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Domestic and Family Violence in Culturally and Linguistically Diverse (CALD) Communities

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About the Authors

This literature review was researched and authored by UQ law students **Maeve Lu, Xannel Mangahas** and **Jessica Nimmo** under the academic supervision of **Professor Heather Douglas.** This literature review was prepared for and on behalf of South's Community Hub Inc., a non-profit community-based organisation providing family domestic violence programs, health and wellbeing support services and strives to empower local multicultural businesses to succeed. South's Community Hub Project Manager **Seblework Tadesse** requested the research and provided initial guidance for the project. Student researchers and Professor Douglas undertook this task on a *pro bono* basis, without any academic credit or reward, as part of their contribution to service as future members of the legal profession.

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1. Introduction

This paper is a review of the literature on domestic and family violence in culturally and linguistically diverse (CALD) communities in Australia. CALD communities include a number of different groups such as refugees, women who have immigrated to Australia and women on temporary visas, all of whom experience domestic and family violence in unique ways. This literature review focuses on three particular areas:

1. How do people in CALD communities understand or perceive domestic and family violence?
2. What are the experiences of people in CALD communities seeking help for domestic and family violence?
3. What is the best practice for primary prevention of domestic and family violence in CALD communities?

This paper focuses mainly on the aspects of domestic and family violence that are unique to CALD communities; however, it should be noted that there may be other pertinent factors in play that are not unique to CALD people, but apply to victims of domestic and family violence generally.

There are various legal definitions of domestic and family violence in Australia. On a federal level, section 4AB (1) of the *Family Law Act 1975* (Cth) defines 'family violence' as 'violent, threatening or other behaviour by a person that coerces or controls a member of the person's family, or causes the family member to be fearful.'

This is, however, different from the definition of 'relevant family violence' under regulation 1.21 of the *Migration Regulations 1994* (Cth), where it is defined as 'conduct, whether actual or threatened… that causes the alleged victim to reasonably fear for, or to be reasonably apprehensive about, his or her wellbeing or safety.'

On a Queensland level, 'domestic violence' has another definition. Section 8 of the *Domestic and Family Violence Protection Act 2012* (Qld), defines it as 'behaviour by a person (the first person) towards another person (the second person) with whom the first person is in a relevant relationship that—

(a) is physically or sexually abusive; or
(b) is emotionally or psychologically abusive; or
(c) is economically abusive; or
(d) is threatening; or
(e) is coercive; or
(f) in any other way controls or dominates the second person and causes the second person to fear for the second person's safety or wellbeing or that of someone else.

2. How do people in CALD Communities in Australia understand Domestic and Family Violence?

This section of the paper focuses on CALD persons' understanding of domestic and family violence; that is, how do CALD persons perceive domestic violence and what factors affect this perception.

The major themes in the literature regarding this include how CALD persons' generally misunderstand what domestic violence is and their legal rights in relation to it, the effect of the acculturation process and cultural norms, and the effect of pre-settlement experience.

2.1 Misunderstanding of Domestic and Family Violence and Legal Rights

One major theme in the literature in regards to CALD persons' understanding of domestic and family violence was that they either misunderstood or were ignorant of what is considered to be 'domestic violence' under the laws of Australian society (InTouch 2010, p. 15; Vaughan et al. 2016, p. 47). The paper by Vaughan et al. (2016, p. 47) concluded that women's understanding of what constituted violence varied greatly, 'though there was general consensus that immigrant and refugee women's understanding of family violence was often limited and that this contributed to women staying longer in abusive relationships.'

As such, the reason many women fail to report their abuse, is because they are unaware that what they are experiencing is a crime that can be responded to by law in Australia (InTouch 2010, p. 15; Vaughan et al. 2016, p. 47). In many CALD persons' countries of origin, 'crime' refers to serious physical assault, whereas in Australia the definition of domestic violence is much broader, and can include abuse of a verbal, emotional, financial, sexual or otherwise controlling nature. For example, in interviews conducted by the Australian Institute of Criminology and Australia's National Research Organisation for Women's Safety (ANROWS), whilst many CALD women could identify violent behaviour as being unacceptable, many CALD women did not identify sexual abuse as constituting domestic violence (Taylor & Putt 2007, pp. 2-3; Vaughan et al. 2016, p. 46; Zannettino 2012, p. 816). In the paper by the Australian Institute of Criminology (Taylor & Putt 2007, pp. 2-3), many women reported that rape could not occur within a marriage.

As well as not knowing what constitutes domestic violence, the literature also suggests many CALD women do not know of legal rights and services associated with domestic violence (InTouch 2010, p. 16, Vaughan et al. 2016, p. 47). The literature reported CALD women who did not know that there were support services available for people experiencing what they are experiencing or that there are legal avenues the person can take to address the domestic violence. CALD people's understanding of their legal rights also greatly depends on what legal rights they had in their country of origin (InTouch 2010, p. 16).

Social isolation is a major factor contributing to this lack of understanding. Circumstances such as having poor English communication skills, withdrawal due to trauma experienced prior to settlement, fear of racism, being intimidated by mainstream society, being confined by their partner to stay at home, not entering the workforce and not having any family or friends to speak to can make the lives of CALD women after settlement incredibly isolated; and as such it can prevent women from learning about Australian society, how it works and the law and rights surrounding domestic violence (Rees & Pease 2006, pp. 28-29; Vaughan 2016, p. 32).

Whilst information may be available at community organisations, police stations and courts, these places may be difficult to access by CALD women in particularly controlling relationships. The difficulty in acquiring knowledge is made even more difficult when they are not allowed to leave the home without their male partner, and even if they could, the unfamiliarity of Australian society and with the English language would also make things quite difficult (InTouch 2010, p. 16). In some circumstances, this social isolation is perpetuated by the partner in order to continue their dominance in the home (InTouch 2010, p. 16; Rees & Pease 2006, p. 28; Vaughan 2016, p. 32).

Other factors which the literature says contributes to this ignorance of domestic violence and legal rights include illiteracy, low socio-economic status, lack of accessible information in their language and normalisation of violence in countries of origin (InTouch 2010, p. 16; Vaughan et al. 2016, p. 47).

2.2 Effect of Acculturation

Another major theme in the literature relevant to CALD people's understanding of domestic and family violence is the effect of acculturation on cultural gender norms.

Many commentators (Ghafournia 2011, p. 211; Rees & Pease 2006, p. 20; Vaughan et al. 2016, p. 32) note that when discussing 'culture' it is important to understand that beliefs and norms vary from culture to culture, and that there is even variance between people who are part of the same culture. Ghafournia (2011, p. 211) recommends that the effect of acculturation and culture should be considered as part of a broader contextual analysis of domestic violence, as opposed to looking at non-Western culture as being the sole cause of domestic violence.

It is also important to highlight how some literature suggests that it is not so much the culture itself that determines these expectations, but more so the particular family background and upbringing of individuals that shape these gender norms (Vaughan et al 2016, p. 34).

Multiple sources (Rees & Pease 2006, p. 42; Pittaway & Rees 2006, pp. 20, 22; Vaughan et al. 2016, pp. 33-34; Zannettino 2012, p. 815) identified that in some cultures there is a different set of expectations and behavioural rules operating for men and women. In some of these cultures, men are expected to be the 'head of house' and are the dominant ones in the family, meanwhile women are expected to be subservient to their male spouses and do not enjoy the same freedoms as men. This gender dynamic is then challenged once settled in Australia. In contrast to patriarchal gender norms, women in Australia are perceived to be of equal standing with men; women are perceived to be entitled to have meaningful employment and are not limited to undertaking housework.

2.2.1 Reaction to Liberalisation of Women

Some commentators report that certain incidents of domestic and family violence are a reaction by CALD men to a sudden liberalisation of women after arrival in Australia (El-Murr 2018, p. 8; Rees & Pease 2006, pp. 38, 42; Vaughan et al. 2016, p. 33; Zannettino 2012, pp. 815-816). Studies had shown that CALD men are generally more resistant to women possessing different gender norms and higher societal status, and that CALD women generally were happy to embrace their new rights and freedoms - and it is this tension between maintaining traditional cultural norms and assimilating into modern Australian culture which can be a factor underpinning domestic and family violence (El-Murr 2018, p. 8; Rees & Pease 2006, pp. 38, 42; Zannettino 2012, pp. 815-816).

When CALD men arrive in Australia they often believe that support services prioritise the needs of women and children, and this feeling of absence of support coupled with the threat to their traditional norms, lead some CALD men to have a perception of loss of control, which in turn puts stress and tension on the men. As a result, men may react with domestic and family violence (El-Murr 2018, p. 8;

Maher & Segrave 2018, p. 506; Rees & Pease 2006, pp. 38, 42; Vaughan et al. 2016, p. 34; Zannettino 2012, pp. 815-816).

2.2.2 Perceived Threat to Masculine Norms

As well as being a reaction to the liberalisation of women, some literature also suggests that domestic and family violence is a result of CALD men's traditional roles being challenged. As mentioned above, in some cultures men are expected to be the 'head of the house' and with that comes the expectation that they will be the main 'bread winner' or provider of the family. This gender expectation is challenged both during the refugee experience and during settlement in Australia (Rees & Pease 2006, pp. 32-33; Pittaway & Rees 2006, p. 22; Vaughan et al. 2016, p. 33; Zannettino 2012, pp. 819-820).

In terms of the refugee experience, many men feel like they have failed in their duty to provide and protect their spouse and children during the refugee process (Pittaway & Rees 2006, p. 22). 'A typical comment from Burundian refugees in a camp in Tanzania was that 'UNHCR now provides housing for my family, food for my kids, and clothing for my wife. What use am I anymore?' (Pittaway & Rees 2006, p. 22, citing Human Rights Watch 2000, p. 32). Other factors in the refugee experience which may lead to domestic violence, include the effects of trauma and persecution the individual may have experienced in their home country, as well the feeling of indeterminacy regarding their own, and their families', lives after a sudden upheaval in their normal life (Pittaway & Rees 2006, p. 22). 'Some men view violence against their wives as the only option for releasing emotions and trying to regain some power and control in their fractured lives.' (Pittaway & Rees 2006, p. 22).

These gender expectations are also challenged after settlement in Australia. Not having good English skills and not having their professional qualifications recognised, are factors which can make it quite difficult for them to obtain good employment in Australia. Often, it is that low-skilled and factory jobs are all that are left for the refugee men (Rees & Pease 2006, p. 33; Vaughan et al. 2016, p. 33). Coupled with worries regarding their financial situation, this can often be perceived as a failure to fulfil their traditional gender role and, can lead to mental health issues and feelings of worthlessness for men (Rees & Pease 2006, p. 33; Vaughan et al. 2016, p. 33).

As a result of the above, some men respond to this perceived failure by using domestic violence and attempting to assert dominance over the family (Maher & Segrave 2018, p. 506; Rees & Pease 2006, p. 32; Pittaway & Rees 2006, p. 22; Zannettino 2012, pp. 819-820).

2.3 Cultural Shame and Betrayal

The literature also suggests that the ideas of 'cultural shame' and 'cultural betrayal' are factors that affect CALD women's perception of the situation (Allimant & Ostapiej-Piatkowski 2011, p. 9; Rees & Pease 2006, pp. 30-31; Vaughan et al. 2016, pp. 34-36; Zannettino 2012, p. 820). As mentioned in 2.2, there are some cultural norms where women are expected to be subservient to, and to never defy, their male partners. Some CALD '[w]omen described how patriarchal beliefs about loyalty and fidelity, coupled with the expectation that marriage is for life, perpetuated cultural prescriptions of it being women's responsibility to work through difficulties in a relationship, which may include enduring violence and abuse.' (Vaughan et al. 2016, p. 35)

The concept of 'cultural shame' and 'cultural 'betrayal then do affect many CALD women's attitude towards seeking help. As well as being obedient to their male partners, women also have the responsibility not to bring shame upon their partner and family, which may come about if they seek help and expose any abuse within the family (Allimant & Ostapiej-Piatkowski 2011, p. 9; Vaughan et al. 2016, p. 35; Zannettino 2012, p. 820). Interviews by some researchers revealed the attitude that

CALD women who seek help outside of their cultural community with regards to their domestic and family violence situation 'are considered to be the betrayers of their own culture' (Rees & Pease 2006, p. 30) and are 'bad wives' (Pittaway & Rees 2006, p. 20). For many CALD women, the risk of social and cultural ostracism, is not worth them seeking assistance in response to domestic violence (Allimant & Ostapiej-Piatkowski 2011, p. 9; Maher & Segrave 2018, p. 506; Rees & Pease 2006, p. 30; Zannettino 2012, pp. 820-82).

2.4 Effect of Pre-Settlement Experiences for Refugees

Another key factor that affects CALD persons', particularly refugees', understanding or perception of domestic violence is the effect of pre-settlement experiences. For many refugees, physical and emotional violence is not a new experience for them; it is something which they are likely to have experienced in their home country and in refugee camps (El-Murr 2018, p. 7; Pittaway & Rees 2006, pp. 19-20; Taylor & Putt 2007, p. 2; Zannettino 2012, pp. 821-822).

In surviving and fleeing persecution and armed conflict in their home country, many refugees must endure some extreme forms of violence, trauma and discrimination that force people to feel the need to leave their homeland and all that is familiar (El-Murr 2018, p. 7; Pittaway & Rees 2006, p. 19; Taylor & Putt 2007, p. 2; Zannettino 2012, p. 819). Some commentators observe that the violence does not end when they flee their country, but continues even in refugee camps (Pittaway & Rees 2006, pp. 19-20; Zannettino 2012, pp. 821-822). Human Rights Watch (2000, p. 32) reports that domestic violence in particular is becoming a very prevalent issue in refugee camps: 'the social pressures, uncertainties, and indignities associated with their flight and the housing, security, food and other problems which people tend to face in camps can exacerbate already frayed domestic situations, often leading to increased violence.'

As well as having the potential to normalise violence, a long history with violence and abuse can affect an individual's ability to cope in new environments and can worsen family functioning issues post-settlement (El-Murr 2018, p. 7; Vaughan et al 2016, p. 48). Some commentators identify that these pre-settlement experiences can lead to refugees developing mental health and psychological issues, such as trauma and stress related disorders, depression, anxiety and trust issues (El-Murr 2018, p. 7; Rees & Pease 2006, pp. 34-36; Zannettino 2012, p. 821). These issues can thus affect a refugee's perception of domestic violence and their methods of coping.

3. What are the experiences of people in CALD communities seeking help for domestic and family violence?

Another important area of the literature is understanding the help-seeking experiences of CALD women in Australia. Evidence suggests that women from immigrant and refugee communities 'are much less likely to seek early assistance or intervention for family violence, and instead delay seeking help until the violence has increased in severity and impact' (Vaughan et al 2015, p. 33). Currently, women from CALD communities experiencing domestic and family violence face a number of 'roadblocks' or 'barriers' when seeking help. While some of these barriers are the same as those faced by people in the wider community, the experience of CALD victims of domestic and family violence is shaped by their unique experiences as members of CALD communities. It is important to note that both prior to and while seeking assistance, many women attempt to resist the perpetrator's abuse using a number of coping strategies (see Vaughan et al 2016, pp. 58-60).

3.1 Implications of immigration law

Women living in Australia who are not Australian citizens or permanent residents are exposed to unique vulnerabilities as a result of Australia's immigration law. One of the most prevalent themes found in the literature regarding the experiences of women on temporary visas was a sense of fear and/or uncertainty surrounding the potential implications seeking formal help for domestic and family violence would have on their visa status (Maher & Segrave 2018, pp. 509-511; Ghafournia 201). Women discussed how their limited knowledge of immigration law and their rights (such as the existence of the domestic violence provisions) was weaponised by their partner to intimidate them with threats of deportation (Vaughan et al 2015 pp. 19, 24-25). It was also reported that to maintain this control partners socially isolate victims to prevent them from learning of their rights, including preventing them from learning English or receiving an education and limiting their social connections (Vaughan et al 2015, p. 28; Shabbar 2012, p. 160; Vaughan et al 2016, p. 52). Uncertainty surrounding visas has meant that the fear of deportation is a strong barrier to women utilising formal help-seeking channels (Maher & Segrave 2018, pp. 509-511; Ghafournia, N & Easteal, P 2018, p. 4).

Two groups of immigrant women that the literature indicated this fear of deportation was particularly relevant to are CALD women on visas sponsored by their partners and women with children who are Australian citizens. For the first group of women this was because their right to remain in Australia is dependent on them remaining with their partner (with the exception of the domestic violence provisions), forcing them to choose between 'putting up with' the abuse but remaining or leaving the abusive relationship but risking deportation (Shabbar 2012, pp. 159-160). The same concern applies to women with children who received threats that they would be separated from their children with either themselves or their children being deported (Crossing & Barassi-Rubio 2013, p. 2; Segrave 2017, pp. 23-26).

What is known as the domestic violence provisions have been introduced for the purpose of protecting women on visas experiencing domestic violence (for an overview and analysis of these provisions see Segrave 2017). However, current deficiencies in the Migration Regulations 1994 (Cth) of the *Migration Act 1958* (Cth) are:

- Only women who fall under certain visa categories are eligible to apply for a permanent visa - meaning there are people on visas experiencing domestic and family violence unable to

access the domestic violence provisions (National Advocacy Group on Women on Temporary Visas Experiencing Violence 2018, pp. 11-12);

- The domestic violence provisions' definition of family violence is limited to intimate partner violence and omits certain forms of violence - thereby excluding family violence and denying individuals the legal protection provided by the domestic violence provisions when certain kinds of violence are perpetrated and/or the perpetrator is not an intimate partner (National Advocacy Group on Women on Temporary Visas Experiencing Violence 2018; Ghafournia & Easteal 2018, p. 5);
- The indicators used to determine the existence of a genuine relationship, required to access the domestic violence provisions, is inappropriate for abusive relationships as particular forms of abuse such as financial or social isolation can serve to undermine the victim's application for the use of the domestic violence provisions (National Advocacy Group on Women on Temporary Visas Experiencing Violence 2018 pp. 11-12; Borges 2019);
- The domestic violence provisions can apply only once the relationship has ceased (Pemberton, 2019). This is problematic as victims may feel that they cannot leave the relationship without endangering their safety or the safety of those close to them;
- When applying for a spousal visa, sponsors are required to undergo a criminal history check and may have their application denied where relevant offences have been committed (such as assault or breach of a domestic violence order). However, despite being introduced to stop serial sponsors from 'importing' women from other countries with additional vulnerabilities, this does not protect victims (Ghafournia & Easteal 2017). Instead, their visas are denied, they risk deportation and they are unable to access many of the legal avenues and support services that would otherwise have been made available to them had their visa been approved (Segrave & Burnett-Wake 2017, p. 161).

3.1.1 Financial Barriers

Aside from deportation, the immigration status of victims of domestic violence also affects their ability to work and access support services. In fact, often women on temporary visas are both unable to work or receive income support, making them financially dependent on their abusive partner (see for example Shabbar 2012, pp. 158-159; Vaughan et al 2015, p. 24). This can act as a significant barrier to women on temporary visas leaving an abusive relationship as they may lack the necessary financial and emotional supports to be able to support themselves, particularly when they have suffered financial abuse and social isolation, which also limits the possibility of informal support (see Ghafournia, N & Easteal, P 2018, p. 4; Vaughan et al 2015, p. 28). Without such supports, women are at risk of homelessness and as such may instead choose to remain with their abusive partner (National Advocacy Group on Women on Temporary Visas Experiencing Violence 2018, p. 10).

3.2 Community Attitudes

It is common for individuals experiencing domestic and family violence to first reach out through informal help-seeking channels to people within their communities. However, the literature discusses a number of ways that community attitudes and social pressures impede women from CALD communities seeking help for domestic and family violence.

One issue is that when sharing their experiences of abuse, women are subjected to shame tactics and pressured to remain with their partner (Vaughan et al 2015, pp. 25-26). This stems from cultural ideas surrounding the valorisation of marriage and the responsibility of women to maintain them, including

being shamed if the marriage breaks down (Vaughan et al 2015, p. 25). This acts as a barrier to CALD women seeking help in two ways. Firstly, where women have internalised these beliefs and perceive the abuse as a personal failure they are reluctant to share this shame with others (Kulwicki et al., 2010; Vaughan et al 2015, p. 26; Vaughan et al 2016, 56). Secondly, where the community also perceives this as a failing of the victim, confidants tended to respond by either urging women to keep the matter private and tolerate the abuse for her family's sake or to ostracise and blame the victim and deem her to be the cause of her partner's abuse (Ghafournia & Easteal 2019, pp. 8-9; Maher & Segrave 2018, p. 506; Vaughan et al 2015, p. 26). This is considered to be particularly detrimental to women from immigrant and refugee communities as much of their extended family who would traditionally be their support network are in other countries, limiting the amount of community support they have in Australia (Ogunsiji 2012, p. 1661). Where deportation is a possibility, women were also concerned about the political abuse and family shame they would experience if they returned home, given the sanctity of marriage. In Shabbar's (2012) study, shame was considered such an impediment that the choice between seeking help and coping with the abuse was described as a 'hangman's noose' by one woman (pp. 159-160).

Aside from shame, another barrier to CALD women seeking help are fears concerning the implications seeking assistance will have for themselves and their family. Zannettino's (2012) study of Liberian refugee communities in South Australia found that although women believed that having a respected third party talk to their partner would be more effective and safer for them, they were also concerned about the implications of seeking help within their community would have for their family. In particular, these women did not want to breach their family's privacy or risk other family members being stigmatised (Zannettino 2012, pp. 820-821). Traditional community values surrounding the need for children to grow up in a household with both their mother and father meant that CALD women also consider seeking help to be at the expense of their children's wellbeing, acting as a significant barrier to them seeking help (Ghafournia & Easteal 2019, p. 9). Concern for their children's welfare was particularly magnified where seeking help involved the legal system, as it meant risking their partner's opportunities for education and employment, undermining their capacity to provide for the household (Zannettino 2012, p. 18).

3.2.1 Religion

The literature contains conflicting information about the role of religion in the experience of women from CALD communities seeking help for domestic and family violence (Ghafournia 2017, p. 146; Vaughan et al 2015, p. 28). In relation to Islam, some women interviewed felt that religion had had an adverse effect on receiving assistance for domestic and family violence whereas others felt that it had not, sometimes describing their religion as a source of resilience and comfort (Ghafournia 2017, p. 146). However, a common theme reported by Muslim women was that religion was interpreted in such a way as to be used as a tool of oppression by their partners and religious leaders for their own purposes rather than being inherently oppressive (Ghafournia & Easteal 2019, p. 11). Seeking help from religious leaders in particular was a negative experience for some Muslim women, who often had 'a corrective approach rather than empathetic approach toward domestic violence' and urged women to 'tolerate rather than eliminate the experience' of violence (Ghafournia 2017, p. 154; Kulwicki 2010, p. 734; Ghafournia & Easteal 2019, p. 13). In the case of Imams, it was not necessarily that Imams supported the violence but instead prioritised protecting the marriage and the family unit (Exposing the darkness within: Domestic violence and Islam). Thus, the experiences of women suggest that religion is not necessarily a roadblock to seeking assistance for domestic violence but that the response of religious leaders can be.

3.3 Authorities and Support Services

Women from CALD communities reported a mixture of positive and negative experiences with Australian authorities and support services. Positive experiences involved the women feeling supported, that they were being taken seriously and that they understood their options, while negative experiences involved not being taken seriously, not being provided with an interpreter and being discriminated against (Vaughan et al 2015, pp. 35-36; inTouch 2010; Vaughan et al 2016, 74-75). Many of the women, regardless of whether their experience with help-seeking was positive or negative, had initial fears about contacting Australian authorities. This was due in part to fears concerning racism and discrimination and also negative experiences with authorities in their home countries (Vaughan et al 2015, p. 36; Ghafournia 2011). Aside from their concerns about how they would be treated, women were also concerned about how authorities would treat their partners due to their experiences with discrimination (Vaughan et al 2015, p. 35). Other impediments to accessing services included a lack of awareness about available services (particularly where women have been subjected to social isolation as a form of abuse), limited availability of translators, issues surrounding cultural sensitivity and where a translator was sourced from the local community, issues surrounding the victim's confidentiality (Immigrant Women's Domestic Violence Service 2006, pp. 13-14). It has been found that for CALD women experiencing domestic and family violence who sought assistance, effective community-based support services included organisations being culturally competent and demonstrating sensitivity to sociocultural beliefs and practices (Vaughan et al 2015, p. 33).

4. What is the best practice for primary prevention of domestic and family violence in CALD communities?

Primary prevention is understood as programs which address the underlying causes of domestic and family violence and aim to prevent violence before it occurs, whereas secondary prevention or early intervention focuses on addressing risk factors for those at risk of perpetration or victimisation, and tertiary prevention is a longer term response to known victims and perpetrators of violence (Tayton et al. 2014, p. 20). However, in practice some programs operate at multiple levels (Tayton et al. 2014, p. 20). This section will focus on recommendations in the literature for primary prevention programs, with a brief discussion on the secondary prevention issues of accessibility of support services and financial risk factors.

4.1 Focus Areas for Primary Prevention Programs

Although the literature reports minimal research into effective strategies of primary prevention efforts targeting immigrant and CALD communities in Australia (Flood 2013, p. 20, citing Poljski 2011, p. 31), there is also evidence that 'violence against women can be prevented before it occurs by addressing the underlying factors that cause the problem' (Webster et al. 2018, p. 5).

A key theme apparent in both Australian and international literature is the role of gender inequality as a driver of violence against women, and thus the importance of changing attitudes towards gender equality and challenging rigid gender norms (Vaughan et al. 2016 p. 82; Webster et al. 2018 p. 41; AMES Australia and Department of Social Services 2016, p. 8). Education programs for immigrant communities should particularly challenge rigid gender norms with regards to financial independence, with many women and service providers citing women's changes in financial independence upon immigrating to Australia as a key source of conflict (Vaughan et al. 2016, p. 83). The role of financial matters is not always reflected in prevention programs targeting immigrant communities (Vaughan et al. 2016, p. 83).

A second area identified in the literature as an important aspect of domestic violence prevention is raising awareness and understanding of domestic violence; this is of particular importance for newly arrived immigrants (Ghafournia 2011, p. 212). Tayton et al. (2014, p. 50) argues that prevention should begin with raising awareness of the issue of domestic and family violence in CALD communities, given that CALD communities exhibit differing understandings of domestic and family violence. This extends to increasing awareness of laws in Australia, including education about the illegality of violence against women (AMES Australia and Department of Social Services 2016, p. 16; Ghafournia 2011, p. 212, citing Easteal, 1996, p. 185), the legal consequences of domestic violence (InTouch 2010, p. 26), the rights of victims, including rights to an interpreter and support services, and the avenues through which victims can seek help (Tayton et al. 2014, p. 50; InTouch 2010, p. 26).

4.2 Effective Strategies for Primary Prevention

With regards to the implementation of primary prevention programs, AMES Australia and Department of Social Services (2016, p.13-18) emphasises the importance of 'a range of methods implemented in ways that support and reinforce one another to achieve sustained changes in cultures, practices and structures' rather than one-off, stand-alone projects, as well as the need for additional research to determine the most appropriate settings to deliver education. Regardless, there are a number of

recommendations apparent in the literature as to the best mechanism for providing the aforementioned education about domestic and family violence and women's rights in Australia.

Tayton et al. (2014, p. 52) recommends a subtle approach or 'soft entry' to domestic and family violence in CALD communities, with issues 'best raised in the context of other formats such as general settlement transition programs, language and occupational skills development, and programs aimed at increasing social connectedness.' Sources similarly recommend strengthening and developing orientation programs for refugees and immigrants arriving in Australia (AMES Australia and Department of Social Services 2016, p. 18), providing more extensive materials and education on domestic violence and women's rights upon arrival in Australia (InTouch 2010, p. 26; Ghafournia 2011, p. 212, citing Easteal 1996, p. 185), and mandatory information sessions conducted by immigration offices overseas prior to settlement in Australia (Ghafournia 2011, p. 212, citing Easteal 1996, p. 185). These programs must take into account the diverse literacy levels, languages and dialects spoken by participants (InTouch 2010, p. 26). However, workshops which raise awareness about domestic violence may also still fail to improve victims' capacities to seek help or attitudes towards violence, and research indicates that some participants in legal workshops in Australia have found them to be mistimed, lacking appropriate translators or lacking discussion and engagement from community members, emphasising the importance of ensuring programs are linguistically accessible and culturally relevant (Vaughan et al. 2016, p. 82).

Sources also note the roles schools may be able to play in educating young CALD boys and girls about healthy relationships (Ghafournia 2011, p. 212; AMES Australia and Department of Social Services 2016, p. 19), as well as social media (AMES Australia and Department of Social Services 2016, p. 19) and multi-language resources disseminated at 'places central to daily life' (Vaughan et al. 2016, p. 82).

The literature emphasises the importance of ensuring that universal interventions are relevant to CALD communities (AMES Australia and Department of Social Services 2016, p.17; Tayton et al. 2014, p. 42). Mainstream services need to gain an understanding of cultural issues (Tayton et al. 2014, p. 52), and may be able to do so through the widespread dissemination of information to service providers and providing or encouraging professional development specific to issues faced by CALD communities (AMES Australia and Department of Social Services 2016, p. 18). Both universal measures and approaches tailored to specific communities are of value, with the latter most relevant for groups with large proportions of recent arrivals, new and emerging communities, and communities affected by social exclusion (AMES Australia and Department of Social Services 2016, p. 13).

Given the recognition in the literature that women's social isolation is a risk factor for victimisation (Vaughan 2016, p. 32), it is also suggested that programs which connect CALD women with one another could increase social support and improve outcomes for DFV, although more research into the effectiveness of specific interventions may be required (AMES Australia and Department of Social Services 2016, p. 19; Taft et al. 2011).

4.3 Culturally Sensitive and Tailored Interventions

A theme which emerges from the literature is the importance of ensuring prevention programs and interventions are culturally sensitive and tailored to CALD communities (Flood 2013, p. 8; Flory 2012, p. 51-59; AMES Australia and Department of Social Services 2016, p. 13). This includes tailoring prevention to specific cultural groups, who may have different migration experiences, settlement, length of stay in Australia and religious values (Tayton et al. 2014, p. 52). The literature emphasises the importance of basing prevention programs on evidence of the experiences of CALD women (Vaughan et al. 2016, p. 5), their understanding of existing laws and rights regarding domestic violence

(AMES Australia and Department of Social Services 2016, p. 15), and the specific local conditions (Flood 2013, p. 8). 'Community members themselves are likely to draw on cultural values and beliefs in articulating a rejection of violent behaviour, and an important strategy is to assist women (and men) to draw on such values' (Flood 2013, pp. 8-9). The literature also suggests that prevention efforts should be sensitive to the risk that cultural barriers may lead to participants misinterpreting information about domestic violence (Tayton et al. 2014, p. 52).

The literature generally supports involving community leaders and strengthening community solidarity in violence prevention programs aimed at CALD communities. Gaining the trust, involvement and support of community and religious leaders is essential (Tayton et al. 2014 p. 52; InTouch 2010, p. 26; El-Murr 2018, p. 1). This may involve ensuring such programs 'engage with multicultural women's services and women leaders' from CALD communities (Vaughan et al. 2016, p. 5); gaining 'strong and sustained...civic society support', particularly from CALD women's groups and non-violent CALD men (AMES Australia and Department of Social Services 2016, p. 14); and engaging community leaders, community organisations, charities and local religious authorities (Ghafournia 2011, p. 212). Besides gaining the support of leaders, engaging community members and addressing their perceived needs is also important (Flood 2013, p. 8).

With regards to promoting community solidarity, Ghafournia (2011, p. 212) advocates discovering and empowering oppressed anti-discrimination and egalitarian voices in the relevant community and expresses that 'encouraging internal and cross cultural dialogues especially by empowering open minded individuals and groups in these communities can maintain community solidarity while reforming norms'. Similarly, it is important to build networks and relationships between immigrant and refugee women and their local communities and services (Flood 2013, p.8, citing Immigrant Women's Domestic Violence Service 2006, p. 38).

Perpetrators and victims of violence may use cultural norms to justify, excuse or minimise violence against women (Webster et al. 2018, p. 41). Consequently, a challenge identified in the literature is implementing programs targeting violence in CALD communities without intensifying racism or undermining cultural traditions in a way that perpetuates colonialism and paternalism (Flood 2013,p. 8); 'solutions lie in both respecting cultural diversity and rejecting notions of violence as culturally legitimate' (Flood 2013, p. 8, citing Braaf & Ganguly 2002). It is also suggested that prevention may need to focus on the way norms are used to excuse or reject violence as opposed to changing the norms themselves (Webster 2016, p. 41). Additionally, a challenge lies in addressing the effect of rigid gender norms on some immigrant and refugee women whilst avoiding stereotyping all immigrant and refugee communities, which may undermine engagement in prevention programs (Vaughan et al. 2016, p. 82). The literature recommends giving 'due acknowledgement of the impact of racism, Islamophobia and other forms of discrimination experienced by immigrant and refugee communities', to increase community engagement (Vaughan et al. 2016, p. 82).

4.4 Engaging Men in Domestic Violence Prevention

The literature suggests that it is important to engage men in order to prevent domestic violence generally and in CALD communities (Flood 2013, p. 2; Vaughan et al. 2016, p. 84; Ghafournia 2011, p. 212), as it is largely men who perpetrate domestic violence against women, and men's perceptions of masculinity is established in the literature as a prominent risk factor for domestic violence (Flood 2013, p. 2; AMES Australia and Department of Social Services 2016, p. 14). Additionally, the majority of CALD men who are not perpetrators of violence can be important allies in reducing violence (AMES Australia and Department of Social Services 2016, p. 14).

A number of sources in the literature support educating CALD men and boys as a means of preventing violence against women. A paper discussing Liberian communities in South Australia suggests that education of CALD men should focus on the illegality and social unacceptability of domestic violence in Australia (Zannettino 2012, p. 820). Similarly, Vaughan et al. (2016, p. 84) suggests that education should increase 'men's awareness of Australian laws about family violence, particularly for men from countries where gender roles normalised men's dominance in the family setting, and family violence is seen as a private matter with little or no legal redress'. Other literature highlights that men's 'so-called cultural belief', which they may use to justify abusive behaviour, should be challenged (Ghafournia 2011, p. 212), and that education and schools can play a significant role in teaching boys to relate to women without violence (Ghafournia 2011, p. 212, citing Easteal, 1996, p.180). Encouraging bystander action by addressing attitudes that 'condone male peer relations involving aggression and disrespect of women', especially among men, is also recommended (Webster et al 2018, p. 15).

There is a lack of research into interventions involving engaging men to prevent violence against women in Australian CALD communities, with the exception of a few programs focussing on perpetrators of violence in CALD communities (Flood 2013, p. 9; Department of Community Development 2006, pp. 26-28; Flory 2012, pp. 57-59). However, some key guidelines for how to best approach and engage CALD men can be derived from the literature.

Similarly to the discussion under Section 4.3, some literature suggests that it is important to be culturally sensitive when working with CALD men. A study from the United States found that culturally relevant violence prevention programs for men were viewed as more relevant and engaging by participants than interventions which were not specifically targeted to different cultural groups (Flood 2013, p. 10, citing Heppner et al. 1999, p. 24). Sources also advocate using cultural and religious values, norms, resources and texts to promote gender equality and non-violence in CALD men (Flood 2013, p. 11).

Besides practising cultural sensitivity, Flood (2011, p. 10-12) recommends to celebrate men of colour who have contributed to combatting men's violence against women, engage community and religious leaders (particularly male leaders), and help men cope with changing gender dynamics in families, for example through providing parenting programs targeted to men. Vaughan et al. (2016, p. 84) suggests that the education of CALD men must be tailored to their behavioural and belief systems, which may differ from the behaviour and beliefs of 'mainstream' men. The experiences of men from immigrant and refugee communities should also be accounted for, such as their pre-arrival experiences of war, torture and trauma (Flory 2012, p. 56; Vaughan et al. 2016, p. 84). AMES Australia and Department of Social Services (2016, p. 14) suggests that besides women, interventions should prioritise young men as 'there are benefits to reaching people at life-stages when they are at particular risk of perpetrating... violence or developing precursors that will increase their risk later in life'.

4.5 Accessibility of Support Services

Beyond primary prevention efforts, the literature emphasises the importance of increasing the accessibility of support services and encouraging help-seeking behaviour. Education campaigns should combat feelings of shame associated with seeking help (InTouch 2010, p. 26). Similar to primary prevention programs, mainstream services, including the police, need to gain an understanding of issues that affect CALD communities (Tayton et al. 2014, p. 49). Increased access to competent interpreters at every stage of the legal process and support services is also essential to increase help-seeking behaviour (Vaughan et al. p. 82, InTouch 2010, p. 27). Additionally, a lot of CALD women feel disempowered and that the courts, police and support systems are biased against them; as a consequence, 'safety must always be the priority, but services should be sensitive to all the

women's concerns about the consequences of taking legal action' (InTouch 2010, p. 25). Finally, given that CALD women often access culturally-specific organisations more readily than domestic violence or legal services, the literature recommends increased linkage and integration between services accessible to women and domestic violence support systems (Vaughan et al. 2016, p. 63; InTouch 2010, p. 28).

4.6 Addressing Structural and Financial Risk Factors

Additional risk factors for perpetration and victimisation highlighted in the literature include unemployment or underemployment, poverty, and social and economic exclusion (AMES Australia and Department of Social Services 2016, p.10). In the context of African American men and men in CALD communities in Australia, sources suggest that prevention efforts should include improving the employment status, job conditions and economic wellbeing of CALD men (Flood 2013, p.10; West 2008, p. 249). It is also recommended that prevention efforts work on improving the structural inequities faced by CALD women, for example through improved access to job training, financial support, and emergency housing (Ghaufournia 2011 p. 212). The rationale for this recommendation is that limited access to housing, employment and language skills (which may be limited due to the residency status of some CALD women) undermines victims' access to support services and the legal system (InTouch 2010, p. 28) and limits victims' capacities to leave violent relationships and survive economically (Ghaufournia 2011, p. 212).

5. Reference List

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Webster, K, Vaughan, C, Yasmin, R, Diemer, K, Honey, N, Mickle, J, Morgan, J, Parkes, A, Politoff, V, Powell, A, Stubbs, J, & Ward, A 2019, *Attitudes towards violence against women and gender equality among people from non-English speaking countries: Findings from the 2017 National*

Community Attitudes towards Violence against Women Survey (NCAS), ANROWS Insights Issue 2, Australia's National Research Organisation for Women's Safety, Sydney.

Zannettino, L 2012, '". . . There is No War Here; It is Only the Relationship That Makes Us Scared": Factors Having an Impact on Domestic Violence in Liberian Refugee Communities in South Australia', *Violence Against Women*, vol. 18, no. 7, pp. 807-828.

6. Bibliography

Number	Bibliographical Details	Link or Attachment	Brief Description
1	Allimant, A & Ostapiej-Piatkowski, B 2011, *Supporting women from CALD backgrounds who are victims/survivors of sexual violence*, Australian Centre for the Study of Sexual Assault Wrap no. 9, Australian Institute of Family Studies, Melbourne.	https://aifs.gov.au/publications/archived/4004	This is a wrap commissioned by the Australian Centre for the Study of Sexual Assault, the purpose of which is to raise awareness of the circumstances of immigrant and refugee women who have experienced sexual violence. It is targeted primarily at people who work in the domestic violence support sector, as well as practitioners who work in other refugee and immigrant services. It predominantly draws on academic literature on the topic and does not conduct its own research.
2	AMES Australia and Department of Social Services (Cth) 2016, *Violence against women in CALD communities: Understandings and actions to prevent violence against women in CALD communities*, AMES Australia and Department of Social Services (Cth), Melbourne.	https://www.ames.net.au/-/media/files/research/20832-ames-actions-report-web.pdf?la=en&hash=E5C5F5F1DD99E906D7A7EAEB6E3F3C7917099C6E	This report summarises the outcomes of a project focusing on the primary prevention of violence against women (VAW) in CALD communities. Based on community consultation and research it identifies issues that need to be considered when working with CALD communities to preventing VAW and recommends future actions for consideration
3	Borges, J 2019 'I loved him and he scared me: Migrant women, partner visas and domestic violence', *Emotion, Space and Society*, vol. 32.	Attachment	This is a qualitative study with 40 interviews with 20 migrant women from diverse backgrounds focusing on their experiences of intimacy and violence and their emotions regarding the relationship.
4	Crossing, B & Barassi-Rubio, C 2013 'Domestic violence and temporary visa holders: barriers to safety', *Australian Domestic and Family Violence Clearinghouse newsletter*, no. 53, pp. 9-10.	Attachment	This is a newsletter article discussing barriers to safety for women on temporary visas experiencing domestic violence.

5	Easteal, P 1996 'Shattered dreams: Marital violence against overseas-born women in Australia', Australian Government Publishing Service, Canberra	No electronic version available.	This is a book with a chapter outlining causes, risk factors, service provision etc. for migrant and immigrant populations
6	El-Murr, A 2018, *Intimate Partner Violence in Australian Refugee Communities*, Child Family Community Australia Paper No. 50, Australian Institute of Family Studies, Victoria.	https://aifs.gov.au/cfca/sites/default/files/publication-documents/50_intimate_partner_violence_in_australian_refugee_communities.pdf	This research paper, which was commissioned by Child Family Community Australia, focuses on intimate partner violence in Australian refugee communities and the role of service providers in ensuring appropriate support. The paper reviews previous studies done on the topic and also looks at real-life case studies gathered through consultation with various refugee support organisations. The paper reviewed 75 documents that included peer-reviewed studies and documents from government services and non-government organisations. The study also consulted with 3 different service providers whose interviews were based findings from earlier literature.
7	Flood, M 2013 'Engaging Men from Diverse Backgrounds in Preventing Men's Violence Against Women', Stand Up! National Conference on Eliminating All Forms of Violence Against CALD Women, Canberra.	https://xyonline.net/content/engaging-men-diverse-backgrounds-preventing-mens-violence-against-women	This paper, presented at the Stand Up! National Conference on Eliminating All Forms of Violence Against CALD Women; • Outlines the rationale for involving men in efforts to prevent and reduce men's violence against women; • Offers an intersectional analysis of men and masculinities and then violence against women; • Explores effective ways to engage men from diverse backgrounds in violence prevention.
8	Flory, R 2012, *Whittlesea CALD Communities Family Violence Project: Scoping Exercise Report,* Whittlesea Community Futures & Whittlesea Community Connections, Melbourne.	http://www.whittleseacommunityfutures.org.au/media/Family%20Violence%20Report%202012%20Final.pdf	This report presents findings from a scoping exercise conducted by the Whittlesea Community Futures CALD Cluster group. The objective of the scoping exercise was to inform the development of a new approach to delivering family violence responses to CALD communities; developing an innovative, culturally appropriate family violence service model tailored to the needs of the multicultural community of the City of Whittlesea. Research methods used included direct consultations and interviews with four key cohorts: • Female survivors of family violence; • Young people from CALD backgrounds; • Community and religious leaders;

			• Service providers who assist victims and perpetrators of family violence. A literature review of over 40 local, national and international sources were consulted and analysed
9	Ghafournia, N 2011, 'Battered at home, played down in policy: Migrant women and domestic violence in Australia', *Aggression and Violent Behaviour*, no. 16, pp. 207-213.	Attachment	This is an academic article that discusses the social, economic and cultural factors that contribute towards domestic violence against migrant women in Australia. It also discusses the shortcomings of the current legislation at the time to mitigate these social, economic and cultural factors. The paper relies predominantly on other pieces of academic literature.
10	Ghafournia, N 2017 'Muslim women and domestic violence: Developing a framework for social work practice', *Journal of Religion & Spirituality in Social Work: Social Thought*, vol. 36, no. 1-2, pp. 146-163.	Attachment	This is an academic article drawing on a qualitative study with interviews of 14 abused Muslim immigrant women in Australia to understand how religion intersects with culture, gender and immigration.
11	Ghafournia, N & Easteal, P 2017 'Spouse Sponsorship Policies: Focus on Serial Sponsors', *Laws*, vol. 6, no. 4, p. 24.	Attachment	This is an academic article examining statistics and policies concerning patterns of spouse sponsorship and the problem of serial sponsorship within the Australian context.
12	Ghafournia, N & Easteal, P 2018 'Are Immigrant Women Visible in Australian Domestic Violence Reports that Potentially Influence Policy?' *Laws*, vol. 7, no. 4, p. 32	Attachment	This is an academic article which explores whether immigrant women are represented in a sample of Australian policy documents concerning domestic and family violence.
13	Ghafournia, N & Easteal, P 2019 'Help-Seeking Experiences of Immigrant Domestic Violence Survivors in Australia: A Snapshot of Muslim Survivors', *Journal of interpersonal violence*, pp. 1-27.	Attachment	This is a qualitative study including interviews with 14 Muslim immigrant domestic violence survivors in New South Wales focusing on the barriers they experienced in seeking help.
14	Gleeson, H & Baird, J 2017 'Exposing the darkness within:	https://www.abc.net.au/news/2017-04-	This is a news article including interviews with Muslim immigrant women who have experienced domestic violence.

	Domestic violence and Islam', *ABC News*, 24 April, viewed 2 March, <https://www.abc.net.au/news/2017-04-24/confronting-domestic-violence-in-islam/8458116>	24/confronting-domestic-violence-in-islam/8458116	
15	Human Rights Watch 2000, *Seeking Protection: Addressing Sexual and Domestic Violence in Tanzania's Refugee Camps*, Human Rights Watch, New York.	https://www.hrw.org/report/2000/10/01/seeking-protection/addressing-sexual-and-domestic-violence-intanzanias-refugee	This was a report by Human Rights Watch, an international not-for-profit that investigates, reports and advocates on human rights abuses around the world. The report is concerned with sexual and domestic violence in refugee camps in Tanzania. The report was based on interviews with Burundian refugees, Tanzanian women's groups and various organisations that work with refugees.
16	Immigrant Women's Domestic Violence Service, 2006 *The Right to be Safe from Domestic Violence: Immigrant and Refugee Women in Rural Victoria*.	Attachment	This is a report on the experiences of immigrant and refugee women in rural Victoria including qualitative data.
17	InTouch 2010, *Barriers to the Justice System Faced by CALD Women Experiencing Family Violence*, InTouch Inc., Melbourne.	https://intouch.org.au/wp-content/uploads/2018/11/Barriers-Justice-System-Faced-CALD-Women-Report.pdf	This report was by InTouch, an immigrant women domestic violence service in Victoria. Report discusses the barriers CALD women face in accessing support and makes recommendations regarding these barriers. Surveyed 52 CALD women from 26 different cultural backgrounds via one-on-one interviews or focus groups, and consulted with approximately 180 service providers. A series of workshops with 42 CALD participants then occurred to formulate recommendations.
18	Kulwicki, A, Aswad, B, Carmona, T & Ballout, S 2010 'Barriers in the Utilization of Domestic Violence Services Among Arab Immigrant Women: Perceptions of Professionals, Service Providers & Community Leaders', *Journal of Family Violence*, vol. 25, no. 8, pp. 727-735.	Attachment	This is a qualitative study using 10 focus groups with Arab American community leaders who had experience with victims of violence in the Arab American population.
19	Maher, J & Segrave, M 2018,	Attachment	This is an academic article that discusses how the migration and experiences of

	'Family violence risk, migration status and 'vulnerability': hearing the voices of immigrant women', *Journal of Gender-Based Violence*, vol. 2, no. 3, pp. 503-518.		CALD women impact the risk they face from domestic violence. The article relies on other pieces of academic literature, surveys, focus groups and expert interviews. The study surveyed 836 people. There were 21 focus groups with a total of 262 participants. There were also interviews from 10 experts.
20	National Advocacy Group on Women on Temporary Visas Experiencing Violence 2018 *Path to Nowhere: Women on Temporary Visas Experiencing Violence and Their Children*.	Attachment	This is a report which examines the issues for women on temporary visas experiencing violence and their children. It involved a qualitative study which included an online survey for service providers to submit data on women on temporary visas experiencing violence that they worked with in the month of August 2018.
21	Ogunsiji, O, Wilkes, L, Jackson, D & Peters, K 2012 'Suffering and smiling: West African immigrant women's experience of intimate partner violence', *Journal of Clinical Nursing*, no. 21, pp. 1659-1665.	Attachment	This is a qualitative study including in-depth interviews with 21 West African immigrant women in Australia asking them about their health experiences with a particular focus on intimate partner violence.
22	Pemberton, S 2019 'Australia: Proposal for reforms to visas for women facing domestic violence', *Mondaq*.	https://www.mondaq.com/australia/Immigration/872958/Proposal-for-reforms-to-visas-for-women-facing-domestic-violence	This is an article written by an immigration lawyer proposing reforms to Australia's immigration laws concerning domestic violence.
23	Pittaway, E & Rees, S 2006, 'Multiple jeopardy: domestic violence and the notion of cumulative risk for women in refugee camps', *Women Against Violence*, Issue 18, pp. 18-25.	Attachment	This is an academic article that is centred on the issue of domestic violence within refugee camps. It discusses the factors which cause and compound domestic violence occurring in refugee camps. The article is based mainly on various other pieces of academic literature.
24	Rees, S & Pease, B 2006, *Refugee Settlement, Safety and Wellbeing: Exploring Domestic and Family Violence in Refugee Communities*, Violence Against	http://library.bsl.org.au/jspui/bitstream/1/781/1/Refugee_settlement_safety_and_wellbeing.pdf	This report by the Immigrant Women's Domestic Violence Service in Victoria focuses on the effect and inter-relatedness of cultural, psychosocial and economic factors on refugee families experiencing domestic violence. The purpose of the study was to produce knowledge that would inform more effective settlement support for refugee families.

	Women Community Attitudes Projects, Paper 4, Immigrant Women's Domestic Violence Service, Victoria.		The research included eight focus group discussions with 78 participants, who were refugees from Ethiopia, South and North Sudan, Serbia, Bosnia, Croatia and communities from Iraq. Individual In-depth interviews also occurred with 17 men and 25 women.
25	Shabbar, F 2012 'Protecting Our Non-Citizens: Iraqi Women on Australian Temporary Spouse Visas', *The Sociological Review*, vol. 60, no. 1, pp. 149-168	Attachment	This is a qualitative study involving 8 Iraqi women living in Adelaide who arrived in Australia on Temporary Spouse Visas to understand their experience with the immigration system, including domestic and family violence.
26	Segrave, M 2017 *Temporary migration and family violence: An analysis of victimisation, vulnerability and support* School of Social Sciences, Monash University, Melbourne.	Attachment	This is a report on domestic and family violence and temporary migration including 300 case files from InTouch Multicultural Centre Against Family Violence.
27	Segrave, M & Burnett-Wake, C 2017 'Addressing Family Violence through Visa Sponsor Checks: A Step in the Right Direction?' *Current Issues in Criminal Justice*, vol. 29, no. 2, pp. 155-165.	Attachment	This is an academic article which outlines the visa requirements as at 2017 and identifies the implications and limitations of proposed reforms to the domestic violence provisions relating to Australia's immigration law.
28	Taft, A, Small, R, Hegarty, K. Watson, L, Gold, L, Lumley, J 2011 'Mothers' Advocates In the Community (MOSAIC)- non-professional mentor support to reduce intimate partner violence and depression in mothers: a cluster randomised trial in primary care', BMC Public Health, vol. 11, no. 178.	https://doi.org/10.1186/1471-2458-11-178	This was a cluster randomised trial in 106 primary care clinics in Melbourne; 174 eligible CALD women participated, with 133 women completing follow up after 12 months. Eligible participants included pregnant and recent mothers experiencing or at risk of intimate partner violence. The intervention involved 12 months of weekly home visits from trained and supervised local mothers (English and Vietnamese speaking) offering non-professional befriending, advocacy, parenting support and referrals. Outcome measures: intimate partner violence (IPV) (Composite Abuse Scale CAS) and depression (Edinburgh Postnatal Depression Scale EPDS); secondary measures included wellbeing (SF-36), parenting stress (PSI-SF) and social support (MOS-SF) at baseline and follow-up

			Results showed evidence of a true difference in mean abuse scores and weak evidence for other outcomes (with the general trend favouring intervention).
29	Taylor, N & Putt, J 2007, *Adult sexual violence in Indigenous and culturally and linguistically diverse communities in Australia*, Trends & Issues in Crime and Criminal Justice, No. 345, Australian Institute of Criminology, Canberra.	https://aic.gov.au/publications/tandi/tandi345	This was a study into the reporting of domestic and sexual violence against Indigenous and CALD women conducted by the Australian Institute of Criminology. The research included: • A review of existing literature on the subject; • Four roundtable seminars; two with people in work in domestic and sexual violence services, and two with people who work in the criminal justice system and who work with victims; • Surveys with key representatives from police services and ODPPs; • Online survey of support workers; • Interviews and focus group discussions with victims/survivors of sexual violence.
30	Tayton, S, Kaspiew, R, Moore, S & Campo, M 2014, *Groups and communities at risk of domestic and family violence: A review and evaluation*, Australian Institute of Family Studies, Melbourne.	https://www.women.nsw.gov.au/download?file=637553	This report, commissioned by the NSW Department of Family and Community Services, sets out the findings of research into domestic and family violence (DFV) prevention initiatives focused on groups and communities identified as being at greater risk of experiencing DFV and/or having difficulty accessing support services (incl. Aboriginal and Torres Strait Islander women, CALD women, LGBTIQ people, young women and women in regional, rural and remote (non-urban) communities). Prevention programs discussed focus on women, not men or perpetrators. Research included: • Literature review; • Series of consultations with relevant stakeholders; • Request for Information about existing programs and initiatives; • Two evaluations of specific programs (The Healthy Family Circle Program operated by the Mudgin-Gal Aboriginal Corporation and the Domestic Violence Community Education Project run by the St George Migrant Resource Centre).

31	Vaughan, C, Davis, E, Murdolo, A, Chen, J, Murray, L, Quiazon, R, Block, K & Warr, D 2016, *Promoting community-led responses to violence against immigrant and refugee women in metropolitan and regional Australia. The ASPIRE Project: Research Report*, Issue 7, 2016, Australia's National Research Organisation for Women's Safety, Sydney.	https://d2rn9gno7zhxqg.cloudfront.net/wp-content/uploads/2019/01/19030038/Aspire_Horizons_FINAL.pdf	This report was part of ANROWS' ASPIRE project, which sought to increase the understanding of the nature and dynamics of domestic violence against CALD women. This report focuses on women's experiences of domestic violence and of help-seeking, barriers to access prevention and support services, and community-led responses to domestic violence. After reviewing international literature on the subject in order to inform their research design, a number of qualitative data collection methods were deployed: • 46 in-depth interviews with CALD women who experienced domestic violence (4 from Oceania, 20 from Asia, 7 from Africa, 9 from the Indian Subcontinent, 4 from the Middle East, 2 from Europe); • 46 interviews with key informants- mainly people who work in the domestic violence space; family violence outreach and counselling services, women's refuges, health services, settlement services, multicultural services, housing services, educational programs, interpreters, and in the legal and justice sector (but no police officers); • 26 focus group discussion with 18 groups of CALD women (total of 169) and 8 groups of CALD men (total of 64); • Photovoice project with 10 CALD women, where women used photos and short text to tell their story. All research sites were in either metropolitan or regional Victoria or Tasmania
32	Vaughan, C, Davis, E, Murdolo, A, Chen, J, Murray, L, Block, K, Quiazon, R, & Warr, D 2015 *Promoting community-led responses to violence against immigrant and refugee women in metropolitan and regional Australia: The ASPIRE Project: State of Knowledge Paper*, Paper 7, 2015, Australia's National Research Organisation for Women's Safety, Sydney.	https://d2rn9gno7zhxqg.cloudfront.net/wp-content/uploads/2019/02/19024843/12_1.2-Landscapes-ASPIRE-web.pdf	This report was part of ANROWS' ASPIRE project, which sought to increase the understanding of the nature and dynamics of domestic violence against CALD women. This report focuses on the state of knowledge in the literature on women's experiences of domestic violence and of help-seeking, barriers to access prevention and support services, and community-led responses to domestic violence.

33	Webster, K, Vaughan, C, Yasmin, R, Diemer, K, Honey, N, Mickle, J, Morgan, J, Parkes, A, Politoff, V, Powell, A, Stubbs, J, & Ward, A 2019, *Attitudes towards violence against women and gender equality among people from non-English speaking countries: Findings from the 2017 National Community Attitudes towards Violence against Women Survey (NCAS),* ANROWS Insights Issue 2, Australia's National Research Organisation for Women's Safety, Sydney	https://d2rn9gno7zhxqg.cloudfront.net/wp-content/uploads/2019/12/05051533/2017NCAS_NMESC_Report.1.pdf	This report analyses results of the 2017 National Community Attitudes towards Violence against Women Survey (NCAS) to make recommendations regarding the best approach in policy and practice to addressing factors contributing to violence against women, and identifies areas where further research is required. NCAS is a periodic telephone survey (mobile and landline) of a representative sample; in 2017, more than 17,500 Australians aged 16 years and over, 2926 of whom identified as being born in a country where English is not the main language spoken, were surveyed about their: • Knowledge of violence against women; • Attitudes towards this violence and gender equality; • Intentions if they were to witness abuse or disrespect towards women.
34	Zannettino, L 2012, '" . . . There is No War Here; It is Only the Relationship That Makes Us Scared": Factors Having an Impact on Domestic Violence in Liberian Refugee Communities in South Australia', *Violence Against Women*, vol. 18, no. 7, pp. 807-828.	https://journals.sagepub.com/doi/pdf/10.1177/1077801212455162	This is an academic article into the factors that contribute to domestic violence in African refugee communities, with specific to the Liberian community in South Australia. The major topics discussed are the disruption of gender roles and the effect of war, loss and displacement. Data was collected through various focus group discussions. Participants were all members of the Liberian Women's Gathering in South Australia, and formed 3-4 groups of 8-10 women. These focus group discussions occurred monthly for 5 months. The article also utilises other academic sources.

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