

# Working with immigrant and refugee communities to prevent violence against women

June 2017

A guide to engage immigrant and refugee communities  
in violence prevention activities





## Acknowledgement

MCWH acknowledges and pays respect to the Wurrundjeri people of the Kulin nation, on whose land this guide was written.

We recognise that as immigrants to this country, we also benefit from the colonisation of the land now called Australia and have a shared responsibility to acknowledge the harm done to its first peoples and work towards respect and recognition.

We pay our respects to Aboriginal and Torres Strait Islander peoples, their ancestors and elders, both past and present and their continuing connection to land, sea and community. We hope our work contributes to the wider project of respect and recognition between cultures in Australia.

## Introduction

Violence against women and girls is a global issue that occurs in all countries and cuts across all social differences such as race, ethnicity, sexuality, socio-economic class, ability and faith. There may be differences in the types of violence that women and girls experience, but all forms of violence against women and girls are unacceptable.

The focus of this guide is preventing violence against women in immigrant and refugee communities. Australia's National Framework for prevention shows that by working together towards gender equality, we can address key drivers of violence against women. By learning more about how other social differences and inequalities impact on people's lives and experiences, we can work together to more effectively end all forms of violence against all women.



## About this guide

This guide has been developed by the Multicultural Centre for Women's Health (MCWH) for Women's Health Services in Victoria and their partners in regional prevention of violence action planning.

The guide is informed by [Australia's National Framework for Prevention: Change the Story](#) and assumes the reader has an understanding of violence against women and is already familiar with the recommended key actions and approaches for primary prevention. This guide also assumes that regional action plans are focused on:

- **Primary prevention**

Primary prevention aims to stop violence against women before it starts by addressing the underlying gendered drivers of violence (identified in Change the Story).

- **Violence against women**

Violence against women (VAW) describes any form of violence specifically 'directed against a woman because she is a woman or that affects women disproportionately' (UN 1992).

Regional action planning will look different depending on each region and partnership. This guide aims to help you plan and develop approaches, strategies and activities in a way that includes or engages the immigrant and refugee communities in your region. It has been written to be as practical as possible in indicating what best practice should look like. It is not exhaustive and we welcome feedback and discussion.

If you are reading this as someone who is part of an immigrant or refugee community, we hope it will be a useful advocacy tool for engaging and building relationships with mainstream services and organisations.

If you are reading it as someone who has little experience working with people from immigrant and refugee backgrounds, investigate existing local and state-wide immigrant women's organisations and networks that may already be undertaking violence prevention activities and could be supported to take a lead in your region.

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## Taking a feminist approach to preventing violence against women

Primary prevention aims to stop violence against women before it starts by addressing the underlying gendered drivers of violence. As Change the Story notes, international evidence indicates that violence against women and girls occurs less in countries where women and girls have the same rights and opportunities as men and boys (Change the Story p.20). By improving unfair conditions for women and changing community attitudes today, primary prevention aims to stop violence against women in the future.

Violence prevention means working together towards gender equality: essentially, it is feminism in action.

Feminists do not always share the same views, focus on the same priorities or act as part of the same movement and feminism has been described in many

different ways. However, all feminists share a belief in gender equality. That's what makes them feminists.

If you believe that men and women should have equal rights and opportunities, if you stand for gender equality, then you are a feminist.

Feminism focuses on the unequal status of women and girls in order to address the inequality that exists across our society. Feminism advocates for women's rights, women's leadership and women's interests in order to promote gender equality.

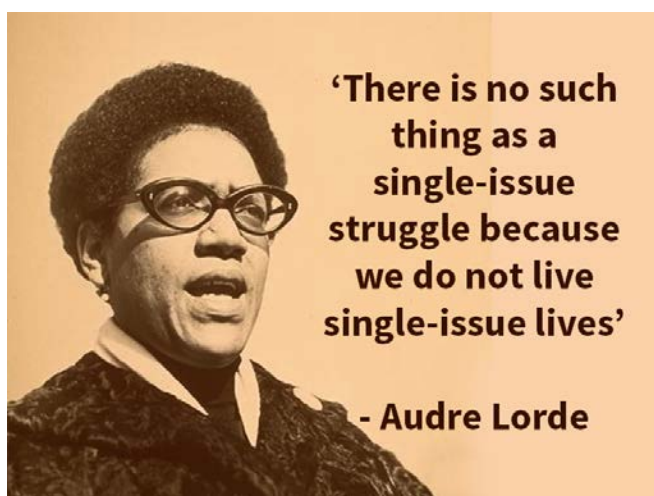
For that reason feminists, including trans women and women of colour around the world, have been and are at the forefront of activities to prevent violence against women. Taking a feminist approach that focuses on women's inequality and celebrates women's achievements is an important part of primary prevention.





## Taking an intersectional approach to preventing violence against women

Intersectionality is a way of seeing or analysing the dynamics of power and social inequality in our society. It can be described in different ways: as a theory or approach, a lens or framework and so on. What is essential to the idea of intersectionality is the recognition that inequalities are never the result of any single or distinct factor, like race, socio-economic status or gender. Rather, 'they are the outcome of different social locations, power relations and experiences' (Hankivsky 2014, p.2).



'Social locations' are a different way of thinking about what some people call 'aspects of identity' such as race or ethnicity, indigeneity, class, gender, ability, sexuality, geography, age, life stage, migration status and religion. Many of the ways that we are socially located are linked to aspects of our identity. However, social locations more specifically describe how we are positioned in relation to the systems of power that structure our society.

Our social locations are not fixed. They depend on the specific situations and settings in which we find ourselves, our political and historical contexts, as well as the systems of power that govern our behaviour and operate around us, such as laws, policies, institutions, media. They arise from a constellation of many factors and relationships of power and discrimination, including colonialism, class oppression, racism, ableism, homophobia, ageism and patriarchy.

## Taking an intersectional approach means:

- Going beyond explanations or solutions which use single categories to describe people and acknowledging that we are each shaped by complex combinations of factors operating and interacting together.
- Identifying and transforming systems of power and privilege that negatively shape individual outcomes, building coalitions and working towards social equity.
- Actively reflecting on and addressing our own relationships to power and privilege as bystanders, researchers, workers or advocates.
- Understanding that there is no fixed hierarchy of disadvantage and that we may experience or understand the ways our lives are impacted by power or oppression differently.
- Recognising that people can experience privilege and oppression simultaneously, depending on the specific context or situation.

In the context of preventing violence against women, intersectionality reminds us that gender is not experienced in the same way by everyone. For example our age, gender identity, life stage, ability, sexuality, indigeneity, race or ethnicity, class, religious beliefs, family, geographical location and profession can all change our perceptions of gender as well as the way our gender is perceived and treated by law, policy, institutions and others. This is the case for both women and girls, men and boys.

An intersectional approach helps us to focus on the intersecting and interlinking forms of discrimination and oppression which contribute to the gendered drivers of violence.



**When feminism does not explicitly oppose racism, and when antiracism does not incorporate opposition to patriarchy, race and gender politics often end up being antagonistic to each other and both interests lose.**

**- Kimberlé Crenshaw**

### **Making feminism intersectional**

Because our work in prevention focuses on gender equality, it is clear why we need to keep gender at the centre of our planning, implementing and reflecting on our work. By applying a feminist or gender lens to our work, our organisations, and our communities, we are able to see more clearly opportunities for effective prevention activities in our region.

An intersectional approach doesn't ask us to stop using a gender lens. It asks us to see gender differently, as always interacting and intersecting with other forms of discrimination, institutional policies and political forces, in ways that impact on:

- a) how we experience gender;
- b) the wider social/political consequences and outcomes of our work;
- c) our understanding and perceptions of ourselves and other people, including our perceptions about gender.

An intersectional approach helps us to see that in order to be effective, preventing violence against women must challenge racism and other forms of discrimination that also affect women. Equally, work that addresses racism and other forms of discrimination must also challenge sexism and take notice of when and how those issues affect women differently or disproportionately.



## Who are immigrant and refugee communities?

This guide mostly uses the term 'immigrant and refugee communities' or 'communities from immigrant and refugee backgrounds' to describe people living in Victoria who were born overseas or whose parent(s) or grandparent(s) were born overseas in a predominantly non-English speaking or non-Western country.

We use the term 'immigrant and refugee' to highlight the impact of the migration and settlement process on communities. However we recognise that not everyone who fits this description will identify as or consider themselves to be an immigrant or refugee, or will use these words to describe themselves. We also recognise that categories like 'immigrant' and 'refugee' are loaded with many meanings. These words change and are shaped by political and social forces and cut across a whole range of policy issues and areas such as health, housing, settlement, law, justice, immigration and citizenship.

Other terms used to describe these types of communities include:

- culturally and linguistically diverse (CALD)
- ethnic or ethno-specific
- overseas-born
- non-English-speaking background (NESB)

Part of taking an intersectional approach involves seeing people's lives as multi-dimensional. A person or group cannot be explained or defined by a single category: we are more than our labels. Our lives, attitudes and experiences are shaped by many dynamic social forces and relationships across our life spans. For some immigrant and refugee people, their connection to their immigrant community may be very important. For others, their immigration experience or immigrant identity may not play as big a role in their life as another factor, such as their age, gender, ability, religion or sexual identity.

People from immigrant and refugee communities are very different across and within groups and regions. For example, immigrant and refugees can be:

- Australian citizens
- Children born in Australia whose parent(s) or grandparent(s) immigrated to Australia (second and third generation immigrants)
- International students and their partners
- People with disabilities
- Parents and grandparents
- Small business owners
- People who arrived as refugees
- Permanent residents
- People who own their own home
- People who are from adopted backgrounds
- Single people
- People living in rural areas
- Professionals
- People who have never travelled overseas
- People who have just arrived in Australia
- People who work part-time, casual or shift work
- Husbands and wives
- People who have experienced trauma from conflict or war
- Older people
- People who speak three or four languages
- People who are seeking asylum in Australia
- People experiencing homelessness
- People who identify as gay, lesbian, bisexual, trans, intersex and queer
- People who are full time carers for a family member
- Young people and children
- Temporary workers and their families
- People from low and high income backgrounds
- People with diverse spiritual beliefs
- University graduates

Who do you imagine when you think of immigrants or refugees? Does that image tell the whole story?



## Expanding the conversation about immigrant and refugee communities

### Moving away from a simplistic understanding of culture

Often when organisations or services think about engaging immigrant and refugee communities, they focus on 'cultural' difference. In some cases, the word 'culture' is used as another way of saying race or ethnicity. This focus relies on a one-dimensional or simplistic understanding of what culture means.

For example, you might have heard yourself say that someone is from a different culture or cultural background, but what do you mean?

For example, are they Italian? Does that mean they only act, speak and think like Italian people do? Like all Italian people? Which Italian people?

Are they African? Africa is a big place – it's a continent of 54 official countries, 9 territories and over 1000 languages. What does describing someone as African mean to you? What does it mean to them?

It's not wrong to describe ourselves or someone else as coming from a particular background. However, it is not always very informative. Problems arise when people decide that someone's cultural background can give them a lot of information about who they are without them knowing more about them. Other problems arise when people think about culture as something that 'other people' have. We are all part of culture and yes, it's complicated.





## Challenging myths about culture and violence

Often when we talk about culture in relation to or as immigrants and refugees, we focus on the differences between the way things were done overseas and the way things are done in Australia. Sometimes we talk about these differences in terms of the 'traditional' practices and beliefs that we or our parents were raised with, and the 'new' Australian culture we find ourselves in now.

No matter where we come from most of us have traditions in our lives and families that we cherish and continue from generation to generation. However, when we describe a whole culture as 'traditional' it can stop us from seeing culture as always changing and different for each person. Describing a culture as 'traditional' can suggest that a culture, and people born into that culture, can't or won't change. Sometimes 'traditional' becomes another way of saying 'old-fashioned' or 'less advanced'.

Australian culture is also based on traditions and history and is also constantly changing. Dominant Australian cultural narratives – the stories and messages that people in Australia often repeat and share – also change over time. Some Australian cultural narratives celebrate multiculturalism and difference. Others focus on our colonial history and connections.

Currently, very few dominant Australian narratives acknowledge the killing of Aboriginal people and theft of Aboriginal people's land or the continuing violence Australians commit against our first peoples. Very few acknowledge the historical primacy and continuity of Aboriginal cultures across the continent. Very few, acknowledge that violence against women and racism is part of our history and our present culture.

When talking about immigrant and refugee communities, some people describe a 'clash of cultures'. In fact, clashes occur within cultures. Cultures change, share and borrow from each other across time and place.

Prevention work is about challenging and changing the culture of violence – challenging the messages in our everyday lives that support violence against women and sharing messages to promote and support gender equality for everyone.

## Questioning racialised representations of violence

Although violence is committed against women in all parts of society, there are differences in the way that violence is represented or talked about, depending on who committed the violence and who experienced it.

For example, when immigrant men commit violence against women or when family violence occurs in immigrant and refugee communities, discussions often focus on culturally specific attitudes as the cause of the violence (Murdolo and Quiazon 2016).

Some forms of violence experienced by non-Western women, like 'honour killing', acid attacks, child brides and sex trafficking are often reported in the media in ways that reinforce the belief that men and women from immigrant and refugee backgrounds are less progressive, more patriarchal and in need of 'saving'.

Men from immigrant backgrounds are also often represented as being less progressive, threatening dangerous, untrustworthy, extremist, conservative, violent and even illegal or criminal. In some cases, immigrant men are described as 'hyper-masculine': more aggressive, authoritarian and domineering than Anglo-Australian men. In other cases, migrant men are described as less masculine: as 'weaker', less independent or less powerful. In both cases, immigrant men's masculinity and potential to commit violence is racialised.

Politics, world events and public debates about immigration, multiculturalism and what it means to be Australian, impact on the ways that immigrant and refugee communities are represented in relation to violence. The clearest example of this is the way that Muslim communities are vilified as a result of misperceptions about terrorism globally.

All forms of violence against women should be prevented. However, representing immigrant communities as 'more' violent often shifts focus away from the fact that violence against women is not a problem limited to specific 'cultures'.

It makes more sense to say that "all cultures are patriarchal, not more or less, but differently" (Volpp 2001).

# Ways to nurture and support a more complex understanding of ‘culture’

## **Remember that immigrants and refugees are not an exclusive social category**

Immigrant and refugee women and men are professionals, students, neighbours, artists, carers, and athletes. They are business owners, factory workers, engineers, bakers, doctors, teachers, and taxi drivers, as well as parents, partners and siblings. It is important to tailor programs to reach immigrant and refugee women and men as members of particular ethnic communities. But it is not the only frame of reference for meaningful engagement. Mainstream approaches that target men or women across a range of settings should always seek to reach immigrants and refugees as members of Victoria’s ethnically diverse population.

## **Don’t make assumptions about the levels of gender inequality or violence in immigrant and refugee communities**

Violence against women and gender inequality exists across all Australian communities. Some groups of women in Australia are known to be at a higher risk of experiencing gendered violence. However, there is currently no evidence that any one community, immigrant or otherwise, is more or less violent than any other. When violence against women occurs in immigrant and refugee communities, the cause of the violence is often connected to simplistic or unfounded assumptions about that community’s ‘cultural’ attitudes to women or violence. The ways that women and girls experience inequality or violence may be different depending on many factors, including but not limited to their race and ethnicity. Although some specific types of gender inequality and violence are less common in Australia than in other countries, all forms of oppression are unacceptable and should be equally shocking to us.

## **Consider what it means to ‘represent a community’**

We often talk about engaging community members, community leaders or people who represent their community without giving these terms much thought. However, ‘representing a community’ can be quite complex. Many immigrants and refugees are seen to be speaking for, and on behalf of, their community or communities, whether they meant to, and whether the community agrees, or not. This is particularly the case when someone is visibly from a non-Anglo or non-white background. Similarly, the community is often held accountable for the opinions and actions of a person from an immigrant or refugee background. For example, Australian Muslim community members are frequently asked to denounce terrorism not as individuals, but as Muslims. No individual speaks for a whole community. And communities should not be stigmatised because of the actions of individuals.

## **Challenge one-dimensional or essentialist attitudes to ‘culture’ in general**

The simplistic ways we talk about ‘culture’ can lead us to overlook the structural factors and political contexts in which cultures develop. Reflect on your own relationships to culture: are you solely defined by your workplace culture, your family culture, your national culture or your cultural heritage? Cultures are often strongly shaped by time and place. The cultures that evolve among many immigrants are not identical to those in their home countries. Cultures cannot be neatly separated from one another. And although cultures often reflect shared values, they do not determine an individual’s beliefs or behaviour. In order to challenge essentialist attitudes to culture, it can help to discuss the ways cultures change throughout history, are shaped by external and political forces and are always characterised by differences and oppositions within them.



## **Get into the habit of self-reflection**

Even if we never think about it, we are all experts in culture and its complexity. We are also always part of culture, we are never outside looking in. Another person's culture may look different to you, but chances are you have much more in common than you realise. Self-reflection helps us to remember that we have culture, share culture and are part of culture. It helps us to remember that we rarely stop to think about why we do many everyday things one way and not another. Self-reflection also helps us to notice when we hold privileged positions in relation to other people. Sometimes we may unknowingly give ourselves those positions, when for example we assume that other people's difference makes them less capable of decision-making. However, for the most part, privilege is something we hold because of structures. For example, someone who looks and sounds white Australian will not find it harder to get a job on the basis of their race. Reflecting on the privilege our social positions gives us helps us to understand the complexities of culture and cross-cultural exchange.

A complex understanding of culture challenges the idea that we can become 'culturally competent' or make programs 'culturally appropriate'. Negotiating cultural differences is something we already do in our own lives and something we continue to learn. It's a process.

## **Acknowledge inequalities within immigrant and refugee communities**

An intersectional perspective helps us to think about the ways in which people can experience privilege and oppression simultaneously and differently across different situations and settings. Being part of a community doesn't mean that we will all experience the same types of disadvantage or privilege in the same way. For example, someone who is socio-economically disadvantaged in comparison with other people in their suburb, may also be the head decision-maker in their household. Someone who is socio-economically advantaged may still be subjected to discrimination, inequality or violence on the basis of their gender. Inequality and privilege exist within and across communities in ways which can impact people's connections to communities, experiences and perspectives.

## **Don't ignore the issues**

Some people choose to approach the challenges that can arise from racism by saying that 'they don't see race', meaning that they see and treat everyone as equals. As a way of saying that people are entitled to equal respect, rights and opportunities, 'not seeing race' can be positive. However, 'not seeing race' can also mean ignoring or denying that inequalities exist for immigrant and refugee people in their daily lives. To make positive changes, we must hear and acknowledge the lived experiences and realities of immigrant and refugee people.

## Some essential ingredients for planning meaningful violence prevention initiatives for immigrant and refugee communities

### **Prevention of violence must give immigrant and refugee communities ownership over prevention strategies and activities in their communities**

The best way to ensure that prevention planning is relevant and meaningful for immigrant and refugee communities living in your region is to involve them at all stages in planning, implementation and evaluation. The process of giving ownership and leadership to communities to plan and implement prevention programs may look different in each region and strategy, however what is key is recognising and acknowledging that the expertise and experience that community members bring is invaluable to effective and meaningful engagement.

While the principle is simple, prioritising community ownership requires clear processes, flexibility and a long-term mindset to build strong and equitable relationships.

Organisations commonly raise concerns about language barriers, logistical difficulties and time constraints as factors which complicate the success of involving community members. However, frequently the greatest barrier is trust. Organisations need to trust and value the expertise and intelligence of community members, even when they do not yet have the specific content knowledge relating to prevention. Providing training and opportunities to build and share specific content knowledge will be an important part of mutual learning.





## **Violence prevention must role model equitable, collaborative and meaningful relationships with all partners and participants**

As individuals and organisations that have made a commitment to preventing violence against women, one of the clearest actions we can take is to strengthen positive, equal and respectful relationships between women and men, girls and boys, in all contexts. This should include our professional contexts, organisational partnerships and community engagement relationships at all levels, not just between individuals, but between partners and organisations as well.

Relationships with immigrant and refugee community members and their representative organisations should also be equitable, collaborative and meaningful. There are many ways to have a successful relationship. As a planning activity, use the suggestions below as a springboard to brainstorm how you could develop relationships with immigrant and refugee community members and/or organisations in your region.

### **Equitable relationships**

Nurturing an equitable relationship means sharing out resources in a way that creates greater equality between partners, rather than sharing out resources equally regardless of the outcomes. It also means ensuring equitable and transparent processes at all levels of planning and decision-making. In terms of your professional relationships with immigrant and refugee community members and/or organisations, this may mean:

- recognising that each partner brings different skills that they can contribute, rather than requiring each partner to contribute identically.
- finding ways to support immigrant and refugee partners with limited resources to participate.
- ensuring that immigrant and refugee community members and/or organisations you engage for consultation, leadership or other services are properly remunerated for their time.
- facilitating immigrant and refugee community member participation by providing access supports such as child care, disability access, interpreters and travel reimbursement.

### **Collaborative relationships**

Collaborative relationships can be rewarding and challenging. Regions that are stretched across large geographical areas may need to consider and refine innovative ways of communicating and meeting. Regions where many partners are involved may need to put clear guidelines and agreements in place to ensure that people's roles and decision making processes are understood.

In terms of developing collaborative relationships with immigrant and refugee community members and/or organisations, this may mean:

- thinking long term. Trust and understanding can take a long time to develop, so expect to put in time to see results.
- making sure everyone is on the same page.
- listening to women and providing feedback on the outcomes of focus groups or consultations.
- including immigrant and refugee community members and/or organisations in decision-making
- considering the impact on immigrant and refugee community members and/or organisations of competing for funding opportunities

### **Meaningful relationships**

- Avoiding tokenism in your relationships, including exploiting immigrant and refugee community members by using their pictures without permission on documents, conducting cursory consultations that are not acted on, not acknowledging the contributions and work of organisations and community members on documents and in final reports.

Building sustainability and continuity in your engagement with immigrant and refugee community members and/or organisations

## Prevention must support, involve and answer to immigrant and refugee women & women's leadership

In order to address structural gender inequality and promote women's decision-making, violence prevention programs should prioritise women's and girls' leadership. Violence prevention programs with immigrant and refugee communities should, in particular, support and involve immigrant and refugee women and girls, and should support immigrant and refugee women's and girls' leadership. Otherwise, we risk replicating the gender inequality that we are trying to address.

"We have to be careful that, in involving men [whatever their cultural background] in men's violence prevention, we do not replicate the same structures and processes that reproduce the violence we are challenging." (Pease 2008)

Men and boys play an important role in preventing and reducing violence against women. Together with the whole community, immigrant and refugee men and boys can challenge gender stereotypes and attitudes that condone violence against women and support positive personal identities. Men and boys can also be strong advocates for identifying and improving unfair conditions that disadvantage or devalue women and women's equal rights.

Men and boys should be spokespeople, allies and advocates for women's rights, but they should not speak for or instead of women. Allies in violence prevention understand that the prevention messages they share and actions they take are answerable to women's leadership on this issue. Involving and supporting women's leadership in programs and communities is an essential and practical way that men and boys can improve structural gender equality and prevent violence against women.





**Preventing violence against women must focus on the bigger picture in terms of institutions, systems and policies.**

We can sort all the different forms of gender inequality that women face into two broad types of experience. The first relates to people's attitudes and everyday behaviour around gender norms or gender roles. The second relates to the material and structural differences between men's and women's rights, resources and opportunities. These two types of gender inequality go hand in hand. They reinforce each other.

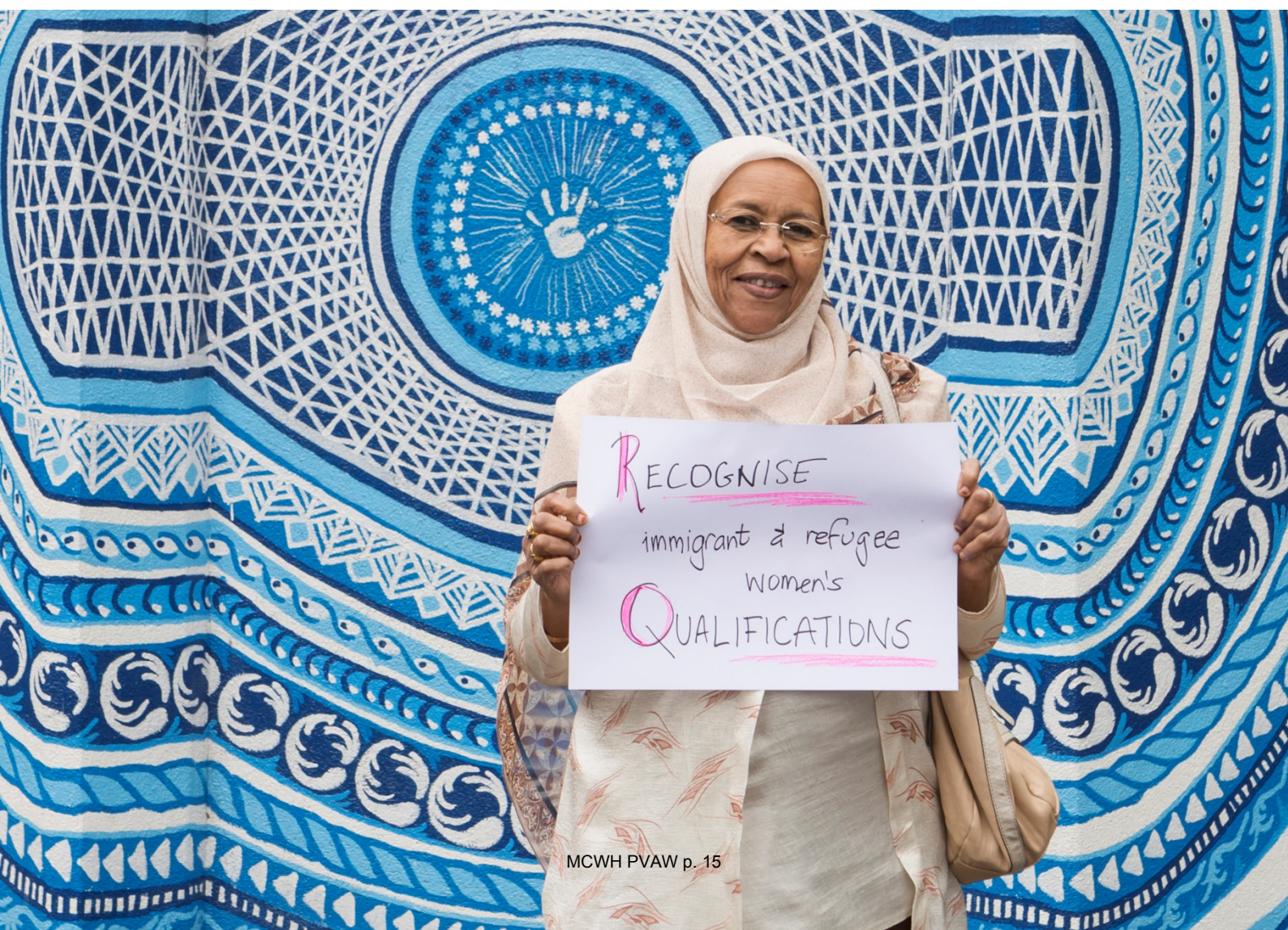
For example, sexual harassment committed against immigrant and refugee women in the workplace might be driven by stereotyped constructions of masculinity and femininity, male peer relations that emphasise aggression and disrespect towards women, racism and attitudes condoning violence against women. However, it may also be driven by workplace

policies that minimise women's decision-making, immigration policies which limit women's opportunities to choose another type of employment and industry regulations, which allow employers to exploit immigrant and refugees on particular visas.

When we talk about ways to prevent violence against women we often focus on challenging attitudes, beliefs and behaviours that justify or support violence. In other words, we focus on challenging the gender norms that reinforce gender inequality.

Challenging gender stereotypes and attitudes that condone violence are essential actions to address the gendered drivers of violence against women.

However, evidence suggests that structural forms of gender inequality must also be addressed, including the unequal distribution of wealth, power and opportunities that arise from public policy and political or economic processes.





## **Prevention must address the other forms of social inequality and disadvantage**

Although it is essential to primary prevention, gender inequality is not the only form of inequality which impacts on women and men, girls and boys. Gender equality interacts and intersects with other forms of violence and discrimination in society, including, but not limited to racism, ableism, homophobia, ageism, and classism. For example, if a girl from Somalia is abused in public for wearing her hijab, it could be said that she has experienced racism, Islamophobia and sexism. These are not 'layers' of discrimination, but the result of interacting and dynamic forms of discrimination that collectively impact on her life.

### **Preventing violence against women must also challenge racism...**

Preventing violence against women involves preventing all forms of gender-based violence. Many immigrant and refugee women's experiences of violence and gender inequality are interlinked with their experiences of racism and discrimination. Aboriginal and Torres Strait Islander women also face racism interlinked with sexism and violence against women. Some examples of violence and gender inequality against women that intersect with racism include:

- Public abuse of a woman wearing a hijab;
- Underpaying migrant women domestic helpers;
- Racially derogatory sexual harassment.

Often the relationship between violence against women and racism is not as clear or visible as in these examples. Some forms of detention and deprivation of liberty through state-based mechanisms are connected to or disproportionately experienced on the basis of race or immigration status. Discrimination and fear of racism can impact women's access to prevention programs, information, social networks, services, use of spaces or support. It also affects women's sense of belonging, feeling safe and respected within the wider community.

Challenging racial stereotypes and harmful assumptions about immigrant and refugee communities is an essential component of preventing violence against immigrant and refugee women.

### **...because gender is racialised and race is gendered.**

The key actions to prevent violence focus on challenging rigid gender stereotypes and roles. Stereotypes and expectations about gender are also framed and influenced by other social labels: gender is never the only way that a person is identified or classed in any society. Gender expectations and perceptions of Anglo-Australian women and men may not be the same as those for non-Anglo communities living in Australia. Equally, common stereotypes about immigrant and refugee people are different depending on whether they are men or women.

For example, stereotypes about Muslims don't apply equally to Muslim men and women. Muslim women are often stereotyped or as being submissive, while Muslim men are often stereotyped as being domineering or controlling. Similarly, some stereotypical representations of Asian people sexualise Asian women, but do not sexualise Asian men in the same way.

Approach discussions about gender with the understanding that gender is not one thing to all people. Age, life stage, ethnicity, family, religion, sexuality, ability, illness and many other life experiences impact on the ways we see gender. Create opportunities for communities to discuss gender issues specific to them and be open to learning more about their experiences.



## **Prevention must be committed to listening, learning, evaluating and generating evidence**

We still have a lot to learn about the most effective and meaningful ways to engage people from immigrant and refugee backgrounds and about preventing violence in Australia. It is important that we document and share widely what works and what doesn't work, conduct ongoing and thoughtful evaluations of our activities and support further research alongside our violence prevention efforts. It is okay to get it wrong along the way: we can see it and share it as part of learning. By staying connected and in conversation with other regions and groups working on prevention, as well as listening to new evidence, we can continue to learn and refine the ways we engage with immigrant and refugee communities in the future.

Most of our learning will come from listening to immigrant and refugee communities themselves. Prevention programs that target immigrant and refugee communities must acknowledge that immigrants and refugees are the experts in their community. They are the ones who will be able to determine the success or failure of a prevention strategy in their community. They should have involvement and ownership over prevention activities that are relevant to them.

For recent research relating to violence against immigrant and refugee women in Victoria and Tasmania, read Vaughan, C. et al. (2016) Promoting community-led responses to violence against immigrant and refugee women in metropolitan and regional Australia: The ASPIRE Project: Key findings and future directions.



# Framing prevention in meaningful ways for immigrant and refugee communities

## Find out about the feminist histories, movements and advocates that resonate with the communities you are engaging

The history of calling for gender equality is much larger than the Western 'feminist' movement. As much as we should celebrate the women and local role models who have fought for and fight for women's rights in Australia and other English speaking countries, every part of the world has inspiring role models and social movements we can draw on for inspiration.

Why not start by reading and sharing the work of feminist women of colour and learning more about global feminist movements and histories to build a more international picture of feminism and gender equality advocates.

Prevention should be framed by an understanding that 'culture' is not necessarily pitted against 'feminism' (Volpp 2001).

## Convey positive and meaningful messages, using concrete examples rather than abstract concepts.

The language of violence prevention and gender equality can be complex and alienating, particularly for people who speak a language other than English. Seeking the expertise of immigrant and refugee women and community members will help you to design relevant messages. Concrete examples of steps people can take to support and promote gender equality can help to reinforce prevention messages. Focusing on the positive family, community and social relationships that flow from gender equity allows communities to take a more active role as agents and leaders of change in their families, social networks and the wider Australian community.

A more complex understanding of 'culture' will lead to more effective violence prevention strategies for everyone.

## Frame prevention around global human rights

Framing prevention messages around human rights can help people to contextualise violence and gender inequality as a global issue and a common goal. In particular, using the language of rights and social justice can connect immigrant and refugee communities more strongly with the strategies and conversations about violence prevention and gender equality happening internationally, as well as the national conversations in Australia and their countries of birth.

## Think long-term

Preventing violence against women is a long-term project. Meaningful engagement means building long-term relationships with communities, respecting that change doesn't follow a set schedule, and taking responsibility for your impact on the communities that you are working with. Prevention initiatives to change attitudes and behaviour may require multiple and repeated approaches, and should be reviewed in the light of new evidence or information about best practice. Effective prevention must involve both attitudinal change and institutional and structural change in equal parts. Many of the issues relating to the gender inequities experienced by immigrant and refugee communities, such as racism and discrimination, also require ongoing work and advocacy. If you are working with communities that have experienced particular disadvantage, managing community expectations, and building opportunities to follow up with people in the future may be important for their safety and wellbeing. Think carefully about sustainable action during planning.

## Make the connections between gender inequality and other forms of inequality

If you talk about gender inequality and ignore all the other forms of inequality that immigrant and refugee communities may be experiencing, your message will get lost.



## Regional action planning

Regional action plans to prevent violence in Victoria aim to coordinate and support consistent prevention activity across the State. Prevention aims to reach everyone, including immigrant and refugee communities in your region.

Many prevention programs and activities aim to be as general or 'universal' as possible so that they reach the largest group of people. Programs are often set in places where most people go, use language that most people understand and include activities that most people have done before.

However 'a one-size-fits-all' approach is unlikely to reach or include everyone. For example, school-based programs reach the majority of children, but do not reach immigrants who arrive when they are older. Billboards and media campaigns reach many Australians, but do not include those immigrants who do not speak English.

A holistic and truly universal approach to prevention involves challenging not only gender inequality, but other kinds of structural inequalities, negative stereotypes and discrimination, including those based on Aboriginality, disability, class, socio-economic status, ethnicity, religion, sexual identity and refugee status. (Change the Story p.37)

Often when organisations have limited resources they will feel that they have to make hard choices about who they should engage. Sometimes conversations will frame marginalised groups as being 'hard to reach.' This is not just the case for immigrant and refugee communities, but also, for example, for people with disabilities and people who live in remote or rural areas.

"An intersectional approach...starts with diversity instead of commonality. Such an understanding may be arrived at by bringing the voices and experiences of marginalised women to the centre of analysis, rather than positioning them at the margins to be defined by their 'difference from' the universalised centre. (Murdolo and Quiazon, 2016, p.9)

Limited resources are a reality for many organisations. However, often groups or individuals are only 'hard to reach' because they were not considered during the planning or design of programs or services.

You will not be able to reach everyone immediately. Some groups may be more time and resource intensive than others and you may feel that as an organisation you need to prioritise. However, taking an intersectional approach, organisations can start by reviewing their current programs and processes from the perspective of marginalised groups in your region. By bringing marginalised groups to the centre of your planning, you will identify imbalances or oversights in your current strategies, recognise opportunities to make activities accessible to new audiences and gain diverse perspectives to strengthen and guide your decision-making.

Involving women and men in regional action planning who represent the diverse interests and groups in your region is a start to making sure their needs and views are heard and addressed.

When resources are limited, producing an accurate picture of the people who currently live and work in your region may be critical to decision making. Are you aware of all the culturally and linguistically diverse communities that live or work in your area? Have you spoken with community leaders and members about existing prevention initiatives or activities? Answering these questions may involve questioning your own assumptions about your region. Why not start with the [ABS Census data](#).

## Tailoring initiatives to immigrant and refugee communities

Tailoring initiatives to any group requires forward planning, flexibility and consultation. There is no step by step guide. The specific consultation processes, activity plans and group formats will depend on your target group. However, it will help you to think carefully about what tailoring means for your program or activity as early as possible in your planning process. If you are working in partnership with other organisations in your region, talk about what tailoring means to each of you and what it might involve in any given activity. Following are some tips for tailoring to help your discussions.

### Always put safety first

Violence prevention work should prioritise women and their children's safety. Available evidence suggests some immigrant and refugee women experience types of violence that are less understood by mainstream services (for example, immigration-related violence and multi-perpetrator violence). A comprehensive safety plan should include consultation with a range of women leaders in the community about safety considerations, and resources that have been checked for accessibility and multi-lingual translations when possible.

### We're even more diverse than you think

Tailoring does not mean assuming that everyone from any particular immigrant or refugee community likes, thinks and behaves the same. If you are an outsider to the political or social history of an immigrant and refugee community, the diversity within a group may not be as apparent to you as someone from the same community. Immigrant and refugee communities are as diverse as any community – physically, politically, religiously, geographically, socio-economically, intellectually, socially, generationally, and so on. Tailoring to an immigrant or refugee community will not reach everyone in that community. Good consultation with the community will help you to identify groups within a community that you want to engage and to develop more effective programs and activities.

## Partner with the experts

If you are engaging immigrant and refugee communities you are not already part of, you are unlikely to understand the specific local dynamics, histories and social connections between people. Do not assume that because you have worked with one community, you can make assumptions about a similar community in another area. Plan your program in consultation with women and men in the community, as well as specialist services, to create safe spaces, safe group discussions and safe prevention messages for everyone.

### Don't muscle in on constructive efforts

Duplication can be good and there is plenty of room for everyone to get involved in violence prevention. Before you start though, it's worth looking around and asking who might already be working hard in this space. As well as regional partners, check with the future partners you haven't met yet (multicultural, ethno-specific and women's groups and local community members) to make sure you are building on, not bulldozing, existing work and networks.

### We are not a tick box [✖]

So you want to prioritise immigrant and refugee communities. That's great! But we are not a mutually exclusive category. Immigrants and refugees are also people with disabilities, people who identify as LGBTIQ, older people, young people, women, men and so on. Tailoring initiatives to immigrant and refugee people is never your only consideration.

### Have a clear purpose

There is no single 'immigrant and refugee community.' When we talk about working with an immigrant and refugee community, we often mean:

- a particular 'ethno-specific' group (eg. the Vietnamese community),
- a specific language-based group (eg. Karen speakers), or
- a group connected through visa status or immigration pathway (eg. international students).



It sounds obvious, but it's important for the success of your program to be clear about why you want to work with a particular immigrant and refugee group over another. Is it because:

- local community leaders have raised the issue?
- you think they are more violent or have more violence-supportive attitudes than other groups?
- you or your partners have good relationships with that community and you think there will be support for the project?

Make sure that your decisions are evidence-informed and based on consultation with a range of stakeholders, the most important of which are women and men or girls and boys in the community you plan to work with. Knowing why you want to engage a community will inform how you engage them.

### **Don't try to be everything for everyone**

It's ok to run an activity that has very limited reach or that does not reach some immigrant and refugee groups this time around. What's important is that you acknowledge the gaps and review it in future planning and evaluation.

Taking an intersectional approach doesn't mean that your activities include absolutely everyone, can overcome every obstacle and accommodate every possible situation. It means you are aware of the gaps, you are ensuring that your own work practices and policies are not creating obstacles and that you are working towards fair and equitable opportunities for everyone.

No single prevention program, campaign, initiative or organisation can reach everyone. Tailoring is about making sure that prevention messages are relevant to the group you are speaking to; creating spaces where people feel comfortable and empowered; and listening and responding to feedback.

You don't need to be expert in every immigrant and refugee community, every person's experience of disability, every experience of sexual identity, every age group, every life stage, every religious persuasion and so on. That's what specialist organisations are for! Set yourself realistic goals and plan alongside regional

partners to complement each other's activities, share useful resources and lessons learned.

**Tailoring is often about learning from experience, so don't forget to invest the time and resources you need to accurately document and evaluate your processes.**

### **How can I know that my prevention program or activity is inclusive of CALD communities?**

#### **The best way to know is to ask.**

Have you partnered with immigrant and refugee women's groups or other specialist groups to ensure you have relevant expertise?

Have you budgeted to enable equal opportunities for active participation (eg. by providing child care, organising transport, hiring bilingual facilitators or properly briefed interpreters, choosing an appropriate venue)?

Have you taken the time to foster relationships with the women and men from immigrant and refugee communities living in your region?

Have you established a community advisory group and do you value the contribution of its members?

Have you consulted with a range of women from the community about the ways they currently discuss gender and address the issue of violence against women in their community?

Are you just expecting people to turn up?

Do your evaluations include assessing or acknowledging the gaps in the reach of your program or activity?

## Ensuring initiatives are inclusive

Inclusivity will look different in practice depending on your region and services: your service may rarely engage immigrant and refugee communities, or immigrant and refugee communities may already represent the core of your work. Regardless of the resources and capacity of your region or organisation, building more inclusive practices into your organisation will better prepare you to engage immigrant and refugee communities. Three keys to inclusive practice are:

- Commitment
- Consultation
- Collaboration

### Commitment

Successful and consistent inclusive practice requires organisation-wide support: running an inclusive prevention program doesn't make sense and won't work if it's run in a non-inclusive service or organisation. Building inclusive practices into your policies, procedures and workplace culture will take a significant commitment of time, energy and resources: but it's easy to make a start.

### Consultation

Barriers for immigrant and refugee communities, like other groups are obvious to those affected and hard to see for those who are not. Consultation is essential: this includes consulting available literature and building equitable relationships with immigrant and refugee organisations, groups and communities in your local area. Thorough consultation involves seeking out and listening to a range of community perspectives, prioritising women's voices, and treating the contributions made by individuals and organisations fairly. Formally acknowledge their contribution, role and share in your program or work.

### Collaboration

Inclusive practice does not mean your organisation or service should have all the answers and be able to cater to every single language, situation and need. Specialist women's services, multicultural and ethno-specific services all play important and needed roles in supporting immigrant and refugee communities. Linking with these organisations to collaborate on prevention initiatives are mutually beneficial and capacity building for you and for the region. However,

specialist services often have limited funding and organisations should expect to budget for services and formalise the role of the organisation.

### Some signs of immigrant and refugee inclusive practices in your organisation:

- ✓ Your workplace culture doesn't support or allow 'casual racism' such as racist jokes, off-handed comments, and exclusion of people from social situations on the basis of race.
- ✓ Key forms, messages and documents are written in plain language and available in a variety of languages.
- ✓ Your organisation makes an effort to learn about immigrant and refugee communities in your region, and the diverse interests and groups that exist within them.
- ✓ You have relationships with the multicultural and ethno-specific organisations in your area and know the specialist organisations in Victoria you can refer to for advice.
- ✓ You use qualified interpreters, rather than using children or other family members to interpret.
- ✓ Your staff have undertaken training in cross-cultural communication and equity.
- ✓ Your staff regularly review practices and policies to make sure they are non-discriminatory.
- ✓ Members of your staff at all levels of your organisation reflect the racial and ethnic diversity of your local community.

The focus of this guide is immigrant and refugee communities. However, immigrant and refugee communities include women, people with disabilities, people who identify as LGBT, people who live in remote or rural areas, older people, young people and so on. Inclusivity involves seeing and addressing the bigger picture: the intersecting forms of discrimination that exclude and isolate individuals.



## Thinking about settings for action

Thinking about the way that immigrant and refugee communities relate to settings is important for regional planning.

Change the Story outlines a number of key settings for primary prevention activities, which relate to the places where people, live, work, learn, meet and play. It describes these settings as ‘the places where social and cultural values are produced and reproduced (38).

In your planning, it is important to remember that settings are not culturally neutral – that is to say, they often produce and reproduce dominant social and

cultural values and systems, which can include racist and discriminatory attitudes, policies and behaviours towards particular communities.

Below is a list of the key settings outlined in Change the Story alongside some issues that may affect the way immigrant and refugee communities connect and relate to them. The considerations provided are not exhaustive. They do not apply to every situation or every immigrant. As a planning activity, use the table as a template to brainstorm issues relating to settings in your region.

## Considerations relating to immigrant and refugee inclusion in key settings for PVAW

Setting/Sector	Considerations relating to immigrant and refugee communities
Education and care settings for children and young people	<ul style="list-style-type: none"> <li>Immigration requirements make it more likely that immigrants will arrive and settle in Australia after school age.</li> <li>Young people from immigrant and refugee communities in education settings may be negotiating language barriers, family priorities, intergenerational differences and experiences of racism and discrimination.</li> </ul>
Universities, TAFEs and other tertiary education institutions	<ul style="list-style-type: none"> <li>International students’ visa requirements may restrict their access to some services and opportunities.</li> </ul>
Workplaces, corporations and employee organisations	<ul style="list-style-type: none"> <li>Visa regulations, available employment opportunities and family responsibilities can lead to immigrants and refugees working unconventional hours, casual, temporary or insecure employment.</li> <li>Employment opportunities for immigrant and refugees may be disproportionately positions with little decision-making power or authority.</li> </ul>
Sports, recreation, social and leisure spaces	<ul style="list-style-type: none"> <li>Sports in which immigrant and refugees are more actively involved are sometimes less resourced or promoted than mainstream sports and may be less accessible to women and girls.</li> <li>Some social, sporting and leisure spaces are less likely to be relevant or attractive to some immigrant and refugee groups and may be noticeably gendered spaces (For example, venues that serve alcohol, venues that are male dominated).</li> </ul>
Arts	<ul style="list-style-type: none"> <li>Clear processes around obtaining consent to use or reproduce artworks, images or recordings made by or of immigrant communities will ensure participant safety and reduce the risk of exploitative or tokenistic practices.</li> </ul>
Health, family and community services	<ul style="list-style-type: none"> <li>Immigrant and refugee communities face systemic barriers in accessing mainstream health services including language barriers, difficulty navigating the Australian health system, financial issues and visa restrictions to access.</li> </ul>
Faith-based contexts	<ul style="list-style-type: none"> <li>Faith leaders must also be led by feminist approaches and women’s leadership to challenge gender stereotypes and roles within faith-based settings</li> <li>Very few communities are mono-religious</li> </ul>
Media	<ul style="list-style-type: none"> <li>Mainstream media rarely caters to non-English speakers or reports international news that may be of significance to immigrant and refugee communities, unless it has direct relevance to Australia.</li> <li>Some media reporting represents immigrants and refugees negatively and is unlikely to be seen as a trustworthy or objective source of information.</li> </ul>
Popular culture, advertising and entertainment	<ul style="list-style-type: none"> <li>Popular Australian media and entertainment has been known to misrepresent and stereotype immigrant and refugee communities.</li> </ul>
Public spaces, transport, infrastructure and facilities	<ul style="list-style-type: none"> <li>Some immigrant and refugees, and in particular women, experience faith-based, racially-based and gendered violence in public spaces, including public transport.</li> <li>Some immigrant and refugee communities may not perceive public spaces as safe.</li> </ul>
Legal, justice and corrections contexts	<ul style="list-style-type: none"> <li>Immigrant and refugee people in these settings may experience barriers including language barriers, difficulty navigating the legal system, visa restrictions and fears around deportation and lack of social networks or support.</li> </ul>

## Proven and promising techniques

As Change the Story notes, there is still a lot to learn about precisely what types of prevention are most effective. This is an important reason for building strong evaluation and reporting practices into your work.

Several techniques have been either proven or show promise as effective models for prevention strategies:

- Direct participation programs
- Community mobilisation and strengthening
- Organisational development
- Communications and social marketing
- Civil society advocacy

Change the Story provides an overview of these techniques, including effective or promising practices and less effective or harmful practices. On the

following page we have listed some additional considerations for engaging immigrant and refugee communities. Please read these considerations in conjunction with the Change the Story summary. Considerations provided are not exhaustive. They do not apply to every situation or every immigrant community. As a planning activity, use these suggestions as a start to brainstorm specific issues relating to the implementation of techniques in your region.

Prevention will require a 'multifaceted and sustained approach involving multiple techniques across settings.' (Change the Story p.41) One approach will not work for the whole population.





## **Direct participation programs**

- Acknowledge, value and financially compensate the work of ethno-specific and multicultural women's organisations who connect you with communities.
- Include quality training, debriefing, professional development opportunities and support for educators and program facilitators.
- Whenever possible, use facilitators who share the group's language and cultural background. Allocate additional time and resources for sessions where an interpreter will be used, including time to properly brief and debrief the interpreters.
- Key messages should be translated in the group's preferred language or written in plain-English to support participants who are less confident speaking English.
- Employ a complex approach to culture and acknowledge immigrant and refugee communities' intersecting experiences of structural disadvantage.
- Allocate planning and resources to address barriers to participation including child care, transport, venue location and access issues.

## **Community mobilisation and strengthening**

- Always prioritise immigrant and refugee women's leadership, ownership of and involvement. In the project.
- Engage key organisations, recognised community leaders and diverse community members at every stage of planning, implementation and evaluation.
- Engage multicultural and ethno-specific women's health organisations for expert advice.
- Employ a complex approach to culture which recognises and addresses the diversity within communities.
- Build and uphold a shared understanding and consistent messages about gender equality and preventing violence against women among community leaders and decision-makers.
- Ensure marginalised community members and organisations are heard and have opportunities to contribute to decision-making.

## **Organisational development**

- Build an intersectional and inclusive approach into organisational prevention plans.
- Promote anti-discrimination of all types in your organisation, including developing and reviewing anti-discriminatory policies and practices.

## **Communications and social marketing**

- Research the appropriate social media platforms to reach diverse immigrant and refugee communities.
- When creating campaigns, consider whether they challenge or reinforce racial stereotypes as well as gender stereotypes and blaming attitudes.
- If you are promoting services to CALD communities, ensure that those services can adequately and appropriately respond to CALD needs and be clear about the services they offer. For example, telephone a service to check how they work with non-English speakers, before you recommend it to a non-English speaker.

## **Civil society advocacy and use of champions**

(Points under this heading are taken from Change the Story, Appendix 1, p.66)

- Provide training and ongoing support to champions and advocates to ensure they are well briefed and confident to share appropriate messages.
- Engage a diverse range of champions and/or advocates who are representative of and respected within targeted communities, and who hold both formal and informal positions of leadership and influence.
- Lead and support advocacy campaigns that seek to influence the structural drivers of violence against women and prompt systemic change, such as advocating for improvements to childcare accessibility and quality [immigration policy and employment discrimination].
- Facilitate opportunities for women to network and advocate collectively, particularly on issues or in settings where they are underrepresented, such as in male-dominated workplaces and organisations

## Looking intersectionally at the essential actions to reduce gendered drivers of violence against immigrant and refugee women

Taking an intersectional approach to regional action planning should shape the way that we undertake the essential actions to reduce the gendered drivers of violence against immigrant and refugee women. Change the Story provides an important national framework for action, including five essential actions. Use the examples below to start your thinking about ways in which prevention strategies and key prevention messages can be developed to include diverse women's experiences and voices and to focus on transforming systems that support violence against women.

### **Challenge condoning of violence against immigrant and refugee women**

Violence against women occurs in many contexts. Many programs and initiatives focus on intimate partner violence against women, which is known to be the most prevalent form of violence against women. However, other types of violence that immigrant and refugee women experience are not always perceived as "violence against women." Women's experiences of violence in detention, public violence against Muslim women, institutional violence against immigrant and refugee women with disabilities, family violence against immigrant and refugee women who identify as LGBT and racially based violence against women are all examples of violence against women that should also be challenged as part of prevention.

### **Promote immigrant and refugee women's independence and decision-making in public life and relationships**

When we look at indicators for gender inequality and racial inequality in Australia, immigrant and refugee women often experience greater levels of inequality in comparison with both non-immigrant women and immigrant men.

For example in 2015, only 2.5% of all 7,491 Australian Stock Exchange directors were culturally diverse women, compared to 5.7% who were non-culturally diverse women, 27.8% who were culturally diverse men and 64.0% who were non-culturally diverse men.

Promoting immigrant and refugee women's independence and decision-making in public life and relationships means acknowledging the interconnecting forms of inequality impacting on immigrant and refugee women's lives and opportunities.



## Further reading

### Intersectional feminist theory

- Color of Violence: The Incite! Anthology. Sound End Press, 2006.
- Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford law review*, 1241-1299.
- Hooks, B. (1981). Ain't I a Woman Black Women and Feminism.
- Lorde, A. (1980). Age, race, class, and sex: Women redefining difference (pp. 114-123). Out.
- Sokoloff, N. J., & Pratt, C. (Eds.). (2005). Domestic violence at the margins: Readings on race, class, gender, and culture. Rutgers University Press.
- Truth, S. (1998). Narrative of Sojourner Truth. Penguin.

### International intersectionality resources

- Hankivsky, O. (2014). Intersectionality 101. *cal*, 64(1), 238.

### National intersectionality resources

Think pieces informing Change the Story in Our Watch, Australia's National Research Organisation for Women's Safety (ANROWS) and VicHealth (2015) Change the Story: A shared framework for the primary prevention of violence against women and their children in Australia: Framework Foundations 2 (Appendix 3).

In particular see:

- Murdolo A. & Quiazon R. (2015). Bringing the margins to the Centre.
- Rees, S. (2015). Intersectionality and the prevention of violence against women and their children: Informing a future framework to ensure inclusivity and relevance to all Australians.

### Prevention resources

- Our Watch, ANROWS and VicHealth (2015) Change the Story: A shared framework for the primary prevention of violence against women and their children in Australia
- Salter, M., Carmody, M. & Presterudstuen, G. (2015) Resolving the prevention paradox: The role of communities and organisations in the primary prevention of violence against women. Gendered Violence Research Network.

### Engaging immigrant and refugee men

Murdolo A. & Quiazon R. (2016). Key issues in working with men from immigrant and refugee communities in preventing violence against women. White Ribbon Research Series. Australia.

Also see:

- Carmody, M., Salter, M. & Presterudstuen, G. (2014). Less to Lose and More to Gain? Men and Boys Violence Prevention Research Project Final Report. University of Western Sydney. Australia.
- Pease, B. (2008) Engaging Men in Men's Violence Prevention: Exploring the Tensions, Dilemmas and Possibilities. Australian Domestic and Family Violence Clearinghouse Issues Paper, 17, August.
- Salter, M. (2016). 'Real men don't hit women': Constructing masculinity in the prevention of violence against women. *Australian & New Zealand Journal of Criminology*, 49(4), 463-479.

### Engaging Muslim communities

Contact The Australian Muslim Women's Centre for Human Rights or see their website for resources:

<http://ausmuslimwomenscentre.org.au>

## About us

Multicultural Centre for Women's Health (MCWH) is a national, community-based organisation run by and for women from immigrant and refugee backgrounds. MCWH works together with immigrant and refugee communities, community organisations, health practitioners, employers, and governments to build and share knowledge, achieve equity and improve health and wellbeing for immigrant and refugee women and their communities.

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