

# CDFW Re@der

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Forum 2011 Gallery

Cultural competence and domestic violence -  
what you and your organisation should know

The healing journey - pathways to a violence  
free life



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# Director's message

May, Queensland's annual Domestic and Family Violence Prevention Month, was again a particularly busy month for many workers in the domestic and family violence prevention field with numerous activities around the state.

As in previous years, CDFVR's contribution to Domestic and Family Violence Prevention Month was its annual Indigenous Family Violence Prevention Forum (*see pages 3-5 for further details*). It was great to see so many people from remote parts of the state including Aurukun, Lockhart River, Kowanyama, Mornington Island, Hopevale, Cunnamulla and many more, with the focus returning to Queensland-specific issues and initiatives, after the successful national Indigenous Family Violence Prevention Forum held in 2010.

The diversity within the group was reflected in diverse views and some lively discussion on the role of provocation in domestic and family violence. While we welcome diverse views and encourage debate, I would like to take this opportunity to reinforce that domestic and family violence is never acceptable - there simply is no excuse for abuse. One cannot be made by another to act violently; one chooses how to respond to external factors and must take responsibility for the choices made. Best practice programs for those who perpetrate domestic and family violence recognise that violence is a choice and aim to provide knowledge and skills for non-violent choices.

The month of domestic and family violence prevention and awareness activities also provided an excellent opportunity to raise awareness of, and promote community engagement with, the Council of Australian Governments' (COAG) National Plan to Reduce Violence against Women and their Children (the National Plan).

Libby Lloyd AM (Chair of the Violence against Women Advisory Group and Chair of the former National Council to Reduce Violence against Women and their Children, which produced *Time for Action*, the blueprint for the National Plan) and I, delivered a total of 7 presentations on the National Plan across Queensland. Libby gave presentations on the National Plan in Townsville at an event organised by the North Queensland Domestic Violence Resource Service on the 19th of May and at Zonta's annual Domestic and Family Violence Prevention Month breakfast in Mt Isa on the 28th of May.

In addition to CDFVR's Indigenous Family Violence Prevention Forum, I spoke about the National Plan, at the following events:



- Luncheon at the North Queensland Cruising Yacht Club in Bowen on the 4th of May;
- Domestic Violence Death Review Action Group for EDITH Forum in Brisbane on the 5th of May;
- The Gold Coast Domestic Violence Integrated Response and Interagency Group event "Viewing the National Perspective through a local lens" on the 11th of May; and the
- Mackay Regional Domestic Violence Service lunch and clothesline project launch on the 19th of May.

I would like to thank the organisers of these events who made the presentations on the National Plan possible. At its meeting in Alice Springs on the 6th and 7th of June, the Violence against Women Advisory Group noted the number of events at which the National Plan had been featured and the number of such events in Queensland was considerably higher than in any other state or territory.

Ensuring that the domestic and family violence prevention field and the broader community are aware of the National Plan is critical to its success. Governments cannot, alone, bring about the significant reduction in violence against women and their children that the National Plan seeks to achieve. Individuals, communities, employers, educators and others, as well as every level of government, have a substantial role to play in the primary prevention of violence against women and their children, a hallmark of the National Plan, which provides the framework for action by each and every-one of us. It can be found at <http://www.fahcsia.gov.au/sa/women/progserv/violence/nationalplan/Pages/default.aspx>.

*Heather Nancarrow*

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## Centre News

### Annie's taking care of business



Annie Webster will take up a part time position as Business Manager at CDFVR for a nine-month period from 1 July 2011 to 30 March 2012. The purpose of the position, which is funded by CQUniversity's strategic research funds, is to "provide executive and business support to the Director to ensure the Centre meets its strategic and operational goals; represent the Director and Centre at relevant management groups and committees; and oversee Centre projects and associated budget and financial expenditure for the Centre". The nine-month appointment will enable CDFVR's Director, Heather Nancarrow, to focus almost entirely on research and professional development.

Annie's time will be split equally between the new role and her current role of Education Officer. Congratulations on the appointment Annie!

### CDFVR collaborating on national project

The Australian Government's Office for Women has granted funding of \$50,000 for a collaborative project to be conducted by the National Rural Women's Coalition and Network (as lead), the Australian Women Against Violence Alliance and the Queensland Centre for Domestic and Family Violence Research, CQUniversity.

The funded project aims to facilitate implementation of strategies identified in the COAG National

Plan to Reduce Violence Against Women and their Children, through an initiative to be piloted in two communities under extreme stress (one in South Australia and one in Queensland).

The project will develop tools and online support to build the leadership capacity of rural women to address the issue of violence against women in their community and support the National Plan's primary prevention agenda.

### Fact sheet for women

CDFVR wishes to thank its 16-member advisory group, members of the domestic violence sector, Legal Aid Qld and Brisbane Women's Legal Service, for their contributions to developing a fact sheet for women. This fact sheet is designed to answer questions women frequently ask when they are considering action to take in response to domestic violence (specifically, intimate partner abuse).

It is designed to allay fears women may have about attending a domestic violence service by explaining what domestic violence services will and won't do, and also to help women who may not recall responses to all their questions when they do attend a service. The fact sheet for women provides a web link to a wide range of domestic violence and sexual assault support services available in Queensland.

For free copies of this fact sheet and other resources, visit our website [www.noviolence.com.au](http://www.noviolence.com.au).





# Let's unite – Stop the fight! 7th Annual Indigenous Family Violence Prevention Forum

by Annie Webster, CDFVR

It's hard to believe that we have just hosted our 7th Annual Queensland Indigenous Family Violence Prevention Forum! Last year's National Forum, convened in partnership with the Australian Institute for Aboriginal and Torres Strait Islander Studies and Charles Darwin University broke away from our usual state-focused forum, in response to the increasing number of interstate participants who wished to attend. This year we returned to our State forum and welcomed 135 participants from a wide range of Queensland communities, including Palm Island, Cunnamulla, Yarrabah, Charleville, Lockhart River, Thursday Island, Bamaga and Weipa, to name but a few.

In response to the 2010 evaluation the forum theme was separated into three topics: *Primary prevention – working with children and young people to prevent violence happening*; *Impacts of domestic violence on children*; and *Working with men and young people who perpetrate domestic and family violence*. There were two keynote speakers and a panel discussion and a choice of yarning circle for each topic area.

## Keynote addresses:

Keynote addresses were presented by Charles Passi, Torres Strait Islander Community worker and member of CDFVR's Aboriginal and Torres Strait Islander reference group; and Bruce Simpson, Programs Manager, Wunjuada Rehabilitation Centre in Cherbourg.

The title of **Charles Passi's** address was 'Reclaim the Warrior'. He spoke about the responsibility of elders to be role models and to stand up and fight for the rights of their community.



Charles talked about ways to identify what it meant to be a true warrior – sacrifice and protection. In order to achieve the goal of reclaiming the warrior, Charles asserted that Indigenous men would need to face negativity, pain and unfinished business to rediscover their traditional identities. He explained that before colonisation, Indigenous people lived in a different state of consciousness, designed around the concept of self-discipline. This self-discipline was expressed through two concepts embedded in Indigenous culture: do not let your hand touch others' property and do not let your feet lead you toward others' property.

Charles closed by saying that by working through layers such as education through forums and technology, identifying Indigenous culture and heritage and reconnecting with wisdom, philosophy and spirituality, Indigenous people

could find healing and the true prevention of violence in their communities.



**Bruce Simpson** spoke about the *Cherbourg Snuff Out Sniffing (SOS) campaign*, launched in 2009, to end or reduce sniffing within the Cherbourg community. He talked about how the Cherbourg community worked collectively to

steer people's mindset from a 'blame game' to a 'solutions' approach. The program includes interviews conducted between parents, young people, services and community members to discuss the impact of 'sniffing' on families. Bruce said that it became evident during the program that family violence escalated as a result of the frustration experienced by participants when working toward a solution. He spoke about women's contribution to the violence in communities and the need to also support men who are victims of violence.

## Plenary Panels:

There were three panels at this year's forum, each designed to discuss the range of initiatives that responded to individual topic areas. The first panel addressed the topic *Primary prevention – working with children and young people to prevent violence happening*. The panel members included Leanne Smith and Terry-Anne Goodreid from Save the Children, Laurel Blow from Mudjimba Women's Safe House, and Heather Nancarrow from the Queensland Centre for Domestic and Family Violence Research.

**Leanne and Terry-Anne** spoke about the *Future Parents Program*, which has been delivered by Save the Children since 1989. It is an early intervention abuse prevention program for young people aged 13-19 years and strives to prevent and reduce incidence of abuse before abusive situations occur. Leanne and Terry-Anne explained that the program provides opportunities for young people to increase their understanding of healthy relationships; develop positive problem solving skills and help-seeking behaviours; and increase their connection to supports in their community. They explained that some of the important factors that contributed to the program's success include: partnerships – with youth and community; supporting young people to develop a sense of competence, usefulness, belonging and empowerment; evaluation to ensure that the program continues to be relevant to young people; and structuring each group according to need.

Mudjimba Women's Safe House team leader, **Laurel Blow**, spoke about the *S.A.F.E.L.Y. tool* adopted by Families Plus to orient workers and clients around the tasks necessary to recover from trauma. She explained that the tool is an acronym for six aspects which workers encourage young people to explore during the process of recovery from trauma: S=Safety – the need for individuals to feel safe, physically, psychologically, socially, culturally, spiritually and morally; A=Affect – individuals need to be able to identify and modulate their affect/emotions; F=Future – the need to look toward the future; E=Empowerment; L=Loss – to feel grief and come to term with loss; and Y=You – individuals' (and workers') need to recognise their role in the recovery process.

**Heather Nancarrow** presented an overview of the Council of Australian Government's National Plan to Reduce Violence Against Women and their Children, which was launched on 15 February 2011. This is the first time ever in Australia's history that every state and territory government and the Commonwealth Government have signed on to such a national plan. The 12 year plan is to be implemented through a series of four 3-year implementation plans and states and territories have to submit their jurisdictional implementation plans, within the framework of the National Plan, by mid-June 2011. The National Plan, based on *Time for Action: The National Council's Plan for Australia to Reduce Violence against Women and their Children 2009-2021*, identified 6 key outcomes required to achieve a significant reduction in violence against women. These are:

1. *Communities are safe and free from violence ;*
2. *Relationships are respectful;*
3. *Indigenous communities are strengthened;*
4. *Services meet the needs of women and their children;*
5. *Justice responses are effective;*
6. *Perpetrators stop their violence and are held to account.*

While the National Plan recognises the need to continue to support victims of violence against women through services and improved justice responses, and the need to hold perpetrators accountable, it emphasises the need for primary prevention - being proactive and working towards a future free from violence rather than just reacting to violence after it has occurred.

The afternoon panel was titled *Impacts of domestic violence on children*. Speakers included Kerry Thompson from Yarra Valley Aboriginal Health Service in Victoria and Simone Jackson from the Department of Communities in Mt. Isa.

**Kerry Thompson's** topic was *Violence is Not Our Way*. She explained that the *Violence, it's not our culture, it's not our way* program is arts-based and seeks to increase community knowledge about different types of violence experienced

by the community and individuals; prevent violence through safety messages and information; increase positive culture messages; support families experiencing violence to seek support; enable participants to explore and express their experience of violence to begin a healing journey through art and story; strengthen links within Indigenous and mainstream family violence services; and report outcomes to key stakeholders and Department of Human Services to inform future projects. Kerry explained that the success of the program was due to women identifying, naming and learning about family violence. They expressed and shared their feelings and experiences in a safe manner, identified the impact of family violence on themselves and their children and sought counselling for themselves and their families.



Department of Communities spokesperson, **Simone Jackson's** topic was *Children within the statutory space as a result of domestic and family violence – the impacts and outcomes*. Simone's presentation focused

on key measures undertaken by the Queensland Government to address domestic violence and the impacts on the lives of Indigenous children. Simone outlined the range of services available to Aboriginal and Torres Strait Islander families in their own homes and advised that during a one year timeframe the department is aiming to support more than 2000 families in the 11 established regional hubs. An additional 11 safe houses have been established, nine of which are currently operating in the Doomadgee, Napranum, Pormpuraaw, Kowanyama, Palm Island, Yarrabah, Aurukun, Lockhart River and Northern Peninsula areas. Simone also shared information about the review of the domestic and family violence legislation. Currently, there is no guidance to courts as to whether a child witnessing or being exposed to domestic violence is sufficient to have them named on a domestic violence order. Simone advised that the review of the Act is looking at providing further clarification to courts when they are faced with applications to name children on orders, particularly where children have not been subjected to acts of domestic and family violence, but have experienced the effects of it.

Day two's panel speakers were Jason Jarro from the Department of Corrective Services and Gil Thomsen from Helum Yumba. They addressed the topic *Working with men and young people who perpetrate domestic and family violence*.





**Jason Jarro** spoke about the *Ending Family Violence Program* which is run over 10 two hour sessions. The purpose of the program is to help participants look at their violent behaviour toward family and community

members; to gain skills to accept change and challenge themselves to grow; and to have a greater understanding of the program to enable full participation. The expected outcome of the Ending Family Violence Program is that offenders will have a greater understanding of family violence and how to manage violent behaviour. Jason also presented information on the *Ending Offending Program*, run over six two hour sessions. The difference between the two programs is that the Ending Offending Program looks at violent behaviour toward family and community members caused by alcohol. The goal of this program is that offenders have strategies to deal with, and a greater understanding about alcohol and how alcohol can contribute to family violence.

Helem Yumba elder, **Gil Thomsen**, presented about *Restoring cultural health and harmony*. Gil told his audience about Helem Yumba's belief that reconnecting clients to their culture established their identity, improved their social and emotional wellbeing and reconnected clients to self, family and country. He explained that Helem Yumba works to help clients seek wisdom and knowledge passed down from their ancestors. Factors like dispossession, government policies and trauma make clients become disconnected from themselves through their feelings and emotions. Gil explained that Helem Yumba's step-by-step process of engaging clients ensured that they were actively motivated and willing to accept change which enabled them to improve and build healthier relationships within their families.

In discussing the *Not Our Way (NOW) Program*, Gil described the aim as to instil into clients that violence is not the way of Aboriginal and Torres Strait Islander men.

The program's philosophy is that an Aboriginal and/or Torres Strait Islander man's traditional role is to protect, not to hurt; is to care for, not to intimidate.

There were three yarning circles convened at the conclusion of each forum panel and these gatherings gave participants the opportunity to contribute to each specific topic area. An overview of each yarning circle is included in the forum report which can be found at

[www.noviolence.com.au](http://www.noviolence.com.au).



The 10 minute bite segment at the end of the forum provided the opportunity for six participants to give an impromptu talk about their project or service, and this proved very popular with forum participants.

This year, CDFVR provided a three day training opportunity for Indigenous participants immediately following the forum. This training was attended by 21 workers from across Queensland. Further information and an evaluation of the training can be found in the forum report.



The very popular forum dinner and karaoke was included in the forum registration and was well attended. Once again there were many participants who strived to rival *Australian Idol* contestants and a few *So You Think You Can Dance?* possibilities as well, so lots of fun was had by all.



The forum evaluation was very positive with 100% of survey respondents (n = 95) agreeing or strongly agreeing that they had learnt new things at the forum and 98% (n = 93) agreeing or strongly agreeing that they could use what they learnt in their work (paid or voluntary). Ninety-five percent of participants (n = 90) said they would like to return to the 2012 forum.

Thank you to our dedicated Aboriginal and Torres Strait Islander reference group members, Dr. Jackie Huggins AM, Shirley Slann, Harold Fatnowna, Charles Passi, Jenny Binsiar and Pat Cora. Their guidance and support makes our annual forum possible. Thank you also to all the speakers and yarning circle leaders who contributed to this year's forum. Your commitment to the forum's success and your passion for your work and communities has been inspiring. Lastly, thank you to the participants who attended this year's forum. We appreciate your good advice, humour, feedback and enthusiasm in our continued work against domestic and family violence.

## At the coalface ...



**S**hirley Slann has lived in Mount Isa, North West Queensland region for most of her life and has worked in the area of prevention and support of domestic and family violence for about 13 years. She has held positions on a number of state and national committees and is currently employed by North Queensland Domestic Violence Resource Service.

Shirley's current roles include being the national Indigenous representative for WESNET (national peak for Women's services), member of the Queensland Domestic & Family Violence Strategy Implementation Advisory Group (DFVSIAG), Indigenous Reference Group member for the Queensland Centre for Domestic & Family Violence Research, and a major player on the Mount Isa Domestic & Family Violence Combined Action Group.

Shirley works in a domestic violence service support role – she does protection order applications, variations, court support, community education, resources, fax back, and networking with other service providers. She also co-ordinates, plans and organises Domestic Violence Prevention Month activities with other members of the action group and Nawamba House.

### **CDFVR recently spoke to Shirley about her views on cultural competence:**

#### ***Do you work solely with Indigenous clients?***

No. We're a mainstream funded service. We assist everyone, but we do have a number of Indigenous clients and we assist respondents to domestic violence protection orders and the aggrieved.

#### ***How important is it to your Indigenous clients that they see an Indigenous worker?***

Sometimes I'd say that it is important and sometimes I'd say it's not. While the other worker is non Indigenous she has a great rapport with people she works with. People will sometimes ask for me and if I'm busy and she comes in they're quite comfortable when they start dealing with her. Ideally, I believe that every service provider or organisation should encourage Indigenous employees, but failing that option, being able to listen, treat people with respect, deal with them how you would anyone else. It's your approach that matters. Some are quick to divert to an Indigenous worker and it doesn't have to be that way. Indigenous clients should have the option and choice – not necessarily to go to Indigenous specific services. Sometimes, depending on the individuals, Indigenous people quite like to see non-Indigenous workers because of family connections and their fear of breach of confidentiality.

#### ***Some organisations don't have Indigenous workers. What type of skills do you think are necessary for non-Indigenous workers who provide service to Indigenous clients?***

They need to have an understanding of Indigenous issues. They need to have some cultural awareness training. Basically, it all comes down to their actual approach and understanding of the issues and being able to break the language down – if necessary. Friendliness helps overcome many barriers and they need to be welcoming and make sure people feel comfortable.

#### ***Do you think that cultural competence training should be a prerequisite for non-Indigenous workers working with Indigenous clients?***

To be honest, I haven't thought of it, but I don't think it would hurt. I don't think it's absolutely necessary, but it is important to have basic communication skills and to deal with everyone fairly ... maybe we should.

#### ***What, in your view, is the most important quality anyone who works with Indigenous people should have?***

Respect! I believe respectful, friendly, good listening skills, be non-judgemental. Make sure you're respectful, but don't be afraid to talk straight, because they'll respect you more for talking straight rather than molly coddling them. Don't patronise them. They may not like the answers you give them, but they will respect you for being able to deliver it. [Workers should] be aware of the underlying issues and understand those issues, but I don't think they need any special treatment. You need to be aware of language barriers to make sure they understand the information being delivered and received.



# Applying cultural competence skills in the workplace - Accredited Course in Responding to Domestic and Family Violence 30949QLD

by Annie Webster, CDFVR

CDFVR is pleased to announce that Course in Responding to Domestic and Family Violence (30949QLD) has recently been reaccredited by the Department of Education and Training for a further five years. The course was previously accredited in 2006, piloted in 2008, and has now been delivered to over 300 participants across Queensland.

Reaccreditation means that this accredited course, which provides a nationally recognised qualification, will continue to be available to those who work with women subjected to domestic and family violence to ensure a consistent benchmark of skill and improved safety for women seeking help.

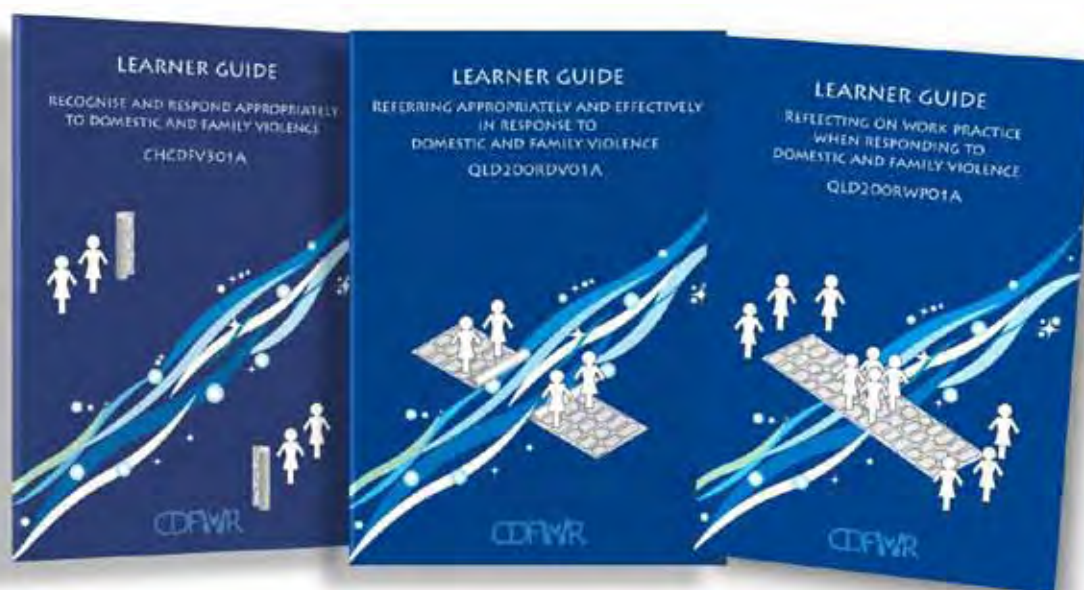
One of the main functions of the course is to focus on issues facing marginalised groups, in particular working effectively with Aboriginal and Torres Strait Islander people and other culturally and linguistically diverse families and communities. Cultural competence in the workplace is not seen as an 'add-in' but as a holistic good practice approach. The course recognises that to attain cultural competence agencies and individuals must work toward achieving, and measuring, equality. It highlights the importance of workers identifying and challenging their cultural assumptions, values and beliefs and to see the world through another's eyes - or at least to see that others sometimes see the world differently from themselves. The Course identifies that cultural competence includes the ability to value the importance of culture and difference in the delivery of service and to be responsive to diversity at all levels of an organisation.

The three units of competence that make up Course in Responding to Domestic and Family Violence, *Recognise and Respond Appropriately to Domestic and Family Violence*; *Referring Appropriately and Effectively in Response to Domestic and Family Violence*; and *Reflecting on Work Practice when Responding to Domestic and Family Violence*, approach the delivery of cultural competence training seamlessly, within the context of appropriate and effective practice - from learning about historical information which may impact on cultural groups; to the ability to evaluate the cultural responsiveness of the service in which you work.

The table on page 8 sets out topics embedded in the course which provide learners with the holistic framework required to provide culturally competent service delivery.

Participants in the Course are challenged to look at their practice, their beliefs and values and their knowledge and skills when dealing with diverse cultural groups. By remaining open to new ideas, listening, and respecting others' customs, culture, values, religion and dignity we create a welcoming space for women to begin their healing journey.

The course is open to all personnel working or aspiring to work in responding to domestic and family violence.





**Recognise  
and Respond  
Appropriately  
to Domestic and  
Family Violence**

- Historical context
  - Effects on Aboriginal and Torres Strait Islander people.
  - Effects on women from culturally and linguistically diverse (CALD) backgrounds.
- Evidence of gender differences in incidents of violence against Aboriginal and Torres Strait Islander women and women from CALD backgrounds.
- Myths and facts (including violence and culture).
- Interpersonal skills (including appropriate body language).
- Sensitivity to specific needs (including religious beliefs, communication).
- Assessing information (taking into account the context in which a woman lives).

**Referring  
Appropriately  
and Effectively  
in Response to  
Domestic and  
Family Violence**

- Information collection and consent (including cultural disclosure deterrents).
- Risk assessment (including diverse social factors that impact on women's choices and decisions).
- Safety plans and strategies (including barriers to Aboriginal and Torres Strait Islander women seeking support).
- Family relationships (including the wider concept of family).
- Practice tips for working with Aboriginal and Torres Strait Islander and CALD women.
- Referral appropriate to client's needs and cultural background.
- Community-based responses (specific needs of communities).
- Networking and cultural diversity (including respect; participation, rather than control; and listening skills).
- Evaluating the cultural inclusiveness of your service.

**Reflecting  
on Work  
Practice when  
Responding to  
Domestic and  
Family Violence**

- Identifying the impact of your own values, beliefs and experiences on work practice.
- Cultural differences (how we perceive the world).
- Cross cultural awareness (development of cross cultural awareness and communications skills).
- Myths and facts about culture and violence.
- Reflection on how culture frames our beliefs and practice.
- Practice tips – empathy, prejudices, traditions, human rights.
- Protocols, practice standards, service ethos.

The intended purpose of this course is to provide a benchmark of competence for workers across a wide range of occupational groups who come into contact with women subjected to domestic and family violence. At the completion of the course, participants are equipped with skills to assess referral options for clients from a diverse range of backgrounds in consultation with the client; identify indicators of domestic and family violence as well as support needs for women and children experiencing domestic and family violence; identify safety issues for both women and children affected by domestic and family violence as well as the staff assisting them; research, utilise and maintain referral databases and identify, utilise and monitor the effectiveness of formal and informal networks whilst also establishing and maintaining networks, community development opportunities and interagency responses/initiatives to domestic and family violence.

The *Course in Responding to Domestic and Family Violence* (30949QLD) will continue to be delivered for the next five years of its current accreditation period and hopefully into the future.

If you would like further information on training opportunities please contact Annie Webster on 49407838 or email [a.webster@cqu.edu.au](mailto:a.webster@cqu.edu.au). See page 18 for more training opportunities.





Her Excellency Ms Quentin Bryce AC  
Governor-General of the Commonwealth of Australia

Message from Her Excellency Ms Quentin Bryce, AC  
Governor-General of the Commonwealth of Australia  
for the Indigenous Family Violence Prevention  
Forum "Let's Unite - Stop the Fight!"

I send my warmest greetings to delegates at the  
Indigenous Family Violence Prevention Forum.

This gathering provides an important opportunity to  
highlight your work, your progress and to honour the  
assistance and hope you bring during times of  
uncertainty and pain. It is a time to strengthen the  
family core against exposure to violence.

Your shared experiences and ideas will inspire and  
encourage others by acknowledging a serious issue  
experienced within many communities across  
Queensland.

I commend your leadership and your commitment  
to "stop the fight", and I praise your ambition for a  
future free of domestic violence.

*Quentin Bryce*

27-5-2011

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# Cultural competence and domestic violence - what you and your organisation should know

by Renette Viljoen, CDFVR

## Introduction

The term 'cultural competence' emerged in the 1980s in the USA in response to the need for human services providers across a range of disciplines to better meet the needs of an increasingly multicultural population. The concept has since been taken up in a number of other English-speaking countries, particularly those with significant immigrant and Indigenous populations, such as Australia. The combination of Indigenous populations and the history of immigration in Australia have meant that multiculturalism and cultural diversity are an integral component of Australian society.

In 2006, the Australian Census showed that Australian people speak over 200 languages, including the more than 60 languages spoken by Aboriginal and Torres Strait Islander Australians (ABS 2006). At the time, 21.5 percent of the total Australian population, some 4.3 million people, was found to speak a language other than English at home (ABS 2006). By 2008, the number of overseas born Australians stood at 5.5 million people, a figure representing one quarter (25%) of the Australian population (ABS 2008).

With such high levels of cultural and linguistic diversity, cultural competence becomes an important skill for any individual or service/agency/workplace wishing to operate professionally and effectively in a multicultural context.

## Definitions

Over the years, the term 'cultural competence' has been confused with terms such as 'cultural responsiveness', 'cultural awareness', and 'cultural sensitivity'. However, consistent with trends within Australian and international contexts, cultural competence can be defined as follows (NHMRC 2005):

*"Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross cultural situations"*

(Cross et al. 1989, cited in NCCC 2006).

*"Cultural competence requires that organisations have clearly defined, congruent set of values and principles, and demonstrate behaviours, attitudes, policies, structures and practices that enable them to work effectively cross-culturally"*

(NCCC 2006).

Cultural competence therefore aims to foster constructive interactions between members of different cultures. For an individual it is the ability to identify and challenge one's own cultural assumptions, values and beliefs and developing empathy and connected knowledge to recognize that others may view the world through different cultural lenses (Stewart 2006a).

However, according to the Family Healthcare Centre (FHC) in Fargo, North Dakota, cultural competence is believed to include not only people who are members of racial/ethnic minority groups; but also people who are poor and are dis-enfranchised from mainstream society in a "culture of poverty". This includes people who may be mentally ill, homeless, dependent on alcohol or other drugs, jail inmates, veterans, and victims of domestic violence.

Developing cultural awareness<sup>1</sup> and cultural sensitivity<sup>2</sup> are often the first steps in becoming cultural competent. However, it is an ongoing process and rather than simply complying with legislative, regulatory and accreditation mandates, or having a fixed end point of improving the quality of services and supports, or to gain a competitive edge in the marketplace, cultural competence is a process which continually evolves. It is a way of working and operating which continually seeks to improve and respond more effectively to cultural diversity.

Understanding that some very basic concepts differ from one group to another is an integral part of the process of providing culturally competent care.

<sup>1</sup> Cultural awareness involves learning about the cultural norms, values, beliefs and practices of Indigenous and other culturally and linguistically diverse communities (Sawrikar & Katz 2008 p13).

<sup>2</sup> Cultural sensitivity occurs when an understanding is developed that cultural groups differ in the way they express their cultural norms (Sawrikar & Katz 2008 p14).



In some cultures what may be domestic violence is not domestic violence in another culture. It is therefore necessary to go back to, 'what are the essential ingredients of domestic violence, what has to occur across cultures for a situation to be violent?' (HRSA 2001,p.14)

### Essential elements

Cultural competency is composed of five core stages (Goode 2007; NCCC 2006; Shiu-Thornton 2003):

#### 1. Value diversity

This stage involves not only integrating respect for diversity into programs, policies and services, but also recognising and accepting cultural differences and commitment to learning about these differences and needs.

#### 2. Conduct a cultural self-assessment

This is reflected in a willingness of systems, organisations and professionals to reflect on their own cultures and communities, assumptions and biases; and identify actions to reduce such barriers that inhibit growth towards cultural competence.

#### 3. Understand and manage the dynamics of differences

This involves proactively managing and improving the dynamics of differences that arise around cultural interactions.

#### 4. Acquire and institutionalise cultural knowledge

All organisations inevitably encounter cultural diversity and the lessons learned should be integrated into service delivery and ongoing development of practice skills.

#### 5. Adapt to diversity

Approaches and actions should be implemented in professional practice and embedded within organisational environments. It should support the process of cultural competency and facilitate its translation into clinical practice and system change to fit the cultural diversity of the community engaged.

### Framework

According to Durie (2001), cultural competency focuses on the attributes of the service provider and service provision. Reciprocal learning between service providers and culturally and linguistically diverse consumers is also integral to fostering a culturally competent system. Hence, an integrated approach to increasing cultural competence requires change within individuals and organisations.

A commitment to operationalise cultural competence must also be evident in the leadership

of an organisation and embedded in key performance indicators (Stewart 2006b). Individuals need to reflect on and change their practices, and organisations need to develop and incorporate policies, procedures and practices that enhance their ability to respond to cultural diversity as core business.

As individuals and organisations work increasingly culturally competently, it should have a positive effect on the cultural competence of the larger systems they are working within (MDAA 2009 p4).

It is important to note that in practice there is no prescribed 'one size fits all' solution. However, the National Health and Medical Research Council (2006) has identified four levels of cultural competency that, when addressed, can enable further development of effective initiatives and ultimately improve cultural competence in the workforce across agencies:

1. *Systemic* – effective policies and procedures, mechanisms for monitoring and sufficient resources
2. *Organisational* – commitment from management to a process of diversity management at all staffing levels, with cultural competency valued as integral to core business and therefore supported and evaluated
3. *Professional* – cultural competence is an important component in education and professional development, and also results in specific professions developing cultural competence standards to guide the working lives of individuals
4. *Individual* – knowledge, attitudes and behaviours defining culturally competent behavior are maximized and made more effective by a supportive health organisation and wider health system.

On a system and organisational level, a coordinated and comprehensive plan needs to be in place to support the efforts of individuals. For organisational and individual level, main areas of competence have been identified (MDAA 2009) to describe what someone, or an organisation, can do and to narrow the competencies (specific skills and abilities) that are needed to improve cultural competence:

#### • *Individual cultural competence*

Keywords: *self-awareness, cultural knowledge, linguistic competence, integrating cultural knowledge*

Work in cross-cultural situations requires more than the mastery of technical skill – it requires us to reflect, grow emotionally, understand and recognise our own values, attitudes and perspectives (Dean 2001 p628). Service providers need to be aware of their own attitudes, values,

biases and preferences, as well as be prepared to acquire new skills and knowledge.

A culturally competent individual is likely to possess a strong knowledge of how one's own culture shapes attitudes, perceptions and behaviours and will have a willingness to learn about other people's cultures with specific knowledge of the language, customs and values.

Engaging with diverse communities by undertaking joint projects and activities is an effective way to accumulate cultural knowledge and to develop skills and knowledge in linguistic competence. By integrating cultural knowledge into practices, individuals should also link their learning and thinking into the systems, practices and policies of the organisation they work for.

### • **Organisational cultural competence**

*Keywords: cultural competence planning, human resource development, professional development and training, community partnerships and governance, linguistic competence, service development, continuous quality improvement, data management, policy development*

A culturally competent organisation ensures that a commitment to cultural competence can be seen throughout all levels of the hierarchy. It should be reflected in any given organisation's philosophy, mission statement, policy, structures, procedures, practices, workforce development, resources and incentives, infrastructure building, program administration, evaluation and delivery, community engagement and partnerships, publications and information dissemination, and advocacy.

For effective organisational change towards greater cultural competence, cultural competence needs to be everybody's business. Everyone in the agency needs to ensure that the voices and opinions of diverse communities are heard and are present in the agency's decision making and long term plans.

Cultural competence planning means developing a long term plan to enhance the capacity of organisations to meet the needs of people from diverse communities and the plan should involve all levels within and outside the organisation. Although the focus is usually on the people we support, the human resource development should also be concerned about those we employ to ensure employment equity. Ongoing training and development also increases the skills and competencies of staff – essential skills needed in delivering human services are technical skills, the capacity to communicate effectively (linguistic competence), and also interpersonal skills that are very important in working with people from diverse backgrounds and in gaining their knowledge and trust.

Agencies need an ongoing commitment to continuous quality improvement. This type of commitment is only possible when the agency's overall quality management activities are linked to improvement in its cultural competence. By collecting and managing data, specific trends and needs of the diverse population served can be identified and help to measure outputs and results of cultural competence.

### **Training**

Cultural competent service delivery and workplace environments require awareness, skills to enable interaction and communication, the opportunity to gain experience in applying these skills, the motivation to be successful in doing so, and frequent and long-term exposure to aspects of a cultural competence training program (CCTP) (Dench 1999). Based on findings taken from a review of the literature, the National Rural Faculty, Royal Australian College of General Practitioners (2004) propose that a typical CCTP can be provided in two components: a general component for all staff and a specialised component comprised of modules that are location and role-specific.

The content for the general component of a CCTP should include (but is not limited to) the following relating to Indigenous and other culturally and linguistically diverse groups:

- Specific group's history in Australia, pre- and post-colonisation;
- Impact of government legislation on these groups;
- Influence of colonisation and government legislation on the current situation of all groups today;
- Overview of current national demographics and other relevant statistics related to specific groups on temporary issues;
- Overview of groups' cultures and protocols;
- Common myths and misconceptions;
- Anti-racism training;
- Strategies for positive cross-cultural communication and interaction, and for increasing cultural safety in the workplace.

The content for a specialised component of a CCTP should include all of the above and (but is not limited to) the following relating to Indigenous and other culturally and linguistically diverse groups:

- Information on working partnerships with diverse groups, and the importance of consulting with these communities in order to provide appropriate services;
- Strategies for engaging the communities of the local region, and establishing working relationships and partnerships;



- Cultural understandings pertaining to particular roles and locations;
- Role-specific examples of best practice;
- Learning and practicing appropriate behaviours and strategies;
- Strategies for culturally competent service delivery; and
- Opportunities to apply newly gained knowledge and skills in practice situations.

The use of field visits and cultural immersion activities should be considered as these can have the ability of assisting staff to establish partnerships with diverse key workers and community members in their region; network and engage with local community members, other organisations and colleagues and build effective relationships, forming useful links; and have the opportunity to put their newly acquired knowledge and skills into practice.

Mentoring is also used as a method of helping mainstream formal help services become more culturally competent and, therefore, more accessible to culturally diverse groups of people experiencing domestic or family violence.

Cultural competency in the domestic violence field also requires supplementing the four basic components - awareness, attitudes, knowledge and skills - with a gendered analysis. This means (a) maintaining a critique of patriarchal culture without confirming negative cultural stereotypes, (b) resisting the hierarchy of oppressions trap, and (c) focusing primarily on changing and instituting good practice and less on addressing cultural stereotyping (which can often induce diversity-training fatigue) (APIIDV, n.d.).

## Conclusion

We all interpret our environment and other people's behavior based on the way we were brought up. There is nothing wrong about these filters, but we have to take care not to misapply these ways of understanding people and their behavior.

Cultural competence is the key to excellence in a culturally diverse society. It is the awareness and ability of everyone in an organisation to understand and work effectively with the cultural diversity of customers and employers.

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“Domestic violence affects people regardless of race, ethnicity, class, sexual and gender identity, religious affiliation, age, immigration status, and ability. Because victims of domestic violence may experience the abuse in culturally specific ways, service providers should consider the cultural background and the unique issues faced by the victim and their children in order to tailor services to meet their needs”

(Child Welfare Information Gateway, [www.childwelfare.gov](http://www.childwelfare.gov))

# Working with interpreters

by Cecilia Barassi-Rubio, guest contributor

Working effectively with interpreters ensures people from non-English speaking backgrounds' access to available services. Working with interpreters also assists service providers in understanding the needs of the people accessing their services to ensure services are adequate in meeting identified needs. Furthermore, the practice of working with interpreters is essential to ensure accessible and equitable service delivery, considering that in Queensland, around 1 in 3 people were born overseas or had at least one parent born overseas.

The following information is intended as a basic guide to support best practice in cross-cultural service provision. This guide has been informed by the extensive experience of IWSS' staff<sup>1</sup> in working with interpreters and resources from Department of Communities and Queensland Health. (*Refer to the list of resources, on page 16, or to your funding body's guidelines for more details*).

It is important to remember that when engaging an interpreter, the meeting/interview is between you and the person accessing the service. The interpreter's role is to facilitate communication and to help you in your role.

## Who pays for interpreters?

Non-government organisations (NGOs) funded by the Department of Communities and Queensland Health are provided free access to interpreting services. To ensure your organisation is eligible to access free interpreting services, contact your funding body or visit their website for more details.

## How to access an interpreter?

An interpreter can be accessed over the telephone (telephone interpreting) or in person (on-site interpreting). If the person accessing the service expresses concern that they may be known to the interpreter, then ensure that you request an interstate telephone interpreter or an on-site interpreter who is not known to the person.

## How do you know when an interpreter is required?

Making a decision about engaging an interpreter should be based on fact rather than assumption. For instance, a person may have a reasonable level of conversational English but may find it difficult to understand more abstract information such as giving consent to share their information with other service providers. Some people will let you know if they require an interpreter (e.g. by giving you the name of the language or by showing you the 'I need an interpreter' card).

If you are not sure if an interpreter needs to be engaged you can try the following:

- ask one or two open ended questions (instead of questions that require a 'yes' or 'no' answer). Avoid asking questions that are familiar to the person such as 'where do you live'?
- ask the person to explain in their own words their understanding of a statement you make.

## On-site interpreting

Fill in the relevant booking form, including the client code (if your organisation is exempt), the agency's contact details, date and place of the interview, approximate length of time the interpreter is required (allow additional time for the interview as it can generally take twice as long when an interpreter is required) and include any special requirements such as the gender of the interpreter.

Fax the booking form with as much notice as possible before the scheduled interview. It is wise to contact the interpreting provider to seek advice on their booking policy. If you have not received confirmation from the interpreting service, contact them before the day of the appointment.

## Telephone interpreting

You may need to use telephone interpreting when a person accessing your service requires an interpreter to talk to you. You can ring the interpreting service provider (as per agreement with your funding body) to access immediate interpreting services. You can keep the name of the person accessing the service confidential if the nature of your work deems it necessary.

Tell the operator:-

- Your contact details, including client code (if exempt);
- The language or dialect required;
- Phone number of the person if you need to ring them.

Once the interpreter is on the line:-

- Tell the interpreter about the purpose of the interview and approximate duration;
- Inform the interpreter about the phone equipment you are using and whether the person is with you or on the telephone.

## The process for working with the interpreter (telephone or on-site interpreting)

If you are using either telephone or on-site interpreting, always ensure you arrange a private area for the interview. If the interview is on-site, ensure the seating arrangement is adequate, e.g. form a triangle to ensure verbal and non-verbal cues are not missed (*refer to pages 34 and 35 of the Working with Interpreters Guidelines for further*

<sup>1</sup> The Immigrant Women's Support Service (IWSS) is a specialist domestic violence and sexual assault service providing support and crisis intervention services to women and their children from non-English speaking backgrounds through counselling, advocacy and ongoing support. IWSS is a community-based organisation funded by both Commonwealth and State governments and has been operating since 1986. IWSS is staffed by a team qualified in the social and behavioural sciences and administrative staff.



details on the triangular seating arrangement  
[http://www.health.qld.gov.au/multicultural/interpreters/guidelines\\_int.pdf](http://www.health.qld.gov.au/multicultural/interpreters/guidelines_int.pdf)

If possible, before commencing the interview, brief the interpreter by providing some details about your organisation and the purpose of the interview/meeting.

At the start of the interview/meeting with an interpreter, introduce yourself and the interpreter to the person accessing the service. Explain your role and the role of the interpreter in the interview/meeting process. Information about the right to confidentiality should always be provided to the person accessing the service as well as information about the interpreters' Code of Ethics.

Make sure you state clearly the purpose of the interview (e.g. providing information about your service).

Allow time for the interpreter to interpret information, facts, etc and allow time for the person accessing the service to ask questions or seek clarification.

Communicate to the person accessing the service your understanding of what they have said to ensure accuracy.

Instructions need to be provided in a logical and sequential manner. It is good practice to ask the person to communicate their understanding of the instructions/information provided.

Always ask the person accessing the service if they have any questions and discuss whether a follow-up interview is required.

### **Before finalising the interview/meeting**

Make arrangements to book an interpreter for a follow-up interview if required. If the person accessing the service agrees, you can request the same interpreter for a follow-up interview/meeting.

### **After the interview/meeting**

It is advisable to debrief the interpreter after the interview/meeting, particularly when the meeting/interview involves sensitive information. It is also good practice to debrief the interpreter to give them feedback and to seek their feedback about the process.

Ensure there is appropriate documentation of the interview/meeting process. This could include the time, purpose and outcomes of the interview, and that an interpreter was engaged in the process. You can also record the interpreting 'job number' for future reference.

### **Helpful hints**

- Speak in your normal tone of voice. For example, speaking too slow or too loud will not ensure a better understanding;

- Use concise and well constructed sentences;
- Direct all communication to the person accessing the service (e.g. Mrs Jones, please tell me how I can help you today' instead of 'Interpreter, please ask Mrs Jones how I can help her today');
- Avoid jargon and slang;
- Always ask the person what is the language they speak. Never rely on physical appearance or accent to identify the language spoken by the person.

### **A final word**

Working with an interpreter may be initially more time or resource intensive; however the benefits exceed the potential time and costs associated with miscommunication. Furthermore, the benefit of being able to communicate with people accessing your service includes the ability to provide services in a non-discriminatory and inclusive manner.

### **Resources**

Queensland Health – Guidelines for working with interpreters  
[http://www.health.qld.gov.au/multicultural/interpreters/guidelines\\_int.pdf](http://www.health.qld.gov.au/multicultural/interpreters/guidelines_int.pdf)

Department of Communities  
<http://www.communities.qld.gov.au/resources/funding/interpreting-services/guidelines-interpreting-services.pdf>

Diversity Figures  
<http://www.multicultural.qld.gov.au/services-resources/documents/maq-diversity-figures-brochure-v8-notables.pdf>

## **Advocating for better access to interpreting services in Queensland**

The Queensland Accessing Interpreters Working Group (QAIWG) was formed in 2008 to advocate for language service provision that is responsive to the needs of Queensland's Culturally and Linguistically Diverse (CALD) communities.

QAIWG launched a report 'A Matter of Interpretation' based on 72 case studies from across Queensland which identified that people with limited English proficiency skills do not have equitable access to information and services. It also highlighted the systemic and practice issues impacting on CALD communities' access to interpreting and translating services in Qld.

This year, QAIWG began collating evidence to inform a follow up report due to be released late 2011. It is anticipated that the follow up report will identify the ongoing and emerging barriers to accessing language services by people from CALD communities. QAIWG is collaborating with key stakeholders in the development of strategies to minimise and remove those barriers through policy development and practice improvement.

To provide your support, contact Lisa Toh, QCOSS Multicultural Policy Officer at [lisat@qcss.org.au](mailto:lisat@qcss.org.au).



# The healing journey - pathways to a violence free life

by Annie Webster, CDFVR

On Friday the 29th of May CDFVR hosted a research seminar delivered by Professor Jane Ursel, Professor of Sociology at the University of Manitoba in Canada and Director of RESOLVE (Research and Education for Solutions to Violence and Abuse), a tri-provincial research network with offices at the Universities of Manitoba, Regina and Calgary. Jane's research presentation, titled *Women seeking safety – preliminary findings of the healing journey project*, presented the early findings of a Canadian longitudinal study of women who had experienced violence from their intimate partner.

The study involved 665 women in 40 communities from three western Canadian provinces - Manitoba, Saskatchewan and Alberta – approximately 200 participants from each region. The goal of the study was to obtain information on programs and policies that were helpful to a woman's healing journey as well as to find out about the obstacles encountered by women in this process. Participants were interviewed seven times (every six months) over a four and a half year period.

Critical to the success of both attracting and retaining participants to the study was the input from service providers and women who had been abused, elicited through 26 focus groups, which provided the structure of the study. Retention was also assisted by obtaining the names of three or four people who could be contacted if the participant could not be found. One of these names was usually a service provider who helped researchers locate the women. Other enablers included a partnership with three shelter organisations which provided resources in 35 shelters, as well as the provision of counselling, second stage housing and services specific to domestic violence.

The three provinces used for the study provided city, small town and rural/northern settings and the differences between the provinces and difficulties getting in touch and staying in touch, dictated the degree of the study's success in those areas. The women who participated were aged between 18-80 years. Ninety one per cent had children – 15% of which had large families. Because the women were enlisted through free services the demographic was generally low income (annual income less than \$15,000), low education (43% educated to a sub-high school level) and Aboriginal (50%).

A large number of the women in the study had experienced physical abuse as children (51-65%) and 49-69% had experienced sexual abuse. Their experience of abuse from their partner as adults showed that three quarters (between 74-78%) had been abused when pregnant and 40% had been abused with a weapon. In 38-44% of cases sexual



assault was part of the abuse. Even though the data was from three distinct provinces, stories and experiences of abuse were very similar.

Unsurprisingly, women's health was severely impacted on as a result of the abuse. Between 30-39% re-reported long term illness or disability from abuse inflicted either during childhood or as an adult. A third (27-33%) reported they had tried to commit suicide one or more times.

A large number of the women (between 54-70%) had accessed domestic violence services one or more times. Seventy-three (89%) were accessing social assistance; between 39-70% reported using social housing; and 12-29% longer term housing. Services such as the crisis line were used by 36-55% of participants and most (82-89%) had used the counselling program.

Jane closed her presentation by demonstrating the importance of domestic violence services. In 1993, prior to the inception of specialist domestic violence services Manitoba was the domestic homicide capital of Canada. It is now the lowest in Western Canada and the third lowest in the country. This report provides considerable evidence that if you provide programs and facilitate women's access to services you can save lives and help women transition to a healthy violence-free future.

To order a free copy of Jane's DVD, go to:

<http://www.noviolence.com.au/resourceorders/resourceorderform.html> or

[www.noviolence.com.au](http://www.noviolence.com.au) and click on 'resources'.



# Conferences and Date Claimers

1 July, Sydney, NSW

Bullying Awareness Conference

<http://www.interrelate.org.au/pages/conference-information.php>

2-3 July, Perth, WA

Aboriginal Health Conference

<http://www.ruralhealthwest.com.au/go/education/weekend-conferences/aboriginal-health-conference>

5-6 July, Cairns, QLD

A Symposium on Indigenous Sentencing, Punishment and Healing

[http://www.jcu.edu.au/cairnsinstitute/info/events/JCUPRD1\\_067963.html](http://www.jcu.edu.au/cairnsinstitute/info/events/JCUPRD1_067963.html)

6-8 July, Sydney, NSW

Social Policy in a Complex World: Australian Social Policy Conference

<http://www.aspc.unsw.edu.au>

7-8 July, Cairns, Qld

5th Annual Australian and New Zealand Critical Criminology Conference

[http://www-public.jcu.edu.au/cairnsinst/info/events/JCUPRD1\\_067303](http://www-public.jcu.edu.au/cairnsinst/info/events/JCUPRD1_067303)

13-15 July, Mt Gambier, SA

United Against Domestic Violence: Engaging Men in Prevention

[http://www.mountgambier.sa.gov.au/pdfs/docs/United%20Against%20Domestic%20Violence\\_Engaging%20All%20Men%20in%20Prevention.pdf](http://www.mountgambier.sa.gov.au/pdfs/docs/United%20Against%20Domestic%20Violence_Engaging%20All%20Men%20in%20Prevention.pdf)

28-29 July, Sydney, NSW

Children's place on the agenda...past, present and future

<http://www.nifteyconference.com/>

21-24 August, Hobart, TAS

Seventh Australasian Women and Policing Conference: Making it happen – policy and community

<http://www.acwap.com.au/conferences/conf11.html>

11-14 September, San Diego, USA

Institute on Violence, Abuse and Trauma's 16th International Conference on Violence, Abuse and Trauma

<http://www.ivatcenters.org/>

12-14 September, Tuscany, Italy

Working within the forensic paradigm: Developing effective responses across the health, helping and legal professions

<http://www.monash.edu.au/cemo/forensicparadigm/>

16 September, Sydney, NSW

3rd Biennial National LGBTIQ Domestic Violence Conference

<http://www.austdvclearinghouse.unsw.edu.au/PDF%20files/LGBTIQ%20conference%20call%20for%20submisV2.pdf>

26-28 September, Brisbane, Qld

Crime, justice and social democracy: an international conference

<http://www.crimejusticeconference.com/>

28-30 September, Brighton, UK

National Organisation for the Treatment of Abusers

<http://www.nota.co.uk/>

30 September-2 October, Alice Springs, NT

Centred in Choice Conference

<http://conference.wgia.org.au/>

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## Training

*Course in Responding to Domestic and Family Violence, Course Code: 30949QLD*

### Mackay

Unit 1: 6-8 September  
Unit 2 and 3: 24-27 October

**Costs** (incl. catering, learner guides):

7 full days: \$990  
4 days: \$605 (units 2 and 3 only)

**More information:**

VISIT [www.tavan.com.au](http://www.tavan.com.au)

### Caboulture

Unit 1: 12-14 July  
Unit 2 and 3: 23-25 August

**Costs**

Target Moreton Bay IWDS Region ONLY: \$400pp  
Non-Target, and other IWDS regions: \$600pp

**More information:**

CALL 1800 112 585

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The Queensland Centre for Domestic and Family Violence Research (CDFVR) is located within the Institute for Health and Social Science Research, in the Academic and Research Division at CQUniversity. It is physically located at CQUniversity's Mackay Campus.



The Queensland Centre for Domestic and Family Violence Research receives defined term funding from the Queensland Department of Communities to undertake research and develop educational resources pertaining to domestic and family violence in Queensland.

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