

From the Director



A brief tribute to Dr Jackie Huggins AM

Recently on Message Stick, our friend and avid supporter, Dr Jackie Huggins AM, officially announced that she will retire as Co-Chair of *Reconciliation Australia* at the end of this year. It seems appropriate that Jackie should choose this year to do so; the 40th anniversary of that historic referendum that effectively delivered citizenship to Aboriginal and Torres Strait Islander people in their own country. In her own words...

"The referendum campaign became my dear mother's life, and it shaped mine. ...It's a time that also gave me my earliest memories of the struggle that Aboriginal and non-Aboriginal people have fought together, recognising that if a group of us is not free in this country, nor are the rest of us. It's the struggle that at some stage we started calling reconciliation" (The Australian, May 23, 2007).

Although, soon, Jackie will no longer be the Co-Chair of *Reconciliation Australia*, her work on reconciliation did not begin, and it will not end, there. Her work on the reconciliation process is clearly embedded in her many ongoing commitments, including her membership of CDFVR's Aboriginal and Torres Strait Islander Reference Group.

On behalf of CDFVR I extend to you, Jackie, our deepest gratitude for the personal sacrifices you and your family, particularly young John, have made for all of us, and I wish you joy and fulfillment in the private space your decision will provide.

Reduction of hours for IWSS

In the December 2006 edition of CDFVR's Newsletter, I wrote of the joy I felt at having been involved in the Immigrant Women's Support Service's (IWSS) 20th Anniversary celebrations. IWSS is the only agency in Queensland specifically funded to provide services to women of non-English speaking backgrounds affected by domestic and family violence, and their children¹.

Just six months later, I now write with sadness that, for the first time in 20 years, IWSS has had to make the heart-breaking decision to reduce its hours of service, because of insufficient funding. For nearly two years, IWSS has struggled to increase its financial resources to ensure it could retain its hours of operation (9 am to 5 pm Monday to Friday). A solid campaign of lobbying the State Government for additional funds has been undertaken. However, and unless a commitment from the State Government is made in the interim, IWSS will reduce its hours of operation to 4 days per week from 1 July 2007. It is particularly concerning given that the Service saw 128 women in the first 2.5 months of this year and regularly sees between 35-40 women seeking IWSS' service per month. These women, on average, will face even longer waiting lists, and will perhaps be forced to endure ongoing violence because of a lack of appropriate and timely support.

In 2005-2006, 484 women, accompanied by 529 children, accessed IWSS' domestic violence support service (IWSS Annual Report 2006). This significant number of women is case-managed with 120 hours of direct service delivery per week. In considering the complex issues that women from non-English speaking backgrounds experience (including language barriers, isolation, lack of understanding of domestic violence and legal systems in the Australian context, torture and trauma, experiences of displacement, resettlement issues, and multiple losses) in addition to domestic violence, pressure is already, and constantly, faced by IWSS staff in their efforts to adequately meet the needs of all their clients for support and advocacy. The forced reduction of direct service delivery hours will only exacerbate these constraints.

I can only hope this will be a temporary reduction of hours and I wish IWSS staff and management every success in what I am sure will be continued efforts to regain full service.

Heather Hancock

¹ Given this particular expertise, the IWSS Co-ordinator, Annabelle Allimant, had agreed to review the research report "Refugee settlement, safety and wellbeing: Exploring domestic and family violence in refugee communities" by Dr Susan Rees and Professor Bob Pease. However, the current circumstances with IWSS have not permitted Annabelle the time to do the review for this edition of the newsletter.

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Accredited Training Course in Responding to Domestic and Family Violence Update - Training Resources Development Stage

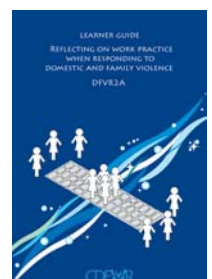
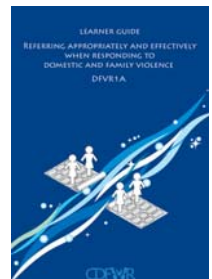
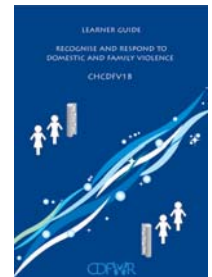
By Kass Fenton, Education Project Officer, CDFVR

We’re happy to announce that the Learner Guides written to complement the delivery of our training course are nearing completion with the launch date anticipated to be early September. The course will then be available to accredited trainers for delivery.

As previously reported, the Centre received accreditation for the ‘Course in Responding to Domestic and Family Violence’ (Course Code: 30629QLD) from the Queensland Training and Employment Recognition Council on 31st August 2006. Accreditation is for a five-year period.

The Learner Guides, written over the past several months, cover the following areas:

1. Recognise and Respond to Domestic and Family Violence (CHCDFV1B)
 - Work within a domestic violence framework.
 - Promote confidence with clients effected by domestic violence.
 - Identify client needs.
 - Respond to client needs.
2. Referring Appropriately and Effectively in Response to Domestic and Family Violence (DFVR1A)
 - Identify risk indicators and develop safety plans and strategies.
 - Apply standards of effective referral.
 - Participate in and support networking and interagency opportunities.
3. Reflecting on Work Practice when Responding to Domestic and Family Violence (DFVR2A)
 - Identify impact of own values, beliefs and experiences on work practice.
 - Recognise and respond to stress and vicarious trauma.
 - Identify and utilise self care support strategies for personal and professional contexts.



We are keen to hear from any accredited trainers interested in delivering this course or anyone wanting to participate in the training. Please contact Kass Fenton on 4940 7833 or k.fenton@cqu.edu.au or Annie Webster on 4940 7834 or a.webster@cqu.edu.au.

Progress on the training course project will continue to be reported through the Newsletter and the final e-bulletin ‘TAC-TILE’ available on the Centre’s website at www.noviolence.com.au.

“Breaking the Chains, Reclaiming Our Future” - 2007 Indigenous Family Violence Prevention Forum

By Karen Woodley, Research Worker, CDFVR

The 2007 Indigenous Family Prevention Forum “Breaking the Chains – Reclaiming Our Future” was held on 2nd and 3rd May 2007 at the Windmill Hotel and Reception Centre, North Mackay. Again the success of the Forum was due largely to the work of the CDFVR Aboriginal and Torres Strait Islander Reference Group, particularly Dr Jackie Huggins, Shirley Slann and Harold Fatnowna and, of course, the speakers and participants. One hundred and twenty people from across the State, with a good representation from urban, rural and remote communities, attended the Forum. The majority of participants were Aboriginal and Torres Strait Islander, with almost equal numbers of men and women participating.

Keynote speakers, plenary panel presenters and yarning circle facilitators were asked to address specific aspects of the theme “Breaking the Chains – Reclaiming Our Future”, as discussed below. The Forum ran over one and a half days, punctuated by a Forum dinner with entertainment provided by the wonderful and vocally gifted Viv Edwards, and a range of participants who offered their vocal talents to the Karaoke extravaganza. Unlike last year, the participants opted not to have a Karaoke competition, however, Lillian Gray from Cherbourg, once again displayed her extraordinary singing and dancing prowess and Dorothy Deshongs’ rendition of “These Boots Are Made for Walkin” was very worthy of a Grammy Award. So move over Nancy Sinatra, Dorothy has taken your crown! You go sister...

Keynote Speakers

The Forum opened with a keynote address presented by Dr Jackie Huggins on behalf of Tom Calma, Aboriginal and Torres Strait Islander Social Justice Commissioner, Human Rights and Equal Opportunity Commission, who was unable to attend due to illness. Other keynote addresses were made by Debbie Kilroy, representing Sisters Inside, and Dr Harry Blagg, Research Fellow, with the Crime Research Centre at University of Western Australia.



Jackie Huggins

Tom Calma’s speech provided a human rights perspective on family violence and child sexual abuse in Indigenous communities and outlined the ten point plan he has developed to address Indigenous family violence. The plan is embedded in the legal obligations which underpin various United Nations instruments that governments around the world, including Australia, have agreed to uphold. These instruments include the Convention on the Elimination of Discrimination Against Women (CEDAW), the Declaration on the Elimination of Violence Against Women, and the Convention on the Rights of the Child. He expressed the need for our government to take a more holistic and integrated approach in addressing social problems in Indigenous communities across Australia. Furthermore, Government agencies need to foster and support grassroots initiatives that communities have instigated, rather than instructing communities what to do. He also stated we should not forget our men – nor stereotype them as abusers; that we need strong leadership from women; and the support of Indigenous men who need to model appropriate behaviour, challenge violence and stand up against it.

Debbie Kilroy

Debbie delivered an impassioned speech on what prison is like for women, specifically Indigenous women. She spoke passionately of the systemic abuse and discrimination that Indigenous women feel and experience due to governmental policies, including an overview of the issues that women encounter on entering prison life and the inherent racism that is present in society today. Debbie also covered the barriers that Sisters Inside face from government and mainstream agencies in achieving change and the systemic control by government guidelines. Debbie illustrated that there are alternatives and solutions to decrease the incarceration of women, if only policy makers and governments would work in unison to break down the barriers of oppression and discrimination.



Harry Blagg

Dr Harry Blagg

Harry spoke about his research, conducted in partnership with Aboriginal communities in Western Australia, which focussed on family violence prevention, crisis intervention, healing and Aboriginal customary law. He argued that Aboriginal Customary Law is not an option for Aboriginal people, but a way of life not limited to dispensing justice. It exists in addition to, and in spite of non-Indigenous law. Harry also gave examples of excellent programs developed and delivered by Indigenous people, using knowledge and wisdom from an Indigenous world view, to end family violence. This included an outline of the Nguiu Indigenous Family Violence Offender Program.

Plenary Panels

The Forum included two plenary panels. The first, “Working with Indigenous Men to End Family Violence”, was chaired by Harold Fatnowna and comprised presentations from Mick Adams, Chairperson of the National Aboriginal and Torres Strait Islander Male Reference Group; John

Whop, Torres Strait Islander Healing Centre; Dr. Brian Sullivan, Lecturer, School of Social Work and Welfare Policy, University of Queensland; and Alfred Lacey, Chairman of Palm Island Men's Group.



Mick Adams

Mick Adams provided an overview of his research on Indigenous men's health, covering aspects such as intergenerational trauma, loss of culture and meaningful roles, men's experiences of sexual abuse, and the lack of appropriate health education. His commitment and passion about health and wellbeing encompasses his concerns about the impacts of family violence and child abuse on Aboriginal and Torres Strait Islander communities and individuals. Contrary to some commentators' writings, he strongly stated that not all Indigenous men are violent and described solutions for empowerment strategies for Indigenous men.

John Whop discussed the issues affecting Torres Strait Islander people and the lack of resources that are available to them and the changes in society that have seen his people go from self sufficiency and identity of culture to economic dependency and loss of tradition. He went on to outline the "Village Model" which enables a community to go back to culturally appropriate services that are sensitive to their needs as a people and as a community. John's presentation featured

background music of a Torres Strait Islander song "Our Healing Light".

Alfred Lacey, Chairman of the Palm Island Men's Group, talked about his passion to see more men on Palm Island involved in community issues, together with their co-operation in reducing family violence on Palm Island. He gave an overview of the Youth Night Patrol Program for kids, Cellwatch Program and the Demand Reduction Program, which are all examples of initiatives that run out of the men's group office.

Dr Brian Sullivan discussed initiatives to break the chains of male violence. He outlined key criteria for violence intervention programs, such as safety for women and children and accountability of male perpetrators. He outlined support programs that could be implemented for the prevention of male violence against women, such as Collaborative Community Responses with government agencies and services, non-government agencies, community leaders and key community groups working interactively to increase safety for women and children, and to hold men accountable.

The second panel session, "Working with Women and Children", was chaired by Karen Woodley, CDFVR Research Worker. The panel presenters were Moogie Patu, Co-ordinator of the Strong Families Unit, Department of Health and Community Services in Northern Territory; Clara Day, President of Remote Area Aboriginal Torres Strait Island Child Care (RAATSICC) Advisory Council; and Jennifer Salam, Co-ordinator of the Cape York Family Violence Prevention Legal Unit, Aboriginal Corporation.

Moogie provided an overview of the project that her team has designed in collaboration with Indigenous communities in the Northern Territory, focusing on new solutions in preventing family violence within these communities. The Strong Family, Strong Community, Strong Future project promotes a Family Violence strategy – "Say No More". The solutions are community specific and provide help and support for families and communities by utilising six interconnected elements. These include the Indigenous Implementation Team, community engagement, family engagement, creation of employment and training opportunities for members of Indigenous communities, and engagement in community education.

Clara Day discussed RAATSICC's role in assisting remote Indigenous communities to promote the wellbeing of their children with their extended families and communities, and to respond to their needs through a 'whole child' perspective. This encompasses emotional, physical, economic, spiritual, psychological and cultural elements in a culturally appropriate and locality-specific manner. RAATSICC also provides training and education opportunities to domestic and family violence workers. This includes access for community-based workers to the Therapeutic Register, a database including specialist therapists and cross-community debriefing. Furthermore, this provides professional supervision and development for all participants in the process.



Clara Day

Jennifer Salam talked about the role her agency has in providing legal advice and legal representation in family violence and juvenile justice situations to women in communities covering the Cape York Aboriginal communities. Her work involves convening education camps for women and yarning about responsibilities, rights and relationships; building relationships and learning to look for the good things about each other; healing feuds through finding roots which enable women to sort out their differences and, at times, realising they are related. Yarning topics discussed include the links between child sexual abuse and relationship violence, and how loss of identity, self esteem and confidence, enable women to be trapped in violent relationships.

Yarning Circles

A total of six yarning circles were convened around the following topics:

1. working with men;
2. working with women;
3. resources available through the Department of Communities;
4. sharing work practices;
5. justice responses to family violence; and
6. CDFVR's new 'eYarning Circle' for Aboriginal and Torres Strait Islander people.

Ten Minute Bites

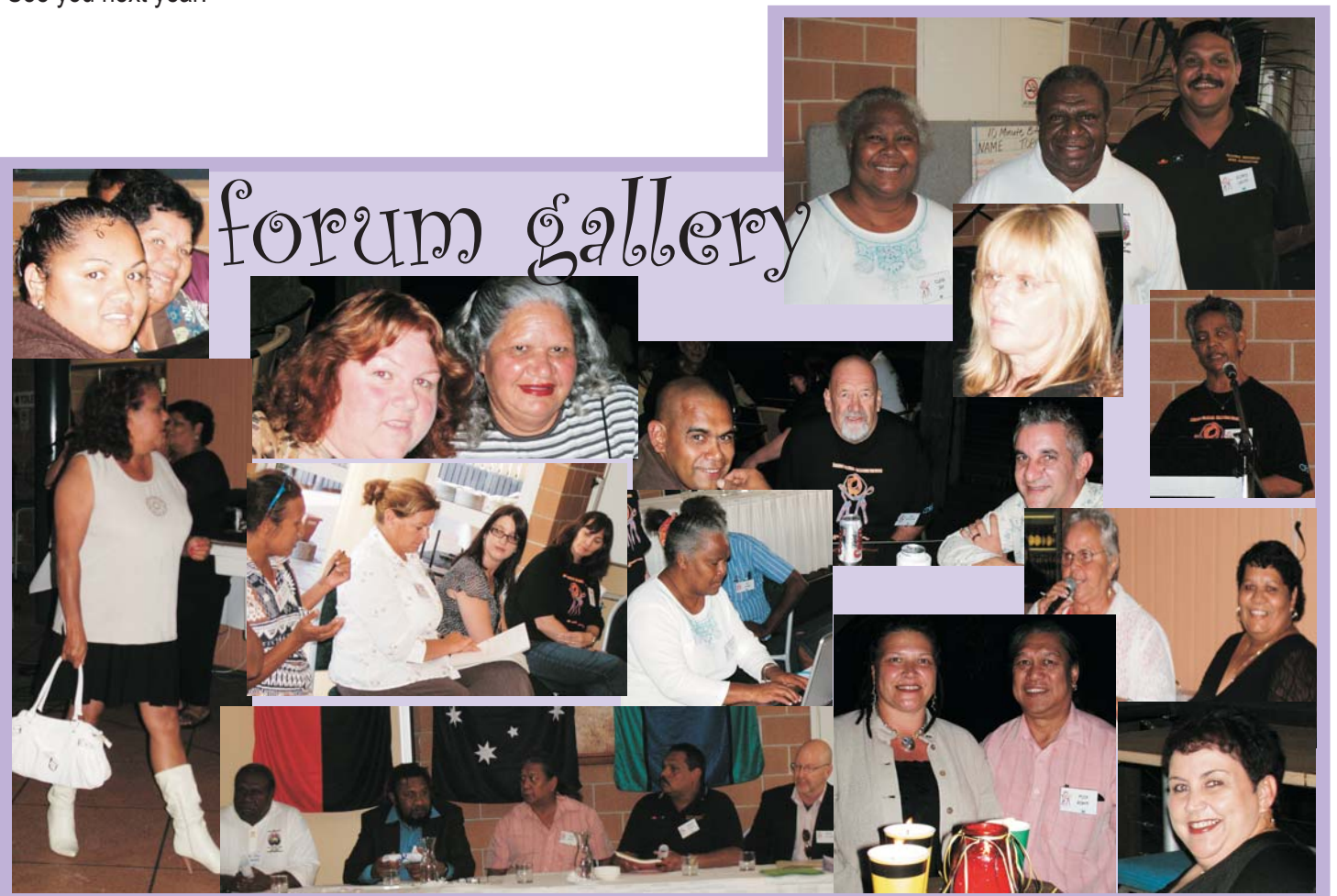
This year we incorporated a section called '10 minute bites' that invited people who were not presenting their projects in either the yarning circles or on the plenary panels, to share a snapshot of their work with the Forum's audience. The following participants accepted this invitation: Violet Spicer and Debbie Currey from Ada's Haven women's shelter in Toowoomba; Alicia Eugene from Department of Corrections; the Northern Territory's Strong Family Team; Bruce Hansen from *dvconnect* Mensline; and Luke Mallie and Karen Woodley from CDFVR.

As in previous years, the Forum concluded with participants completing an evaluation sheet to inform the development of the 2008 Forum. Results of the evaluation and further details of the Forum are contained in the 2007 Forum Report which is currently posted on the Centre's website www.noviolence.com.au. A number of the Forum presentations are also available.

In conclusion, the Forum was another great success with passionate, committed Aboriginal and Torres Strait Islander people showcasing the work and achievements of their communities. Their stories and work need to be shared with the wider mainstream population to illustrate that Indigenous and non-Indigenous people are doing a lot of good collaborative work with very positive results. This empowers and supports Indigenous people rejecting family and domestic violence, and in turn models strong and positive messages to our youth.

As this was my first Forum, I felt immense pride in witnessing the fine work that is being achieved by and with Indigenous people, which is beautiful and empowering. I know there is a way to go, however the positive outcome I gained from this experience comes from connecting with and learning about a lot of wonderful people who are passionate and committed in their endeavours to prevent family violence. For me, it was a humbling, rewarding and truly unforgettable experience.

See you next year!



Attitudes to domestic and family violence: Insights from Victoria's culturally and linguistically diverse

By Michelle Bradford, Education Officer, CDFVR

In November 2006, VicHealth released the results of the Victorian Violence Against Women Community Attitudes Project in a full technical report by Natalie Taylor and Jenny Mouzos titled, *"Community Attitudes to Violence Against Women Survey"* and in a summary of findings report titled, *"Two Steps Forward, One Step Back. Community attitudes to violence against women: Progress and challenges in creating safe and healthy environments for Victorian women"*.

The community attitudes project drew on qualitative and quantitative research with participants from four areas:

1. a 'main' sample of 2000 randomly selected Victorian adults;
2. four groups of 200 people drawn from selected culturally and linguistically diverse communities (called the 'SCALD' sample);
3. focus groups involving people from a range of backgrounds, as well as rural and metropolitan backgrounds; and
4. Indigenous-specific focus groups and interviews with key stakeholders in the Indigenous community.

The March edition of CDFVR's newsletter featured an article titled, "Community attitudes about violence against women: The cha cha cha of change", which outlined the key findings from the research project's main sample and where possible, provided comparisons of these outcomes with those of the 1995 national survey of community attitudes toward violence against women, commissioned by the Office for the Status of Women.

The following article is the second instalment of our overview of the community attitudes research, which seeks to provide a snapshot of the key findings generated by the SCALD (selected culturally and linguistically diverse) sample and compare these to the key findings from the main sample. A future edition of the newsletter will overview the findings from the Indigenous-specific focus groups and interviews.

Project Methods

The Victorian Violence Against Women Community Attitudes Project comprised four components:

- quantitative research using a 25 minute telephone survey;
- qualitative research with focus groups;
- a review of theory and evidence related to attitude formation and change; and
- a critical review of past social marketing strategies that address violence against women.

The latter two components aimed to increase understanding of the range of strategies necessary to change attitudes and identify lessons from past strategies to inform future work.

The research's SCALD sample comprised 200 people from each of Victoria's Italian, Greek, Chinese and Vietnamese communities (totalling 800 participants). These participants were either born in, or had a parent who was born in Italy, Greece, China or Vietnam. The four selected communities are amongst Victoria's largest culturally and linguistically diverse communities, reflecting both established and more recently arrived groups, as well as "two of the main world regions from which Australian migrants originate" (VicHealth p.21). Recruiting participants from these four communities was done as randomly as practicable, however Taylor & Mouzos (2006) caution that the results from the SCALD sample ought not be viewed as representative of all Victorians from culturally and linguistically diverse backgrounds, or of any one of the communities within the sample.

To enable opportunities to compare the 2006 attitude data with the 1995 national data, the telephone survey was largely based on the national survey conducted in 1995 (OSW 1995). This survey was conducted with participants from both the main sample and the SCALD sample, which was facilitated through translated versions of the survey, interpreters and bilingual interviewers, and asked questions that examined participants' beliefs and attitudes around the following themes.

1. Definition of violence against women.
2. Prevalence and seriousness of violence against women.
3. Understanding of who perpetrates and who is affected by violence.
4. Belief in explanations that diminish men's responsibility for violence.
5. Beliefs about victim, community and systemic responses to violence.
6. Preparedness to intervene in situations of domestic violence.

Analysis of the telephone survey results identify encouraging progress overall in Victorians' attitudes toward violence against women. On many of the measures used in the survey, the majority of Victorians, irrespective of cultural background and socio-economic status, did not hold violence-supportive attitudes; in fact, attitudes had improved on most measures since 1995. However, the analysis also reveals areas of further challenge in changing attitudes and beliefs relating to violence against women. The following section briefly overviews the survey's key findings from the SCALD sample in relation to the first four themes around attitudes and beliefs.

Findings on beliefs and attitudes

1. Definition of violence against women

The survey divided violence against women into the two categories of domestic violence and sexual violence / harassment and asked participants to consider a range of eleven behaviours and identify whether, and to what extent, they constituted violence. Similar to the project's main sample, the SCALD sample overwhelmingly identified the following behaviours as domestic violence: *pushing and slapping to cause fear or harm* (SCALD sample = 93%; main sample = 98%); *forcing a partner to have sex* (SCALD sample = 94%; main sample = 98%); *throwing / smashing objects to cause fear* (SCALD sample = 94%; main sample = 98%); and *threatening to hurt other family members to scare or control a partner* (SCALD sample = 98%; main sample = 99%). Similarly, the majority of the survey's SCALD and main sample participants identified *stalking* (85% and 93% respectively), *harassment via repeated telephone calls* (85% and 90% respectively), and *harassment by email and text messaging* (77% and 86% respectively) as forms of violence against women.

However, comparatively lower proportions of all participants acknowledged emotional and psychological forms of domestic violence. For example, 86% of the SCALD sample and 87% of the main sample identified *yelling abuse* as a form of domestic violence. Further examination of these proportions reveals significant differences within each sample in men and women's positions on this behaviour. That is, identical proportions (91%) of women from both the SCALD and main samples identified yelling abuse as a form of domestic violence, with 51% and 44% respectively, perceiving this behaviour to 'always' be domestic violence. Whereas the 81% of SCALD sample males and the 83% of main sample men who viewed this behaviour as domestic violence, were far less convinced that yelling abuse was 'always' domestic violence (26% and 33% respectively); and instead, considered that context would determine this behaviour as 'usually' (27% and 24% respectively) or only 'sometimes' (28% and 26% respectively) domestic violence.

The question, '*if one partner in a domestic relationship repeatedly criticises the other one to make them feel bad or useless, is this a form of domestic violence?*' resulted in smaller proportions of affirmative responses (SCALD sample = 81% and main sample = 83%). Identical proportions of females and males from the SCALD sample (81%) perceived this to be domestic violence, however compared with their views on *yelling abuse*, women from this sample were less inclined to see this behaviour as 'always' violent (44% compared to 51%), whilst men were much more inclined to (40% compared to 26%). By comparison, the 88% of females and 78% of males from the main sample who saw repeated criticism as a form of domestic violence, were more inclined to view this behaviour as 'always' domestic violence (55% compared to 44%; and 40% compared to 33% respectively).

The act of *controlling a partner's social life by preventing them from seeing family and friends* was perceived by 83% of both the SCALD and main samples as a form of domestic violence. The breakdown of these responses by gender yielded similar results for both samples – that is, 88% of SCALD sample females and 89% of main sample females agreed this behaviour was domestic violence, whilst a much smaller proportion of SCALD males (77%) and an even smaller proportion of main sample males (74%), expressed this view.

Even smaller percentages from both samples (SCALD sample = 70% and main sample = 69%) recognised *controlling a partner through denying them money*, as a form of domestic violence. Again, females in each sample were more likely than their male counterparts to recognise this form of domestic violence - that is, 80% and 77% of SCALD and main sample females respectively, compared to only 60% and 61% of males from the SCALD and main samples.

2. Prevalence and seriousness of violence against women

Survey participants were asked to rate the seriousness of each of the eleven behaviours in terms of 'very serious'; 'quite serious'; 'not serious'; or 'don't know'. The majority of SCALD and main sample participants rated all behaviours as very serious or quite serious, with violence related to physical aggression such as pushing/slapping, forcing sex, throwing/smashing objects and threatening to harm family members being rated as serious more frequently than psychologically abusive and controlling behaviours.

Consistent with participants' responses to defining domestic violence, female participants were more likely to attribute higher levels of seriousness across the range of behaviours. Female participants from the main sample identified the highest levels of seriousness on all eleven behaviours. Females from the SCALD sample were the next highest group to express high rates of seriousness, however there were six measures in which SCALD sample women and main sample men matched in rates of perceived seriousness. These include: 'forcing a partner to have sex'; 'throwing / smashing objects to threaten or cause fear'; 'threatening to hurt other family members to scare or control the partner'; 'stalking'; 'harassment via repeated phone calls'; and 'harassment via repeated emails and text messages'.

Responses from the SCALD sample's male participants consistently reflected the lowest proportions of belief in the seriousness in ten of the eleven behaviours. Most notably, one in four men from the SCALD sample (24%) did not view slapping/pushing a partner to cause harm or fear to be serious, compared with the one in eight (12%) men from the main

sample; almost one in five (18%) were unsure of, or did not believe that forcing a partner to have sex was serious (compared to 2% of males from the main sample); and one in six (16%) were unsure of, or did not believe that throwing/smashing objects to threaten or cause fear was serious (compared to 10% of males from the main sample).

Noteworthy proportions of men from both the SCALD and main samples indicated disbelief or uncertainty in relation to the seriousness of a number of the psychologically abusive and controlling behaviours – including: *yelling abuse* (SCALD sample males = 41%; main sample males = 31%); *repeated criticism to make partner feel bad or useless* (SCALD sample males = 30%; main sample males = 24%); *controlling a partner's social life by preventing her from seeing family and friends* (SCALD sample males = 27%; main sample males = 22%); *controlling a partner through denying her money* (SCALD sample males = 35%; main sample males = 36%); and *harassment by email and text messaging* (SCALD sample males = 35%; main sample males = 17%).

3. Understanding of who perpetrates and who is affected by violence

The majority of participants in the SCALD sample (67%) and main sample (77%) identified that domestic violence is committed mainly by men, however within the SCALD sample, males were more likely to hold this view (70%) than females (65%). Most alarmingly, and in spite of the vast evidence to the contrary, the survey results revealed that 26% of the SCALD sample and 20% of the main sample believed that men and women equally perpetrate domestic violence. More women (31%) than men (21%) within the SCALD sample expressed this belief, while the reverse pattern was evident within the main sample with men (24%) expressing this view more frequently than women (17%).

The vast majority of participants from both samples (SCALD = 85% and main sample = 92%) recognised that female victims carry the greatest vulnerability to the physical impacts and effects of violence. However, in terms of vulnerability to psychological and emotional impacts of violence, participants were less convinced of women's greater vulnerability. For example, similar proportions of both samples (SCALD = 31% and main sample = 34%) believed that male and female victims of domestic violence suffer emotional harm equally; and 27% of the SCALD sample and 45% of the main sample hold the view that male and female victims experience the same levels of fear. Within the SCALD sample, male participants were more likely than their female counterparts to believe that men and women suffer emotional harm and fear equally. Interestingly, however, the reverse pattern emerged within the main sample; that is, a higher proportion of females (43%) compared to males (36%) believed that men's suffering of emotional harm and fear equalled that suffered by women.

4. Belief in explanations that diminish men's responsibility for violence

A total of 14 scenarios, which focused on the behaviour of the current or former partner being victimised, were presented to survey participants in order to assess the extent of attitudes that *justify* domestic violence. Specifically, the scenarios outlined behaviours of a current partner which included: 'refuses to obey her partner; wastes money; keeps nagging her partner; admits to having sex with another man; doesn't keep up with domestic chores; refuses to have sex; doesn't keep the children well behaved; socialises too much with her friends; and puts her career ahead of the family'. A further five scenarios related specifically to the actions of a former partner, and asked if violence was justified if the former partner: 'refused to return to the relationship; tried to turn the children against her partner; or commenced a new relationship'. The scenarios also asked if an ex-partner's violence could be justified in order to 'get access to his children'; or if he thought the former partner 'was being unreasonable about property settlement or financial issues' (VicHealth 2006, p.53).

The overwhelming majority of participants from both samples (SCALD = 93% and main sample = 97%) agreed that violence could not be justified in any of the 14 scenarios. The scenario that produced the lowest level of disagreement in both samples (SCALD = 83% and main sample = 93%), related to 'a man's wife or partner admitting to having sex with another man'. In this scenario, male participants (SCALD = 23% and main sample = 9%) were more likely to justify the use of violence than their female counterparts (SCALD = 11% and main sample = 5%).

In contrast to beliefs that justify violence, the survey found reasonably high levels of support for some beliefs that *excuse* violence. The survey asked participants to indicate their level of agreement in response to a set of four statements that excuse domestic violence, specifically: 'domestic violence can be excused if: it results from people getting so angry they temporarily lose control; or the victim is heavily affected by alcohol; or the offender is heavily affected by alcohol; or the violent person genuinely regrets afterward what they have done'. A further three statements that excuse sexual assault were posed: 'rape results from men not being able to control their need for sex; sexual assault can be excused if the victim is heavily affected by alcohol; and sexual assault can be excused if the offender is heavily affected by alcohol' (VicHealth 2006, p.56).

Within each sample, men were more likely than women to agree that an offender's genuine regret or loss of control due to anger or alcohol, are grounds for excusing domestic violence. A staggering 57% of men and 35% of women from the SCALD sample compared to 29% and 19% of the main sample's men and women respectively, excused domestic violence on the grounds of genuine regret.

Similarly, more than two in five men from the SCALD sample (44%), and one in four men in the main sample (25%), compared to almost one in three women from the SCALD sample (31%) and one in five main sample women (20%) agreed that domestic violence could be excused if it resulted from people getting so angry they temporarily lose control.

Men and women from the SCALD sample were also more likely than their main sample counterparts to excuse domestic violence on the grounds of alcohol. For example, SCALD sample men and women (28% and 14% respectively) agreed with excusing domestic violence when the victim is heavily affected by alcohol; whilst 20% and 15% respectively, agreed that the effects of heavy alcohol use on an offender could also excuse the violence.

Alarming, more than two in five participants from both samples (SCALD = 42% and main sample = 43%) either agreed (33% and 38% respectively) that rape is a result of men not being able to control their need for sex or indicated they were unsure (9% and 5% respectively) about this statement. Gender breakdown of these responses demonstrate stronger proportions of men in both samples believed that physiological urges for sex diminished men's responsibility for sexual violence.

The survey also examined participants' beliefs that attributed blame to the victim. The statement 'most women who are raped often ask for it' drew responses of agreement or uncertainty from 17% of the SCALD sample and 8% of the main sample's participants. Male participants from the SCALD sample were significantly more likely than males from the main sample and females from both samples, to agree with this statement. Much higher proportions of participants from both samples (SCALD = 35% and main sample = 26%) indicated agreement or uncertainty with the statement 'women often say no to sex when they mean yes'. Again, male participants from the SCALD sample (49%) were significantly more likely than the remaining participants to agree with this statement (24%) or express uncertainty (25%).

The survey found similar levels of disagreement in both samples (SCALD = 20% and main sample = 22%) to the statement 'women rarely make false claims of being raped'. Male and female participants within both samples disagreed with this statement in similar proportions; however a larger proportion of SCALD sample females (31%) expressed uncertainty about this statement.

Participants were even more sceptical of women's integrity and motives when responding to the statement, 'women going through custody battles often make up or exaggerate claims of domestic violence to improve their case'. Women from the SCALD sample (29%) were the least likely of all survey participants to agree with this statement whilst a staggering 56% of men from this sample indicated their agreement. Equally alarming are the similar levels of agreement to this statement from both men (50%) and women (42%) within the main sample, and their collective level of expressed uncertainty (25%) to this statement.

Analysis of attitude predictors

Predictors of attitudes to violence against women

The project's review of studies and literature found that 'attitudes towards violence against women stem from and are intertwined with attitudes towards women, gender and sexuality' (VicHealth 2006, p.28). The survey therefore also included items to measure participants' support for gender equality. The project findings demonstrated that low support for gender equality was a strong predictor of violence-supportive attitudes across most measures in the study. Analysis of findings within the SCALD sample indicates that in addition to sex and low support for gender equality, the following factors were also found to be associated with holding violence-supportive attitudes:

- 'being born overseas;
- speaking a language other than English at home;
- having arrived in Australia since 1980; and
- having Chinese or Vietnamese heritage (as opposed to Greek or Italian)'

(VicHealth 2006, p.68).

Reach of media coverage and information on violence against women

Almost one in three participants (30%) from the SCALD sample and one-quarter of main sample participants indicated they had not recently seen, read or heard anything in the mass media about violence against women. Of the remaining 70% and 74% of respective SCALD and main sample participants who recalled recent contact with such messages, the majority identified television advertising as the source of this contact.

The survey examined the reach of information regarding violence against women, and found that 'proficiency in English was a significant predictor of whether people had seen, read or heard anything in the media about gendered violence, suggesting that language is a barrier to reaching culturally and linguistically diverse communities' (VicHealth 2006, p.27).

However despite the majority of SCALD and main sample participants recalling contact with media messages about violence against women, over half of the women from the SCALD sample (53%) said they did not know 'where to go for outside help for someone about a domestic violence issue'. The male counterparts of this sample were significantly more likely to

know where to source such help. Conversely, female participants from the main sample (67%) were significantly more likely than the male participants (52%) to know where to source advice and support for a domestic violence issue.

Conclusion

Though not representative of culturally and linguistically diverse communities in Victoria, responses from the SCALD sample's participants do illuminate areas of concern and potential direction for violence prevention campaigns. Whilst encouragingly high levels of participants from both SCALD and main samples recognised physical forms of domestic violence and harassment, male participants in particular, did not consider various behaviours aimed at controlling partners through social and financial isolation, and emotional abuse as forms of domestic violence; and nor did they view electronic forms of harassment as a form of violence against women.

These findings were magnified amongst male participants of the SCALD sample. In fact, one in five men from the SCALD sample saw nothing abusive about repeatedly criticising a partner to make her feel bad and useless; approximately one in four men did not view controlling a partner's social life by preventing her from seeing family and friends as domestic violence; and three in five of these men failed to recognise financial abuse as a form of domestic violence. Similarly, one in three did not view harassment by email and text messaging as a form of violence against women. In this same vein, almost one in four (23%) of SCALD sample men agreed or were unsure that 'women who are raped often asked for it'; and almost half (49%) expressed feelings of uncertainty or agreement with the statement 'women often say no to sex when they mean yes'.

High levels of agreement from both SCALD sample men and women in some measures such as viewing domestic violence as a private matter to be handled in the family and excusing domestic violence on the grounds of anger-fuelled loss of control and an offender's genuine regret, collude to tolerate and enable violence. Similar collusion is evident in some measures related to victim-blaming attitudes and justification of violence against women. For example, men and women within the SCALD sample expressed similarly high levels of agreement that rape is a result of men's inability to control their need for sex; and almost half (49%) of this sample's women either disagreed (18%) or were unsure (31%) that 'women rarely make false claims of being raped', just as almost one in four (23%) of the sample's men disagreed, and one in five (19%) were uncertain about this statement.

These attitudes likely reflect the intersection of the range of cultural and other barriers that enable violence against women, such as traditions, beliefs and restrictive gender roles that subjugate women; and broader systemic discrimination that isolates or marginalises minorities and privileges the powerful. Women from culturally and linguistically diverse backgrounds are amongst the most vulnerable to gendered violence; it is particularly alarming that over half of the women from the SCALD sample did not know where to seek outside assistance and support for a domestic violence issue. The survey's outcomes suggest that violence prevention campaigns need effective strategies for connecting with people who have low levels of proficiency in English and a strong emphasis on education to counter myths about domestic and sexual violence and increase awareness of rights, entitlements and support available to those affected.

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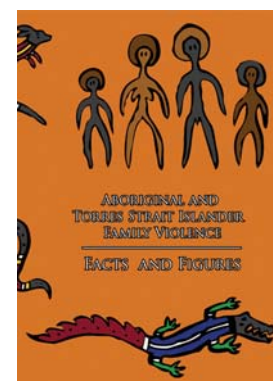
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New CDFVR Resources

Facts and Figures

The Centre recently contracted Joann Schmider to work with Director, Heather Nancarrow to produce a new resource - 'Aboriginal and Torres Strait Islander Facts and Figures'. This booklet provides a ready reference on reliable, recent statistics on Aboriginal and Torres Strait Islander family violence, with a particular focus on Queensland. Its main purpose is to help Aboriginal and Torres Strait Islander networks and organisations, and others working to end family violence, to prepare community awareness campaigns, media releases, and policy and funding submissions. Electronic copies of the booklet are available on <http://www.noviolence.com.au/public/factsheets/indigenousfactsheet.pdf>. If you would like to obtain a hard copy of this resource, please contact Annie Webster on 49 407834 or email a.webster@cqu.edu.au. The number of hard copies will be restricted to 5 per service with preference given to services dealing specifically with Indigenous issues.





eYarning Circle

In late 2006 CDFVR engaged Luke Mallie to work with the Centre's Multimedia Officer, Clinton Rawsthorne and Director, Heather Nancarrow, to develop an electronic network facility for Australian Aboriginal and Torres Strait Islander people working to end family violence.

The project began without preconceived ideas of what the finished product would look like. Broad consultation throughout Indigenous networks across Australia, but mainly in Queensland, resulted in over 70 agencies and individuals contributing to the results – an electronic network that produces regular eYarning Bulletins, which address Indigenous family violence topics and leads to eYarning Circles on which members are able to participate in 'live' discussions. Those unable to take part in the 'live' discussions can still log on at any time and contribute to the discussion already generated, or create a new topic for discussion.

The future direction of the eYarning Circle will be shaped by the needs of its members. Membership is restricted to Aboriginal and Torres Strait Islander people, and becoming a member of this email network is easy - simply go to the eYarning Circle which is located at: www.noviolence.com.au/forum2/, click on the "Register" link under the eYarning Circle banner and follow the prompts. Registering at the eYarning Circle will ensure that you receive the monthly bulletin and that you can contribute to eYarning Circle discussion. If you have any queries about the eYarning Circle or would like some assistance to register, please call Karen Woodley on (07) 4940 7474 or email k.woodley@cqu.edu.au.

Statewide candle-light ceremonies remember those who've died

by Heather Nancarrow, Director, CDFVR

The Queensland Domestic Violence Services Network (QDVSN) held its second statewide Domestic and Family Violence Prevention Month event, with candle-light ceremonies to remember those who have died because of domestic and family violence. Across the State, QDVSN members simultaneously lit candles at 6 pm on Wednesday 2nd May, followed by a minute of silent reflection.

Such ceremonies were held from Cairns in the north to the Gold Coast in the south and west to Caboolture, Ipswich, Toowoomba and Roma. The ceremonies in Cairns and Townsville were each attended by more than 50 people and featured survivors of domestic violence inspirationally speaking about their experiences. The Cairns event, held on the waterfront, was once again supported by the Cairns Hilton which provided light refreshments for participants. One of the key speakers at the Cairns event was Leila Lees, a survivor of domestic violence and author of the book 'Leila: The truth behind my tears' which is to be published shortly.

The Caboolture Regional Domestic Violence Service co-ordinated its event with other local organisations in Pine Rivers, Redcliffe and Caboolture. Altogether 80 people participated in a moving and inspiring candle lighting ceremony. The ceremony in Ipswich was held in the City Mall and was attended by 60 community members, including community leaders, service providers, and survivors.

The Domestic Violence Service Inc (Mackay and Region), and CDFVR jointly co-ordinated the Mackay-based candle-lighting ceremony, which was held in conjunction with the Indigenous Family Violence Prevention Forum. The Mackay ceremony included brief speeches by Sue Gould (Co-ordinator of the Domestic Violence Resource Service Inc.) and Karen Woodley (CDFVR Research Worker) followed by the lighting of a large white candle with purple and green ribbons lit by Sue, and a large red candle with black and yellow ribbons, jointly lit by Karen and Mick Adams. Other participants lit similarly coloured candles and joined in a minute of silence and reflection.

The QDVSN plans to make the simultaneous candle-light ceremonies an ongoing feature of Queensland's annual Domestic and Family Violence Prevention Month. While it is a sombre occasion, the ceremonies serve to remind us of the ultimate cost of domestic violence and inspire continued resolve for those working to end it. If you would like further information about plans for the simultaneous candle lighting ceremonies, you might like to contact your local domestic violence prevention service. A list of services and their contact details can be found on the CDFVR website at: www.noviolence.com.au.



Recently released practice resource

Illuminations: sharing women's knowledge and responses to control tactics in relationships

By Michelle Bradford, Education Officer, CDFVR

Kyabra Community Association Inc. recently launched a resource kit called "Illuminations", which aims to encourage and enable women affected by domestic and family violence to explore their experiences and connect with their strengths. The Illuminations kit consists of a set of 24 powerfully illustrated cards; 12 of which examine and expose control tactics used in violent relationships, and 12 cards that explore themes of women's skill, strength and knowledge in responding to each of these tactics.

The Illuminations kit was developed through a collaborative project with a number of women who shared their stories of living with domestic violence and their journeys of survival. Through their conversations, these women drew on an island metaphor to name tactics operating on "the island of tactics and disguises"; and a garden metaphor to expose tactics operating in "the garden of control". The women used these and other metaphors, to create names of control tactics such as "The Palm Tree of Possessiveness", "The Rotten Branch of Consequence", and "The Forest of Financial Control". The women identified 12 tactics that were most important to them in their experiences of domestic violence, and whilst it is not an exhaustive list, the range of chosen tactics successfully exposes the roles and relationships between broader contributors such as patriarchal socialisation with the range of individual abusive behaviours used to achieve control.

Each control tactic card sets about defining the tactic, exposing its motivations and exploring how this tactic works in alliance with other tactics to achieve control. The cards also examine how the tactic can affect women's lives and separate them from supports. For example, "The Palm Tree of Possessiveness" control tactic card states:



This tactic is supported by some long standing ideas about women being the possessions of men. A woman's male partner can be recruited into such ideas, and see his partner as a possession, to be owned and used as he sees fit. These ideas can be used to justify a lot of control tactics. When a woman's partner is using this tactic she may also be recruited into thinking she has no choice or ability to determine the course of her own life. This tactic can be used to try to develop increasing power over a woman's life, so that she is pressured to stop thinking for herself. This tactic usually works in a team with "The Hour Glass of Restrictions", "The Rotten Branch of Consequences" and "The Razor Wire Spiral of Isolation", making its effects even more powerful.

The cards also pose a set of questions that attempt to draw out women's knowledge and wisdom, and invite them to take a position on the consequences of these control tactics for their lives. Questions include, for example: *What was it about this card that caught your attention?; Has your partner been recruited into thinking you were his "possession"?; What effects has this had on your relationship?; How has this got you seeing yourself?; Does this fit with the way you would like to be treated?*

Each of the women's response cards feature a theme that echoes some of the ways women have responded to control tactics.

Each theme responds to a particular tactic and articulates the intentions, values and hopes the control tactic may have tried to separate them from. The response cards also bring to life the steps women have taken and the skills they've developed in response to particular control tactics and the myriad of possibilities these skills, values, hopes and intentions have brought, or can bring, to women's lives (Illuminations booklet 2006, pp.8-9). For example, in response to the control tactic called "The Barking Dog of Blame and Accusation", the "Holding on to What I Know is Right" response card states:

This theme relates to a woman finding her own ways to hold on to what she knows is right, to trust her own word in the face of blame and accusation. It can also be about having loyalty to yourself, to believe in who you are, and to be clear about what you are and are not responsible for. This clarity, of who's responsible for what, can have women separating themselves from guilt. This theme also relates to women's hopes for relationships based on love, equality, fairness and compassion.



Questions posed on the response cards are designed to acknowledge the skills and knowledge a woman has developed in answer to control tactics, and more fully explore the conditions that enabled these. The questions also aim to open conversations that offer women opportunities to explore their dreams, hopes, intentions and commitments and connect with what is important to them (Illuminations booklet 2006, p.9).

The Illuminations kit also includes a booklet that contains background information to the collaborative project, glimpses of the women's stories behind the control tactic cards and the women's response cards, and a range of suggestions for how to use the resource. The power of the Illuminations resources kit lies in the conversations of shared wisdom and experience it provokes and the connections it makes with women's internal resources and strengths to break free from and grow beyond the entanglement and constriction that control tactics aim to achieve. This resource is available for purchase from Lighthouse Resources in Brisbane – phone (07) 3373 9499 or visit www.lighthouseresources.com.au.

Queensland's Annual Domestic and Family Violence Prevention Awards

By Michelle Bradford, Education Officer, CDFVR

Congratulations to the recipients of Queensland's annual Domestic and Family Violence Prevention Awards, presented by the Minister for Communities, Warren Pitt at a ceremony on 29th May. These awards honour the outstanding violence prevention work of individuals, groups and organisations across the six categories of: individual; partnership; community organisation; school-based prevention project; Indigenous; and government. This year's awards were presented to the following recipients.

1. Individual category: Natalee Rauch - Rockhampton High School arts project

Natalee is a remarkable young woman who, as a Year 12 student at Rockhampton High School, began her journey of healing from being victimised by domestic and family violence by initiating art workshops with young people to raise awareness of domestic and family violence and enable opportunities for expression.

A local Healing Arts service called Moonshadow joined with Natalee to connect with High School students through a series of lunch time art workshops in which domestic and family violence issues were explored through activities such as pottery, a poster competition, airbrush tattoos and banner making, and created artwork to educate others about the issues. This project ultimately reached over 800 students from three Central Queensland high schools and achieved increased awareness of and protection from violence for young people, as well as peer networks for young people in the Rockhampton area.

2. Partnership category: Mackay District Police

Initiative: Domestic violence training package

This training package was developed in partnership with the Mackay Domestic Violence Resource Service Inc.(DVRS) and Mackay Legal Aid, and was delivered to 140 Police Officers across four police divisions over a six-month period. It focussed on the dynamics of domestic violence, legislation, procedures, child protection issues, and family law issues; and aimed to support officers to deliver a consistent response when responding to domestic violence incidents. Results of this initiative include an enhanced service to those aggrieved by domestic and family violence through improved support and referral mechanisms; improved quality of police domestic violence order applications, index entries and child protection reports; and productive and collaborative working relationships between police the DVRS and Legal Aid.

3. Community organisation category: Kyabra Community Association, Sunnybank Hills

Initiative: Illuminations - Women's Narrative Project

This Project aimed to produce a resource that explained the tactics of control in abusive relationships. A review of this outstanding resource can be found on pages 12 and 13.

4. School-based prevention project category: Cairns Regional Domestic Violence Service

Initiative: Healthy Relationships Project 2006

This project reflects a partnership between the Cairns Regional Domestic Violence Service, Wangetti College and the Healthy, Happy Families Program from the WuChopperen Health Service, through which a healthy relationships education program for students in Years 8-12 was designed, delivered and evaluated. The Healthy Relationships program aimed to assist students to develop positive attitudes, knowledge and skills that enable safe and healthy relationships in ways that value Aboriginal and Torres Strait Islander cultural identities.

5. Indigenous category: Lena Passi - Women's Shelter, Thursday Island

The award for the Indigenous category recognises and celebrates the diverse work of Lena Passi Women's Shelter in servicing Torres Strait Islander women and children affected by domestic and family violence. Lena Passi's close partnerships with Mura Kosker Inc., Port Kennedy Association, Healing Services, RAATSICC, Local Schools on Thursday Island and Horn Island, Torres Strait Council and outer Island Councils enable strong networks and proactive violence prevention services to victims and the wider community. Lena Passi also works with the school children of Thursday Island to explore and develop violence prevention messages that resonate with the children and young people of the Torres Strait.

6. Government category: Coorparoo Secondary College

Initiative: Domestic and family violence prevention awareness-raising

Coorparoo Secondary College developed their domestic and family violence prevention awareness-raising project as an early intervention initiative which involved activities and information aimed at educating both students and their families. This initiative drew on contributions from guest speakers and 'tip sheets' to disseminate information about the prevalence and effects of violence, and alternatives to using violence in relationships. The project also employed enjoyable and creative activities, such as a t-shirt design competition as a medium for young people to express their thoughts and feelings about domestic and family violence.

Centre welcomes distinguished visitor, Dr Harry Blagg

By Heather Nancarrow, Director, CDFVR

The Centre was honoured to host a seminar presentation on 4 May by Dr Harry Blagg, one of Australia's most eminent researchers on family violence in Aboriginal communities. Harry was a guest speaker at the Centre's Indigenous Family Violence Prevention Forum and, with the support of CQU's Faculty of Sciences, Engineering and Health's Distinguished Visitors Program, the Centre was able to invite Harry to share his presentation to a wider audience by video-linking his seminar to nine sites throughout Queensland. Harry's seminar presentation was titled: *Zero Tolerance or Community Justice? The Role of the Aboriginal Domain in Reducing Family Violence*.

Harry is the Director of Studies at the Crime Research Centre, University of Western Australia. He has a national and international reputation as a leading criminologist specialising in Indigenous people and criminal justice, policing and restorative justice. His numerous publications on family violence in Aboriginal communities are based on his research conducted in partnership with Aboriginal communities, particularly those in Western Australia and Queensland. His seminar drew from his work on several projects on family violence, crisis intervention and healing, and a major project on Aboriginal Customary Law, conducted for the Western Australian Law Reform Commission. It also drew on his knowledge of community initiatives such as Night/Community Patrols and justice mechanisms and planning.



Harry's presentation outlined the ongoing problem of policing being concerned with 'fixing the Aboriginal problem' rather than 'dealing with Aboriginal people's problems' and how this relates to '*classic victim-blaming*'. He argued that in the minds of mostly white commentators, Aboriginal law and family violence are synonymous and, thus, it is Aboriginal culture that is deemed responsible for high levels of violence in their communities; and that Aboriginal women and children need to be rescued from their culture.

In Harry's analysis, Aboriginal women are further disadvantaged because they don't meet the criteria for '*socially sanctioned victim*' status because of racist stereotypes and western (male) notions of femininity, '*deserving of sympathy and chivalry*'. Aboriginal women are, in fact, routinely viewed as offenders. However, he argued, some Aboriginal women are now being accorded victim status, where they meet the criteria of '*helpless, hopeless victims of traditional Aboriginal male violence, sanctioned – even encouraged – by Aboriginal law*'.

Drawing on his work for the Western Australian Law Reform Commission, Harry highlighted the way in which non-Aboriginal people misunderstand Aboriginal Customary Law, simply believing it to be a traditional alternative to mainstream law. Instead, Aboriginal Law:

represents a grammar for living and an intricate set of religious principles which make the world meaningful and intelligible. Aboriginal customary law cuts across the divisions we impose in western thinking between law, culture and religion.

Further, Harry emphasised the role of community in Aboriginal Law and the need for community-owned programs to deal with family violence, as well as the development of 'hybrid' initiatives that allow '*Aboriginal values, beliefs and forms of cultural authority to intervene constructively in the shared space between domains*'. His very stimulating paper challenges us all to reflect on our own assumptions, values and practice and highlights the need for Indigenous leadership in the development of initiatives aimed at addressing Indigenous family violence.

It was such a pleasure to host Harry's visit and a privilege for us to have two presentations in one week from him. It was also very pleasing that so many people were able to take advantage of the video-conferencing in various locations to hear Harry's distinguished visitor presentation. For those who could not attend and would like to access the information, Harry's paper and

Workshops, conferences and date claimers

8-10 July 2007

International Family Violence and Child Victimization
Research Conference
Portsmouth, New Hampshire, USA
www.unh.edu/frl/conferences/2007

12-13 July 2007

Australian Social Policy Conference
Sydney, NSW
www.sprc.unsw.edu.au

12-13 July 2007

Beyond the Great Divide, Bringing Communities Together
Echuca, Victoria
www.sprc.unsw.edu.au

17-19 July 2007

Shaping the Future - Strengths-based practice for working
with children living with domestic violence
Sunnybank Hills, Queensland
www.lighthouseresources.com.au
email: info@lighthouseresources.com.au

19-20 July 2007

The Household, Income and Labour Dynamics in Australia
(HILDA) Survey Research Conference 2007
www.melbourneinstitute.com/hilda/conf2007.html

23-25 July 2007

Children and Young People are Key Stakeholders
Perth, WA
www.caypaks.com

2-3 August 2007

Effective Responses to Youth at Risk: Understanding
Relationships Among Child Protection, Health, Housing,
Education and Crime
Gold Coast, Qld
www.yara.org.au

3-5 August, 2007

Overcoming Violence and Poverty
CROCCS 5th International Conference
Mackay, Qld
www.croccs.org.au

8 August 2007

Parents, Families and Carers National Summit: Developing
a National Voice for Families
Melbourne, Victoria
www.melbourneinstitute.com/hilda/conf2007.html

9-10 August 2007

Moving Forward Together – Enhancing the Wellbeing of
People and Communities through Action Research and
Action Learning
Adelaide, South Australia
Ph: (07) 3342 1668 Fax: (07) 3342 1669
Email: admin@alarpm.org.au

19-23 August, 2007

World Mental Health Congress: Impact of Culture on
Mental Health – East Meets West
Hong Kong, China
www.wmhc2007.com

28-30 August, 2007

Face 2 Face Forum: Connections – Family and Community:
Planning for Permanency and Stability
Melbourne, Victoria
www.melbourneinstitute.com/hilda/conf2007.html
Phone: (02) 9267 1999

19-21 September 2007

SNAICC National Conference 2007 – *Ngadluko*
Ngartunnaitya - For Our Children
Adelaide, SA
www.snaicc.asn.au/news/NationalConference2007.html

23-26 September 2007

6th Australian and New Zealand Youth Health Conference
– Research into Practice, Evidence into Policy
Christchurch, New Zealand
www.melbourneinstitute.com/hilda/conf2007.html
Email: lathamj@lincoln.ac.nz
Phone: (NZ) (03) 325 3661

30 October-2 November 2007

11th Australasian Conference on Child Abuse and Neglect
– Voices Calling for Action
Gold Coast, Qld.
www.melbourneinstitute.com/hilda/conf2007.html
Email: ACCAN2007@ccm.com.au
Phone: (07) 3368 2644

7-10 November 2007

69th National Council on Family Relations Annual
Conference – Family Vulnerabilities: Challenges to Safety,
Security, and Well-being
Pittsburgh, Pennsylvania, USA
www.melbourneinstitute.com/hilda/conf2007.html

22-24 November 2007

VIIIth International Conference on Asian Youth and Childhoods
2007
Lucknow, India
www.ayc2007.com



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We have become aware that some recipients of the CDFVR newsletter have relocated or changed contact details, including email address. To enable us to update our records and ensure that you receive our quarterly publication, please contact us at the above phone, fax or email address with your change of details. Please be assured that the Centre does not release your details to any third parties without your permission.

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