence of dominance, control and abuse in intimate relationships.

These views emerged during facilitated group discussions with 11 men of African backgrounds at the mid-term review and the individual interviews conducted at the end of the Strength2Strength project.

Some men believed that more women than men are perpetrators of DV in marital relationships, but since men are less likely to share experiences of DV or display their emotions compared to women, their experiences as victims of DV are often not captured. Additionally, they argued that research and DV statistics are biased against men due to an inherent assumption that men are the perpetrators of DV, and women are the victims, adding that they “know the truth behind the statistic” and that they “know things that are going on in the families”, while stating that often “a [male DV perpetrator] is put in the corner and the only thing he can do is react”. These expressions of resistance highlighted the men’s inability to accept accountability for DV in marital relationships as tied to a lack of understanding of condoning of violence against women as a gendered driver of DV.

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*“Since we enter Australia, we have been singing this one song: DV. Only men alone doing the violence on women? There is no cause, it just comes out of the air?”*

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(PARTICIPANT, FACILITATED GROUP DISCUSSIONS WITH MEN,  
SAVE THE CHILDREN WA)

Other men in the groups shifted the conversation from the impact of DV on women to a discussion of their feelings of alienation in Australia, expressed in statements such as “a typical African man in Australia is by himself” or “African men feel that nobody looks after them” and that there is no place available for them to speak and be listened to. They linked their feelings of alienation to the belief that men are victims in multiple ways—from their female partners and from the pressure to shoulder the family’s financial burden

in a country where they often face difficulties accessing job opportunities due to factors such as limited or unsuitable work experience. Limitations to their capacity to fulfil the role of breadwinner is a salient issue in their experience as migrant men, which influenced their readiness to engage with the program content.

Among men from immigrant and refugee backgrounds, expressions of resistance and contestations over the role of gender inequalities in DV can intersect with realities of economic marginalisation and disempowerment. Unemployment and underemployment are realities that immigrant and refugee men grapple with. At the same time, immigrant and refugee men disproportionately occupy jobs with lower pay such as taxi driving (Thomson, 2014). If providing for their family is central to a man’s understanding of masculinity, then their unemployment and or employment in unskilled jobs can result in feelings of disempowerment and loss of their value as men (see Murdolo & Quiazon, 2016).

In CALD communities, resistance could be more clearly addressed with a focus on the role of the gendered drivers of violence against women (see Our Watch et al., 2015) and their context in immigrant and refugee communities. A discussion of the gendered drivers can be supplemented by an exploration of the gender norms and power structures that inform experiences of DV for both men and women, shape the contexts in which immigrant and refugee men experience inequality and marginalisation, and shape men's perceptions of their stake in gender equality. It is also important while addressing resistance in CALD communities to draw on the intersectional approach (Murdolo & Quiazon, 2016) to consider the subordinate position that immigrant and refugee men share with women arising from the structural disadvantages they both experience as migrants.



# Strategies to address resistance to DFV projects in CALD communities

For *communities*, resistance can come from standing up for rights and identity as a cultural group.

For *services*, resistance can come from having to make tough decisions with few resources.

## SOME COMMUNITY MEMBERS SAY:

Why are you picking on us?



Women are more powerful in Australia

Services break up families

## STRATEGIES TO HELP:

- Recognise that community members are feeling culturally unsafe and review your project activities.
- Engage diverse allies including young people and elders.
- Reframe messaging: all Australian communities have violence and we are all learning from each other.
- Start conversations through cultural, arts and social activities.

- Deliver messages in language in men-only, women-only and family-focused spaces in partnership with women's organisations.
- Celebrate men and women as allies and champions through community events.
- Enable bicultural workers to take the lead and plan for their safety.

- Talk to community members to find out more about stigma around accessing services.
- Hold family-focused events and service outreach in community spaces.
- Partner with feminist and other types of community organisations.

## SOME SERVICE STAFF SAY:

We don't have enough funding for in-language delivery, community consultation or staff time for training



Communities don't understand

We can't engage right now

## STRATEGIES TO HELP:

- Promote culturally safe approaches at network meetings.
- Ask questions about funding priorities.
- Suggest partnerships with other services and organisations to share resources.

- Share best-practice examples of culturally safe community engagement.
- Invite community members to speak at events with service providers.
- Find out more about communities' experiences with similar projects.

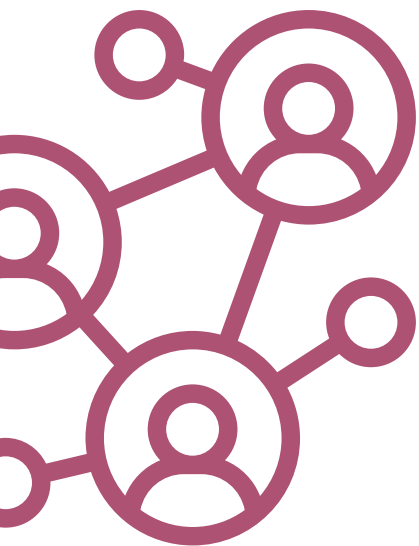
- Be persistent with promoting culturally safe resources to services and individual staff in the local area.
- Look for organisational champions.
- Create communities of practice and shared training opportunities.



South's Community Hub (Qld)

## INSIGHT 5:

# Promote positive family relationships and gender equality in non-judgemental spaces for CALD men



## Connect

The majority of the CALD PAR projects included men-only prevention workshops and focus groups in their project design. These activities followed a broader trend across the family violence sector as a whole, which has seen increased attention on engaging men (Flood, 2013; Our Watch, 2019b). This trend reflects evidence that men perpetrate the majority of violence against women and children, and that there is a strong relationship between men's attitudes to family dominance, including financial control, and violence against women (Flood, 2013; Flood, 2018). In line with best-practice project design in working with men, most of the CALD PAR projects incorporated prevention work with men into a larger program of activities, which involved the leadership of women and the broader community (see Chen, 2017a; Wells, Flood, Boutilier, Goulet & Dozois, 2020).

The projects demonstrated that building a critical understanding of the intersections between the structural discrimination that CALD men experience and violence against women is important for prevention initiatives intending to transform gender roles. Gender-transformative initiatives should, by definition, "actively challenge dominant forms and patterns

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*“Ensuring an environment that is free from judgement and in which the men feel their own relationship challenges are heard and recognised appears to be important for engaging men from diverse cultural backgrounds.”*

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(PROJECT LEADER, SAVE THE CHILDREN WA, PROGRESS REPORT)

of masculinity that operate at and across structural, systemic, organisational, community, interpersonal and individual levels of society” (Our Watch, 2019b, p. 7).

Many projects took a gender-transformative approach through providing spaces in which men could discuss experiences of racism alongside prevention material on families and respectful relationships. This approach required a complex and continuing negotiation of participants’ reasoning and reactions to racist discrimination and gender inequality. However, facilitating a non-judgemental space enabled men

to engage in discussion as a first step to moving beyond resistance to further challenge gender inequality.

Project staff identified the following key features necessary to create non-judgemental spaces for prevention work with CALD men:

- in-culture and in-language facilitation from a respected male community leader or facilitator possessing expertise in prevention
- men-only settings, such as men’s sheds or small informal discussion groups, designed with the input of women’s leadership
- parallel sessions to men-only activities held in order to specifically support women and families in their communities
- a gradual discussion of settlement, family and migration challenges, which progresses to discussing family relationships and gender inequality
- a long-term design
- connections and referrals to services for men.

The project teams reflected on the primacy that male participants gave to their own experience of racism and economic exclusion when given the opportunity to discuss gender equality in spaces that sought to be non-judgemental, including focus groups, interviews and informal conversations. Project participants discussed the emotional, psychological and embodied impact of the structural relationships between racism and gendered hierarchies. The stories that the CALD PAR project teams heard indicate that refugee and migrant men are disadvantaged in the labour market; many are unable to have qualifications recognised and often only find part-time or unskilled work. This also confirms the findings of existing research (see Bui & Morash, 2008; Murdolo & Quiazon, 2016).

Project participants shared their experiences of how some participants’ embodied and emotional consciousness of the power of a dominant white masculinity affected their own gendered practices. For example, some project participants shared experiences of being discriminated against by more powerful men in the workplace. As research shows, dominant masculinities inform the masculinities of CALD and other men who occupy less powerful positions due to class, race, sexuality and other structural axes (see Our Watch, 2019b).

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*“... an open discussion about how we experience our duties as men in Australia and then from there people bring up the issue of domestic violence themselves and so then we can discuss ... when the topic comes up naturally like that they feel more confident to discuss it, they don’t have to hide anything or have any fear.”*

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(PROJECT LEADER, RELATIONSHIPS AUSTRALIA SA,  
PROJECT SUPPORT MEETING)

Within the foundational colonial assumptions that Australia is “rightly white” (Moreton-Robinson, 2003), the masculinities of men of colour are stereotyped as taking white Australian jobs, sexually threatening, criminal, oppressive, traditionalist and brutish, while also feminised or infantilised in their subordination to more dominant masculinities (Murdolo & Quiazon, 2016; Our Watch, 2019b).

Despite stereotypes, there is little evidence to show that migrant and refugee men are any more violent than men in other cultural groups (Rees and Pease, 2006; Murdolo & Quiazon, 2016). The available data indicates that attitudes to gender equality are more predictive of violence supportive attitudes than country of birth (Webster et al., 2019). Project teams’ experiences

suggest that some men’s adaptations and responses to their changing identities and roles throughout migration and settlement were contributing factors to how they make sense of gender equality discourses (see also Murdolo & Quiazon, 2016).

The attribution of wider experiences of hurt from changing family structures and settlement to women and partners was a way that some participants reacted to settlement pressures. Some literature has suggested that giving up on the legitimacy of male dominance can feel like an irrevocable loss to men who already perceive that they have lost their role in the family and in employment structures (Carmody, Salter, & Presterudstuen, 2014).

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*“It’s a space led by bicultural workers where they can speak their language. They feel like someone is concerned about their feelings and that they are just accepted—it’s a space where they can be supported to be their best”*

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(PROJECT LEADER, SOUTH’S COMMUNITY HUB,  
PROJECT SUPPORT MEETING)

Some project teams also recorded that men often felt that, in contrast to their loss of status, women had experienced upward mobility through employment and recognition in Australian society. These perceptions persist despite studies indicating that there is some variability in the processes of change for women and men in different migration and resettlement streams (see Murdolo & Quiazon, 2016). For example, some women who were in paid employment before their migration have experienced their own post-migration reduction in status due to dependence on partners for economic or social support (Ho, 2006).

Among the strategies employed by the projects to engage men in prevention was that of drawing on support from men who were faith leaders or community leaders. These leaders were key allies in recruiting project participants, bringing community members to events, and lending their broader support to gender equality initiatives. Project staff also suggested engaging progressive families within the community as role models for family-focused initiatives.

Many projects' initiatives, including those creating men's sheds or informal forums for discussions of settlement challenges, helped to create a positive sense of community in which the men who participated felt more able to adapt to changes in family relationships. Best-practice guidelines for prevention work with men highlight that taking a more trauma-informed approach, moving away from labelling some men as "bad men", and engaging in prevention through spaces of supported dialogue with men about their practices can lead to positive outcomes (see Wells et al., 2020).

Creating these kinds of non-judgemental spaces for discussing and challenging different forms of structural inequality, including gender inequality, takes longer than most short-term initiatives allow. As the projects were only starting to record gradual changes in attitudes and understanding among participants at the time of writing, their experiences suggest that this prevention setting requires long-term and sustained support. The CALD PAR project teams noted that there was a promising openness to change and a good level of engagement from the men involved in their projects, which would provide a strong basis for future work.

## Critically reflect

### Service providers and organisations

- Has the project provided in-culture and in-language facilitation when engaging men?
- Does the project design allow for gradual conversations about family violence, rather than explicit references to family violence on project material?
- How responsive are the project activities and material to the connections between the structural racism that CALD communities face and gender inequality in the communities involved?
- Have women's leadership and involvement been prioritised in activities for men?

### Policy-makers and funders

- How can funded initiatives for CALD men be better connected with existing men's sheds and services for engaging men?
- How can community settings for informal discussions among men facilitate the delivery of prevention material?





## Collaborate

### South's Community Hub (Qld) - Men's shed

In partnership with other local services, South's Community Hub created an informal men's shed and discussion group for men from African-Australian communities in Brisbane. They trained bilingual and bicultural facilitators to guide the meetings of this group over 10–13 weeks. Discussions started with participants reflecting on the challenges of settlement and gradually progressed to discussing family relationships and gender roles and how they had changed during settlement.

The key success of the group was its creation of a culturally safe, non-judgemental space in which violence is understood as a collective problem, rather than an individual source of shame. Project staff observed that men feel listened to and supported. The project partnered with a local mental health service in arranging further support for the men at the shed. As South's Community Hub was founded and is led by women, the space of the men's shed has had the input and support of women's leadership to frame its activities.

South's Community Hub engaged some of the men in its men's shed in the creation of a series of four digital stories that explore the sense of community at the shed and the participants' reflections on how their roles in the family could change and adapt to settlement challenges.

As the project had limited funding, they have explored partnerships with another organisation that runs a non-CALD specific men's shed. Ten men from the South's Community Hub shed have attended meetings at the other men's shed. One of the benefits of this larger men's shed is that it has more resources, such as a woodworking area, which the men who attend can share.

Drawing on their success of its men's shed, two other organisations have approached South's Community Hub to use their men's shed model. The bicultural facilitators trained for the men's shed have subsequently shared their expertise and guidance with other organisations in Brisbane that would like to set up similar groups with their local communities. South's Community Hub are also exploring opportunities to create a toolkit around its men's shed model for engaging CALD men in prevention.

### Save the Children (WA) - Multi-level change

In order to create change at multiple structural levels, Save the Children (WA) engaged CALD men in the city of Gosnells at three different tiers of the community, including:

- tier 1 – focus groups with community leaders from African communities
- tier 2 – primary prevention workshops through after-school programs with young men from refugee backgrounds
- tier 3 – school-based prevention workshops for young men from refugee communities.

Their evaluation data indicated that facilitation from a respected faith leader, with experience in prevention, was important to engaging men in focus groups. The groups allowed for the men involved to start talking about family relationships, their changing roles, and violence against women, but would require further work to build on those conversations.

The project staff had particular success with engaging young men in tiers 2 and 3. Their evaluation data suggests that engaging young men in conversations about respectful relationships while they are in a process of adapting to new cultural norms was a productive strategy for changing attitudes to gender equality. Their data also indicated that young men appreciated the chance to discuss relationship ethics and ask questions in a safe environment. By combining prevention material with high-adrenalin sports and recreational activities, the Save the Children (WA) staff kept the young men in the workshops engaged over a school term. Some workshops incorporated skills-building on leadership and employment alongside prevention material in order to support participants in a holistic way that contributed to their broader settlement goals.

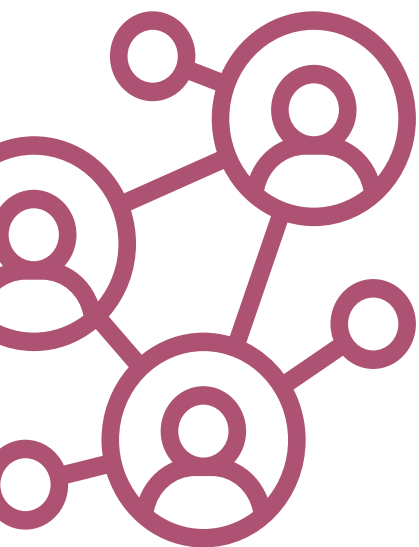




South's Community Hub (Qld)

## INSIGHT 6:

# Invest in capacity-building on gender-transformative and culturally safe prevention work with men from the outset of grant funding



### Connect

Negotiating the balance between challenging gender inequality and maintaining non-judgemental spaces in prevention work with CALD men and boys carried many challenges for the project staff, including the following:

- celebrating the work of CALD men as allies in prevention work and promoting the voices and long-term work of CALD women's groups, while also learning more about why some CALD men feel silenced by prevention discussions
- challenging colonial constructions of CALD men as violent, but not excusing violence against women in CALD communities
- modelling a progressive gender dialogue by engaging facilitators of diverse genders, while also recognising men-only spaces are more effective in some contexts
- allowing space for men to articulate the trauma of the ways in which settlement changes men's roles without ignoring women's traumatic experiences of settlement
- enabling honest discussion without allowing emotional reactions to displace challenges to gender inequality
- prioritising responses to help women who are victims/survivors of violence, while also ensuring that men do not perceive services and prevention projects as being "against them".



Several discussions in the Prevention CoP and workshops explored these challenges. Project teams' experiences foregrounded the importance of prevention practice with men that maintained a focus on questioning violence-excusing or violence-supportive attitudes. Centring the impact that men's roles, behaviours and attitudes have on families and emphasising men's choices and their capacity to change were also important to prevention work with men (see also No to Violence, 2020).

The challenges that project staff raised when discussing activities to engage men suggest that staff in settlement services, who are newer to the work of prevention, need more capacity building in gender-transformative prevention work and addressing resistance to gender equality. Investing in this capacity building is particularly worthwhile because staff in settlement and multicultural organisations bring expertise on culturally safe community engagement to the prevention space.

In addition to an understanding of gender-transformative approaches, a critical understanding of the colonial construction of migrant and refugee men as violent because of their culture (Murdolo & Quiazon, 2016) was crucial for staff creating non-judgemental prevention spaces

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*"We are thinking about reframing our approach in a way that meets values ... reinforcing that all violence is a choice."*

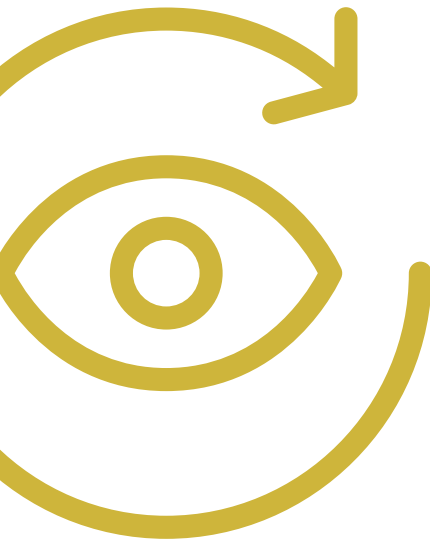
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(PROJECT OFFICER, PREVENTION COP MEETING)

for CALD men. For example, this included building an understanding of defensive reactions to this stigma and the way these reactions inform the condoning of violence against women, and the other gendered drivers of violence, within a community. Beyond the support that ANROWS and Our Watch could provide in this initiative, anecdotal evidence from ANROWS and project staff observations suggests that it is particularly difficult to find staff training programs to which to refer prevention practitioners to build their capacity

in this area. Staff training in the areas of engaging men and boys in CALD communities requires training providers with the right combination of skills and experience in culturally safe, gender-transformative and critically intersectional work in order to fully address the practice challenges that the project staff raised.

One way to build expertise that mainstream training providers may be missing when designing capacity-building initiatives is to involve multicultural organisations that have considerable experience in culturally safe prevention work, including many CALD PAR project organisations. Bringing this level of expertise to training and capacity-building for responding to resistance to gender-equality initiatives, and the particular forms this resistance takes in CALD communities, would also be beneficial for the family violence sector.



## Critically reflect

### Service providers and organisations

- Where are the gaps in staff capacity when facilitating culturally safe and gender-transformative work with CALD men?
- Can the service make connections and create more partnerships with multicultural organisations with expertise in prevention and culturally safe work?

### Policy-makers and funders

- How can capacity building in gender-transformative work be incorporated into grant funding outcomes from the outset?
- How can mainstream capacity building for working with men in prevention incorporate training in culturally safe practice?



## Collaborate

### ANROWS - Capacity-building through Communities of Practice

While ANROWS and the projects did not find definitive solutions to the challenges of gender-transformative prevention work with CALD men, their experiences suggest that a CoP can make a collaborative and critically reflexive contribution to capacity-building. In partnership with Our Watch, ANROWS created a CoP for the 18 projects in the Prevention project stream of the initiative. Among its exploration of other prevention topics, ANROWS held one specific face-to-face CoP meeting on engaging men in prevention work and one virtual (Zoom) CoP meeting with a guest speaker from a specialist organisation on working with men.

Within the timeframe of the initiative, ANROWS was only able to begin the work of capacity building in relation to gender-transformative prevention work with men in this initiative and noted that further resourcing and support were needed to build substantial capacity in this area. In particular, given the need to maintain a supportive group atmosphere with diverse viewpoints in the CoP, it was not always possible to provide extra information and guidance to individual staff who had less experience in this area. Individual guidance on gender-transformative work required more follow-up assistance and staff training.

ANROWS's experiences and CoP meeting notes suggest that CoPs can be a productive part of capacity-building with organisations that work with CALD communities when:

- organisations are resourced to have face-to-face meetings because they build stronger connections than virtual meetings
- expert guest speakers are invited to relevant sessions

- project teams are encouraged to share best-practice examples and resources with each other
- participants are encouraged to question each other and give feedback
- CoP meetings are supplemented by individual support
- CoPs are funded over the long term and have resources for administrative tasks.

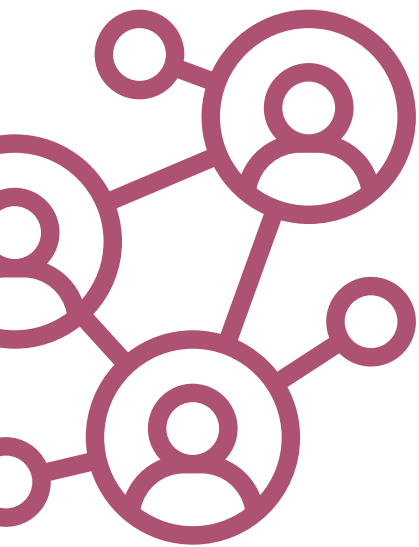
Given the limited amount of literature and resources on what works for engaging men in CALD communities, CoP meetings provide crucial instances in which projects' emerging learnings could be recorded and further developed. Through spaces such as CoPs practitioners' expertise on sensitive subjects can develop through dialogue with other practitioners. In this space of reflective dialogue, they can ask questions, explore different viewpoints, share relevant research and build partnerships to put learnings into practice.



Christina-wocintechchat.com: Unsplash

## INSIGHT 7:

# Create more culturally safe service spaces, work practices and information about services



### Connect

Significant barriers exist to CALD communities accessing family violence crisis and support services, including community stigma, discriminatory experiences with services, and visa conditions. The experiences arising from the CALD PAR projects suggest that CALD communities are more likely to access support services when they find them to be culturally safe spaces or when they can access culturally safe information about services. Culturally safe mainstream service spaces are even more important in regional areas, in which there are fewer multicultural and specialist organisations for CALD women (see Murray et al., 2019; also Case Study 3).

CALD communities and service providers engaged in the CALD PAR projects identified that CALD communities tend to access services in “waves”. The majority of women in the communities the projects worked with reported only being comfortable accessing services when other women had accessed them and shared positive experiences with their networks. This sharing of positive experiences through word-of-mouth created a sense of cultural safety throughout women’s networks.

The familiarity and cultural connection that the CALD clients experienced when they accessed ethno-specific services catering for a particular ethnic community and usually staffed by members of that community also provided them with an important sense of cultural safety. This connection came from staff being able to deliver in-language support, cite common family and regional connections, and being a part of broader community events, media

and networks. The element of visible diversity in the staffing and the available materials at settlement and multicultural women's services also helped to make CALD clients feel that staff understood their perspective and experiences.

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*"the culture, which is not just about the language, but it's about that feeling of connection ... about where does your family come from, what region ... It's that, really, connection through people and through culture that brings people to us."*

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(PROJECT LEADER, PRONIA, PROJECT SUPPORT MEETING)

Several CALD PAR project stories and conversations in support meetings indicated that communities not only need more information about DFV and support services in order to increase access to services, but that information needs to be conveyed in a culturally safe way. Project teams reported that community members felt that the available information on services was not locally specific or was not delivered in formats that were easy to read or view. Some CALD project participants preferred information delivered through smaller, face-to-face workshops or discussion groups.

Another way to improve access to services is to build the capacity of community leaders to provide information to community members. Projects working with community leaders found that they are already the source of advice on conflict resolution and have power in the community to change perceptions of services. While community leaders should be compensated for the time they give to being involved in projects, providing them with more information to pass on to community members can be one way to address stigma around services.

Some CALD PAR projects are also exploring options to build more capacity with "accidental helpers" to build their knowledge of services and family violence. While projects have focused on TAFE English teachers as important helpers in the first period of settlement, there is scope for this work to be done in other early settlement settings, such as at Centrelink and housing services, and workplaces, such as hairdressing businesses, retail settings, or other workplaces with a large migrant workforce.

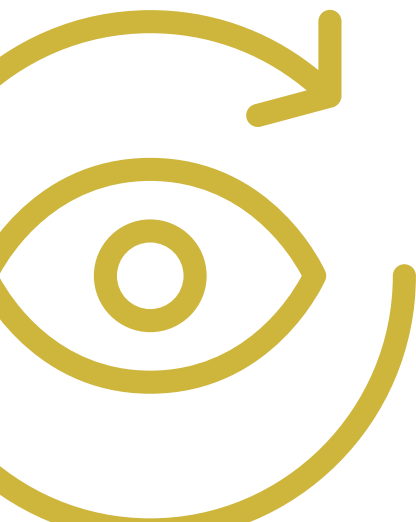
## Critically reflect

### Service providers and organisations

- How diverse is the organisation's workforce?
- Are there materials with representations of CALD people or diverse languages in service offices?
- Are the methods of delivering information to CALD communities culturally safe?

### Policy-makers and funders

- How can diverse staffing and community representation be written into funding agreements?
- Can funding for the creation of in-language and culturally safe resources be prioritised?





## Collaborate

### Townsville Multicultural Support Group (Qld) - Safe Spaces

In order to partner with organisations in their local community, Townsville Multicultural Support Group created a “Safe Spaces” campaign in Townsville. They invited local services, businesses and associations to become part of the campaign. The campaign had several steps, which encouraged the partner organisation to constructively commit to improving cultural safety across their organisation.

The “Safe Spaces” campaign enabled organisations to make a “commitment to cultural inclusion” by reviewing their policies and protocols to promote cultural safety and a sense of welcome. As a project worker from another organisation reflected during the third CALD PAR workshop, even small changes to protocols, such as not asking about visa status when undertaking referrals and case work, can improve clients’ sense of safety. Townsville Multicultural Support Group gave further support for organisations through providing:

- a cultural inclusion policy template
- support from Townsville Multicultural Support Group bicultural support workers
- information on availability of workshops on using the translating and interpreting service, including information on organisations that can utilise the free interpreting service
- information on availability of workshops on supporting the inclusion of people with lived migrant and refugee experience.

The project team gave the organisations a “Safe Spaces” poster to display in their offices once they had made the commitment to cultural inclusion and had reviewed their policies. The poster was a promising inclusion in the campaign, because it conveyed the message that this organisation was a safe space in many languages, featured diverse faces as representations of visible diversity, and gave CALD clients a clear sign of the cultural safety commitments that had been made.

# CASE STUDY 3:

## WORKING REGIONALLY

Lohnet Kahukuranui, Project Coordinator  
Safer Pathways for CALD Women  
Welcoming Intercultural Neighbours in Rockhampton (Qld)

Valeriya Edsall, Project Officer  
Safer Pathways for CALD Women  
The Neighbourhood Hub in Mackay (Qld)

Tahlia Briggs, Project Coordinator  
Safer Pathways for CALD Women  
Townsville Multicultural Support Group (Qld)

As projects working in regional settings to create safer pathways to crisis and support services for CALD communities, we have seen many cases in which refugee and migrant women cannot access the support they need due to a lack of resources and limited staff knowledge. The following case study illustrates these challenges.

*Sarah was born overseas and English is her second language. Her partner, Aaron, was also born overseas, is self-employed and both he and Sarah live together in a regional town where there are limited services for migrant and refugee communities. Sarah works in Aaron's business, but does not receive a wage. Aaron has threatened to call the Department of Home Affairs on occasions when he is upset with her and prevents access to her passport and other important documentation.*

*After a physical altercation with Aaron, Sarah presents to the regional women's support service. Sarah struggles to communicate in English and feels embarrassed and frustrated. The worker is unsure how to communicate with Sarah and asks her to call a friend to help translate. Sarah does not want to involve any of her friends as she believes they will try and convince her to go back home to her husband.*

*Eventually, the worker understands what support Sarah is seeking, but the service has no available rooms, so Sarah is advised that her only option is to relocate to the next town. The closest town is over two hours away and is quite a significant move for Sarah. She does not want to leave the area as she has never lived elsewhere and is concerned about managing without money or people to support her.*

*The worker suggests Sarah stay with a friend until a room becomes available. Sarah's community is quite small and closely connected and many community members live in close proximity to each other. She doesn't want people to know about her circumstances. Sarah tells the worker that she has a friend who can help her, but returns home instead. Sarah feels embarrassed, hopeless and questions whether it was worthwhile to seek support. She remains at risk of continued violence.*

As explored in this case study, our data indicates that some crisis and support services in regional areas are not equipped to respond to refugee and migrant clients in a culturally safe way. Staff are often unsure about available services and processes to follow in order to organise an interpreter and are sometimes unaware of the implications of engaging the client's community to resolve the situation. Involving friends and other community members can, for example, lead to communities discouraging women from telling their story, social exclusion or stigma.

A regional setting creates additional barriers for CALD women who are seeking support to escape DFV due to the scarce services available and small communities with close ties, where difficulties exist for a victim/survivor to change circumstances quietly and safely (see also Hoang, 2015).

A history of difficult experiences with services, such as Sarah's, can prevent women from seeking help from those and similar services again. One of the clearest barriers to accessing services in this case study and several of the stories we have heard from CALD communities is how disempowered CALD clients can feel due to being conscious of their level of language and not feeling heard by service workers.

Key learnings:

- It is important that organisations are culturally informed and active in providing an inclusive service for CALD clients. This includes planning, prioritising these clients when budgeting, training staff, and delivering services that allow for culturally safe communication. Strong partnerships across services can help with resourcing and holistic service provision.
- More support services for women are needed in regional areas, including shelters. CALD women are especially vulnerable when escaping DFV because communities can be closely connected within regional towns. There is a specific need for more women's shelters that accommodate single women and women with children in regional areas.
- Services that operate in regional areas need to be aware of barriers to help-seeking (e.g. transport, language, unemployment, lack of knowledge of services, supports and rights, fear of isolation and ostracism from the community and fear of deportation) and should take an intersectional approach to providing support to CALD Women (see Satyen et al., 2018).
- A range of measures can help amplify the voices of CALD community members and give them greater representation in service provision in regional settings, such as more collaboration between community groups and CALD groups, the recruitment of bilingual bicultural workers and consultation with CALD communities in service assessment and improvement.

We undertook action research on barriers to CALD women accessing crisis and support services. The evidence for this case study was drawn from our analysis of demographic data, pre- and post-information session feedback forms, observations, anecdotal evidence and interviews with project participants.

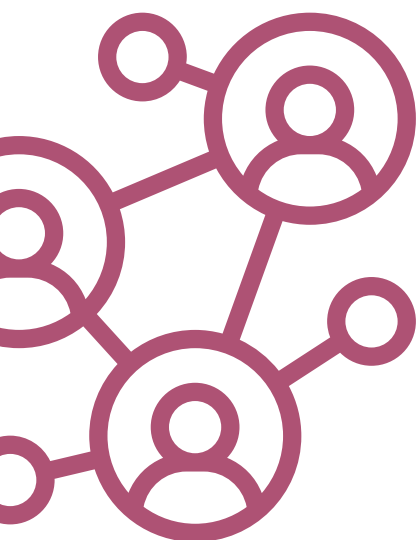




Save the Children, Shepparton (Vic)

## INSIGHT 8:

# Introduce cultural safety training and service partnerships to build capacity across settlement services, mainstream family violence services and law-enforcement agencies



## Connect

The experiences of individual CALD PAR project workers suggest that service providers in family violence and settlement sectors need to invest in improving their staff capacity in culturally safe practice and in strategic partnerships with other services in order to work better with CALD communities. Research shows that although CALD clients often feel more comfortable accessing ethno-specific and settlement services, there is little integration between settlement services and the family violence sector (inTouch, 2010). The CALD PAR project organisations included many large settlement services; ethno-specific services, which represented one ethnic community and were usually staffed by workers from that community; and multicultural organisations, which often provided settlement or social services for women and had a diverse workforce.

There has been increased interest and funding directed towards settlement and multicultural services to create initiatives offering support for family violence in Australia (Vaughan et al., 2019). However, there is a need for more research on the capacity-building necessary for settlement services to undertake this work (Vaughan et al., 2019).

Capacity building in ethno-specific and settlement services within the CALD PAR initiative was promising because the CALD community members they engage reflected that they felt comfortable accessing these services, and some community members were already using them for social or other activities. Such organisations also have a substantial level of visibility and a strong reputation in the community, which was important for overcoming the stigma around family violence services.

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*“It took me going to them, going to a couple of meetings with them, presenting to them—keeping in their ear a little bit and building stronger ties with them. And lo and behold, they have revamped the whole migrant refugee pathways information. Sheer persistence—taking every opportunity to promote the resource and its usefulness to them.”*

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(PROJECT LEADER, BALLARAT COMMUNITY HEALTH,  
PROJECT SUPPORT MEETING)

The project teams’ experiences raised questions over whether a more holistic model of family violence-related service provision to CALD communities requires removing strict distinctions between early intervention, prevention, and safer pathways programs. Some project leaders felt that the established connection between community members and ethno-specific services and multicultural organisations better positioned these organisations to offer a range of programs from early intervention to prevention and connecting community members with services. Their views suggest that culturally tailored prevention programs can also reach more community members and may have a greater opportunity to engage cohorts that under-report violence or who have never been to services. Community

members may also disconnect from all services if the organisation they feel comfortable with cannot take them through the journey of prevention to response. However, tensions remain in relation to ethno-specific or multicultural women’s organisations’ involvement in the family violence sector, with some research highlighting that victims/survivors may not want to access these services because they associate them with dominant conservative beliefs in their cultural community (Kulwicki et al., 2010).

The expertise that ethno-specific, multicultural and settlement services brought to the family violence sector included providing support even when women decided to stay with their families after experiencing family violence. Some of the data collected from services in the projects’ action research indicates that mainstream service staff can perceive a tension between their priority for “safety first” and the preference of CALD victims/survivors of family violence to stay within their support networks. Many multicultural organisations supported victims/survivors through the long process of making decisions around the support they need and prioritised their choices. Their approach recognises the importance of family connections to migrant and refugee victims/survivors because family sometimes offers their only support with settlement and a crucial connection to their wider cultural and religious practices.

Many of the organisations involved in the CALD PAR initiative had considerable experience in the family violence sector. However, their reflections suggest that the capacity-building needs of settlement, ethno-specific and multicultural organisations were in the areas of comprehensive training in family violence prevention, referral and response work. Settlement services, in particular, occupy a position of power as they dispense many government services. The experiences of staff in these services show that reflexive practice around

power relationships with clients, community and state priorities is necessary to better deliver prevention material. Partnerships with more experienced multicultural women's organisations or local family violence services offered strong capacity building and shared resourcing opportunities.

The CALD PAR projects invested in building relationships with mainstream family violence and health services to contribute to mainstreaming culturally safe practice (see also Murdolo & Quiazon, 2016). Research suggests that CALD clients often receive racist service responses or encounter anti-immigration sentiments from service providers, which discourages them from seeking help for family violence (Vaughan et al., 2015). In Australia, particular groups of CALD clients, including asylum seekers and refugees, as well as Muslim women, have reported particularly high experiences of racism from service providers (Rees & Pease, 2006; Aly & Gaba cited in Vaughan et al., 2015). While the projects did not extensively catalogue racist service responses beyond minor anecdotal evidence from a few project participants, this existing research accounts for some of the stigma around mainstream family violence and related services that the projects recorded among community members.

Many projects focused on providing quality training opportunities for staff from health services, law-enforcement agencies and family violence services in culturally safe practice. This is consistent with good practice guides in the sector (see Chen, 2017b). Their learnings about delivering training in culturally safe practice to mainstream health services and law-enforcement agencies are as follows:

- plan for resistance (see also VicHealth, 2018)
- build relationships with services to give context to training and follow up on the content delivered
- bring senior staff on board
- recruit organisational champions before and during training delivery
- begin the training by referring to practical changes that can be made to procedures and practices
- engage CALD community leaders to present to participants or answer questions, while being careful not to position them as speaking for their whole community
- follow up training with resources, such as audit tools
- accept the limitations of what can be achieved within the time and resources available.

Many of those working in the Safer Pathways stream projects spoke about the difficulty of "getting their foot in the door" with some service providers, including women's refuges. Some projects had anecdotal evidence that clients they had referred to refuges sometimes felt isolated because staff did not have the language or cross-cultural communication skills required to explain the house rules or accept different cultural practices around the use of space. Research about the ostracism from communities that many CALD women experience as a result of seeking help for family violence indicated that the experience of isolation can be intensified after being placed in a mainstream refuge. This can be due to the lack of provision for different language needs and cultural practices, and because

of victims' experiences of discriminatory treatment from staff and other residents (Anitha, 2010). Some project staff observed that family violence response services, in particular, are often so time poor and case-management focused that it can be difficult to persuade staff of the relevance of building everyday skills in culturally safe practice.

The Safer Pathways project teams reported making gradual progress with capacity building through their partnerships with local family violence services. Many projects had representatives of family violence services on their advisory groups, and their staff observed that the relationships with staff at family violence services grew as a result of their CALD PAR work, allowing for quick referrals and collaboration on events. Partnerships could also be strengthened through worker exchanges, which helped to create spaces of dialogue, reflection and learning on everyday practice between organisations (see Case Study 4).

Project staff noted anecdotal evidence that some mainstream services and agencies faced difficulties around engaging interpreters. They found that some service staff were reluctant to engage an interpreter due to the time and effort needed to find the right one. At project events, staff from services shared further anecdotal evidence of difficulties in briefing certified interpreters or getting their language and dialect right before they interact with clients. While service and agency staff might not be well-versed in the processes necessary to engage an interpreter, research also suggests that there needs to be more training available in Australia for interpreters attending family violence situations (Norma & Garcia-Caro, 2016).

CALD clients tend to have inconsistent access to interpreters, particularly in regional locations, where there may be fewer interpreters available (Murray et al., 2019). There were some project participants who voiced fears over interpreters from their community breaking confidentiality. The issues that can arise include interpreters providing clients with inappropriate "cultural" advice and a lack of assistance with sensitive subject areas if female interpreters are not available (Norma & Garcia-Caro, 2016). Concerns among the projects about the use of interpreters suggest that this is an area in which further research is needed.

## Critically reflect

### Service providers and organisations

- Can the service partner with multicultural, settlement or ethno-specific services to share capacity-building opportunities on prevention, referral and response in the family violence sector?
- Have staff received training in how to engage appropriate interpreters?
- How culturally safe are service spaces and how have CALD clients experienced the service?



## Policy-makers and funders

- How can programs continue to build capacity in family violence work across settlement services?
- What mutual capacity-building outcomes can be achieved through promoting training partnerships between settlement and family violence services?
- How can group-level reflective practice on the provision of culturally safe services be mainstreamed?
- How can online linkages between regional family violence services and multicultural or specialist organisations in metropolitan centres be fostered?

## Collaborate

### Ballarat Community Health (Vic) - Planting the seed through partnerships

The project leader at Ballarat Community Health provided training sessions for health service staff and staff from law-enforcement agencies. Project staff attended service network meetings and persisted in bringing up the importance of cultural safety and cultural humility training to secure organisational buy-in for training to take place. Project staff completed a detailed training needs and gaps analysis, to inform the roll out of professional development workshops. Through this analysis, they identified gaps among service providers in navigating the service system, referral networks and interagency arrangements for refugee and immigrant women at risk of or experiencing violence, as well as in trauma-informed care for this cohort.

Ballarat Community Health partnered with the Multicultural Centre for Women's Health, another CALD PAR project organisation, to provide culturally safe facilitation for some of its community education events. This increased awareness of family violence and services and Multicultural Centre for Women's Health also helped to facilitate workplace cultural competency workshops. The project leader also developed a service provider directory for the local health district and a family violence response flow chart, which the project shared with health service providers and their local primary health network. Although groups of service providers and agency staff varied in their level of receptiveness to training in this area, the project worker raised the importance of such work in "planting the seed" of future work to address culturally safe practices among stakeholders in the family violence sector.

Ballarat Community Health was also able to build a relationship with a local family violence agency that is represented on the project steering committee. Project staff have noted anecdotal evidence that there have been recent increases in the number of CALD women contacting the specialist family violence service. As a result, this service has been improving their whole-of-organisation policies and procedures in relation to CALD clients, and has begun using telephone interpreters in response to this new demand.



## Wellsprings for Women (Vic) - Culturally safe support

Through their prevention work in the initiative, Wellsprings created a digital story that explores many of the challenges that migration and settlement pose for women and their families and how violence can escalate over time. Their digital story draws on the action research they undertook with project participants in Melbourne. The story emphasises that women who come to their service will be supported regardless of whether they choose to leave or stay with their families. Wellsprings is planning to use the digital story to raise awareness among service providers about the journey and lived experiences of migrant and refugee women who experience family violence and to advocate for improved services for them.

Wellsprings' digital story was piloted and used in their community education workshops to initiate discussions around gender equality, respectful relationships, and the prevention of violence against women. The digital story was part of the culturally safe design of its workshops, which incorporated training tools to engage women with less formal education and less comfort with English comprehension. The workshops also enabled women to draw on their own experiences and to share stories of how they developed their concept of gender and what norms and behaviours they observed growing up in their own communities.

# CASE STUDY 4:

## BICULTURAL WORKER EXCHANGE

Tahlia Briggs, Project Coordinator  
Safer Pathways for CALD Women  
Townsville Multicultural Support Group (Qld)

A worker exchange between the Townsville Multicultural Support Group (TMSG) and the North Queensland Domestic Violence Resource Service (NQDVRS) was developed to assist the staff of each organisation by providing direct experiences to increase understanding and cross-cultural communication, cultural safety and professional practices in the DFV sector.

TMSG made it a priority to focus on bicultural workers taking part in an exchange to respond to earlier learnings about enabling bicultural workers to feel that they are a crucial part of TMSG's work and to bring their expertise to the domestic violence service.

One staff member from TMSG has completed the exchange so far, but up to six staff from each organisation will be able to take part in the exchange over the next 12 months. A bicultural support worker originally from Kenya was the first from TMSG to attend NQDVRS during September 2019. During this exchange, she was involved in a session of the Men Towards Equal Relationships program (MenTER), which is a group program where participants gain tools to challenge and change the values, beliefs and behaviours that are the foundation for their use of violence. The bicultural support worker had the opportunity to act as an impartial observer of the program and to provide feedback to the service after the session.

The sections below detail some of the key learnings from her experience.

Learnings about domestic and family violence:

- The bicultural worker reflected that she “learned a lot about domestic and family violence from this program.” In particular, she found it eye-opening to see how open some men were to discuss domestic and family violence and the tools and strategies men can use to avoid perpetrating violence.
- The worker felt that, “if someone disclosed domestic and family violence to me, I would be more confident to support them and can now help them access the support services at NQDVRS.”

Feedback to the service:

- The worker's feedback to the service and the experience of meeting the staff was very positive.
- In the MenTER session, the use of videos was a very effective way to support men and communicate key messages.
- Although the worker thoroughly enjoyed attending the session, she felt there would be challenges in delivering this program to CALD community members, particularly around the following:
  - o interpreting would be an issue, although other programs at NQDVRS do provide interpreters
  - o in some communities, having a woman deliver the program would not be considered culturally appropriate
  - o the session had a lot of group discussion, but in some communities more hands-on activities and less discussion would work better
  - o while the session had the group sitting in a circle, a more open organisation of space in which participants are allowed to sit in a formation that is comfortable for them would be better for diverse groups.



- It is possible that CALD women would not be comfortable to access the service on their own due to security issues. They might feel more comfortable to meet in their home, a friend's house, or a local park.
- More visible diversity in the office space would make it more welcoming. For example, through posters featuring diverse people or languages or a more visibly diverse workforce.

Learnings to help refine the program:

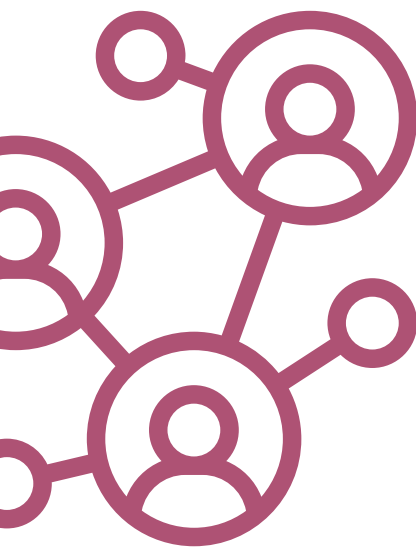
- Observation is a very effective way to learn. The worker reflected that "the program was very intense, but I learned a lot from just observing the workers".
- In future exchanges, visiting and learning more about women's shelters would also be beneficial.
- While in some cases it is better to have more preparation, in this case, the worker felt that "it was nice to be a blank slate. I went in with an open mind and was able to be objective."
- More time to debrief with the service would have been beneficial, although there was enough supervision and support in TMSG when the worker returned. Personal trauma can be triggered through visiting a domestic violence service.
- Overall, the worker commented that "it was a very emotional experience, but also very powerful to see men acknowledging they had hurt women and expressing they were sorry. I left feeling hopeful and more determined to support women."



Women's Health in the North (Vic)

## INSIGHT 9:

# Support bicultural workers with safety plans, culturally safe management practices, and professional opportunities



### Connect

Bicultural workers work with communities with whom they share languages and knowledge of cultural practices (see Centre for Multicultural Youth, 2011). Bicultural workers often bring a strong understanding of the complexity of diverse ethnic groups within countries and regional differences that can be lacking in mainstream organisations. However, while organisations employ bicultural workers with the intention of creating more culturally safe relationships with communities, these roles often end up as the service's only form of connection to CALD communities.

Most CALD PAR projects attributed the success of their project delivery to the efforts of their bicultural workers. However, mediating between community expectations and their employer's resource constraints and priorities for project delivery can be emotionally and culturally difficult work for these workers. Employers may also have to negotiate privacy and confidentiality constraints in supporting bicultural workers. The CALD PAR project teams reported a number of challenges experienced by bicultural workers in these roles:

- they have to mediate between their personal, community and professional roles and may struggle to maintain boundaries

- they struggle to complete work within paid hours because community members seek them out at all times and they have to respond to maintain trust in the community
- they bear the emotional impact of not being able to do everything or help everybody, while not wanting the community to lose confidence in them
- they experience difficulties when transitioning from settlement services projects to safer pathways work, because family violence work may bring them into a different relationship with previous clients, including perpetrators of violence
- they are exposed to pressure from community leaders or local politicians, who may ask them to answer for their organisation's work
- they are sometimes the targets of resistance and defensive reactions to their project's challenges to patriarchal power in the community.

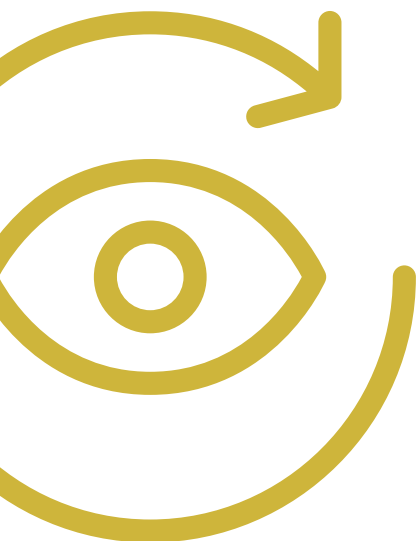
A key learning was to have safety plans in place early on in the project, so that resistance from community members does not come as a surprise to project staff. Involving people outside of the cultural group as co-facilitators in workshops and other activities helped to distribute the risk of resistance.

Organisations with the most supportive strategies for bicultural workers valued their expertise and potential for development and saw them as a part of larger organisational efforts to become more diverse, promote cultural safety, and build organisation-wide relationships with CALD communities.

## Critically reflect

### Service providers and organisations

- What policies are in place to ensure the bicultural worker is able to draw boundaries around their role, such as only responding to requests within work hours?
- What plans are in place to ensure the bicultural worker's safety in case they face backlash?
- Is the expertise of the bicultural worker shared across the organisation and recognised by senior management?
- What structures are in place to allow the bicultural worker to debrief with their manager and to distribute workload to others in the organisation?
- Are there professional development opportunities for the bicultural worker, including promotion and access to other work within the organisation?
- How can the bicultural worker be supported in joining internal and external mentoring networks?



## Policy-makers and funders

- How can grants frameworks support project staff to access localised cultural knowledge?
- Is cultural knowledge treated as an “add-on” in policy documents and funding decisions, or is this built into the design of all DFV prevention and safer pathways work?
- How can bicultural facilitation and leadership be mainstreamed?

## Collaborate

### Loddon Campaspe Multicultural Services (Vic) - Supportive management structures

Loddon Campaspe Multicultural Services supported its bicultural workers by investing in long-term relationship building with CALD communities in Bendigo, training and professional development opportunities for its bicultural workers, supportive management structures, and culturally safe risk management.

The project began with organisational staff, including bicultural workers, engaging in extensive consultation with community members through a series of meetings. Training material and session design for its parenting program were developed in a way that was responsive to ongoing conversations with communities, which put less pressure on bicultural workers to do the work of translation and relationship-building.

Loddon Campaspe Multicultural Services ensured they made good connections with the local family violence service sector so that referral pathways and support for both community members and staff were clear before the project began. They also made safety plans for bicultural workers early on in project design after encountering resistance in the project via some threats to bicultural workers' safety.

Management practices enabled bicultural workers to undertake weekly debriefing with their manager in which they could raise issues of workload or safety. When safety was an issue, management ensured that the risk of project delivery in community spaces was shared between other members of staff and the bicultural workers. They were also prioritised for the distribution of work phones so that they were not on call all the time on their personal mobile.

The project manager also ensured that bicultural staff employed in the project were given other employment opportunities and that they were prioritised when professional development opportunities arose. Bicultural workers were also given opportunities to share their expertise internally and with other organisations.

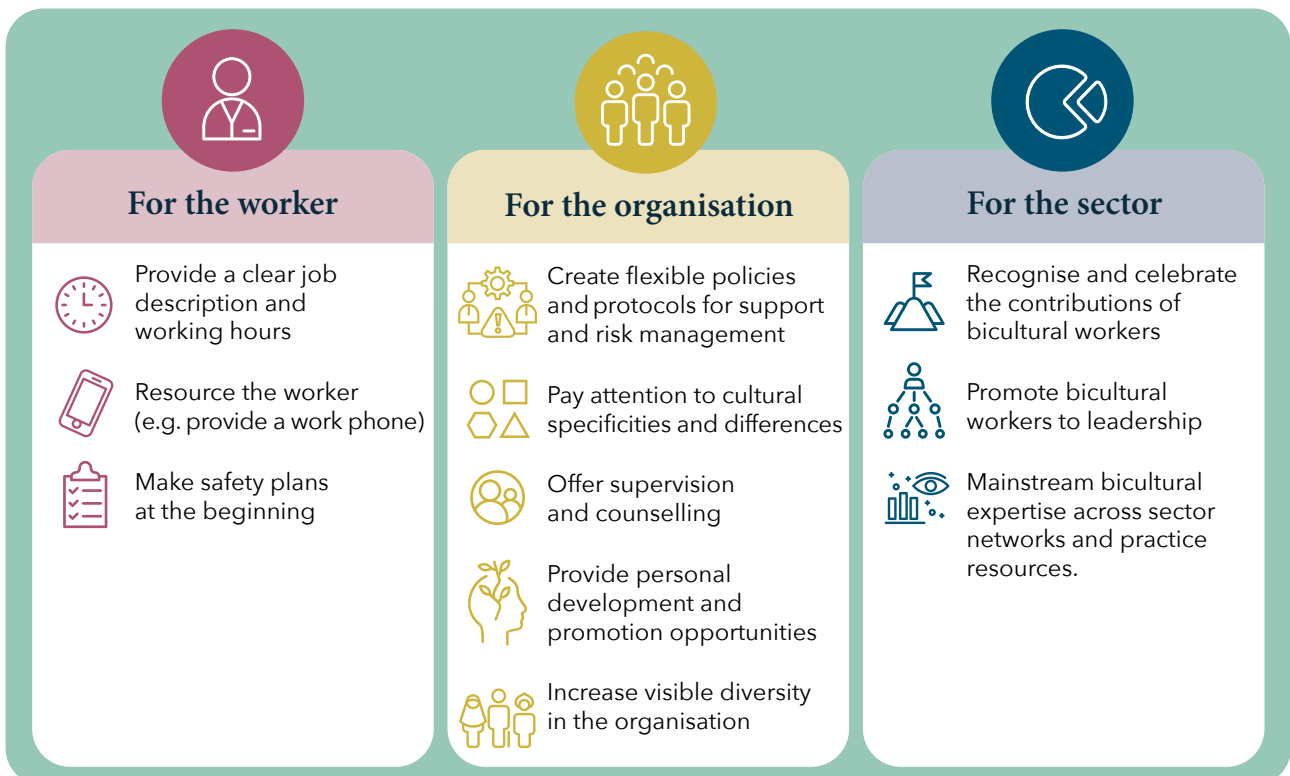


# Best-practice support for bicultural workers

## WORKERS FACE MANY CHALLENGES



## SUPPORT THAT CAN HELP

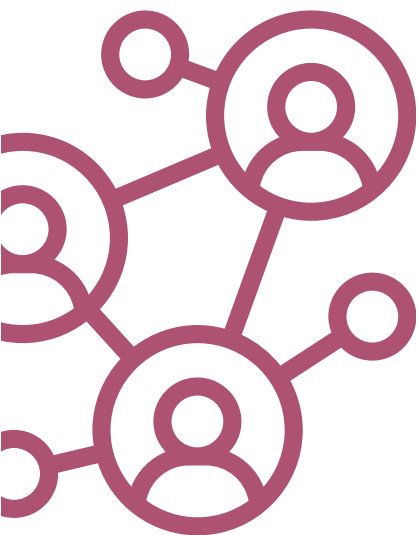




Pexels: Mentatdgt; image used in Multicultural Centre for Women's Health's (Vic) digital story.

## INSIGHT 10:

# Resource prevention and safer pathways projects to sustainably undertake community engagement, support staff, and build on achievements in the long term



### Connect

Tailored and culturally safe community engagement requires the investment of considerable resources and time. In this context, the lack of sustainable resourcing was a common predicament for the projects. They faced substantial challenges with delivering activities and supporting staff within constrained funding parameters.

Engagement with CALD communities is a process that takes many months, if not years. One- to two-year funding periods for prevention and safer pathways work limit the potential for meaningful community engagement. Many project staff found that it had taken months of attending community events and faith gatherings, mostly out of work hours, to establish relationships with receptive community leaders in the communities engaged by the project. It then took even more time to navigate bureaucratic hurdles in their own large organisation, leaving limited time to deliver the project activities. Funders need to factor in the work of facilitating relationships to allow meaningful engagement with CALD communities on issues related to family violence.



The project teams expressed the view that funding should build on the achievements and internal organisational infrastructure created by previously funded projects so that lengthy capacity-building and relationship building does not have to start again. They

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*"[O]ne project actually leads to the next and gives organisations a bit of a scaffolding to actually build the services as well and become more adept to dealing with family violence."*

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(PROJECT LEADER, PRONIA, PROJECT SUPPORT MEETING)

reflected on the way in which the CALD PAR initiative had started to build that infrastructure for them. While individual project staff and some organisations within the initiative had extensive experience in working in the family violence sector, the majority of projects were still building their capacity in substantive family violence work.

Limited resources can lead to the de-prioritisation of funding for important elements of community engagement, such as the delivery of in-language material and events. Some projects shared examples of a lack of funding to deliver workshop presentations in-language to groups that found the English-language delivery difficult. Critical reflection around funding priorities becomes even more important in environments where decisions, such as the one to limit interpreting support, may affect cultural safety and accessibility. The projects' staff commonly put in extra work beyond what they were funded to do. Many worked overtime in order to

deliver project activities and to foster key relationships. The consequence of this was the systemic devaluation of the emotional and intellectual labour they were devoting to these activities. Feeling over-extended as well as emotionally impacted by multiple disclosures and sensitive negotiations with communities were common challenges for the project staff. Furthermore, some projects lacked financial resources to invest in training for staff in aspects of prevention and safer pathways work. They also reported needing more resources, training and support in doing work with migrant and refugee communities experiencing trauma.

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*"We don't want a competitive space ... our main aim is to ensure that whatever we do will increase the reach and increase whatever work is happening already, happening locally, because that's going to be ... sustainable."*

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(PROGRAM MANAGER, MULTICULTURAL CENTRE FOR WOMEN'S HEALTH, PROJECT SUPPORT MEETING)

Whether due to workload or uncertainty over continued funding, many projects experienced at least one, if not multiple, changes in project staff over the life of the project. Staff turnover and the general under-resourcing of staff time further depleted the projects' capacity to undertake the critical reflection and learning necessary to improve the delivery of workshop material and other content to communities.

The projects engaging men in prevention work also experienced particular resourcing gaps in staff training opportunities and referral pathways to culturally safe services for men in their local area. The views of project staff during workshops and project support meetings suggest that there needs to be more funding to develop appropriate services for CALD men who use violence, who need more support after taking part in prevention programs. Anecdotal evidence from ANROWS further suggests that there is a gap in the sector for culturally appropriate staff training programs that can fully equip practitioners to understand and address both issues of structural racism and CALD men's roles in gender-transformative prevention work.



Creating partnerships with organisations was key to the projects working effectively under constrained resourcing. Many of the projects successfully overcame some of the challenges mentioned by partnering with local community organisations and services as well as leveraging funds between different grants and building on existing resources in order to fulfil the projects' commitments. In many ways, these partnerships worked against

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*"Being in a position of giving, and acknowledge the value of the other organisation ... I think because we are a small organisation, being to the point of what we want to achieve at the end of the day; focussing on our commonality."*

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(PROJECT LEADER, SOUTH'S COMMUNITY HUB,  
PROJECT SUPPORT MEETING)

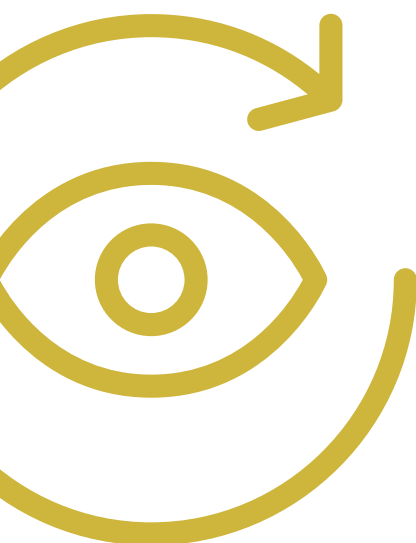
the logics of a competitive funding environment by prioritising collaboration and sustainability. Smaller project organisations survived through creating networks and partnerships with other small-scale projects and grassroots organisations in their local spaces. However, staff from smaller organisations reflected that, despite their partnership ethos, they were likely to miss out on funding that was directed towards large partnerships or alliances of services because they did not always have the organisational resources to fill bureaucratic requirements or reach beyond local networks.

In some areas, where there was an over-saturation of funding for family violence work, project teams developed skills in building relationships with service providers over multiple funding streams and finding the gaps in existing programs. By doing this, they were able to target the areas in which they could sustainably add value to the work that was already being carried out. Some of the gaps that projects identified in over-saturated areas included the need for more empathetic and understanding relationships with CALD communities who are trying to access services and culturally safe practice that moves beyond the use of inclusive language. Investing time in relationship-building with networks of service providers and developing written partnership agreements (memorandums of understanding) were crucial to effective collaboration in these contexts.

## Critically reflect

### Service providers and organisations

- In navigating financial priorities, has the service ensured cultural safety? For example, have the specific needs of projects engaging CALD communities, such as developing in-language material and providing interpreting support, been taken into account?
- Have adequate time and resources been allocated to the professional development and training of project workers, especially those working with trauma-affected populations?
- Does the budget allow enough time for project workers to critically reflect, learn over time and adjust activities to engage more effectively with CALD communities?
- Have the opportunities to address funding constraints through creating partnerships with local community organisations and services been considered?



## Policy-makers and funders

- Does the funding account for the extra time necessary to build and foster relationships with CALD communities?
- Is there specific funding allocated for in-language delivery and interpreting support to ensure the accessibility and cultural safety of project activities?
- Does the budget reflect the value of the emotional and intellectual labour of project workers?
- Is there specific funding for the professional development of project workers, especially those working with trauma-affected populations?
- How can funding better support small-scale, local partnerships as well as collaborations between larger networks?

## Collaborate

### Pronia (Vic) - Building the infrastructure

Pronia has built its capacity and infrastructure to undertake prevention work and referrals for family violence over successive projects. They used sector networks and a partnership with a local multicultural women's organisation in Melbourne to share opportunities for training and professional development with their staff. Such partnerships allowed their staff to keep up to date on developments in the family violence sector and to share expertise on delivering case services as well as doing prevention work. Other state government grants were also leveraged to further build organisation-wide experience in the prevention of and response to family violence.

### South's Community Hub (Qld) - Growing through partnership

As a small, community-based organisation, South's Community Hub engaged in partnerships to support and extend all of its project work. Their main project initiatives, including their community conversations, men's shed and digital story, were carried out in partnership with community associations and the Refugee and Immigrant Legal Service in Brisbane. These partnerships allowed them to share resources including meeting spaces, skills and funding. They also partnered with their local African Women's Association to explore further work on issues affecting young women, including sexual assault. In their way of working, a sense of generosity and openness to other organisations' timelines and priorities as well as a willingness to share ideas, despite a competitive funding environment, were essential.





The Neighbourhood Hub (QLD)

## Suggestions for future research

Due to constraints in time and resources for research, the findings of this initiative are not representative of all family violence work with CALD communities. There is scope for further research on all the insights that they highlight and with the many communities that the projects encompassed. ANROWS's analysis and the reflections arising from these projects have emphasised some key directions for future research and resources on family violence work with CALD communities. These include strengths-based research on:

- CALD women's experiences of accessing family violence services, including refuges
- the engagement of CALD men who are allies in the prevention of violence against women
- the complex intersections between visa conditions, employment precarity, workplace discrimination and support to address family violence
- CALD women's experiences of technology-facilitated abuse and its intersections with visa precarity and community stigma
- CALD community members' experiences of reporting and accessing services responding to sexual violence
- the connections between elder abuse and other forms of family violence in CALD communities
- procedures for engaging and providing culturally safe interpreting services in sites of family violence service provision and law enforcement
- CALD communities' experiences of the provision of information about services or forms of family violence in English and the power structures that inform this provision

- best practice capacity-building for culturally safe practice in family violence services
- strategies to address resistance, including online resistance, to gender equality in CALD communities and among service providers
- capacity-building for accidental helpers, including TAFE English language teachers, settlement service workers and retail staff, to CALD community members experiencing family violence
- the role of faith leaders and communities in the prevention of violence against women.

Action research can provide a useful methodology for negotiating the complexity and intersectional challenges of research in these areas. The project teams discussed in this report found that the action research approach of “learning with” others helped to make undertaking research on sensitive subjects less confrontational. Its reflective methods provided them with a strong basis for sustaining collaborative and critically engaged practice with stakeholders while also collecting much-needed evidence.

# Glossary of terms

Term	Definition
<b>Bicultural workers</b>	Workers who share languages and knowledge of cultural practices with the communities they engage. Although there is a distinction between bicultural and bilingual workers, for consistency in this report, the term bicultural worker encompasses both bicultural and bilingual workers (see Centre for Multicultural Youth, 2011).
<b>Class</b>	Used in different ways by social theorists, 'class' is used in this report to refer to the connections between socio-economic status and the colonial control of labour (see Maldonado-Torres, 2007). Class is a part of colonial, capitalist structures in which people who are racialised are further disadvantaged by their socio-economic status, which is reflected in their access to employment, services, resources and cultural and economic institutions.
<b>Colonial structures/ Colonialism</b>	In this report, colonial structures refer to a matrix or model of power, which emerged from processes of colonialism. This model of power systematically dehumanises colonised people through hierarchies of race. It ties racial hierarchies to the control of labour in capitalist processes through the ongoing violence of dispossession and settlement. This report locates colonial structures as furthering and supporting the projects of European modernity and their legacies in the settler-colonial, Australian context (the colonial model of power associated with European modernity in the Americas has been theorised as 'coloniality'; see Maldonado-Torres, 2007). The historical act of British invasion, colonisation and settlement provides the foundations for colonial structures in Australia (for analysis of the ongoing impacts of colonisation as a process, see Our Watch, 2018b). Violence against CALD women and children is informed by the ongoing exercise of colonial power in Australian society, even as CALD communities are privileged and complicit in relation to the continuing dispossession of Aboriginal and Torres Strait Islander people (see Our Watch 2018b; Moreton-Robinson, 2003).

<b>Community</b>	The sense of group identity expressed by people from similar countries or ethnicities of origin, within a particular geographical location. This group identity also includes groups that form around linguistic, faith or cultural affiliations. Communities often act as an important source of support during settlement. The use of the term “community” in this report does not encompass all the variations of what constitutes a community for migrant and refugee peoples in Australia or the differences between individuals in defined communities.
<b>Culturally and Linguistically Diverse (CALD)</b>	A term commonly used by government agencies to describe communities with diverse language, religious and ethnic backgrounds (see Ethnic Communities Council of Victoria, 2012). In practice, CALD is often used to refer to non-white and migrant people in Australia in a way that can sometimes reinforce whiteness as the norm. After discussions at the first CALD PAR workshop, the project teams agreed to keep this term to describe the initiative as it is frequently used by services.
<b>Cultural safety</b>	An environment that is spiritually, socially and emotionally safe, as well as physically safe for people; a place where there is no assault, challenge or denial of their identity, of who they are and what they need. Culturally safe practice that is about shared respect, shared meaning, shared knowledge and the experience of learning together (see Williams, 1999).
<b>Domestic violence</b>	Acts of violence that occur between two people who are, or were, in an intimate relationship. It includes physical, sexual, emotional, psychological and financial abuse. While there is no single definition, the central element of domestic violence is behaviour motivated by gendered drivers of violence that can involve controlling a partner through fear, coercion and intimidation—for example, by using behaviour that is violent and threatening. In most cases, the violent behaviour is part of a range of tactics to exercise power and control over women and their children, and can be both criminal and non-criminal (DSS, 2019).

<b>Family violence</b>	Acts of violence between family members, as well as between intimate partners. It involves the same sorts of behaviours as described for domestic violence, but includes the broader range of marital and kinship relationships in which violence may occur. Family violence is also a relevant term when referring to complex forms of violence where family and in-laws, as well as other family members of the abusive spouse, can both arrange for violent acts to be committed against the victim or are themselves abusive toward the victim (DSS, 2019).
<b>Gender/gender inequality</b>	Gender is part of a person's embodied, social and personal identity and refers to the way a person presents and is recognised within the community. An individual's gender may or may not correspond with their sex assigned at birth, and some people may identify as neither exclusively male nor female (see Attorney-General's Department, 2013). Gender equality refers to equality of opportunity and equality of results. It includes both the redistribution of resources and responsibilities between men and women and the transformation of the underlying causes and structures of gender inequality to achieve substantive equality (see DSS, 2019). Inequality on the basis of gender is a part of colonial structures, in which women are disadvantaged in terms of access to opportunities and resources in relation to men and racialised women, including CALD women, are more disadvantaged (see also Our Watch 2018b). In this hierarchy, people who identify as gender diverse may be further disadvantaged because they do not fit into a binary (two-category) classification between men and women.
<b>Gender-transformative</b>	Approaches that actively challenge gender inequality, including dominant forms of masculinity at structural, interpersonal and individual levels (see Our Watch, 2019b).
<b>Human-rights approaches/frameworks</b>	Approaches and frameworks that apply a recognition of universal rights to practice, including in programs, policies or project design. Universal rights include civil, political, economic and cultural rights available to every person under international legal instruments (see Australian Human Rights Commission, 2020).
<b>Intersectionality</b>	A framework that seeks to understand the multiple types of oppression and inequality people experience simultaneously. These experiences of inequality are a product of overlapping histories of colonialism, white supremacy, sexism and patriarchy (see Crenshaw, 1989; 1991; see also Our Watch, 2018b).



<b>Migrant and refugee</b>	This report uses “migrant and refugee” interchangeably with the term, CALD. Some studies prefer this descriptor as it emphasises the defining experience of migrant and refugee settlement for this group (see Vaughan et al., 2016a).
<b>People of colour/ women of colour</b>	An identification for people who are racialised and treated as a minority in relation to a dominant whiteness. The terms people/men/women of colour are used as an alternative, empowering identification for CALD people. The terms have a rich political history and are particularly used in black feminist traditions in the United States (see hooks, 1984, 1990, 1994). It is important to note the theoretical debates about whiteness and the grouping together of the experiences of different people of colour (see, for example, Grünell & Saharso, 1999). It should be noted that Aboriginal and Torres Strait Islander Peoples are not usually included in this term in the Australian context in order to acknowledge the specificity of their experiences under colonial regimes (see Stubbs & Tolmie, 1995).
<b>Prevention</b>	<p>Primary prevention efforts work across the whole population to change the social conditions (e.g. gender inequality) that excuse, justify and promote violence against women and their children (see Our Watch, ANROWS &amp; VicHealth, 2015). Broader social change in underlying drivers of violence is needed to sustain individual behaviour (DSS, 2019).</p> <p>The Prevention stream within the CALD PAR initiative (involving 18 projects) focused on implementing community-led activities for the prevention of violence against women in CALD communities.</p>
<b>Race/racial inequality</b>	Race is a series of codes and categories ascribed to people that systematically places them in a hierarchy from those who are considered fully human (closer to white), and empowered as such, to those who are not considered human. Contemporary racial hierarchies were created through processes of colonialism. They are also gendered, with women of colour being further disempowered. While racial codes change depending on context, their function as a hierarchy of who is fully human is constant (see Maldonado-Torres, 2007). As a part of contemporary colonial structures, racial hierarchies produce inequality and discrimination for CALD communities in employment, service provision, housing and related areas.

<b>Resistance</b>	Actions that push back at progressive programs and projects in order to maintain gender inequality (see Flood, Dragiewicz & Pease, 2018).
<b>Safer Pathways</b>	A stream within the CALD PAR initiative (involving eight projects) focused on creating and supporting safe pathways to crisis and support services for CALD women.
<b>Strengths-based</b>	Strengths-based approaches focus on the strengths of communities and design projects and activities on the basis of these strengths. They move away from a focus on the problems that communities face or an understanding of communities as defined by their problems (see Fogarty, Lovell, Langenburg & Heron, 2018).
<b>White/mainstream</b>	In the Australian context, whiteness has been defined as “the invisible norm against which other races are judged in the construction of identity, representation, subjectivity, nationalism and the law” (Moreton-Robinson, 2004, p. vii; see also Walter, Taylor & Habibis, 2019).

People accumulate valuable forms of cultural capital, including white skin, a European appearance or proficiency in English, in order to qualify themselves as whiter than other people. In Australia, more successfully embodying whiteness allows people to claim a greater level of national belonging and to claim the power to exclude non-white people from belonging (see Hage, 1998). While the use of the term “white” does not refer to the colour of a person’s skin, it does recognise the importance of embodied experiences of racialisation and that there are variations in how different people access the privileges that whiteness confers (see Hage 1998; Grünell & Saharso, 1999).

In this report, the term “mainstream” overlaps with the use of “white” in also referring to the norm in service provision in Australia, as opposed to CALD-specific initiatives and programs.

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